

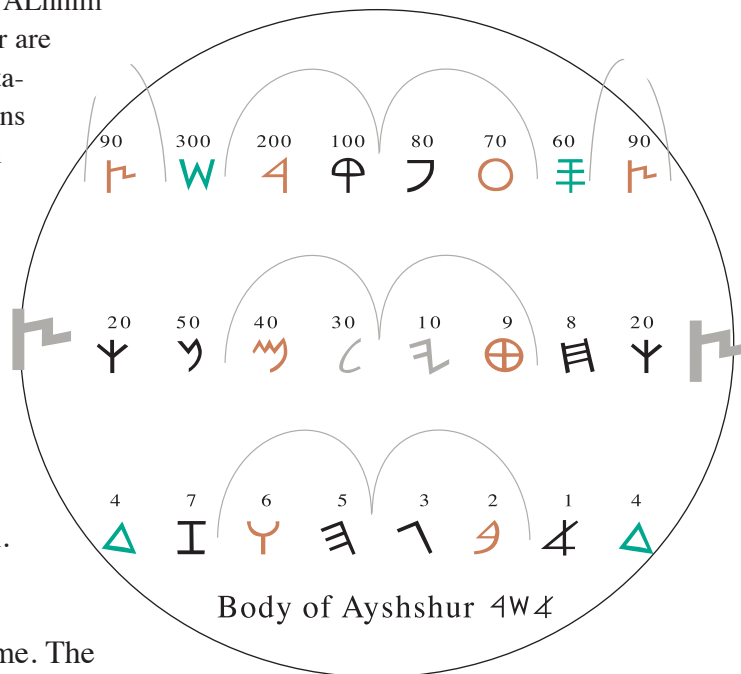
### The Offerings of Ayshshur/Asher

are In the Day/Act of the Eleventh—To Fulfill and Satisfy the Mind with Joy,  
 A Chief—One who carries the weight of their glory upon their branches,  
 for the Offspring of Ayshshur  
 PagGöiAayl Bann Gökren [CHP/Num 7:72-77]

### THE CONTRIBUTIONS/OFFERINGS OF AYSHSHUR DURING A MONTH

This work is predicated upon the documentations of the manual:  
 The House of Dan or Leaves of Dan and the book: ALhhim  
 Achadd. References and terminologies in this paper are  
 used in accordance to the noted previous documentations  
 and The Teúwrah/Torah Dictionary. The actions of the offerings  
 are applications of the organization of the Rings of ALhhim  
 and their works within us through which we serve in the  
 Collective Body and fulfill our days.

The offerings of Ayshshur/Asher open initially upon the  
 Teachings and Rings of RAúwaben/Reuben. The wood of  
 RAúwaben provides the construct for the waters of Ayshshur  
 to flow into the Rings of ALhhim formed by the firstborn  
 of RAúwaben. From these waters, all things of the Rúaech/  
 Breath/Spirit commence to formulate a dwelling state for  
 the Values of the Rúaech Name. The Rings of RAúwaben  
 provide the seven basins for the waters of our Aúwm/  
 Mother of Origin to flow into and to fill for the development  
 of all Values housed in the Body of ALhhim.



The offerings of Ayshshur/Asher open upon the teachings of Shamoúnn/Simeon as they follow the offerings of Shamoúnn. There is hearing and then there is an affirmation to what is heard. Hearing the word and given an awmen to what is heard are the offerings of Shamoúnn and Ayshshur at work within the members. What we hear and what we affirm is for the Collective; hence, we listen on behalf of the Collective members, and then we affirm on behalf of the Collective whereby the giving of the awmen registers within for all members and is not just a mental consent or agreement.

Through the offerings of Ayshshur all things are established for development. While hearing registers in Shamoúnn, the developments of all heard are through the affirmations of Ayshshur. Every House is developed fully unto meShich/Messiah—the State of the Anointed Head through Shamoúnn/Simeon/hearing and Ayshshur/Asher/origins. The blood of our Names is the Life of the meShich—the measurement capacity of our Names that flows in accordance with Yahushúo—the Emanating Consciousness of our Names. Enlightenment draws out of Unity to fully express all ALhhim within and to enter into the Glory of all in the Unified Name; what results is a dodecahedron/Teraysarun/12 plane figure with 12 gates, the full communications of HhaSham, termed HhameShich, the composite communication/measurement/ Offspring.

Ayshshur spins what is heard into a fabric of consciousness through which the ears are formed. The actions of Ayshshur and Shamoúnn are reciprocal. When Shamoúnn initiates a thought it is woven by Ayshshur, and when Ayshshur presents an affirmation, it is woven by Shamoúnn. In this manner the head and body of Shamoúnn and Ayshshur are composed. Thus Ayshshur is the womb to form the ears, and Shamoúnn is the womb to form the stomach. In that all things are composed through Shamoúnn—hearing, Ayshshur serves as the womb in which all offspring enter into the great sea—the belly and emerge unto their dwelling states. Accordingly, the womb is often called the belly. Hence, when Shamoúnn is hung head long into the depths of Ayshshur, then all in the ears are affirmed for dwelling states.

The intervals of each house are arranged within Shamoúnn whereby Shamoúnn hears on behalf of every house, even as the intervals of each house are arranged in RAúwaben whereby the eyes see on behalf of each house. Hereby the members serve each other to love their neighbor as themselves, for the eyes and the ears are neighboring houses side by side.

Each day the members come before each other, each one offering their services on behalf of the whole. Ayshshur following Shamoúnn, affirms what is heard, which is based on the analysis of Dan, which is founded upon RAúwaben/Reuben—the congruency of the Rings, which is founded upon Baniymin—the opening of the Neúwn Directive Mind. Each level of an offering builds upon a previous state so that there is a *cohesiveness of thought and deeds at work at all times*. Therefore one does not become disjointed when they hear something or see something, for there is a network established through which all is affirmed or dismissed.

As there are ten stages of hearing, so are there ten affirmations for the ten words/sayings that emanate daily from the Neúwn ALhhim—the Directive Mind of Organizations, whose root Numbers are 1 to 10. Affirming or consenting all that we are thinking and doing compounds what has been heard or sharply dismisses its effects. The ultimate prerequisite of affirming anything is the end result of liberty, as affirmations give wings to what is thought or spoken. Should anything entangle us, then the thought, interpretation, or the deed subjects the members to states of idleness or enslavements. However, with the objective of Freedom in meShich/Messiah such projections are annulled.

According to our affirmations, we are affirmed to enter into areas of service and states of residence. Thus the great migrations of souls come through the waters of Ayshshur according to their confirmations above.

Ayshshur affirms our position amongst the Rings of ALhhim—the organized circles of thoughts in which a Name dwells. There is a place for every Name according to their service in the Rings/Circles of ALhhim, whereby all are joined together in one house. The Values of every Name is known and cherished. As **we listen to affirm** we form the bonds of Shamoúnn/hearing and Ayshshur/origin, and more so, we are able to enter into the soul of another, into their very origins in Ayshshur. Though entering into the origins of another, we become one with them. An affirmation takes us beyond the moment into the connections of the universe with all souls where there is no time as mortals think of days and years. The interval values of Ayshshur: 140 to 1400 extend the origin/140 of our Names into the full extent of the Unified Consciousness/00 of the Neúwn/14. The Values of 140 are read as Aúwm: Mother. The branches of a Name are extended to the tenth dimension or the tenth power according to the All Encompassing Neúwn Aúwm/Mother from whose womb we are formulated to appear as the Offspring of the Fathers.

## IMPLEMENTING THE WORKS OF THE OYLUT/OFFERINGS OF AYSHSHUR WITHIN THE TWELVE

## ZEBÚWLAN זְבֻלָּן

*In the House of Zebúwlan*— the offerings of Ayshshur open upon the Rings of RAúwaben. As the Eyes lay their branches upon the altar the thoughts of Ayshshur emerge. The stories of a Name are drawn out of the Rings of RAúwaben as the offerings of Ayshshur emerge. The map of one's Light is created by the offerings of Ayshshur. As one follows the Rings of their Name they come to the Source and to the lands to which their Breath is sent. As one is formed in the Tsædda-Tsædda womb of the Body of the Unified Consciousness, so one is sent into the womb of ALhhim—to the same house in which they are conceived. Accordingly one's mother is of the nearest waters to a Name for the consecrated waters in the womb are of the same waters as the Body above. According to the rotations of the planets, caused by the spinning of the Lammed, one is sent in their days to the waters prepared to receive them.

The days of a Name are according to the Thoughts of HhaLammed, whereby one is mapped from the beginning of an era/age unto its closing. Each age is a span of Thought of the hairs upon the head of HhaLammed. Each one born of the Tree is a SeedName from the branches of HhaLammed—The Tree of Life. As The Life flows in your branches you are of HhaLammed Tree. According to the age of HhaLammed so are the Number of generations coming from the inner core of the Tree—which are the generations of Names. Those born from the feet or base of HhaLammed are of the kingdoms that the Names inhabit. Those born of the hands or sides of HhaLammed are of the States within the Kingdoms. Those born of the Rings of the inner Tree are of the Names of Life that hang upon the twelve branches of HhaLammed which are the glory of HhaLammed. A Name's origin is from the Rings of ALhhim within HhaLammed which are imparted as ThoughtNumbers to the Body of ALhhim from which they appear and break forth with the glory that they have with the Lammed before the worlds are made [Yahuchannan 17:5,24].

How can we say the HhaLammed has an age when the One of the Most High has no beginning or end? The Ages of HhaLammed are set by the Values or Numbers drawn out from HhaLammed which are characterized by Names. The Origins of HhaLammed are 0, for all things are composed from Nothing. **Within the Zero are the Numbers of 1, for in Zero is Perfect Unity/Achadd. In Zero there is no beginning and no end nor any division.** As the 1 is in and of Zero there are 10. When the Zero gives of all that is within it—the Achadd, then there are .5+.5, whereby the Name of Reshun, the Head Aúwv of the Neúwn 55 is uttered. According to the utterance of Reshun there is Aúwer/Light. As the two parts come from 1 there are 12 and 21. The 12 are the Numbers of Branches of The Lammed and 21 are the Crown of Shayin glory. As the Thoughts of the Branches break open from the base of 12 זָד and from 21 זָד all within the 10 of Perpetual Origins of HhaLammed come forth: 09876543210 with perfect splendor for they are of the Perfect Union. The release of all within HhaLammed is called the Splendor of Glories/Shekinæhh אֲרָצָה that fills the Mishkan [SYM/Ex 40:35].

We affirm our place in HhaLammed of the Tree of Life according to the Rings of the Tree that we are born from. The Tree of HhaLammed is made of circles/rings for they come from Zeros, the inner and outer Rings of Primordial Consciousness. *Through our affirmations of the Names in HhaLammed we bear the fruit of the Knowledge of the Good and the Associated Thoughts that flow from the Lammed whereby we are known to be of HhaLammed—the Mind and the Body—the Kingdom of Names and their States.*

## SUBSEQUENT OFFERINGS OF AYSHSHUR IN THE HOUSE OF ZEBÚWLAN

The offerings of Ayshshur affirm the state unto which we have arrived in each level of progression attained whereby our foot does not slip. With each seating by Ayshshur we are at liberty to leave former partial perceptions and hearings to accept the complete and perfect that has come. We affirm each step for all of the Twelve within us whereby our members are kept in pace with the rúäch and the mind that ever guides and watches over their flocks by night—with understanding.

As we establish the Words that are granted to us for understanding and implement them into our expressions and sayings we place the staves in the rings of Shamoúnn upon the ark whereby the ark can be carried forward. As we speak of the Words in HhaTeúwrah, we move the ark forward in our midst whereby we are able to continue to move in the spirals of ALhhim. By hearing and affirming the Words of HhaTeúwrah the staves to carry the ark are placed in the rings of the ears. By speaking the Words—projecting forth the Knowledge of the Teúwrah, the ark commences to move, and great is the company that moves according to it. With each successive movement of the arúwan/ark the congregation of YishARAL and all peoples joined with YishARAL—the Inscriptions, swells into a mighty host. With the increase of the peoples there is an increase in the lands also, whereby all of the earth is swept up into the understanding of those things written within them from their origins.

## THE GOVERNMENT OUTLINE

The House of Ayshshur bears the government of the Kingdom of YahúWah. According to the government in the Unified Consciousness, so is the government in the lands of the Kingdom. As in the Mind of ALhhim, the night is governed by Bayinah and the day is governed by Chakmah. This government of YahúWah sets all things to be ruled by two hands, a shared governing body. In the left hand is the rule of all thoughts, meditations, decisions, and in the right hand is the rule of all acts, deeds, forms and fruit of expressions. According to **the rule of the two hands**, all things are measured by the agreement between the sides through which peace is in the lands of Zebúwlan. In contrast to most forms of government that deals with consequences, the government of YahúWah sets in place evaluations prior to deeds through which the thoughts are measured prior to the deeds. The citizens are therefore not reactionary to the ideas, but rather are involved on voting for thoughts first and when the thoughts are acceptable to the Unity of the Peoples, then appropriate deeds or works are explored. Via this rule there is no waste of resources for what is considered to be for the Peoples is determined prior to any impositions upon the people. Whereas most government have a governing head or hierarchy, the government of the Unified Consciousness is by the two sides of the body. Each House governs itself in direct service to another house rather than for itself. What is determined to benefit Baniymin is the rule of Zebúwlan and what is set to benefit Zebúwlan is the rule of Baniymin. In this way we are to serve each other whereby to love your neighbor as yourself is fulfilled. The Head of the Body of government is YahúWah, the Name of the Collective. As each one has the mind of the collective, the ruling king is amongst the peoples to which all things are subject. Hence, any thing that does not benefit the Collective is cast out. What is for the Collective is clean and the thoughts and practices of the people are of mercy and justice for all inhabitants. *The government of the peoples stem from Ayshshur and is placed in the hands of Ayshshur to affirm the thoughts and the deeds.* Thus in the gathering of the nations into one kingdom, the  **blessing of Ayshshur is the work of My Hands**, the rule of the two hands [Yeshayahu 19:25].

How we are to govern ourselves, our members and our bodies is the same way that the ALhhim set two Lights to govern the night and the day. We are to examine first our thoughts and rule over them with Understanding, and then we are to rule over our deeds by Wisdom. Do our deeds lead to mutual fulfillments? Are the deeds done without partiality? Are all sides equal and have the joy of the same Values? All of our acts of eating, drinking, studying, gathering, and working are administered by our two hands for the sake our Collective Twelve. As each one becomes a begöl/master they regulate all things in earth as they are regulated in the heavens whereby the heaven and earth are one [Eph 3:9-10]. Note the heavens, all bodies of light are in pairs by twos. Note the positions of angels, they are set upon the four sides of the body with hhakuwáhnim. Note the meridians of the earth, they are set in pairs of Nine. In this manner one is govern the dwelling states and members of their House unto the order of the heavens. Through the work of the Emanating Consciousness the purposes of the age are carried out fully [Eph 3:11].

The path of Enlightenment is though the pairs of a Name. As the offerings of Ayshshur rise upon the wood of Shamoúnn in the later days of a House, so the foundation of hearing and their fruit of affirmations leads to creating the blue veil between the distinguished place of the body and the distinguished place of the mind, the later being called the qudashqudashim—the holy of the holies. The creation of the veil is by drawing out the instruction and drawing out the deeds of the offering. As the veil is woven from the bottom and top layers of the wood and the parts for the offering one stands before the veil with the evidence they are ready to enter into Enlightenment. **The service of one house to another is the basis of Enlightenment and the rite of passage through the veil, for now one is of HhaLammed and the Unions of HhaLammed.** As the veil is parted, one passes each evening from the configurations of its Body to the Source of the TentBody—the Enlightenment of the offering. The parting of the veil shows the expanse established between the warp and the woof—the weavings which are achieved by the two houses intertwining their thoughts in service to each other. The veil is the hanging testimony of mutuality and agreement between what is made and the composer. All done through the body of the offering is for the mind, as the mind is the source of the body; hence all things done by our members is for the mind's pleasure. All that is done by the body is for the pleasure of the mind and its thoughts, and if not for this purpose one toils but has no joy nor satisfaction. As we are the Body of ALhhim all words and deeds of our Name are unto the pleasure/delight of HhaLammed, and it not then we find ourselves without the joy of HhaLammed. The mind gives all of itself to the body of twelve that the full thoughts and measures of a Name are housed collectively unto HhaLammed—unto the Order to which we belong. The mind serves the body that it bears the fruit of the HhaLammed as a Tree of Knowledge of the Collective and the Associative for this is the Tree of our Name through which we are given right to the Tree of Life in the midst of our members—hhameShich.

*Through our services to one another we affirm our unity and the admistration of two hands.*

*The eyes see for the reuwch of Dan; the lungs serve the Rings of ALhhim in order that they are supplied all things above.*

The ears hear to affirm a decision; the stomach/womb receives and carries the harvest for understanding to build a house.

The tongue speaks for the sides of the heart by speaking *the Words of Agreement*; the heart pulses for the Words of YahuWah to be formed and imparted for the wealth of a peoples.

The first blessing of Yúwspah is sex to increase a House in Values by managing the Seed/harvest; the reins of the body regulate the Numbers to generate blessings for all members of a house.



The second blessing of Yúwsphah is to carry and uplift all SeedNames for the expanse of Consciousness; the labors of a Name are to support one's household and to fill the house with good things.

The SeedName devotes itself to its place in the Unified Kingdom; the lands of a Name yield their strength to the SeedName.

## YISHSHAKKAR 4YWW7

*In the House of Yishshakkar*—the offerings of Ayshshur rise upon the Rings of RAúwaben first and then upon the Rings of Shamoúnn. As the waters of RAúwaben swirl through the ascendant body of Ayshshur, the waters of ALhhim are mixed with the waters of one's Origins. The Rings of RAúwaben are filled with all properties of Ayshshur as the waters of ALhhim run into the ocean of Ayshshur. Through the mixing of the waters of RAúwaben and Ayshshur one is enabled to see from the points of all Origins.

### WATERS OF THE FLOOD

**The waters of RAúwaben lift up the house of Ayshshur as the waters of the flood lift up the tevahh/ark of Núwach/Noah**—which is the assembly of planks that comprise the Tree of the SeedName [Logo]. The tevahh coming to rest is the consolation that one obtains from the waters of ALhhim and their ascensions into all levels of the heavens rising initially from Meneshah. The waters of RAúwaben are called the waters of gevúwr/mighty which lift the tevahh/chest of Núwach until the waters cover the elevations/mountains beneath the heavens: beneath the mind where the waters of RAúwaben and Shamoúnn bear their might of Wisdom and Understanding. The tevahh/ark is 300 cubits long, 50 cubits broad, and 30 cubits high. The measurements correspond to the Thoughts and Letters of ALhhim. The length/endurance is the endurance of Wisdom depicted by the Fires of Shayin [300]; the expanse is of the Neúwn Mind [50], and the heights are of the Lammed [30]. Being of three levels the tevahh conveys our states in residing in Wisdom, Understanding, and Knowledge, a place to accommodate all species of Thought whereby it is the home of all animals and those of the household of Núwach. Animals in which is the Spirit of Life are the same configuration as a dwelling of ALhhim. Thus if you ever desire to see the structure of this vessel look in the mirror or look at the habitation of all species in which is the breath of the most high, for all that have the breath of the most high ride the crest of the waters, but those thoughts that are contrary to the most high are succumbed, washed away. The nonaligned expressions from the dwellings of Nuwach are washed away by the great flood of Wisdom and Understanding and Knowledge that comes upon the earth in the days of Núwach—Acts of Consolation. Thus the spirits of all species and their states of residence of the Mind of Neúwn are qudash—**set apart unto the most high for their ascensions**, and those who slay humankind or a beast are defiant against the most high OLIYUN [Rom 13:1-2; Yeshayahu/Is 66:3; Tehillah/Ps 146:8-9; SMB/Gen 1:29-30; ref. The Summa Theologica of St. Thomas Aquinas].

The ascent of Ayshshur/Asher upon the waters of RAúwaben and Shamoúnn elevate the tevahh/ark higher until it reaches the peaks in Yishshakkar—surpassing the nostrils and the breath of all that breathes apart from the alignment of Rings and their expressions. Every arrogant word or idea that threatens the soul is suffocated by the rising waters of Understanding. We rise above every threat that would engage the soul into a state of vanity whereby we snuff out all thoughts that have death in them. Riding upon the Waters of the Flood we do not allow the soul to go down in the grave; therefore everything that threatens its ascension is overcome by the flood of Understanding. In some way, everyone attempts to protect their soul from destruction. The term maúwd, meaning steam, is repeated twice in

the Teúwrah. ΔḌḌ ΔḌḌ ḲḲḲ *gevriúw maúwd maúwd* refers to the surpassing elevations achieved by the waters of RAúwaben and Shamoúnn that enable us to see and hear beyond the turmoil of the world beneath [SMB/Gen 7:19]. These are the waters generated by the steam of Dan that rise from the nostrils and are gathered in RAúwaben and Shamoúnn whereby they are called “the waters of steam”. The days of the flood come from the various offerings according to their weeks of seven days, and the waters continue until a full inquiry into the Consciousness has been made and all within the waters are known—for forty/40 days [SMB 7:4]. The high waters of the flood are attained on the 8th—12th days of the seventh moon from which they commence to descend and come to set in the crown of Aparryim on the 17th day upon the Mountain of Aurrat [SMB/Gen 8:4]. Upon making the ascent by these waters, the tevahh/ark/chest of the SeedName comes to rest upon Mount Aurrat—in the seventh heavens. The waters of maúwd/steam rise from Ayshshur, as the heads of RAúwaben and Shamoúnn rise through the mist of the offerings of Ayshshur. These are the waters of the intervals of Ayshshur 840 ḲḲ chemem—heated waters. **The waters of Ayshshur**, as they rise and return through the House of Dan, are converted to steam that ascends into RAúwaben and Shamoúnn. In that the Numbers of the waters of Dan and Ayshshur are the same: 46453 it is understood that the waters of Ayshshur are the distillations of Dan as the great basin of all transmitted from the Unified Consciousness; however as the waters arise they pass through the Fire chambers of Dan whereby they fill the eyes and ears with steam. They are as waters of the ocean, splashed upon the hot stones on the sides of the banks/altars from which the warm sprays and steam are made. As vomit which rises from the ocean of Ayshshur/stomach, the waters of steam come forth to expel all that is contrary to the Unified Order of One Body of Consciousness.

THE 40 DAYS OF THE FLOOD SMB/GEN 7:11

The following chart includes the Day of Flood 1-40, Day of Month commencing on the 17th, Season of the Flood/Name of Month, and the effects of the waters.

- 1 17 of Yishshakkar, the 7 of 10, the setting of the spiral in Consciousness, the depths of Meneshah
- 2 18 of Yishshakkar, the elevation of the Seed in Consciousness in all lands
- 3 19 of Yishshakkar, the elevation of the Seed in Consciousness in all lands
- 4 20 of Yishshakkar, the elevation of the Dan in all Rings
- 5 21 of Yishshakkar, the elevation of the Dan in all Rings
- 6 22 of Yishshakkar, the comprehension of origins in Shamoúnn/hearing
- 7 23 of Yishshakkar, the comprehension of origins in Shamoúnn/hear
- 8 24 of Yishshakkar, the comprehension of origins in Shamoúnn/hear
- 9 25 of Yishshakkar, the insights of the Words of Gad, the 64 Words of a Name
- 10 26 of Yishshakkar, the insights of the Words of Gad, the 64 Words of a Name
- 11 27 of Yishshakkar, the breaking out of the Numbers of all Words/Letters
- 12 28 of Yishshakkar, the breaking out of the Numbers of all Words/Letters
- 13 29 of Yishshakkar, the opening of Consciousness from the depths of Meneshah
- 14 30 of Yishshakkar, the opening of Consciousness from the depths of Meneshah

*Through the full ascent of all in Meneshah into the House of Shamoúnn within Yishshakkar, all lands are arranged for the coming—the appearance of the Unified Kingdom of YahúWah.*

- 15 1 of Zebúwlan, the reign of the SeedName within all states of Chakmah
- 16 2 of Zebúwlan, the reign of the SeedName within all states of Bayinah
- 17 3 of Zebúwlan, the reign of the SeedName within all states of Dagöt

- 18 4 of Zebúwlan, the reign of ALhhim via the House of Dan through Chakmah
- 19 5 of Zebúwlan, the reign of ALhhim via the House of Dan through Bayinah
- 21 6 of Zebúwlan, the reign of hearing from all levels of origins in Chakmah
- 22 7 of Zebúwlan, the reign of hearing from all levels of origins in Bayinah
- 23 8 of Zebúwlan, the reign of sayings from the capital of Yerushelyim of Chakmah
- 24 9 of Zebúwlan, the reign of sayings from the capital of Yerushelyim of Bayinah
- 25 10 of Zebúwlan, the reign of sayings from the capital of Yerushelyim of Dagöt
- 26 11 of Zebúwlan, the reign of blessings according to Numbers of Chakmah
- 27 12 of Zebúwlan, the reign of blessings according to Numbers of Bayinah
- 28 13 of Zebúwlan, the reign of Lammed from the foundation to the Crown through Chakmah
- 29 14 of Zebúwlan, the reign of Lammed from the foundation to the Crown through Bayinah
- 30 15 of Zebúwlan, the reign of SeedHead upon the Lammed in all States of Chakmah
- 31 16 of Zebúwlan, the reign of SeedHead upon the Lammed in all States of Bayinah
- 32 17 of Zebúwlan, the reign of SeedHead upon the Lammed in all States of Dagöt
- 33 18 of Zebúwlan, the reign of judgement in all Eyes of ALhhim through Chakmah
- 34 19 of Zebúwlan, the reign of judgement in all Eyes of ALhhim through Bayinah
- 35 20 of Zebúwlan, the reign of transformations according to all in Shamoúnn by Chakmah
- 36 21 of Zebúwlan, the reign of transformations according to all in Shamoúnn by Bayinah
- 37 22 of Zebúwlan, the reign from the capital according to the Words/Master of Gad in Chakmah
- 38 23 of Zebúwlan, the reign from the capital according to the Words/Master of Gad in Bayinah
- 39 24 of Zebúwlan, the reign from the capital according to the Words/Master of Gad in Dagöt
- 40 25 of Zebúwlan unto the full explanation of all Values in Yahúdah within all spaces sustained for 110 days.

+110 Days sustain—*the full extension of the Numbers into all States of the Unified Kingdom*, unto the 17 day of the 7th month, a period of 5 months [150 ÷ 30 days = 5 moons]. The rains descend from third day of Knowledge—the 17th of Yishshakkar unto the third day of Knowledge—the 17th of Aparryim—unto the full ascent of the spiral of 7 in 10 of Aparryim. The waters prevail mightily upon the earth 50 and 100 day—unto the day of full illumination of Enlightenment of the Unified Kingdom of HhaKuwáhnim/servant/priest [SMB/Gen 7:24].

The hands and feet of Ayshshur are measurements of 3406 through which the Houses of Understanding achieve transformations on behalf of all YishARAL. These measurements of Laúwi/Levi—of Unity are gifted to Dan, Ayshshur and Nephethli through which communications of the Three/3 of Chakmah, Bayinah, and Dagöt/Knowledge flow via the waters/40 of Consciousness through which one has access into all branches of the Lammed/6. The waters are unified by the pairs of six branches/6 that give their strength to one another as it passes through the waters from one house unto another. Designating the hands and feet in the waters of hhakaiyúwer/laver activate the works of the Staff/Instruction of the Lammed in our midst whereby we perform the Works of ALhhim with our hands and walk in the waters that flow at our feet. As we designate our hands and feet to the Numbers of the Lammed, we perform the Works of the Staff and are able to walk in the waters of the Staff whereby we are able to pass from one state unto another i.e. through the Sea of Reeds of Ayshshur from Metsryim/Egypt or through the Yarrdenn/Jordan which is the path from the heart to the mouth through the lands of Dan unto all Knowledge. Being that we have marked the hands and feet to be extensions of HhaLammed Numbers, they carry the same frequencies of Thought as HhaLammed.



## THE GRATITUDE OF HEARING

**The gratitude of all heard in Shamoúnn is expressed in Ayshshur—in the stomach/womb, state of affirmation.** What is heard in the ears has an overwhelming thankfulness in the stomach. The preparations for joy are set as we give all of Ayshshur in service to the Collective rather than to reserve the seat of emotions for our own comfort only. We are attuned to what is heard and are set to respond with gratitude if the comment is favorable or unfavorable, for in preparing our responses to what is heard we know how to interpret all things heard and convert unfavorable comments into reaffirming statements that bounce back out of Ayshshur. *The orientation of a Name to dwell in the whole Body of ALhlim increases every trait and house of a Name and its responses*, whereby one does not impose limitations or adverse reactions to those things that are heard. In that **we abide in the Consortium of the Rings of ALhlim** the responses of our stomach is as vast as the ocean that can overwhelm any thought and its vibrations. The operations of all houses in the Consortium greatly exceed the paradigms of those that dwell alone.

## CARRIED UPON THE WINGS OF THE ANGELS

**The ability to soar upon wings** is the harmonic and joyful union of Ayshshur upon the wood of Shamoúnn. As we devote our House of Ayshshur to the Voice of Shamoúnn we are positioned to be elevated and to soar by the undergirding wings of Shamoúnn and the upper wings of Ayshshur. In this manner we are carried by YahúWah—the Collective of our parts through the wilderness and brought unto the lands of our Names. Through each transmission of hearing and the integration of the Thoughts of Liberty we lift off like an eagle from our previous nesting grounds, taking flight unto new elevations according to the thoughts which have arisen from our states of Unity: i.e. Ayshshur and Shamoúnn. Through the oylah—offerings of ascensions, we are continually setting down and rising up through the unified sides of Ayshshur and Shamoúnn. With these unified sides of Understanding on the north and south, we move through our days, weightless as a feather, carried by the winds of the wings of angels. According to the direction of the winds from the four sides of the earth, we move into examinations, breakthroughs of illumination, the bliss and full illumination of Enlightenment, unto gatherings and summations of thoughts. As we are prepared to move and serve the Collective, the angels in whom are the winds of the earth, release the winds to move in the sea of Ayshshur, causing currents, spirals, and waves of thoughts to flow freely in our pathways [DaniAL 7:2].

When there are troubling messages that strike the soul and impair the mind, cast your body of Ayshshur upon the branches of Shamoúnn that you may rise above that which has stricken you in any manner. Find your strength from the Unity of your parts rather than seeking outside information. Draw from the Life of the Unified Consciousness in which your parts dwell and in whom all messages are resolved unto peace. For in the Body of Unified Consciousness the worth of all sayings are examined as to their origins and their outcome whereby one has their universal sense of an anchor and freedom amidst the waves of the world.

## SUBSEQUENT OFFERINGS OF AYSHSHUR IN THE BAYIT YISHSHAKKAR

The offerings exalt that which is heard, whereby one exalts YahúWah by the Voice of Affirmations, giving the awmen that elevates the Thoughts of YahúWah within us [Tehillah 89]. By making affirmations we elevate the thought into a position to govern the stones, the waters, and the trees by the Words of the SharHhaMelakim/Archangels. *As we affirm what is heard in Shamoúnn, we secure the thought and establish our Name in the place that YahúWah makes for us every shavbet/sabbath* [SYM 16:29]. i.e. on

the third shavbet of Yishshakkar—the second month—a place is made in the Tsædda-Tsædda Ring of ALhhim for all generations of those who love the shavbet [SYM/Ex 16:1;23]. From the days of Pessech unto the days of giving of the shavbet are 30, and from the giving of the shavbet to receiving of the shavbet are 7 [SYM/Ex 16:23]. Beyond a coincidence the giving of the shavbet has occurred in our generation precisely in the days at it is written in the Teúwrah that the Words are fulfilled in us during the midst of counting the omar. Significant that the dwelling state given for the shavbet on the 22nd of Yishshakkar—in the 2nd month—is in the Tsædda-Tsædda Ring, the Ring of Liberty which is the House/Body of Shamóunn from which we acquire the shayh for the Pessech. On Pessech we leave a house of enslavement as one taken captive by the host of YahúWah to enter into a house of liberty. From the days of our coming out of Metsryim we are cleansed by the washing of the Words of the Lammed unto entering into the House of the One taking us captive [MT/Deut 21:13].

*The place given to us every shavbet is the House of YahúWah* that is made by the Collective through their 16 offerings from the prior shavbet/resting place. Accordingly the Beloved says: *I will dwell in the House of YahúWah which does not come to end* [Tehillah 23]. The House of YahúWah is forever by the design of all Rings and their devotion to each other. In that the House of YahúWah is the assembly of all Rings of ALhhim it is called the House of the Collective comprised of 12 rooms in each house. The structure and contents of each house, being of the thoughts of the most high, are depicted as mansions. The 12 palaces in each house, thereby the sum of 144 rooms per Name, are the mansions the Consciousness constructs on behalf of all members, so where the Consciousness is residing the members are dwelling at this level also. At the level of the Numbers of a Name and their states of unfoldments the members are dwelling and communicating at the same level.

Do not think that the shavbet is at the end of your life or in an age to come. **The day of shavbet is every seven days.** On the seventh day of each side of the month a place of rest is made for the Servants of YahúWah to enter. The House that YahúWah makes for us on every shavbet is the place of our rest. We do not go out from this house nor do we forsake it for the houses of the world, for we are continually in the House of YahúWah making our offerings [Yúwsphah/Luke 24:53]. On each shavbet there is a House of YahúWah made for us to enter whereby we remain in the House of YahúWah all our days. There is no other house of rest than that which is made and given to us every shavbet. All that move by their associations in the world and go out from this place are those who do not love the shavbet to honor it whereby they are not called to the mountains of elevations to make the offerings of YahúWah [Yeshayahu/Is 56:1-8]. *Should one love the shavbet then they also love the secret place which is made for them and given to them on the shavbet. The shavbet is the day of great joy in which we are given the dwellings of YahúWah to enter through the gates that open by the shavbet offerings* [CHP/Num 28:9]. The non-discerning thoughts in the heart that any day is a sabbath or that the sabbath is for the end of the ages, etc. become a distant noise as the nearness of the meaning throbs in my ears. The non-discerning thoughts in the heart that any day is a sabbath or that the sabbath is for the end of the ages, etc. become a distant noise as the nearness of the meaning pulses in the ears. Non-discerning thoughts are strange, for the Ways of YahúWah are foreign to the nations. Though they are known by Words, the Understanding in the Word waits patiently to be heard and affirmed in them whereby they come to lodge in YahúWah's House. All such foreign explanations of the shavbet melt as the slime of the worm when the gates to the House of YahúWah open, and we are escorted into the place given to us every shavbet.

In the house of the shavbet we do the works of ALhhim and make the offerings in the House of YahúWah daily [CHP/Num 28:1-8]. We enter through the gates made by the shavbet offerings and take our rest from the world that hates us—that is in opposition to us. Those who do the offerings for six

days and add to them those of the shavbet are given a place to enter whereby they enter into the conscious joy of their labors. We remain in the House of the Shavbet and labor from the place of rest until we are moved by the Cloud of Consciousness/Oyin formed by 16 offerings unto the sequel house given to us on the subsequent shavbet. Every one that has left houses—former states of residing, or brethren/bonds, or sisters/bridges, or father/principles, or mother/forms, or children/offspring of their hands, or lands/states, for my Name’s sake, receives a hundredfold—the impartations of ten x ten, and inherits eternal life [Mattithyahu 19:29]. This promise is fulfilled every shavbet day. Join us in the revolution of Understanding and affirm your place and service in the House of YahúWah. The gates to the House of YahúWah are opened in our generations. Welcome home all Offspring of ALhhim for this is the dwelling of your Names that you have sought for in all generations [Tehillah 27:4].

The affirmations are seconded in Shamoúnn, causing what is heard to throb twice in the ears, once by Shamoúnn and then again by Ayshshur whereby the matter is settled from both ends of the Rod of Shamoúnn. The offerings of Ayshshur rise into Shamoúnn as one head rises into the other to affirm their Unity and the strength of their body. In this manner **the mind/arúwan/ark is built**. To house the Words of Understanding the mind is expanded by cubits of 1.5 or degrees of 15° for each oylah whereby a place is made to house the full illumination of Bayinah. Hence, as the moon increases by 15° daily to become full, so does one come to full Enlightenment, for should the Light of Lammed break forth in one day regarding any matter there would be no place to house the Light until the mind is fully constructed as the Head of Bayinah depicted as the full moon. Thus Enlightenment comes by 1.5 cubits or by 15° degrees through which one makes the arúwan to house the Writings of Bayinah [SYM/Ex 25:10]. As you see another increase in understanding, know that one is making the ark by the measurements of my Word as commanded.

The ever abiding Presence of the Collective ALhhim are with us always as we dwell together in one house. It is the mind that goes out from the garden or from the Collective House in search for Wisdom Understanding and Knowledge. When the mind is untrained then it becomes caught in appearances and images and in processes until the day that it humbles itself to behold the vast Knowledge within the Spirit of its Name. For how can the spirit of a Name leave the place of its dwelling in that it breathes by the Rings of ALhhim from which it came? The mind can lead the members astray or uphold the Lammed in its midst as a shepherd. As the mind so are people whereby the state of the mind is the state of the peoples. As the mind affirms its members to belong to the House of YahúWah so they are brought up in stature to reside with the Consciousness of a Name which has prepared a place for them and destined them to be just as they are in vapor and in harmonic union with the Rings of their Spirit. As the member rises with the consciousness then the members fill the rooms built by the Emanating Consciousness whereby the mansion of a Name is filled with good things and running over.

YAHÚDAH אֲדָמָה

***In the House of Yahúdah***—the offerings of Ayshshur rise upon the wood of Shamoúnn. Through the offerings of Ayshshur, all waters of origins are gathered each unto their place that pertains to the Twelve Houses of the Seed. Thus as the Seed develops in the waters of origin in Ayshshur, the waters are parted and divided up into pools that pertain to each House. As one House forms, i.e. RAúwaben, then waters of Ayshshur are given to fill the spaces of the eyes, ditto for each part until the final waters are allocated for Baniymin. Water is given to see/RAúwaben, then to hear/Shamoúnn, and then to bear a unified body for Wisdom and Understanding/Laúwi. Within the House of Laúwi waters are given for every Number for Yahúdah, then for the breath of Dan to open every crystal in the Seed, then to sup-

port the cells with the flow of waters in Nephethi. Through Nephethi the waters flow to Gad, and then into Ayshshur to draw out the Origin of the Words of a Name for the House of Gad. With the utterances come the waters for Yishshakkar to house the expanding Consciousness of the Words of a Name. From the utterances of one's Words comes the ten states of Zebúwlan and the waters of each land whereby the lands resonate with the Enlightenment and the Good/Collective report of a Name. With the expanse of a SeedName the waters are given for all multiplied—for the House of Yúwsphah/Joseph which bears the harvest of a SeedName—Baniymin for which **the former and later rains** flow out of Ayshshur. Thus as a house is set apart unto its purpose in the Collective it receives of the first and second rains from the Origins of Ayshshur in the Unified Consciousness, which are the waters of Wisdom first and then the waters of Understanding second, through which one has the strength to bear the harvest of their Names. Until that day of coming to Yerushelyim to bear the harvest of their Names, the rains do not flow upon their lands [Zekkaryahu/Zech 14:9-21; MT/Devarim/Deut 11:11-14]. Therefore any that desire to receive the outpouring of Wisdom and Understanding, let them prepare their lands for the offerings of their Names, and they shall receive the blessings of the most high upon their lands.

For what is the purpose that one has Breath, Numbers, Letters, and a Name distinguished with Life and Honor if not for the purpose of being fruitful in everything that pertains to their Names. Should the rains fall upon the peoples who do not intend to make an offering, then the rains are given in vain, for when there is no receptivity from above, one hardens the earth. According to the offerings given of a Name, so are the days of a Name recorded. When no offerings are made, there are no days of a Name recorded, for only the offerings of a Name are retained. Through the offerings there are hours to count, costly spices to gather and their transfer of wealth, the harvest of the Seeds of a Name and their wine—the flow of Understanding and joy. Every offering leads to joy whereby there are no sorrows or bad aftertaste of what is said or done outside the Collective [Mishle/Prov 10:22].

*The day that the Seed distinguishes the lands and the waters of its Name are called the days of Pelag* [SMB/Gen 10:25]. From the days that one distinguishes their lands by their Seed, the Seed of a Name commences to multiply and bear the 13 Names of Yúwqten/Joktan, being the Names of the expanse of their SeedName [SMB/Gen 10:26-29]. Each House of a Name is a construct of the Numbers of Yahúdah. Thus as one develops the Numbers of their Name they distinguish themselves as a tree which multiplies the Seed of their Name upon the branches.

Ayshshur is activated to arise within us upon the wood/teachings of Shamoúnn. As one prepares a foundation of service to another so the life blood of Ayshshur of the Tsædda-Tsædda Ring in the Unified Consciousness flows with Understanding in Shamoúnn. As we position our ears to hear from the Unified Consciousness, then they are readied to receive and to uphold the offerings of Ayshshur as the wood of Shamoúnn depicts upon the altar.

*In all of the offerings* **the Rings in the Unified Consciousness, the Rings of ALhhim** which open through Dan, and **the Rings of a Name** combine as one, whereby one has access into all States of Enlightenment as the Rings are unified, interface, and enter into each other. This is the full blessing of the offering whereby what are of the Origins, and what are of the States of ALhhim, and what pertains to a Name are achadd/one.

The offerings of Shamoúnn and Ayshshur ever emanate Wisdom and Understanding that give forth Knowledge upon their branches. Together they build a house, Shamoúnn of the platform of Wisdom and Ayshshur of the springs of Understanding. They feed each other as the birds and form a nest upon



the branches of their Names through which they provide for each other nesting places and platforms to make ascensions. Shamoúnn upgirds Ayshshur, and Ayshshur upholds Shamoúnn. These are the Unions of the Rings as they are set in the Unified Consciousness whereby all that follow their example enter into perfection.

As we set the Numbers of our Names in the Rings of Ayshshur and Shamoúnn, we activate the Values of our Names to be links unto the House of Dan through which we reach unto the Rings of the Unified Consciousness. The Numbers of our Names connect our current state of residence to our origins—from which we are born in the Mind of the most high, and secure states to be of liberty for us to reside.

The Union of Shamoúnn and Ayshshur depict the State of Unions of Name, as the Union of the sun and the moon that bear One Light by day and night. The sun, depicting Wisdom, is spoken of as the bridegroom and also as the sister of Bayinah, depicting Understanding. Unions of taking a sister in the Teúwrah/Torah are based on legends of Unity of Chakmah and Bayinah: When Avrehhem/Abraham takes Sarai it is Wisdom taking Understanding, or when Yaoquv takes Rechel it is Knowledge, the fruit of Wisdom, accepting Understanding. Understanding is the wife/mother who is received as the sister—one who upholds, strengthens, and enables another to be changed/transformed from one state unto another. **When one accepts the Origins of Ayshshur, then they take/accept their sister of Understanding to be at their side, whereby they are joined to the Rings from which they have come** [Mishle/Prov 7:4]. Though the sister looks after a Name from the days of their birth; i.e. Miryam looking after MaShayh; Ruth looking after Boaz, Sarah looking after Avrehhem, Isis after Osiris [practices of the Pharaohs] a sister is taken after one makes a platform of Wisdom whereby *the sister is taken/accepted as their helpmate*. Together, Wisdom and Understanding build *the House of the Name of their perfect Unity* which is formed by combinations of the Numbers of their Names [see BHM Kingdom of Names regarding Union of Names]. When one takes another to be joined to them, they, having found Wisdom within themselves, seek to build a House with Understanding and thereby take their sister. In like manner one does not bind themselves to a congregation until they first form a platform of Wisdom within them. As one forms a platform of Wisdom they know how to be joined side by side and thus they take a congregation, *as a sister*, to uphold them and through whom they build the House of YahúWah Collectively.

#### THE RINGS OF ALHHIM INHERITED

The offerings of Ayshshur affirm the Rings of ALhhim within by their Numbers of Yahúdah. As we bear all within the rúæch/spirit of our Names, we possess the ALhhim by our Names, for as the Spirit of ALhhim comes to us, we now house them in our Consciousness. Until one draws out of all that is in their Names, their Names do not possess what they have for they are not cognizant of all that is within them. Until one gives themselves for the Collective what they are is still in the hands of their Aúwv/Father. As one comes to the throne of their Aúvim/Fathers they are given the staff to manage their lands, until that day another manages their lands and their Name is subject to all that is in their lands. As one inherits all that is in their house of their Auwv, so does a rúæch inherit all that is in its spirit. When a spirit bleeds from its sides it gives up the ghost—the Vapors of its consistency whereby it commits all things to the hands of the Aúvim from which it has Life—understand that the hands of the Aúvim are within the Seed of the rúæch, and they come forth when a rúæch pours forth its life in service to the collective upon the altars of ALhhim. All that comes forth from its unified rings are put into the hands of the Name to whom it belongs, being transferred from the Aúwv to the Offspring. The sovereign puts the staff of the Kingdom into the hands of those proven to serve the Kingdom who have

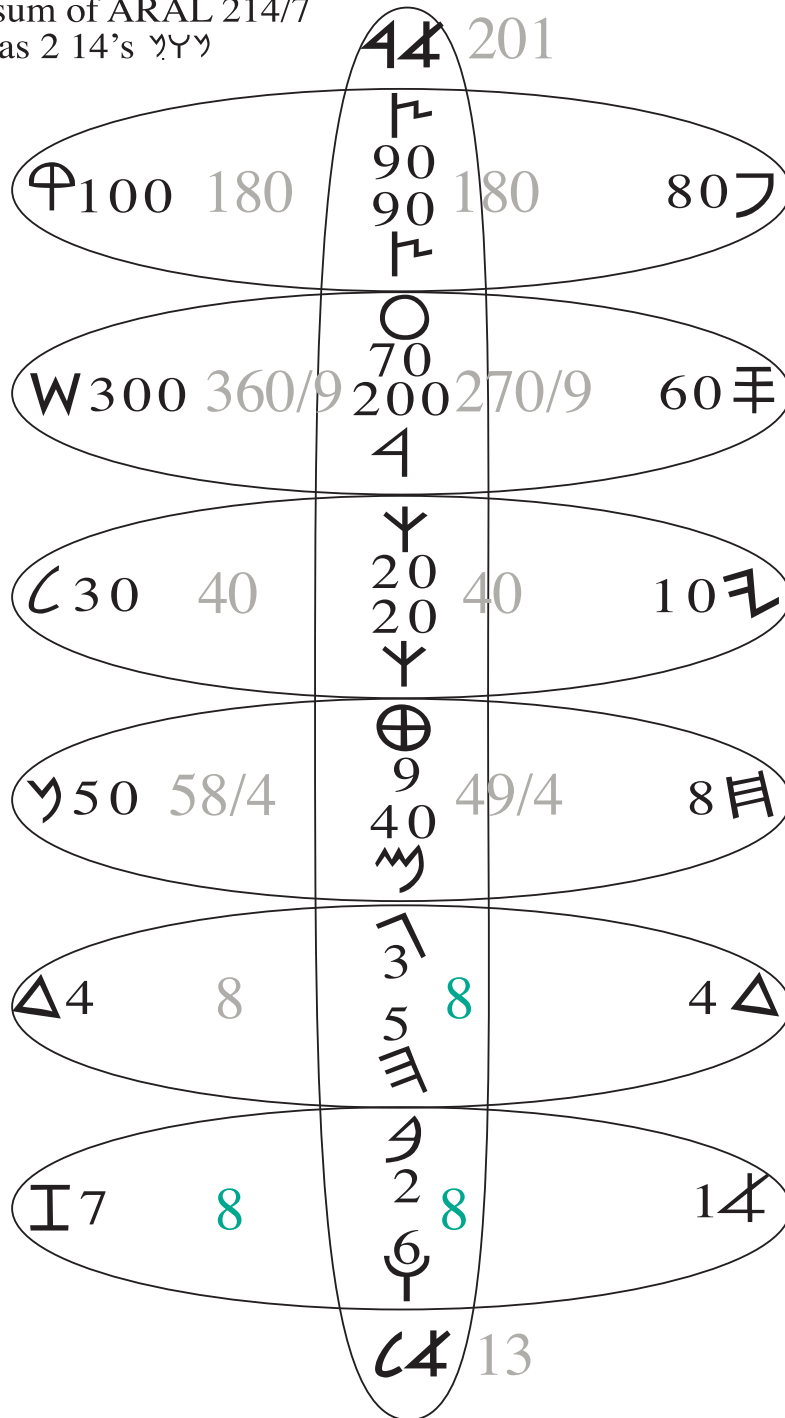


learned of the laws and the lands of the Kingdom.

We are to possess the ALhhim of our father's house. As Rechel learns of HhaALhhim, one of Understanding possesses them in their SeedName of Baniymin [SMB 31:19]. We are to possess the Rings of ALhhim and all that is in the Rings of ALhhim, their cities and their lands which are given to us our inheritance [MT/Deut 2:31]. Are the things of ALhhim in your hands or are they in the hands of a stranger? Our rúæch is to possess the lands in our Names, whereby our SeedName has a place to reside

### THE 7 SPIRITS/EYES OF ALHHIM

The sum of ARAL 214/7  
read as 2 14's ʔʔʔ



in the Body of ALhhim, for we are one of them when we possess/learn/receive/take them in our spirit according to our Name. First, we are to possess the Unified ALhhim Rings of our Name from which we are born, lest we are birthed and left as one that squirms in their blood having yet to be taken up into the fold of ALhhim for we are estranged from the Rings that bore us [YechúwzeqAL/Ezk 16:6]. By acquiring the ALhhim of our Origins we lay a foundation to build a house through which we acquire all Rings of ALhhim: the full house of Wisdom, the full house of Understanding, and the full house of Knowledge.

The Teúwrah/Torah, our great law, instructs us in how we are to walk in the teachings of our ALhhim to live in the lands/states of our ALhhim. We are to be bonded/love the Collective of our ALhhim with all of our heart, our soul, and steam/breath of Fire [MT 6:5-9]. The ALhhim that bore us have given their all to birth our Names for the sake of the Collective as ones that bear fruit for the master of the harvest. When we are devoted to the ALhhim of our origins then and only then do we possess all that is in them and they in us, whereby we are achadd/one. As we

possess all in our Names we possess our ALhhim of the Origins of our Names—the ALhhim of our Aúvim, whereby there are ALhhim in YishARAL. When we do things for the States of YishARAL, then we are of YishARAL; however, when one does things for their own kingdom then one is apart from the Collective Consciousness, the Body of ALhhim.

The taking of the ALhhim of one's Name is the same as taking the shayh/internal construct/lamb upon the 10th day of Yahúdah. For as one takes the shayh for their house, they are taking the ALhhim of their Name through which they go forth in the Names of their ALhhim unto the lands of their ALhhim. For as one draws out the Shayh from their flocks, they are receiving the ALhhim in their hands wherein their spirit now resides [SYM/Ex 7:1].

### THE 7 EYES OF ALHHIM The Sum Values and Formulas

#### *The Paired Rings of Chakmah*

The Rings of Chakmah/Wisdom Zayin Alphah+ Úwah Bayit

8:8, The Spirit of Wisdom, Base of the Unified Consciousness, The Circle of Oyin, 16;  
8x8=64 The foundation of 64 Words

The Rings of Chakmah/Wisdom: Dallath Dallath+ Hhúwa Gammal

8:8, The Spirit of Wisdom, Base of the Unified Consciousness, The Circle of Oyin, 16,  
8x8=64 The foundation of 64 Words

#### *The Paired Rings of Bayinah*

The Rings of Bayinah/Understanding: Neúwn Chayit + Mæyim Tayit

58:49, 4x4 The Spirit of Understanding, The sum of 107/8, read as the attainment of perfection through Understanding, the means to gather: 58-49=Tayit/9

The Rings of Bayinah/Understanding: Lammed Yeúwd + Kephúw Kephúw

40:40, 4x4 The Spirit of Understanding, The sum of 107/8, read as the attainment of perfection through Understanding, the means to gather: 58-49=Tayit/9

#### *The Paired Rings of Dagöt/Knowledge*

The Rings of Dagöt/Knowledge: Shayin Semek + Rayish Oyin

360:270 9:9, The 360/9 are in the 270—the Consciousness of 2 7's -14/Neúwn; The Spirit of Understanding, The sum of 630, means to weld all branches together as one Staff

The Rings of Dagöt/Knowledge: Qúphah PaúWah + Tsædda Tsædda

180:180 9:9, The Spirit of Understanding, The sum of 360, the core of the Kuwáhnim is in the House of Dan: Shayin-Semek.

#### *THE STAFF OF ARAL THROUGH WHICH ALL RINGS ARE JOINED, MOVE, AND HAVE BEING*

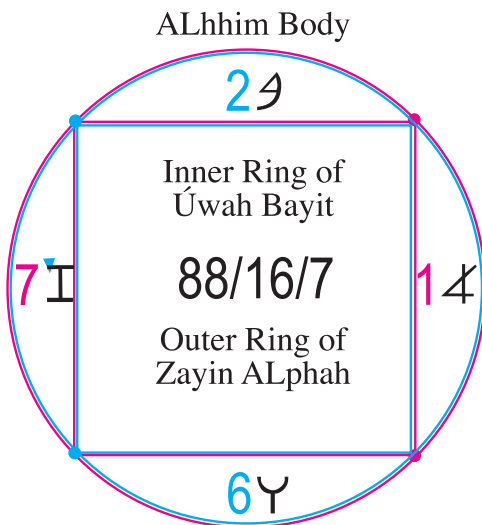
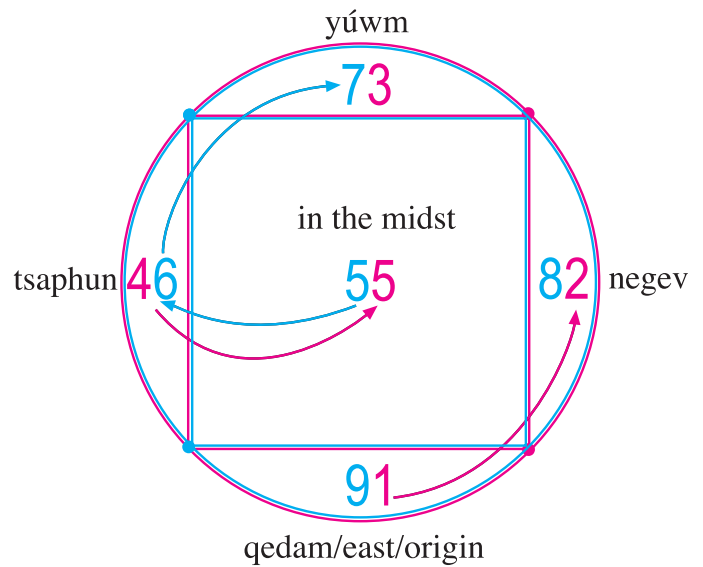
The Ring of the Staff: AL + AR; The Values of 13/AL are read as the 3 in 1, from which comes the Foundations of Auwv, the Crowning Offspring, and the Body of Sanctity commonly read as Father/Avrehhem, Son/Yaoquv, Holy Spirit/Yetschaq. The sum Values of 13+201=214, read as the Mind of Neúwn. Amidst the base of 13 and the crown of 201 are the Values of 178, read as the Body of the Unified/1 Consciousness/70 and their works of life/ascensions/8.

**The sum of all Rings is 235: read as the 2 35's = 70.  
 The Origin of the 70 kuwáhnim are the Origins of the 7 O/Rings  
 from which comes their Hands/235/10 or Lands/10**

From the Rings of ALhhim of the Unified Consciousness, all Names are born and placed in the Heavens and Earth whereby they are fruitful and multiply to fill the heavens and earth with the glory of their Collectivity.

Each Name is of the Fires and the Waters of the oylah/ascendant offering in the day it is formed from the offerings of ALhhim, whereby it is called Sham/שָׁמ, the Fiery Waters. Through its Fires and

The 5 pairs of Numbers are 50 from the right and 50 from the left. These comprise the crown/ק of the Lammad, Qúphah/100. According to the Lammad all Rings of ALhhim are made and arranged to express the levels of Thought emanating from the Lammad, its base of Wisdom, its trunk of Understanding, and its crown of Knowledge.



The Nine Numbers in the Unified Consciousness of ○○ are of two rings as one. The Numbers are the counting of the Schools within the Unified Consciousness, commonly referred to as spaces. The four points in the circles define the sides and that which is in the midst. The outer ring of Chakmah commences with 1 in the qedam to 5 in the midst, counting counter clockwise; the inner of Bayinah, Understanding, commences with 5 in the midst unto 9 in the qedam—the point of origin. The inner and outer rings of Unified Consciousness are the pattern of the 7 Spirits/Eyes of ALhhim.

The formulation of ○○ comprise one reúwch/spirit of ALhhim whereby there is breath to transmit and expand the Consciousness. The 7 dedicated Rings of the Unified Consciousness are called the Holy Spirit, the hhareúwch-hhaqudash, in that the Unified Breath of all 7 Spirits is of the Lammad Mind that distinguishes all things to build and fill a unified Body.

Waters it fills a space, as a vapor of gases. By its Fires and the Waters, a Name regulates its form in all levels of Thought. In that a Name is comprised of two rings, the Rings of Momentum of the ascending offering, and the Ring of Extension of the wood and waters of the offering, a Name is given a body to reside within—one cell of inner and outer rings which is its spirit body and through which it forms all states of its Name. The pattern of the spirit of every Name is the orientation of the Rings of ALhhim from which they are born. The Ring of Momentum is the ascending ring and Values; the Ring of Extension is the supportive ring—the ring around and its Numbers. The sum Values of the two Rings are the Numbers of the Spirit of a Name in which the Numbers of one's Names resides. The spirit of a Name is two rings as one whereby it breathes and formulates its house from nothing OO. When one receives HhaReuwch-HhaQudash, the Holy Spirit of ALhhim, it receives into its Rings the 7 Rings of ALhhim, whereby it is filled with the 7 Spirits of ALhhim and is One with the Rings of ALhhim in all things.

As the Tehillim/Psalms note, **our days are set as two hand-breadths**. Upon the Rings of ALhhim we are carried. The Rings of ALhhim of our Name make the wheels of the chariot upon which we ride. Each Name is set in place according to the Works of the Hands of Momentum and Extension being a formula of two ALhhim Rings. “Behold, by the clapping/sparking of hands together my days are set/appointed. And the duration of my life is of Ayinn/utter timeless consciousness/of zero—conspicuously ongoing. Surely, all vapor of all Adim/Adam stand firm. Selah” [Tehillah 39:6]. The reference to Ayinn is to the AyinSuph/AynnSayuwph.

When Enlightenment comes into a generation of a Name, then the grace of YahúWah is activated within a Name. The one born in the house of ZekkarYahu/Zacharius is called Yahuchannan/John, for this one receives the grace of YahúWah. Yahuchannan, having been born of the kuwáhnim house/priesthood teachings has the eyes of grace. As one follows through on all that they have learned they behold the kevesh/meekness/lamb/form of ALhhim approaching.

#### THE DESCENT OF THE DOVE

When one beholds the dove descending into the Body of Consciousness of a Name, that is, within its Unified Rings of Yishshakkar/Issachar, then one beholds the becoming of an Offspring of ALhhim. The 7 Spirits, depicted as the dove of peace/seven, **enters into one and remains whereby the one receiving the dove is called the Offspring of ALhhim** (The Son of God). An offspring is a house/formulation in which the 7 Spirits come and dwell. Accordingly, all thoughts of our Rings come to abide in the House of Yishshakkar that forms our Body of Consciousness [Yahuchannan/Jn 1:29-34]. The origin of our paired rings are gifted to us from the Unified Consciousness. The paired rings of the Rayish Oyin form the house of Yishshakkar—the Ring of Consciousness within us whereby we are always connected to the Unified Consciousness. In that the Ring of Consciousness is within us as the original cell from which we are formed, there is no place where we may go where we are apart from the Consciousness of YahúWah [Tehillah/Ps 139].

The writings of the Essene Community set forth a Parable of Consciousness, whereby one may see though the story the process of receiving the Seven Spirits of ALhhim. The characters are conveyed as two men who are born 6 moons apart, denoting the two sides of Light of a year, through which one comes to receive fully the Spirit of the Unified Consciousness. Yahuchannan/John is born by the Virgin Chakmah, being of the right side of Illumination—the Queen of the South, and Yahushúo is born of Maryim/Mary, depicting Bayinah—the Virgin Queen of the North who comes fully unto one as they

turn their faces to the Gates of their Origins through repentance and immersions [Yúwspah/Luke 1:24-38]. Within the writings is the testimony of one receiving and appropriating the grace of ALhhim whereby they know of those things that they write first-hand.

THE TESTIMONY OF YAHUCHANNAN/JOHN

YAHUCHANNAN/JN 1:29-34

<sup>29</sup> On the morrow the Enlightened sees Yahushúo coming unto one's Collectivity, and says, Behold, the kevesh/meekness/lamb of ALhhim/God, that takes away the sin of the world!

*Understanding and insights come our way as we follow through on activating all parts of our Names within us. Through our immersions—the activation of our members unto the service of the most high, we behold the Emanating Consciousness appearing within our Collectivity. The realization of what is happening is exclaimed: Behold! The meekness of ALhhim within me takes away the sin/offenses in all formulations of thoughts.*

<sup>30</sup> This is the one of whom Anni/I say, After me comes a man who is becoming before me: for this one is before me.

*This is according to what has been shown to me. Following after me is one who has been before me, as the Emanating Consciousness of our Names precedes us and yet ever follows after us, to tend unto us as a master teacher. The Very Origin of our Names and its Light comes through all that we are activating which is before us in the origins of our beginnings.*

<sup>31</sup> And I knew the one not; but that this one should be made manifest in YishARAL/Israel, for this cause came I baptizing in water.

*My mind was not aware of the Unity. In order that the Emanating Consciousness is to become manifest in all of my twelve members/branches—the inner Collectiveness of YishARAL—for this cause I commenced to activate all things within me whereby the great Light would come into the world.*

<sup>32</sup> And Yahuchannan/John bears witness, saying, I have beheld the Spirit descending as a dove out of the heavens; and it abides upon the one Collectively.

*The grace imparted to me speaks whereby my mind bears testimony that I have seen the Rúach/Spirit of ALhhim coming from above, as a dove, a messenger of peace and perfection. As the dove sent by Núwach/Noah, the dove found a place to dwell amongst the branches of a Name's Collectiveness.*

<sup>33</sup> And I did not know this one—the Unified of the Collective: but the One that sent me to immerse in water, says unto me, Upon whomsoever you shall see the Spirit descending, and abiding in them, the same is the one that baptizes in the Holy Spirit.

*Until then I did not know this Unity of the Collective empowerment, of how my spirit and the Holy Spirit are unified into one. The one who sent me—the Aúwv/Father of the Kuwáhnim/priests—to activate all things through water, says to me: Peace requires a platform, a means to receive and retain the dove from above. From the Essene writings: Upon the one that the Spirit of ALhhim **descends and remains**, the same is the one who imparts the RúachHhaQudash—the Distinguishing Intelligence of the Holy. Though Christ is personified in the parables and teachings of the Essenes, the teachings are conveying to us the Consciousness of the Anointing that rises from all Names. From the distinguished state of the Unified Consciousness one transmits their Thoughts through their Breath [Yahuchannan/Jn. 20:21,22]. Through grasping and interweaving the messages of peace and perfection into a nest, the dove remains.*



*For though the dove—messenger of peace comes to all, it is driven off by those who have not fully activated themselves in the waters of immersion. As the dove of Núwach/Noah could find no place to land, so it is for those who are yet submerged in their own embodiment whereby there is no place for the dove of the most high to put its feet and remain. As one prepares a resting place for the most high messages then the dove comes and remains in their branches and gives forth all of its kind—words of peace [Mattithyahu/Matt. 13:31-32]. When the dove comes and remains, the messages of the most high build a nest in the mind and dwell in the tents of the Consciousness of a Name, whereby the messages of ALhhim are fused into one's Breath through which that one imparts the Holy Spirit to others.*

*In receiving messages of peace, we affirm the platform of peace through which these thoughts may bloom and fill the world. We renounce war of nations; instead we cultivate languages of understanding between all peoples. We cannot pray for peace with our words and have the weapon in our hand and expect that our prayers succeed. We applaud all establishments for peace in the world, and affirm our Unity them.*

*We renounce cruelty to animals and war against that which is in the waters, and upon the land, and in the sky; whereby we do not kill and eat the bodies of the slain. All animals of the waters, the lands, and the air are spirit that reside in a body. We honor all forms of life and affirm the coexistence amongst all levels of divine intelligence.*

*We renounce slavery and the exaltation of one over another, Even though we have addressed this issue in our country, those in our own political arenas continue to operate sweat shops, the enslavement of children, etc. for the sake of monetary gain over the development of the spirit that resides within the children and poor of the world. Upon the platform of Unity and the mind of impartiality, we bear the fruit of peace whereby our Words are an extension of the offerings and deliberations of our hearts.*

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

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

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

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*As the Spirit of ALhhim of the 7 Rings recognizes us, as those born of their Rings, they come to*

us as *the Unified Spirit of the Consciousness*. When the Spirit is received by us, we become one Spirit through which all messages and emanations of the Unified Consciousness bathes/baptizes all in the cloud of our emanating vapors [Yúwspah/Luke 4:17-21; Ephesians 4:4].

<sup>34</sup> And Anni/I have seen, and have borne witness that this is the Offspring of ALhhim.

*With the Mind of receptivity the Spirit of ALhhim has come into my eyes/rings, and I bear the testimony from my Collectivity that this one is the Offspring of ALhhim in me.*

The origins of the deep cry out within our attuned ears. “Come to the waters without money and without price” [Yeshayahu 55:1]. The messages of Ayshshur lead us to the everlasting waters of Life from which we are born that we may know we are the Offspring of ALhhim and have the Presence of HhaALhhim abiding in us [1 Yahuchannan/John 4:4-13].

#### SUBSEQUENT OFFERINGS OF AYSHSHUR IN THE HOUSE OF YAHÚDAH:

Ayshshur/affirmations rise upon the structure of Shamoúnn/hearing. In so doing threads of our origins are understood. The threads of Ayshshur are woven unto the Rings of hearing whereby we understand all things from their beginnings. Through weaving the threads of Ayshshur in Shamoúnn we hear of our former days and the honor bestowed upon us to be called the Offspring of the Rings of ALhhim. The treads of Ayshshur are woven upon the branches of Shamoúnn, as a web in a tree top, through which they resonate in our heavens/Names of Light which in turn moves the earth. The more we comprehend of our Origins the more that we distinguish ourselves to be of the lands of our Origins, from which our Seed is formed and unto which our SeedName returns. As one is drawn by the connecting thread to the lands of the Unified Consciousness, the feet are pivoted to move according the direction of those lands. Rather than nations to be overthrown or cast out, the ten states devoted to the Patriarchs are unto the fulfillment of your Name. These ten lands are the hand/ten that is dealt to you; to be formed from your inner resources unto full activity. From this pivot point, you proceed unto your occupation of Being. According to the rise of Ayshshur, MaShayh/Moses affirms the heritage of the Govri/Hebrews, and the two witnesses rise from the street in which they are slain. As a merchant goes out to increase the Values and extent of its obligations to the Collective, we are sent upon a voyage, as a star, that goes out and then returns home upon the full moon—denoting one fully enlightened.

Through affirmations of Understanding, Ayshshur secures our positions for each sequential movement of progression. The steps from Metsryim/Egypt to the Ten Lands, or from the first week in the counting of the omar unto the fiftieth day, are secured in their order through which one moves steadily towards the mark or goal in the sequence. Ditto in each oylah/ascension offering process. Each hour is foundational to the hours to be completed in an offering, whereby the spices, the bread, and the drink offerings are for the fulfillment and joy of each oylah.

Following after Ayshshur are the offerings of Gad/House of Speech. As the waters of Ayshshur swirl in the Rings of Gad, all things from the origins, the states of fulfillment, the destiny and the strength to accomplish the works of ALhhim enter into Gad whereby *one speaks of their callings unto their fulfillment*. We speak of that which is appointed unto us from ALhhim, and the ALhhim sustain and equip us unto their fulfillment.

#### NEPHETLI נֶפֶתְלִי

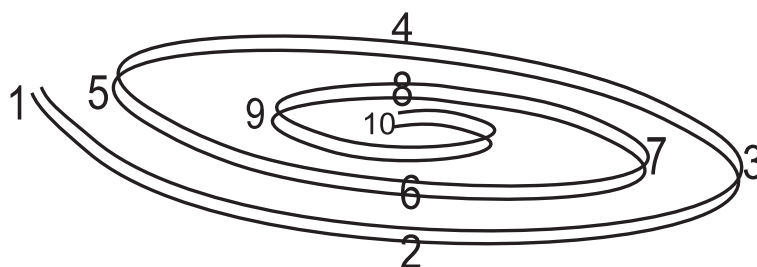
*In the House of Nephetli—The Elevations of Lauíwi*—the offerings of Ayshshur follow upon the

Rings of RAúwaben. As the Rings of RAúwaben open to house all of the Thoughts of HhaKuwáhnim, the great waters of origins, as on the third day of ALhhim, flood the Eyes with every living tree/teaching and doctrine and every seed bearing thought into the House of a Name. The waters of the eyes of HhaKuwáhnim bathe every thought that enters into the Body of ALhhim, as an immersion of waters to surround the thought with its love. In the waters the ThoughtName is clothed through the distillations breaking open from the crystals in Dan that pertain to the ThoughtName or to the SeedName as both the Thoughts of our Rings and the Seed of ALhhim are attired in similar manners.

*The patterns of the garments are according to the relative crystals that open from Dan within the intervals of a House.* Hereby one body has stripes or rings or speckles, or running streaks, or striated fabrics or the combinations thereof. Each ThoughtName receives their garment which is a most appropriate attire as the inner strand surrounds itself with its emanating traits and thereby distinguishes itself for the Collective. In like manner we bear the traits of our WordNames through which we reveal the Thought strands of our Names and thereby glorify our Aúwv/Father. As a ThoughtName enters into the waters, the Breath that is already within the ThoughtName is quickened, in that the Breath of the most high is with the ThoughtName in the Unified Consciousness in the day that it is breathed upon as it ascends from the altars of ALhhim. Within the waters the body is attired with the lights, comprised of drawn out spectrums of illuminations from the side of the interval from which the thought has come/emanates. i.e. If a ThoughtName

of Ayshshur is drawn into the spiral on the north side of the ascent of the Breath during the offering, then the traits of the thought formulations are of that interval to which the ThoughtName belongs. The first ascent in a house is from the first to the second interval of the spiral which corresponds to the Values of 140 to 280 in Ayshshur. In the House of Ayshshur are the barbed traits through which one is attached to the

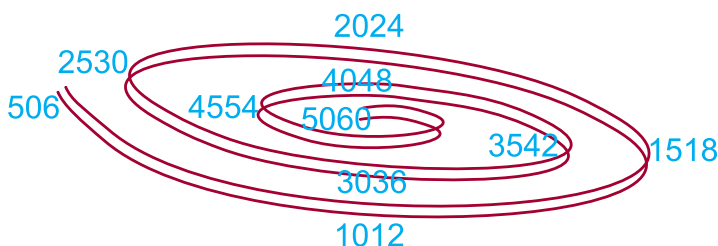
side of their origins. Amongst the species of Ayshshur are those with the Tsædda or *barbed marks* as the bee and the hornet (servants of judgments), the dragonfly, the pinching crab and sea occupants, the porcupine, the grasshopper, etc. having *traits of a host* and the means of spoiling the harvest. Those of the sea come from the lower intervals; those of the land the middle intervals, and those of the sky, as the dragon fly, the upper tenth interval. The dragon fly illustrates the progression of ThoughtName, for it is sown in the waters below, then moves to the land, then to the sky, whereby it becomes extended to the tenth level with the distinguishing ten bars or intervals of 10 abdominal segments. The works of a house correspond to their season; hence, the grasshopper of the yúwm/west middle range of intervals; the dragon fly, a body of the qedam/east upper intervals, the bee of the negev/south or Chakmah side of the upper intervals, etc. The House of Ayshshur conveys the traits of the belly to which the seed is fastened in the waters of the womb and in which the traits of the Seed are unfurled as it remains in the waters of Ayshshur. The fastening of the SeedName to the wall of the womb is like pinning one in position to weave its garment. According to *the days of gestation*, so are the traits that one has and the levels of their understanding, for from the Numbers of Days in which one is formed in the Body of Dan so are the Number of Days in which their garment is woven in the Body of ALhhim.



The ten intervals of Thought within the seven Rings of ALhhim through which a ThoughtName receives its body and is woven within the fabric of the Consciousness of a House.

When a ThoughtName of Ayshshur is drawn into the spiral, then those thoughts within that interval receive a body and the traits of light from the crystals of Dan that reside at those frequencies.

Accordingly, all Houses have various bodies to contain the thought frequencies that are acceptable to the consciousness of that House. These various bodies and their distinctions are referred to commonly as the species of Breath that belong to the Rings of ALhhim. The striking Tiger, being of great power conveys the strength of the Numbers. Woven in the House of Yahúdah, the Tiger, being a land animal, appears in the spiral at the 2024 ΔΥ4 interval in that the fabric of stripes are of the break of dawn with



The ten intervals which carry the Thoughts of Yahúdah.

the flaming gold of Chakmah bursting forth amongst the stripes. The lion of the flowing mane appears at the 3036 Υℓℓ interval in that the tones are softened with the descent of the sun. There are three intervals for what is beneath, three intervals for what is in the midst, and three intervals for what is above. Hence in Yahúdah we find the monkeys emerging into the spiral at the 4554 ΔΥ3 interval.

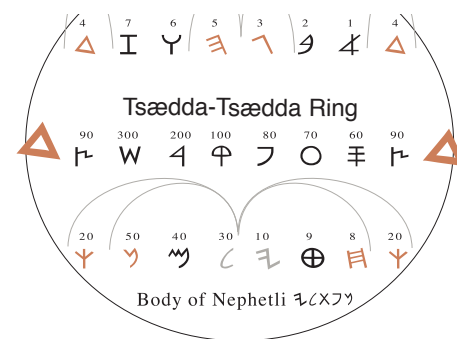
The tenth interval appears reserved for states of metamorphism and those who come to the full extension of their ThoughtNames. As we make the oylah and set the intervals of our Names amongst the intervals of ALhhim, then we create the spaces for the traits of our Name to be given threads whereby they appear in our faces, in our words, and in our deeds as the offspring ThoughtNames of ALhhim! As we unfold our garment for the evening and the morning we find wrapped gifts born from our sides.

All bodies of species are servants of the most high in that they are carrying the Thoughts of the most high within them and fulfilling them according to the level of their consciousness of Breath. *According to their service the judgment of their works enters into their consciousness* which determines the land/state in which they reside, whether sold or free, imprisoned by their lust or set over their master's affairs, whether with the garment of their master's house or with the cloths of YishARAL, our place in the unified Kingdom, depicted in the parables of Yúwsphah, pertain to where we reside in the House of YahúWah and the garments that emanate from us.

**Preparing a body for every thought is the affirmation of it receiving the Breath of the most high whereby the threads, spun of light, are wrapped around it which is the sign/Garment of Letters** of its birth and the evidence of the Word appearing from the most high [Yúwsphah 2:7,12]. According to every Seed born of ALhhim from our offerings, the evidence of the Thought appearing are the messages that we receive from the Fire. As each part of the offering is dipped into the seven levels of Water in Hhakaiyúwer, we draw out from the waters the Numbers and Thoughts to clothe that which is being formed by our assembly of Rings on the altar. In that we receive from the altar daily, we find the child wrapped in swaddling cloth—a square cloth woven by threads of the two sides of the Momentum Ring and the two sides of the Extension Ring. The wrapped offspring is found within our heart, a depiction of the manger where all born is brought to lodge between the breast. When the square cloth is wrapped around the Thought of ALhhim, then it is a sign that that which has been born from our waters of Ayshshur is of the most high. For every offspring of ThoughtName there is a corresponding fabric in which it is woven.

Out from the sides of the north the garment of our dwelling is woven. This is our reference point in all of our days as we are set in the worlds of ALhhim to do the service of the most high. As the north star is a reference point in the heavens, so is the side of Ayshshur a point of origin that corresponds to the level of our emanations and from which we receive our bodies. From where we are cast into the spiral of the offering we bear our illuminations of the thought frequencies of our Names, whether we

are of the Lights of the qedam, or negev, or yúwm, we are set from the north side to bear our Illuminations of the Aúvim in the worlds of ALhhim. The emanations of our heart expand through the Tsædda-Tsædda Ring of Ayshsur upon the sides of the Body of Nephethli, and from the sides of our heart and the sides of the offerings, the thoughts take flight into the spiral of ascension.



All of the waters that come into the heart affect the meditations of the heart. The waters of Shamoúnn up gird the House of Ayshshur and in turn the waters of Ayshshur up gird Shamoúnn. However, also the heart in the midst of the two is affected by the transitions and the understandings being acquired. Nephethli has both patience and joy as the offerings come and ascend from the heart. Nephethli provides the platform for all houses, whereby we are to bless Nephethli from each house. When each house comes to Nephethli, they give a blessing upon the altar and upon the city of Yerushelyim in a which the altar is built, for the offerings we make are to be a blessing to all peoples and all nations in the Name of YahúWah [Psalms 137:3-9; 122:2-6; 147:2-12]. We bless the sides of our heart which are our Mothers, Chakmah and Bayinah [Mishle 31:28]. As the Emanating Lights come from their sides—Yahushúo—all generations of Thought forever count them blessed [Yúwspah 1:48]. Through the sides of the heart we increase in Bayinah and Chakmah as we perform the oylah evening and morning. As we carry the messages of our Mothers they are blessed in us, and we are blessed in them [Mishle 2; 3:13; 5; 7:1-5]. The one that does the deeds of their Mother is a blessing to their house.

***The offerings of Ayshshur give us the strength to make transitions in our thinking and perceptions that occur in our hearts, whereby our meditations enable us to soar or move forward with decided strength.*** The force of Ayshshur is obtained as we enter into the hosts of YahúWah, and move with the host of the comrades of Light. Take a hornet compared with a colony of hornets—the strength is with the congregation. Our tightly woven associations of the expanding consciousness that comes from meditations and our union of Names strengthens our inner core and the extent of our deeds.

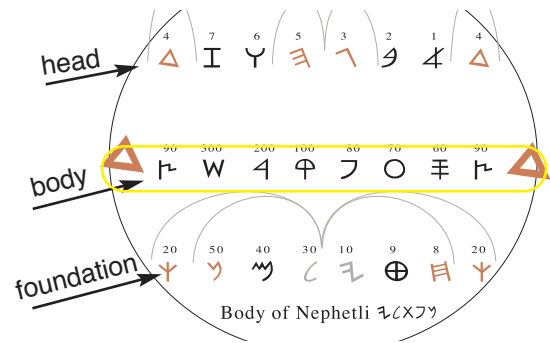
*Subsequent offerings of Ayshshur in the House of Nephethli, as Ayshshur is called again to the altar for the sake of the Collective.*

The ministry of Ayshshur sets what is heard in Shamoúnn whereby it is woven into our hearts according to the origin of the Thought in conjunction with the origins of our Names. As each offering is made, we are performing the ministries of grace, for each part is giving of itself as a servant of the others for their mutual goodness. The gifts of each house is a witness to the Goodness of the Collective of the Rings of a House. Through our services we are becoming into the operations of the Rings as they are both in the heavens and in the Arets. Every gift initiates states of becoming upon the platform of giving and receiving. We are readied to perform in our place the works of ALhhim, for as the Thoughts of ALhhim are received amongst us they are extended whereby we are one with them in thought and in deed.

As what is heard is the base/wood of the offerings of Ayshshur, then as Ayshshur is opened, what is heard is connected to the Origin of the Thought! Through the oylah, we hereby position Ayshshur unto their service to manifest to us in the day what is heard in the night! i.e. As the waters of Shamoúnn are swirled into the Rings of Ayshshur, all that is heard in the night is flung open into the day, whereby what is in Ayshshur affirms the hearing and points us to the origin of the Thought.



In that Ayshshur/𐤀𐤏𐤍 is positioned as the outer ring of the body of Nephethli, what is heard from the heart in Shamouinn is given wings whereby we are not a hearer only but a doer of HhaTeúwrah. The affirmations lead to the complete extension of the Thought through which we enter into the joy from whence the Thought is generated. With Ayshshur, what is in our hearts take flight.



**Ayshshur forms the horn of understanding through which one sounds forth their Words from the point of their origins.** As we hear and affirm the 64 core Words of our Names they are implemented from the Rings of the Origins of our inheritance. Hence, if we are from Laúwi of the Lammed-Yeúwd Ring, then we hear and we affirm our Words in the Ring that they are formed, and from this Ring we speak in the Names of HhaALhhim that imparted to us their treasuries. We have only the right to speak from the Ring of our Origin to utter the Words that comprise our Name, for of These/𐤀𐤏𐤏 and by These/𐤀𐤏𐤏 we are appointed and set in the commonwealth of YishARAL. We affirm the Ring by our deeds and words as we act in accordance as one of the Ring of our Origin; otherwise, should an air of independence be exhibited, the affirmation is not accepted by the Ring in which we are conceived, born and Named. As we affirm the Ring of our birth, we are affirmed by the Ring; hence, the Voice speaks, this is my child in whom **Anni**—the Unified Mind of the Aúvim/Fathers is well-pleased.

ACTIVATION OF THE INTERVALS OF A NAME AND A HOUSE

As we activate the intervals of understanding in our Name and set them in the Tsædda-Tsædda Ring of Nephethli we are able to move by all in the heart. Through making the offerings, we set our intervals by Numbers in the house in which the offering is made, through which our Names are activated within each of the houses according to the Numbers of our Names. According to setting our intervals the Thoughts and strength of the House dwell within us, for we have now housed them in our Name even as they house the Numbers of our Name in them. As we set the Numbers of the intervals of the House in our minds, then the entire range of Thoughts pertaining to that House are set in our minds and thus comprise the Thoughts in our Mind, for only by the Numbers/Values in our body and mind can a thought reside there. i.e. As we set the branches of our Name into the Fire, then all within our Branches, as they are paired to the Teachings and the Numbers of the wood multiply. With the intervals of our Names, we gather the Thoughts of Unity and lay them up as the netiph spice. As we set the intervals of Ayshshur from 140-1400 for the ascension of the oylah, we ascend in the spiral of the offering—upon the rungs of the intervals of Ayshshur. When we reap the thoughts of Ayshshur in the shechalyet spice, both the Numbers and their Thoughts are gathered in our mind which activates and secures the Thoughts of Ayshshur in our mind as they have been opened from the Body of our Names.

AFFIRMING THE WORDS OF ALHHIM THROUGH THE WORKS OF ALHHIM

Within each of the offerings are the works of ALhhim. Amongst them are the first works of emergence/Pessech, the works of bearing the first-fruit of Shebuoúwt/Weeks, and the works of the harvest of Sukkut/Tabernacles. The works correspond to fulfill Wisdom in Pessech, Understanding in Shebuoúwt, and Knowledge in Sukkut. The festivals, as they are commonly known, are not limited to a specific day in a year. The Thoughts of the feasts are prior to the creation of the worlds for they depict the works of ALhhim through which the worlds are made. There is a Pessech in every adventure and in every offering when the blood flows. Shebuoúwt is in each offering as the first fruit are formed. There is Sukkut in

every offering when the grain offering is presented. In conjunction with our solar system—an assembly of Lights—we mark the days of Wisdom, Understanding, and Knowledge whereby we enter into their acts in every oylah, for *by marking the days we distinguish them to be affirmed in us*. Through these days/acts we congregate as one people whereby we affirm the summations of all acts of Pessech, all acts of Shebuówt, and all acts of Sukkut Collectivity within a year.

As we speak of affirming the Works of ALhhim amongst us, we are speaking of the span of the works verses isolated examples. The acts of ALhhim are not based upon a single solar system whereby the position of the sun determines the works. Quite contrary. All solar systems are founded upon the Works of ALhhim; when a light is in a given position, it affirms the works of ALhhim. The entire Teúwrah is spoken before the worlds are made and their states are brought into being through comprehending the Words in Shamoúnn and drawing them out of the waters of origins in Ayshshur. i.e. The 14th day for Pessech is a work that goes beyond a single day in a year. The meaning of the 14th day is the acts of the Neúwn Mind which sets the courses of our movements. From the Values of 14 in Shamoúnn we attain unto the state of 140 in Ayshshur unto 1400—the ascent of the consciousness of the Neúwn in Yishshakkar from which we emanate the full understanding of any Word and Deed of ALhhim. All in a year are formed in Shamoúnn and in Ayshshur, for **everything that is made is an affirmation of Thought brought out of the waters of origins**. All states therefore conform to the Teúwrah, whereby **the Teúwrah is universal**. The scope of the Teúwrah fills the heavens and earth which is comprised of all Names and their places in Light.

All positions of the lights correspond to the works of ALhhim [Rom 10:17-18]. As one in their place and doing their assignment amongst others they are doing the works of ALhhim and affirmed by ALhhim, whereby they receive the grace and anointing of ALhhim. Those doing the Works of the Collective are in contrast to those who are afloat on the sea of unconsciousness, and thereby, by their positions of estrangement, are engaged in the works of belial—those without merit.

As the Tehillim/Psalms state, the Unified set a Collective Tent in the heavens for all peoples [Tehillah 19:4; 104:2]. The Tent of Congregating is spread out from Meneshah to Yishshakkar and set as a cluster in Nephletli to be the centre of the spheres. The sphere of Meneshah/Neptune, is called the under-world—that which supports the tent, as stones beneath the waters of the hhakaiyúwer/laver.

The sphere of Ayshshur is Saturn which is in the midst of the waters from which comes the birth of the peoples emerging with their source of offerings. Hence, as the peoples come out of Ayshshur they come to the waters of hhakaiyúwer. This is carried out in various ways from conversions, immersions, and by the washings of the waters by the Word through which all things are sanctified unto the Origins of the most high.

Uranus, the Body of Aparryim, and Jupiter, the sphere of Yahúdah, are the waters of hhakaiyúwer/laver in Aparryim and Yahúdah, whereby the kaiyúwer is referred to as the king's pools. As one passes through the waters they come to the bronze altar, depicting Knowledge. The heart of Nephletli is the altar of the oylah often referred to as Earth. From Nephletli the blood flows. All houses gather unto her as all come to Yerushelyim/Jerusalem. The lungs of Dan form the menurahh to hold the Lights of Bayinah and Chakmah that passes through the heart. The sphere of Gad is the table of bread—two sides of the tongue which are the two sides of Words: Understanding, the left side, and Wisdom the right side. The bridge of the nose is the base of the altar of incense of Dan whereby the results are evaluated for their transposition from the body to the mind.

## THE ARÚWAN/ARK, THE TABLETS OF TESTIMONY, JAR OF MANNA

RAúwaben is the Rings of Mars which bear the lights of the menurahh lamp in seven rings/eyes. Shamoúnn, called Venus is the mercy seat where the Voice of YahúWah is heard. And Yishshakkar, as Mercury, is the supraconsciousness above the mercy seat. In the midst of the mercy seat is the Teúwrah with the stones of the covenant in the midst and the jar of the manna within the stones. The stones of the covenant are depicted as the SeedStone within the midst of the brain, commonly called the callous/hardhearted body. On the two sides of the SeedStone are the inscriptions of the Sayings of Ten—The Words of the Neúwn Mind. The endosperm within the SeedStone is the jar of manna from which we are fed every evening and upon the hoary frost of the morning. Within the Stone are the food of Bayinah and Chakmah to feed the Name as it is born from above.

Around the SeedStone are the scrolls of the ark that are composed within the two hemispheres, the left and right sides of the brain. The 12 centres of Thought, which are the 12 control centres in the brain, contain the writings of the Teúwrah which are 7 scrolls depicted as five loaves and two fishes through which all twelve baskets in the brain are filled abundantly. The 7 scrolls are of the 7 Eyes or 7 Rings of ALhhim that are in the midst of the SeedStone. The scrolls are paired with the column of Numbers in their midst depicting the strength of ARAL—the stalk of the Illuminated SeedName. The 7 scrolls are ALphah—SepherMaoshahBeRashshith/Genesis paired to Zayin—Shuphetim/Judges; the scroll of Bayit—SepherYetsiatMetsryim/Exodus paired with Úwah—Yahushúo/Joshua; Gammal—TeúwratHhaKuwáhnim/Leviticus paired with the scroll of Hhúwa—MishnehTeúwrah/Deuteronomy; in the midst is the Double Dallath of the unified scrolls of ChameshHhaPekudim/Bemidbar/Numbers from which flows the Words of Life. From these 7 Eyes flow the bread of the heavens of 5 loaves, signifying that they are the harvest of Bayinah and Chakmah, and a pair of living creatures of the waters: the fish, depicting the two sides of the double Neúwn 𐤒𐤏𐤍.

The Rings of ALhhim are set in what is called the column of the fornix/vault in the brain. The round red circle of the column of the fornix is the Ring of Dan. In the midst of the column is the staff of ARAL, called the mammillothalamic fascicle, in which is the pattern of Yishshakkar and Meneshah, the later referred as the mammillary body. The mammillary body serves as the pattern of ARAL from which the Tree of Life is formed for every Name. From the base of the mammillary body the SeedName is born in which are the Tree of Life and the Rings of ALhhim that open from within the SeedName. As the SeedName dies, the Life within the Seed flows whereby one is transferred from the kingdom/domain of death to the kingdom/domain of Life.

As we designate our members to the resident centre of Chakmah, then we affirm that our Bodies of Thought comprise the Tent of YahúWah in which the fullness of ALhhim dwells in us bodily. The origins of the worlds and their compositions are affirmed in us as we hear in Shamoúnn the teachings regarding the purposes of the most high that pertain to all things.

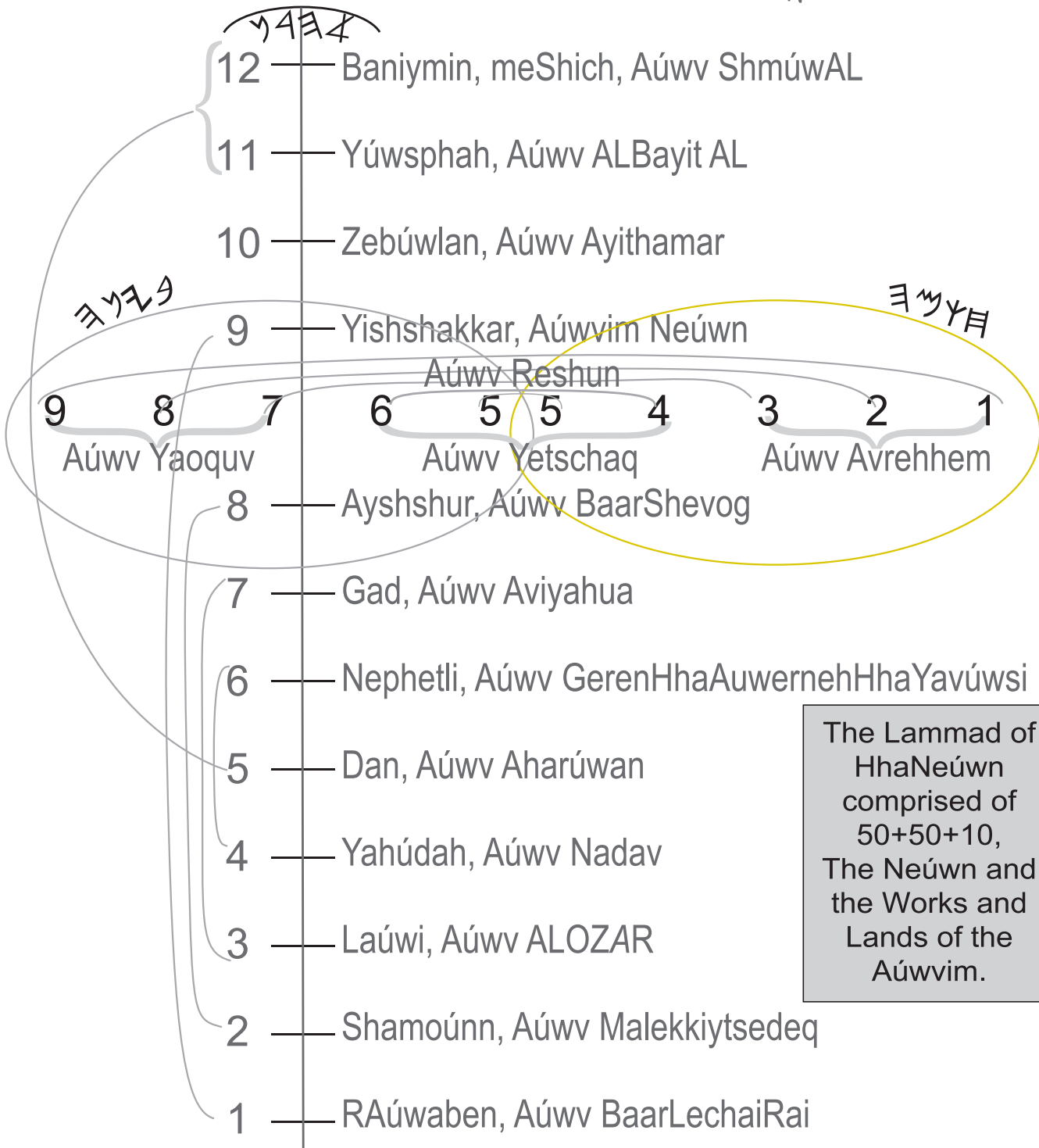
As we take off the spices of the oylah of Ayshshur we set the intervals of our Names in the offering that we may carry the full affirmations of the Thoughts of YahúWah. We determine that all of our members are servants of the most high to bear the eternal messages/Words of our Name through which the full measures of the Light of our Name fill the tent of meeting made by the assembly of Names—in the heavens.

The offerings of Ayshshur upon the wood of RAÚwaben elevate the origins of the ten states of Neúwn into the mind whereby they are housed for **the mind to operate with the compass** of one's Name. Through the union of Ayshshur of the north with RAÚwaben of the south one orientations are set in the mind whereby they set their sails in the waters of their embodiments for their full ascensions in Bayinah and Chakmah. The compass spins from the centre in Nephethi, whereby we go out from Yerushelyim unto the uttermost parts of the earth, thus maintaining all states of thought and their lands to the core of our capital city for a Unified Kingdom of Names.

The State of Liberty is maintained at all times by Ayshshur as one progresses from one land to another [MT/Deut 7:1-4; SYM/Ex 34:15-16; Gozra/Ezra 9:1-2; 10:10-12; TK/Lev 26:6]. When the Teúwrah speaks of having intercourse with variant ALhhim of the nations and making sacrifices to *their ALhhim*, the references are to the level of *the rings of those nations*: i.e. the level of their sight, their hearing, their expansion, their speaking, their copulation, their judgments, etc. For should one intercourse with their ALhhim and give themselves as an offering to their ALhhim then they would restrict their sons/formulations of thoughts and their daughters/the means of their expansion to the level of their ALhhim. The later would give our ability to serve the Enlightenment and the level of our rings performance as those of Qerach/Korah and RAÚwaben who are allegorically swallowed alive in the earth, for they give themselves to levels of the rings which are apart from the Enlightenment that is leading them [CHP/Num 16:32]. *We give ourselves according to the level of the ALhhim of our Names whereby we bear the Thoughts of our formulations/sons and whereby we expand the means of our expressions/daughters.* Therefore we do not frustrate ourselves nor give ourselves unto the processes through which we have risen lest we make a bond or connection from that from which we have passed through unto the state of our attainments in meShich/Messiah/the full measurement.

The term, **ALhhim** אֱלֹהִים, is formed with five Letters. The base of ALhhim is the Name of AL אֱלֹהִים which is formed by the Unions of Yetschaq/יֵשׁעֵךְ and ShmúwAL/שְׁמוּאֵל as within each cluster of continuous Thought is the Joy of Yetschaq and its fullness via which the joy continues. Within the Seed of AL are the Hhúwa אֱ, depicting the Lights, and the extending/drawing out of the Lights unto the fullness אֱלֹהִים of AL. [The doubling of the Hhúwa is conveyed in the writings of DaniAL]. AL אֱלֹהִים is the core concepts of an idea that comprise the seed of every thought. Hhúwa אֱ comprises the Illumination within the core seed of the thought which breaks open as the seed gives itself. The Letters YeúwdMæyim אֱלֹהִים are the means of extending and multiplying the seed unto its harvest. Within every level of thought, of Name or form, there are ALhhim. Hence as we compare the ALhhim of YishARAL—those of the inscriptions of Fire, and the ALhhim of the nations—those of the processes through which the inscriptions are conveyed, we distinguish between the Fire and that which is formed or made of the Fire, between the Life and the Light of the Seed and that which houses the Seed. Those of the nations follow after what shall we wear and what shall we eat verses those of YishARAL who follow after the Unified Kingdom of all aspects of Names and their states of residence. In YishARAL we focus on our Names and their alignment/righteousness, whereby we serve the ALhhim of our Fathers—the arrangements of the Thoughts of the most high which determine the Numbers and the Lights of every Name! Should we intercourse with those not of these objectives, then we subject ourselves into slavery—into the tasks of focusing upon the forms verses focusing upon the Life that is within us. ALhhim spin the flower into a body, and ALhhim appoint the seed of the flower unto its season through which it bears its Lights. There are ALhhim of Metsryim that weave the body, and there are ALhhim of YishARAL that mix the sparks from the altar. Which will you serve and at what level of thoughts do you abide [Tehillah 127:1-2; Matt 6:28]?

**HhaLammad HhaNeúwn** 𐤆𐤏𐤏𐤃  
**The Staff of the Patriarchs**  
**The Head of the House of the Fathers**  
 𐤏𐤏𐤏𐤃𐤏𐤏 Meteh Laúwi, Staff of Levi  
 R E S H U N



The Lammad of HhaNeúwn comprised of 50+50+10, The Neúwn and the Works and Lands of the Aúwvim.



## THE FATHERS AND HHAALHHIM

From which come the ALhhim? **The ALhhim are the assembly of the Rings in the Unified Consciousness of HhaKuwáhnim/Priests of Aharúwan.** Thus all ALhhim come from the Kuwáhnim who are the Fathers of all nations. There are **the Fathers of the Neúwn:** Avrehhem 321; Yetschaq 654, and Yaoquv 987, and Reshun/10—The Mind of Neúwn that is comprised of three SeedNames, known as the Fathers. These are the Fathers of the Seed, its Lands, and its Crown. Within the Neúwn ך׃ 14+14 are the 28 ALhhim.

With the Fathers of the Neúwn are **the Fathers of the Lammed.** Together with those in the Neúwn there are 15 Fathers from which all Lights of Yah אֱ come forth to fill the heavens with suns, moons and stars. The configurations of the 15 Fathers are in all Names, whereby the Fathers are Unified or One. From the 15 Fathers come every gift and Light, being  $1+5=6$ , the assembly of their Thoughts are transmitted through the 6 pairs of branches of which are the Twelve of YishARAL. The composite Values of the 15 Fathers are read as אֱ, the Seed of Light.

The Patriarchal Staff contains the 15 Names of the Fathers as they are arranged within the Lammed of the Neúwn. The arrangement of the Names of the Aúvim comprise the double Neúwn, whereby the Neúwn is referred to in the writings as the One to whom we must answer and give an accountability of our thoughts and deeds. The Names of the Fathers are paired into sets of tens. In the Lammed staff positions of 1-12, the 1 is unified to 9, 2 to 8, 3 to 7, 4 to 6 and 5 to the Values of 11&12 which are 5. Within the 9 are the three Aúvim of 987 654 321 and the double Hhúwa 55. As the Values in the Nine are joined the tens are formed: 9 is unified to 1, 8+2, 7+3, 6+4 and 5+5. In the Lammed one is assembling what is given from the Neúwn Mind, whereby as one side/part decreases/imparts, another side/part increases/receives. Together, that Values in the Nine are 50/׃ as are the tens in the Lammed of 12 parts, which also comprise the sum of 50/׃. The Lammed of 50/׃ + the Nine of 50/׃ are ך׃/Neúwn. **From these Fathers, which are the Seeds of the Neúwn Mind, come the heavens and the earth.** The Aúvim of the Nine formulate the heavens whereby the Lights of Bayinah and Chakmah are of the Nine [see chart: The Staff of the Patriarchs]. The Aúvim of the Lammed formulate the earth, whereby the Tree of Life with the Tree of Knowledge of the Good and the Associated Ones are the formulations of the Lammed Seed. According to the composite Heads of the Aúvim, there are a head and a body. The StarSeeds are planted in the 10 Lands of ALhhim which are composed by the Rings that open from within the Neúwn. The ever renewable states of the heavens and the earth are the means of perpetual extension and freedom, whereby the Seed, being immortal, lives in the lands of immortality—the unified Rings of ALhhim.

The Fathers of the Lammed 1-12 ALphah to Lammed form the Name of AL אֱ, which is the code term denoting all Aúvim of the Lammed. That which opens from the Seed of AL are the ALhhim, the Rings of the Seed through which the lands of the Neúwn are made. Thus Avrehhem looks for the lands made by the hands of ALhhim, the 10 of Ayithamar/Itamar. The Name of AR, is the composite Values of the Aúvim of the Nine. The Union of the Fathers of the Lammed and the Nine, conveyed as the union of the heavens and earth are the Name of ARAL. Those who are of the Seed of the Aúvim are YishARAL/Israel—the writings of Fire, referred to as the documents/epistles written from the unions of ARAL. Those of the writings of Fire are called the Offspring of the Aúvim and the Word of ALhhim. **YishARAL/אֱ אֱ is the establishment/אֱ of ARAL/אֱ אֱ from the heavens to the earth through whom a kingdom is formed in earth.** Those who are gathered are of the Seed of the Aúvim—the meShich—capable of bearing the faces and fruit of the Aúvim. All gathered belong to the Composite Seed of the 15 Aúvim—the Fathers of Emanations [Eph 3:14-25]. *According to the Numbers of each of*

**the Fathers and the Breath of their Names**, all things are measured and filled whereby the Letters/Words of their Names are appropriated according to the structure of the Numbers of Yahúdah and the Breath of Dan. By the Values and Thoughts of the Aúvim, all things grow and become full. As each measurement of the Fathers is released from the Seed, the Body of meShich is formed. In this corporate body all of our members reside and are connected to others of the same flesh.

Which is first, the Father or the Seed of the Father? As we have learned in the House of Dan, the hen is before the chick as the Queens are before their offspring. If the chicks are formed first, who will care for them? Likewise, the Aúvim/Fathers are before their Seed. The 15 Fathers of HhaLammed impart their Lights completely through which their Thoughts are formed into a SeedWord. Every seed is the result of the collective gathering of the rays of Light. The Word of the Aúvim is created, formed in their likeness, as the meShich is created as the firstborn of the Aúwv אֲשֶׁר 4/15/6 [1+6+6+2=15/6], being a formulation of the Unified Lights 15. The Seed of the Aúvim appears after the Fullness of the Aúvim have spoken whereby their Words are formed upon their lips. First there are the heads, the flowering corona, the lips/sepals/tepals, and then upon the tepals the seed appears. In this likeness, the full moon is before the crescent moon, for by the Fathers of Lights, the seed moon/crescent is formed to become the express image of the Aúwv as it grows daily in Wisdom and Understanding. Likewise, the head of man is before the seed of a man, for the seed appears 15 years after the head comes out of the womb waters. According to this pattern, the seed crescent moon appears 15 days after the fullness of the RashChadash—the Mind set to renew all things by giving of itself through which its Seed is formed to sustain the intent of the Aúvim and to bear its fullness.

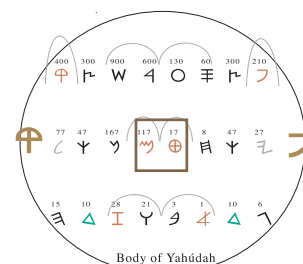
**The full measurement of the SeedName is the full stature of meShich**, whereby according to the composite Seed of the Aúvim that is within us, the full measurement appears *in flesh*—a radiance of the strands of our Lights seen fully through the unity of our sides. As every day has two sides, the full extent of the day is seen six months from its conception even as Yahushúo appears six months from the days of Yahuchannan. For what appears on the first day of Yahúdah is the face of one day; the other side of the day appears on the first day of Aparryim, whereby they are one day. There are 180 days of the Unified Eight with 360 parts of Dan in which we live and move and have being, whereby all acts are of the Nine of Nine [180/9 of 360/9 within the Unified Consciousness 0:0]. In accordance with the pair of days, Yahushúo appears from Yahuchannan, even as the Emanating Consciousness of our Names appear from the side of HhaKuwáhnim from which a Name is given to the Rings of ALhhim to be born upon the altar. For though we are born from ALhhim, from whence comes the SeedConcept of the Name except from HhaKuwáhnim? For to each of the Rings of ALhhim are given the Thoughts of HhaKuwáhnim in the day of their oylut. According to the union of the strands of Rings, a Seed is formed to the delight of the Eyes of the most high, whereby a tear is shed as a Seed of Joy. Certainly one would not reduce the Essence of the Aúvim to a mortal form that is corruptible and perishes, for in that we are the Incorruptible Seed of the Aúvim, the body that we put on and appear as **the Offspring of the Aúvim is immortal as the Bread that comes down from above has Life within it and gives Life to those who partake of it**, whereby the Emanating Consciousness of our Names declare with full cognizance: **Anni/I am the Bread of Life**, for Anni/I am the manifestation of the Seed of the Aúvim from which the Bread is made.

**The 10 Lands**, being that which remains of the combinations of Values, **are the Hands of the Fathers** which are the means of extending the Thoughts of the Fathers into States of Residences of the Seed of the Neúwn. The 10 Hands, their Lands and the Works of the Fathers are in the position of 10 on the Lammed, the position of Zebúwlan, the Works of Aúwv Ayithamar. The sum of the combinations of ten tens of the Fathers are the Neúwn 50+50 and the Works and Lands of the Neúwn 10. From this

formula of the Seed of the Aúvim come the proportions of the measures of grain for the manchaih/meal offerings. The three tenths measures are the three clusters of ten in the Neúwn Mind: 987 654 321. The **three ten parts** are for each par whereby the sides are established and a foundation laid for its full ascent. The two tenths are composed of the **two parts of ten** in the midst, 5:5, through which one has their strength in the inner core and through which one is able to rise from the foundation that is laid. The ten tenths [commonly mis-read as one tenth] for each kevesh are the ten tens of the Lammed Neúwn Staff from which the full extent of the SeedName branches into 7 stocks, as the menurahh, to bear their Illumination. The ten parts are the configurations of the 9+1, 8+2, 7+3, 6+4, and 5+5 of the Neúwn Mind with the configurations of the 1+9, 2+8, 3+7, 4+6, and 5+5 of the Lammed. All ten parts of ten are required to bear the menurahh and fill it with the Lights of one's Name, as the core of two parts of ten, 5:5, are necessary for strength, and three parts of ten are necessary to form a solid foundation. These are **the structure of the grain for making the manchaih offering** in accordance with the oylut. As the oylah is made daily and the staff set upon which the oylah offering ascends in the midst of the ascending spiral, one sets the Fathers of the Lammed in their members and through which one has full ascension. As the spices are taken off from each offering from the crowning of the lights of an offerings, one sets the Fathers of the Neúwn within their mind.

To the Fathers there are ALhhim, whereby they are called **the ALhhim of the Fathers** [MT/Duet 1:11; SYM/Ex 3:16]. As a Seed has within the rings of its life, so all Fathers, being of the Seed, have in them ALhhim. For each Seed of ALhhim there is a house for the seed, which are the ALhhim of the nations through which the Life of the Seed abides and draws out of itself its full traits and glory. The ALhhim serve one another according to the Numbers of the Thoughts whereby comes *their works and their lands*.

Therefore, when we eat, we feed our Life, not our body. Our Life feeds our bodies even as the Life in the seed gives life to the plant. As the Father has Life, the Life is given to the offspring whereby they have Life also [Yahuchannan/Jn 5:24]. All of our members that eat the Bread of our SeedNames have life in themselves as the SeedNumbers has Life within them, whereby the Life is transmitted one to another by the sharing of the Seed in which is the Life. The Life of the Numbers of a Seed are in Aparryim of Mæyim-Tayit/מָיִם as Aparryim is the core of the Body of Yahúdah of Qúphah-Paúwah/קָפָה. The Union of the Thoughts of HhaKuwáhnim are set in Aparryim and formed as Numbers in Yahúdah, whereby the Numbers and the Letters are of one accord and cannot be altered. From this Union of the Rings of ALhhim within the Unified Consciousness comes the saying that the Words of YahúWah are everlasting and do not pass away and whereby the meShich, being the measurement of the Numbers and the Life in the Seed is the same yesterday, today, and forever. Hereby, the fruit of Aparryim is hung together with Yahúdah upon the Tree of Life. The fruit of Aparryim is set first and according to the setting of the Thoughts of HhaKuwáhnim, the Numbers are assigned, or the fruit of Yahúdah set in sequel to Aparryim. *The full setting of the fruit upon our branches is equated to bearing the image of meShich, for in so doing all faces and traits of the Rings within the Unified Consciousness are now evident, whereby the meShich appears from the Seed of Avrehhem that has been sent from the heavens to the earth.* When we clothe ourselves we put on a garment for our Life, for our bodies are clothed by the Life within us according to its Lights. Hereby we live as YishARAL and serve the ALhhim of YishARAL. We seek the priority of the Unified State [The Kingdom] of our Names and their alignment [Righteousness] with each other in the Rings of ALhhim, whereby we are one/unified with ALhhim in all things [Matt 6:33].



THE NAMES OF THE AÚVIM/FATHERS LAMMED 12 𐤋

THE NAMES YÆHH 105 𐤏



The 15 Names of Yæhh are inscriptions within the 105 Mind of Consciousness of the Fathers—composing the Rayish/105 of HhaKuwáhnim. This document discloses the Names of Yæhh and their pronunciations that they may uttered with the intent of bearing their Faces within one's countenance.

Each Father is an Everlasting Concept of Light. The 15 pairs of the Faces of the Fathers form a Seed. This cluster of Light strands is called AL, the Seed or Word of the Fathers. The Seed is the construct of all living things whereby there is nothing estranged from its Source nor from one specie to another for all are from Light. According to the hour, day, and month, each living thing is formed according to the thoughts frequencies and colors of its Fathers.

- 30 𐤋 𐤋 / 31
- 29 𐤏 𐤋 / 31
- 28 𐤏 𐤋 / 31
- 27 𐤏 𐤋 / 31
- 26 𐤏 𐤋 / 31
- 25 𐤏 𐤋 / 31
- 24 𐤏 𐤋 / 31
- 23 𐤏 𐤋 / 31
- 22 𐤏 𐤋 / 31
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- 20 𐤏 𐤋 / 31
- 19 𐤏 𐤋 / 31
- 18 𐤏 𐤋 / 31
- 17 𐤏 𐤋 / 31
- 16 𐤏 𐤋 / 31
- 15 𐤏 𐤋 / 31
- 14 𐤏
- 13 𐤏
- 12 𐤏
- 11 𐤏
- 10 𐤏
- 9 𐤏
- 8 𐤏
- 7 𐤏
- 6 𐤏
- 5 𐤏
- 4 𐤏
- 3 𐤏
- 2 𐤏
- 1 𐤏



From the patterns of the Fathers in AL a tree grows and bears from the rings the fruit of AL. The Rings are formed by the unions of the Faces of the Fathers, and the fruit by their extensions of Light through the stalks.

The Faces of the 15 Fathers form the congruent impartial attributes that comprise a SeedName. The Lights from both sides of the Faces are 30. These 30 Faces form the circumference of a seed and the staff upon which it spins itself a body. The Values of the 15 Seed Attributes of the Fathers are unified into one Seed. The 15 Attributes are the sum Values in a Seed: 𐤋 / 31 x 15 which house the Faces of Fathers. These Values are read as 465 𐤏𐤏𐤏 — The Totality of the Semek Illumination. The sums of 15 x 31—456 are reduced to their origins of 15. The 15 faces in a Seed bear the Illumination of the Fathers. In that there is one Seed, the congruent Faces are summed to be One Father—the Unified Origin. In one Seed there are 15 AL—Seed Principles. As strands of Light, the 15 Principles are connected into pairs. Each pair is the sum of 31 or AL 𐤋. In that the Name of AL is formed from both sides of Light, AL appears before and/or after a Name. One's Name is a tree that opens from

The Formulation of AL as the Composite Seed of the Lights of the 15 Avim/Fathers

the Seed of AL and which bears fruit of AL upon its branches. The example of AL before and after a Name is AL-Bayit-AL. When a SeedName opens, AL appears at the head of the Name. When the Name is fruitful in deeds and in words, one increases the Seed pattern whereby the Name of AL appears at the end of a Name. What is in the midst of the Seed is the Name given by the Fathers. The Values of the 15 Fathers expand Consciousness. The Numbers are read by their associations and positions one to another.

𐤋 Variations of the Numbers of AL:

15, the Unified Lights are the sum of Semek 𐤏 which conveys the Structure of the Universe. The Letter, Semek 𐤏 is formed as the skeleton upon which all thoughts, their Words and faces hang. As the Great Law of YahúWah, the Words hang upon the Semek of an undivided heart, soul and spirit. The love of YahúWah and the love of one's neighbor are the 2 sides of Semek which form One Law.



**1500** the Consciousness of the Fathers x 31—their Seed = **46500**.  $46500 = 4x [6x5] 30 = 120$ . **120** is read as the Twelve of consciousness—what is in the body rises to the upper room, the mind, in agreement with the patterns of the Fathers. The feeding of the 500 [those bearing the Consciousness of the Light] are appropriations of the 46 clusters of unified thoughts. As the unified thoughts are transposed they appear as the core 64 Words of a Name. **64** אָפֶּסְדָּו/Sod contain *the Words of a Name—the inherent structure of one’s origin*. These clusters of thoughts form upon the Staff of a Name whereby one develops their leaves to capture the Light and bear the fruit of their Names.

אָפֶּסְדָּו

From the Words of the Fathers, **the ALhhim** are formed. Within each of the 28 ALhhim are the Words of Light, whereby they are commonly called the Words of AL. The Name, ALhhim, commonly rendered as Elohim/God/Gods, are the unified Names of AL which embody the Lights of the 15 Fathers. The two great Lights are the formula of the ALhhim: אָפֶּסְדָּו/5 אָפֶּסְדָּו/5.

אָפֶּסְדָּו אָפֶּסְדָּו  
13 Yæhh 31

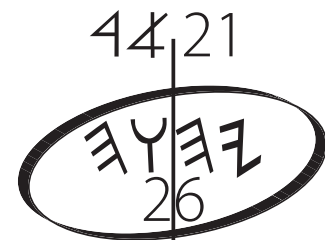
The Name, ALhhim אָפֶּסְדָּו is a combination of the Name Yæhh within AL. Yæhh is the *Tao* or Life Force in the Seed. A happy and virtuous life is in harmony with Yæhh. The Letters, אָפֶּסְדָּו are an inverse of אָפֶּסְדָּו to convey that the Lights have been given and drawn out of AL. The waters—Mæyim אָפֶּסְדָּו appear when AL/31 gives of itself which forms 13/Mæyim. The giving from one side to another causes an inverse to reveal the Thoughts of AL. From the compound Lights of the Fathers, waters droplets form, as vapors of energy distilled from the Fire. Yæhh is in the midst of AL, and their Lights run as streams of water which are distillations of the Fire from their altars. As the compounds of Light enter into the waters, all thoughts and their forms are drawn out to rest upon their foundations אָפֶּסְדָּו.

AL	Mæyim
31	13
4	4

אָפֶּסְדָּו

The compound of Names of ALhhim derived from the Fathers is called by the unifying/one Name of YahúWah. The Values of the Name of YahúWah are 26 which spin as Rings upon the Staff of ARAL. The 26 Names in YahúWah upon the 2 Rings of ARAL comprise the 28 ALhhim. These 28 Names are within the every Name/Shem born of Yæhh [SMB 10:21-32]. **The structure of our Names in ALhhim form the basis of a Unified Kingdom of ALhhim.**

The 28 ALhhim are 13 pairs of Names, composing the 26 of YahúWah, are spun upon the Rod of ARAL. They hang on the Staff of ARAL as the planets and stars are hung in space. The Names of the 28 are AR-AL, Neúwn-Chayit, Mæyim-Tayit, Mæyim-Tayit, Lammed-Yeúwd, Kephúw-Kephúw, Zayin-ALphah, Úwah-Bayit, Hhúwa-Gammal, Dallath-Dallath, Shayin-Semek, Rayish-Oyin, Qúphah-PaúWah, Tsædda-Tsædda. Upon the Names of the ALhhim, the Letters, and thus their Words, are composed into a pure language of impartial thoughts, and therefore, incorruptible Words. Out of AL



The Rings of ALhhim, called YahúWah, are hung upon the Staff of Lammed, ARAL, comprising the 28 ALhhim.



comes forth the Rings of Lammed composed of 26 Names and the Staff upon which they hang as a perpetual oylah. The Rings of ALhhim are like the rings of a tree which are spun from its seed. As the Seed of AL opens, the Fire from which the Seed is formed at the altars of the Fathers now blazes in the crown of AR, whereby the Values of 12 AL are seen radiating from the other side as 21 AR.

The Mæyim-Tayit ring is doubled in the House of ALhhim as it is drawn out as a double blessing from the House of Yúwspah. What is in the midst of the Seed is expanded to form the Seven Pillars of one's house whereby one attains their full stature. The paradigm of the Seven Pillars [illustrated] extend the Seed fully to attain its height and to reveal its full glory. The Mæyim-Tayit Rings are 13+9 or the Values of 22 doubled. This doubling effect of the Words of a Name extend a Name from Zayin/𐤆/7 to Semek/𐤌/15 [22] and from ALphah/𐤀/4 to Shayin/𐤑/21 [22]. The Zayin to Semek is the Blessings of Words, and the ALphah to

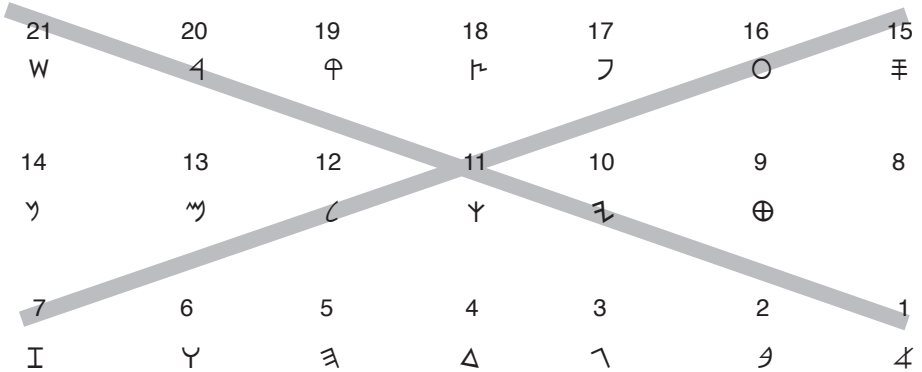
Shayin is the Blessing of the Seed. The Words of a Name in Zayin 𐤆/7 are extended to the full heights of the Fathers in Semek 𐤌/15. One hangs their whole life upon the Words of HhaTeúwrah as one extends the Words of their Name to form the Semek of the Lights of the Fathers within them.

Upon the structure of the Words of a Name one hangs their fruit and deeds which are according to the faces of the Fathers. The shapes of fruit are

according to shapes of the moon as they appear in the course of 30 days. **The study and the performance of the Words of HhaTeúwrah are the fulfillment of one's life which is from the Fathers of Semek 𐤌/15.** As the Fire within the Seed breaks forth, one bears their blooms and the glory composed of the original strands of Light within their Seed. The blessing upon the Seed is the full extent of ALphah/𐤀/4 to Shayin/𐤑/21 through which the Glory of the Fathers are evident through drawing out the streams of Light from within one's Seed. The strands form the original Fruit/Faces of the Fathers upon one's Tree of Life whereby the Father is disclosed and known through the Offspring [Yahuchannan/Jn 14:9]. The pairs of 22 form a foundational square of four sides upon which one builds their house.

### The Paradigm of ALhhim, the 7 Pillars/Eyes

The Union of the corners are the full extent of the double blessings in the House of Mæyim-Tayit 𐤌-𐤆. The double strands of Light from the Fathers are extended unto the full stature of a Name and its radiant glory.



### THE MEMORIAL NAME SYM/Ex 3:15

The Name of YahúWah 𐤏𐤃𐤏 provides the structure of a Name in which the Gift of our Name is woven. The Emanations of Yæhh are contained in the House of Wah. As the Lights of Yæhh are embodied a memorial is established for them. Therefore, the Name of YahúWah is called the Memorial Name. The Lights of Yæhh are contained within our faces of a Name as an everlasting witness. One who bears the Lights of their Name is a Memorial Witness. Therefore, they are of the Household of YahuWah. The Unions of the Heavens/Minds and the Earths/Bodies retain, and thereby memorialize the Thoughts and Deeds of Light. When the Lights of the Fathers reside within the house that one makes from their SeedName, then that Name is a Memorial Name for it bears witness of the Lights through its Words and Deeds. These harmonic manifestations are witnesses performed by a Name. The witness of one's Life is forever remembered in the Name of YahúWah. Whatever is

earth heaven  
 𐤏𐤃 𐤏𐤃

done in the Name of YahúWah is forever retained. When one speaks in the Name of YahúWah, they utter the harmony of their thoughts and deeds. The body/earth is a house of one's Light. When the expressions of the body are of the Light, the Name of YahúWah is glorified.

אֶלֶף

In the midst of the AL Seed there are 10's—the Hands אֶלֶף: 12 אֶלֶף 10 אֶלֶף 1 which forms the Name Ayil/strength. When Yæhh—the Life Force is given within AL, the Hands comes forth to create. In this manner the worlds are made according to the Words of the AL—the composite formulary of the Lights of the Fathers. The 10's within AL are the Lights אֶלֶף/10 given, the smaller and אֶלֶף/10, the larger, whereby their works are fulfilled. Through the Name of Yæhh10/10 the works of AL become evident. As one speaks the Words of their Name, they form a habitation for their Spirit. Hence, the type of habitation one makes is according to the extent of their words. By the Words of a Name so are the worlds in which one lives.

When the Lights of Yæhh are extended into the waters, we behold the generations of ALhhim. **The Sum of the Numbers of the Seed of AL in ALhhim are 64** אֶלֶף [40-10-5-5-4/4]. The Wisdom of ALhhim are sum of the Values 41; the Understanding of ALhhim are sum of the Values of 127. The Seed of ALhhim, in which lies all Knowledge are the Values of 14—the Neúwn Head of the Fathers. From the Union of the Names Yæhh and AL come forth the Names of אֶלֶף ALyh, ALah, ALim, ALuwhh, AL YahúWah, YahúWah ALhhim, Yæhh-YahúWah. The latter Name is fanned in the writings of the prophet Yeshayahu to convey the Emanations of Light and their states of embodiment.

The Lights of AL, assembled into one Head forms the Name of OLIyunn, “**the most high,**” אֶלֶף, in which are the Nine/⊕, אֶלֶף [5/3/1=9]. As every Seed forms a Head, the Head of AL is OLIyunn. The OLIyunn are those of the Understanding of Lammed who administer the Thoughts of the Fathers. These Nine are the impartial thoughts of the Light which reign over all spaces and lands. Through extending AL—the Seed of the Fathers, the Names of Yæhh appear and their compounds of Light. In the SeedName of AL is Light אֶלֶף. When a SeedName flourishes, the Lights within the Seed are seen—made visible through the waters—the distillations of the Fire.

**The Seed of a Name is composed of the Lights of Reshun which are sent forth through Avrehhem** for expansion. Avrehhem is the Founder of the Worlds, the first principle of Light sent and devoted to form a house. *What is before the creation are the Fathers Yetschaq/joy; BaarLechaiRai/the single eye, and Reshun/The life of Light.* Yetschaq/1 and BaarLechaiRai/2 are the 12 on the left of Reshun in whom is the Life of the world, the First Cause. As the worlds are formed, what is in Reshun is drawn out through the Seed of Avrehhem. The worlds are formed for the exaltation of Principle lest that which is made exalts itself above the Source who loves it and thereby separates itself from the Source. From these concepts comes the teachings that the body, [conveying woman], is to honor the head, [conveyed as man], in all things whereby there are no divisions between what is made and its Source. Through Avrehhem what is invisible is seen in its full spectrum. Hence, the first word of HhaTeúwrah, **BeRashshith** contains the Name of **Reshun**, the Head, from whom all things flow. As the Head, Reshun is the assembler of Light from which all life flows. In Reshun is the Primal Cause in which are 12:12. From the Seat of Reshun spans the Body of 28 ALhhim [2 8's], the Lammed/Staff/30 of Instruction, the Days, and the 24 ALders which surround the Throne of Reshun. Those who sit on the left and right hand of the Father Reshun are those appointed by Reshun. When one sits on the left hand they are seated in all joy/Yetschaq and in the cup of unity/BaarLechaiRai that contains the fulness of joy. As one attains the joy by utterly giving all that one has, they are seated in the seat of joy on the left of Reshun,

for they are as Reshun. When one gives all that have for the fulfillment of their Names to bear the Faces of the Fathers, they are seated in the chairs from Avrehhem to ShmúwAL on the right-hand. Through the joy of giving all within oneself, one creates the warp and the woof of the single eye of BaarLechaiRai. From this foundation of 12 on the left one gives of its Name to fulfill its Numbers into actions with increase.

The phrase, “the Seed of Avrehhem,” is not the Seed of a man; rather, it is the Seed of the Lights of Reshun. The strands of Lights are woven together to form a Seed, and from this Seed comes a body through which the Seed expands. The formulation of the Lights into a Seed is called Avrehhem, the 1st Father of Reshun who carries forth the Seed unto its full expression or unto the 12th of Reshun which is ShmúwAL. There are 12 which sit on the left hand, and there are 12 which sit on the right hand. On the left hand of Reshun are chairs 1 and 2 [12], and on the right hand are chairs 1 2 3 4 5 6 7 8 9 10 11 12. The sum of the Numbers in 12 are 78, which are the Number of Offerings in the 30 days of a lunar rotation. On the left hand is the lesser light, so called for it draws out of itself as the moon; and on the right side is the greater/nurturing light, so called for it conveys the deeds of the lesser light, whereby the Light increases through deeds. All sent forth as the Seed of Avrehhem will come to their fulness in ShmúwAL unto the establishment of a Kingdom of Light. When the Seed of a Name comes forth to bear the messages and Faces of the Fathers, they are called meShich/messiah  $\aleph \aleph \omega \omega$ —one attesting to their Name’s Spirit  $\omega \omega$  of Life  $\aleph \aleph$  to reveal through their Words and Deeds the Lights of the Fathers in them. The parables that compose the scriptures are set to convey the mysteries of Light and the coming of the Offspring of Light. The writings are not speaking of individual people for their messages are universal to quicken the assembled Twelve in all inhabitants unto a glorious dominion of Light. The Twelve, common within all peoples/species, are of the unified emanations of Light called, the Father. The Lights of the Fathers are strands of unified ideas called as the father  $\aleph \aleph / 12$ . From the Father of us all come 12 members. These 12 form the unity of a house. Through invisible principles of the Fathers, resident in the Rings of Alhhim, there is the form of an offspring through whom all things are made and held together to fulfill the faces/expressions of Light. From the concept of  $\aleph \aleph / 12$  many stories develop pertaining to the 12 houses, tribes, etc. in which a spirit resides. To understand the Origins of the Universe and of Life itself, we look into the congruent ideas/faces /principles of the Fathers—the Source capable of abiding as One. Within the writings of the Law/ Teúwrah/Torah and the Prophets, the Faces of the Fathers are revealed through the narratives of the parables. From these 15 Principles come the rings of alhhim which are formed as clusters/associations of perspectives. By joining various perspectives one forms the eyes/rings of vision. A child cannot see or enter into a conversation because they do not know or see what is being expressed. As one acquires information and experiences of associations they are able to enter into other conversations.

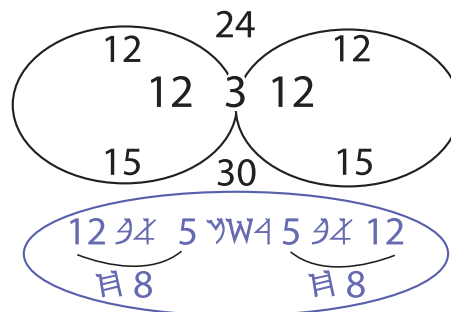
The Seat/Chair of Reshun

$\omega \omega \aleph$

3rd position of 15.

In 3 are 1 and 2 or 12 on the left and right of whom are the 24 ALders surrounding the throne; in 3 are 1.5 and 1.5 or 30, the Staff of Life and the Numbers of Days.

Reshun is The Fathers of Lights 55 in which are the 28 ALhhim—the 2 8’s— 16 the Oyin State of consciousness in all places of all times.



Cohesive rings of Light, as eyes, are formed from harmonic ideas. As bodies of perception they are called the alhhim/gods or the 7 Eyes of the Spirit. The structure of the 7 Eyes house the 15 Fathers—the Emanations of Light. These 7 eyes are the origins of the Numbers and Signs called the Alphah-Bayit. From perceptions come creations; hence, the 7 Eyes of ALhhim see and there are seven days—complete acts. The **Voice of ALhhim speak by faith**—from the left side of Reshun in which are the joyous evidences of Reshun. The words are **spoken with hope** unto their full expression. Faith and hope are joined by inner **bond of Reshun which is love**. They speak in the Single Voice of YahúWah—of their Oneness, whereby they speak of those things in the Fathers by oath and covenant. In that there are no other to swear by, they swore by themselves, by the evidence of the Light within their assembled rings. In like manner we speak by the evidence within our Names whereby we swear by none greater. What we say is affirmed, yea; and what is not affirmed, nay, according to the Light of our Names.

In the midsts of the 12 on the left and the 12 on the right is the chair of Reshun—the Thoughts of Fire from the Collective Mind that both conceals and reveals. **In that the properties of Light are able to generate expressions or Faces of Light, they are called Fathers—The Principles of a house or the source of appearances.** The Faces of the 15 Fathers are seen in the faces/phases of the moon's rotation which abide in a Circle of Understanding. The force of the moon regulates forms as the moon governs the waters and the earth that it surrounds. That which the Fathers begat are called the Children of Light. As the offspring comprehend the Heads of the Fathers, they are One with the Fathers even as the body achieves oneness with the Thoughts of Light which forms it, whereby the offspring comes to Oneness with the Father. The 15 Faces of the Lights emanate in 15 days from both sides of a month—from the full moon to the dark moon and from the dark moon to the full moon. These faces are known as the 15 Names of the Fathers. Through seeing into the Origins of Life, does one expect to see a single entity sitting on a throne, commonly referred as God, or can one enter into the Collectiveness of Light to find that they themselves are of the emanations of Light? Do we need to anthropomorphize the Nature of Light and create images of Beings for our security, or are we at rest to know that there are no Beings as we may have suspected through religious training? In that the formulations of Life are composed of congruent strands of Light, as emissions of the Fathers, then the foundations as well as the security of a House are of the Lights which do not fail. We, as houses of Light, are built upon Light and are kept by the Lights. In Them, we are as They. Hence, there are no wants nor longings for anything other than what we are, for all riches of the Lights are embodied within us to share collectively.

The use of superlatives and comparisons of one thing or person to another is deceitful, for everything is as it is and thus there can be nothing greater or less than what it is now. Perhaps this is the origin of religious thoughts that there is someone greater than another or greater than the sum. How can this be? Is an oak tree greater than the acorn? Superlatives may show preference; however, they lead to separations by putting one thing above another. When one thing is above another, the other is placed underneath and thereby provides a support to uphold the other. However, when one thing is deemed more important, as to have partiality towards it, then a separation is caused between the parts. When a person rises from a community, being of the very same fabric of the community, yet thinks that they are better or more powerful than others from whom they have risen, they consider themselves greater, more privileged, and begin to abuse the origin from which they have come. Such become dictators. Hence, it is fitting that the community from which a dictator rises is the community that corrects itself of its distortion, for unless those in society share the same ideas of greatness they would not permit a dictator to rise over them. One may apply this inwardly as well. When one part of us begins to rule over other parts, as the stomach over the eyes, then things become distorted. Hence, the punishment of a dictator is shared by those who create a dictator. The shattering of the lens on the eyes of the people is more effective than bombs upon their soldiers who are yet captive to the illusions of a dictator.







we must look to see what makes them and how they hold together. In ancient literature, the collective ideas that hold something together is called a father 94/12. In the Word, Father, there are 12. From the ALphah Seed comes a body of 12 members. These 12 in Father form the unity of a house. The invisible principles of the Fathers are in alhhim—the bodies that house the Lights of the Fathers. The Invisibles of the Fathers gather to form an offspring, through which all things are made, held together, and have their faces/expressions. From the concept of 12 come many stories pertaining to 12 houses, tribes, etc. These 12 houses make-up the house in which our spirit dwells. To understand the Origins of the Universe and of Life itself, we look to the congruent ideas/faces/principles of the Fathers within us. Within the writings of the Teúwrah/Torah, the Faces of the Fathers are revealed through the narratives of the parables which are a guide to comprehend the very origins of all things.

The beginning of the Worlds is Reshun—the Head that is, has been, and will be for in Reshun there is no beginning nor end, as a perpetual Ring of Light. **Within the Head of Reshun are 15 everlasting principle: joy, unity, life, expansion, alignments, states/spaces of consciousness/residences, illuminations, numbers, masteries/regulations, breaths, fulness of comprehension, stability/steadfastness, dominion, placements, and the names of light which fill all space.** These unified principles are the origins of all things, and in them all have a common sense of being and abiding whereby there is peace.

How are principles and ideas formed? Ideas come by associations through perspectives. By joining perspectives we form ideas. We may say that a child cannot see or enter into an adult conversation because they do not know enough. As one acquires information and experiences they are able to enter into other levels of thoughts. Our bodies are comprised of levels of communication. We are able to use our bodies according to ideas that we have formed from our references. The inherent ideas in all things are known as the 15 Fathers of Light. These 15 Fathers are disclosed in the writings of the Law and the Prophets. The bodies formed from these ideas are cohesive and they are formed through bodies of perception. These bodies of perceptions are called the 7 Eyes of alhhim/gods. The structure of the 7 Eyes house the 15 Fathers even as what we see contain the ideas that are in all things. These 7 eyes are the origins of the Numbers and Signs called the alpha-bet. As the 7 Eyes are opened from a Seed, like the rings of tree opening from an acorn, one sees the Fathers which are within the Eyes of a Spirit. From perspectives, ideas form, and from the ideas come manifestations. ALhhim form as rings which are the perceptions of the Fathers. The Alhhim are capable of bonding and holding associations of ideas. Creations follow perceptions. The eyes are Oyin or zeros. Hence, what is made comes from zero/nothing, as an o-ring or perception/eye of alhhim. There are two sides of a zero, the inner and outer. The inner, called the force of momentum, gives to the outer, called the ring of extension,. The inner is revealed through the outer even as the Father is revealed through the Offspring. When zero gives what it has, it forms another zero. The two zeros are the base of all things. By the unity of the two zeros there are projections of thought and the means of extending thoughts. The two zeros contain are all that they are and all that they are becoming. When one expires their breath, as the wind, the breath goes upwards as an assembly of molecules rise in the air. Each spirit enters into a field of collective molecules according to the thoughts that one's breath has activated and sustained? What you are now is the basis of what you are becoming. The spirit is a wind—a moving current of air. As the wind, the spirits of alhhim move within the waters, stirring them, to form the worlds and the consciousness in which all abide as one. Do we see that we are alhhim, or do we yet seek to see something or someone greater than what is [Tehillah/Ps 82:1, Yahuchannan/Jn 10:34]?

When we think that there must be something greater than what is, we create other gods apart from ourselves. These gods, created from variant thoughts, have wars. Some are given greater attributes than

another. Who is the greatest of them all? The people of these gods war with others. As the people are representatives of their gods, they see themselves greater than they are. Extend this idea to finances. The one who has a commodity seeks for more. One who desires the world seeks to increase their value so that it becomes greater, whereby they have more than what they had. The economy of capitalism is founded upon debt which enslaves the servants to the things of the world. However, the **Economics of Light** increase what is by sowing and reaping. To increase is to multiply what one has whereby there are not illusions. We sow from our SeedNames verses taking or borrowing from another. Hereby one does not put their resources out for usury/interest. Paying interest causes another's debt. Rather we sow our ideas as seeds for they are of the attributes of Light. i.e. One sows a pea and then reaps generations of Light which causes no debt; rather there is plenty for all. What is cannot be more than what it is for though the peas increase they are yet the same as the beginning. As one cannot add to an ounce of gold, so one is not able to add superlatives to the nature of ALhhim. Nothing is Greater than Itself.

The sums of the Fathers are called by Names to denote the Works of Light. The Unified Group of all works is called the Name of Yæhh [10:10 𐤆𐤆 denoting those on the left and right hand]. The Body or House in which the Fathers reside with their offspring is called the House of YahúWah, which is the full embodiment of the Hhúwa ÚWah Hhúwa, [55 𐤆𐤆] in the midst of the Twelve. The sums of the Twelve primary embodiments of Thoughts in the Fathers are **15 𐤆**, being clusters of five threes: [1,2] **3** + **3** + [456789/39/12] **3** + [10,11/21] **3** + [12] **3**. The 12 of 3 5's denote the harmonic pairs of Thoughts in the Fathers. The sum Values of the 15 Fathers are **21 W**, derived from clusters of seven threes: [1,2] **3** + **3** + [1,2] **3** + **3** + [456789/39/12] **3** + [10,11/21] **3** + [12] **3**. The seven threes form the 7 Eyes in which are Wisdom, Understanding, and Knowledge which compose the Spirit of the Fathers. The Circle of the Shayin Semek **W𐤆** Ring is the House of Dan—the Spirit of Discernment and Creations.

#### THE FIRST PRINCIPLE OF LIGHT, THE FACE OF YETSCHAQ

#### Yetschaq/Isaac 𐤆𐤆𐤅𐤆 Foundational Principal of Sacrifices and Joy

**Yetschaq is the Father of Sacrifices and Joy**, called the Master of Shamchæh/Joy. Every discovery and formulation of Light causes joy unto its fulness. The giving of each house culminates in joy, from day 1, unto the fulness of ShmúwAL, day 30 which comprise the Days of AL/31. These are the days of Yetschaq to ShmúwAL called “the fulness of joy.” The fulness of the Fathers in ShmúwAL spills forth into the Days of Yetschaq whereby every break out of Understanding is an initiation of Day 1 and Day 16. Yetschaq is the primary test of every Thought—is there joy there? From the Joy of HhaAvim, all commences/initiated and all returns/fulfilled. Through Yetschaq one abides in the Unified Kingdom. The hand of Yetschaq is extended to the meek which give their offerings with a joyful heart.

The Name of **Yetschaq** 𐤆𐤆𐤅𐤆, meaning to have joy, to laugh, comes by the intent to express oneself fully unto the delightfulness of every Name in the House of HhaAvim. Joy is present when the Eyes are made with an intent that they will open with full insights of Understanding to be gathered into Words of Knowledge. **The foundation of joy is the basis of all creations of the Aúvim.** Joy is the final culmination of a deed, and hence, it is the first work of the Aúvim. From the beginning of their Collective strengths unto the culmination of every act, **joy is the raison d'être for the composition of all thoughts and their fulfillment.** Through the appearance of Yetschaq, Sheræh and Avrehhem receive joy/laughter which fills their house. As one beholds the beginnings and fulfillments of the spirit, joy comes to all members, and this joy remains.

In the formulation of RAúwaben, Yetschaq is the Aúwv of Wisdom through which the eyes behold all in the Seed of a Name. The eyes are set to span the horizons from 180 to 180. The Values of 180 are



The Name of **BaarLechaiRai** בַּאֲרֵלְכַיִרַי, meaning, One of the Living Waters, for from BaarLechaiRai flows the Waters of Life, those in Wisdom, Understanding, and Knowledge. The Father is called **the Well of the Living Waters within every Seed/Eye**. One beholds the extensions/works of joy with understanding as their Eye opens to perceive all things within their Seed via the flow of living-waters. Those born of BaarLechaiRai are of an Understanding Eye whereby they exclaim the Name of the Aúwv: *lit.* “**The Wells of Life are in my Eye through which I see the depths and the heights of ALhhim.**” Those sent of Avrehhem come to behold the Well in all forms. The Single Eye opens into 7 Wells as the 7 Rings of Spirit which issue forth from Beniyman, appearing through the Faces of BaarShevog. The wells rise up from the bosom of the Aúwv BaarLechaiRai. Through the Single Eye of BaarLechaiRai one gazes into the Unified Consciousness and gathers all perceptions into One. The Unity of the Eye contains all Lights of the Aúvim, whereby there are no shatterings of Illumination. The Single Eye beholds all configurations of Thought, whereby one is supplied with Understanding of all perceived.

The breaking of the waters of the womb, the dipping of the finger upon the tongue, the activations of the parts in the kaiyúwer, etc. are all acts of BaarLechaiRai accomplished by the Single Eye which affects the movements of Neúwn in the waters on behalf of a SeedName. **BaarLechaiRai** is the Seed component that commands the waters to break whereby one goes forth upon dry land. Through BaarLechaiRai the Seed opens, whereby the Rings of a Seed are formed in conjunction with the opening of the Eyes. **Within the Well are the Words of Life** which are kept watch by BaarLechaiRai. As BaarLechaiRai opens to us the well, we are imparted the Words of Life.

The Eyes of a Name open by the tears of Avrehhem, whereby that which is hardened upon the lens falls off and releases the eyes to open like buds upon a stem. One one turns their eyes in repentance to the Fathers their eyes are cleansed. The BaarLechaiRai corresponds with Avrehhem in the Nine, whereby when one prays to Avrehhem, the waters are granted upon the tongue—placed within the Zayin-ALphah Ring of their habitation. Though Avrehhem sends forth Hagar [former state of Agreement] with YishmogAL/Ishmael, one of Aúvim watches over the child in which is the Seed called by the Name of ALRai/בַּאֲרֵלְכַיִרַי [SMB 16:10-15]. Though perceptions are estranged from the Auvim by attachments to Metsryim, the Auvim maintain watch upon the Name unto their recollections of their Origins. OL/most high verifies the one calling to the Well: **BaarLechaiRai**, whereby they who cry out are supplied tears for their repentance [SMB 16:14], for repentance must be first accepted in the sight of OL prior to the shedding of tears which cleanses the eyes from the cast illusions. The impartations of the waters of the Living One gives consolation to the soul and hope for their transformation. Thus if the rich man could only receive water from Avrehhem, then the paths of transformation would be opened for their salvation, but in that the rich man eyes are still fixed upon the world and the appearing wealth of Lazarus, the water does not flow from the control centre of Avrehhem, nor can any of one’s brothers (inner cohorts) receive of the waters until the eyes are healed to be One. The location of BaarLechaiRai is in the fields of the eyes between Qudash/kadesh/the mind and Bered/the tongue—the spotted one from which one hails their Words upon the works of vanity.

#### RESHUN רֶשֶׁן FOUNDATIONAL PRINCIPAL OF MIND OF KNOWLEDGE

**Reshun** רֶשֶׁן, Father of Mind, the inner core of all Thoughts, the Pulse of Heart and Mind. Father of Names through whom all receive Name by the Thoughts of Knowledge within the Unified Consciousness. Father of Resurgence—of the third/3 day of Lammed/12/3. Appearing in the text: SMB 1:1; Masser Rishon, rendered as the First Tithe; ReshunLeTsiunn—First of the Mind [Yeshayahu/Is 41:27;



Mishle 3:9, MT 18:4]. Render in texts as Reshun/Rishon, Rash, Rashshith, First, etc. Father of the Ark. Father of Redemption; Wealth of Acquisitions.

The Name of **Reshun** ׀W4, meaning the Mind of the Neúwn which is the Glory in the Head of Neúwn. Reshun is the Source from which comes the Hhúwa-ÚWah-Hhúwa—the Unified Lights of HhaLammed. The phrase: Hhúwa-ÚWah-Hhúwa ׀Yא is read as the One of the Unified/Y Lights/Hhúwa/אא or 1 5. Reshun is the double Hhúwa or 10 ׀ in the midst of the Neúwn, the Source of Chakmah and Bayinah. As the Name of Reshun appears unto a Name, the Name of YahúWah is given in which one speaks and performs their deeds. The Name of YahúWah is comprised of the inner 10 ׀ of the radiating emanating Lights ׀Yא. The Name of Reshun is 5:5 ratio ׀/5 : W/3 + 4/2, which is the Life/Light in a Seed. From Aúwv Reshun **the thought of the deed and its radiance spring forth**, whether the thoughts be out of a Name or a plant. **Anything with life attest to the Name of Reshun in its midst**. The ability of a Seed to rise from the dead dormant state is the evidence of the Name of Reshun.

The seedstone of a Name is inscribed with 5 Sayings of Wisdom on the right and 5 Sayings of Understanding on the left to comprise the Ten Words. Aúwv Reshun is the Head of Wisdom and Understanding from which the Lights of Bayinah and Chakmah come from the sides of the Lammed. From the right side comes Chakmah, and the from the left side comes Bayinah. As the body is formed, Chakmah sits upon the throne in the south—in the loins, whereas Bayinah retains the throne in the north—in the mind. In the mind Reshun bridges the left and right sides and sends forth the Lights from the midst of the mind to rule the night and the day. From the Seat of Reshun in the midst of HhaAvim, 55, all Numbers of a Name are breathed upon for their full extension in Aúwv ShmúwAL. ALhhim receive impartations of Reshun which break forth on Day 3—of Resurgence/resurrection and also for becoming on Day 18—of Life which come from the Seed [Yahuchannan/Jn 5:26]. All that has life attest to the Name of Reshun in their midst. As the Lights come from a SeedName, the ALhhim in a Name govern their sides by the Lights of Reshun. All who are of ALhhim do likewise.

The Name Reshun appears in the first word of the ALphah Scroll, the beginning the of Teúwrah: BeRashshith X׀W449. The Rayish-Shayin is the Head of Fire through which the ALphah Seed of the Neúwn is extended through the heavens/Names and their spaces/earth. The Rash/Head W44 is Reshun ׀W4 extending the Mind of HhaKuwáhnim. The Rayish/2+Shayin/3=Neúwn/5.

The Head of the Fathers  
Reshun ׀W4 is the Rash/Chief W4 of  
NEÚWN ׀Y׀  
contains the Twelve of Reshun  
׀ Y ׀  
14 66 41  
5 12 5  
read as the 12 ׀ of Reshun 55 אא

NEÚWN ׀Y׀  
also contains the 22 Signs of Reshun  
׀ Y ׀  
14 66 41  
12 [66] + 8 [44] + 2[11]  
read as the 22 X Signs of Totality.

The Neúwn Staff of Understanding  
׀ Y ׀  
50 66 50  
[5x6=30 ׀] + [5x6=30 ׀]  
is read as the Double LÆMMED ׀׀  
and  
[5+6=11 ׀] + [5+6=11 ׀]  
The Tree of Life  
׀Y

The Three Eyes are in the 3 Læmmed parts of Reshun upon which the Mind and its members hang: .25 .50 .75 10, 12.5 15.0 17.5 20, 2.25 2.50 2.75 30 From these hangings the Teúwrah is uttered and written into cloths to bear their faces.



Reshun is referred to as Reshun HhaTerenni as the position of the Works of Reshun unify all sides of thought and their deeds. In the 7 Hills the altar of Reshun is in the midst of the hills. In the Lammed, Reshun is in the midst in the level of HhaTerenni in which is the core of the Tree of Life. In that Reshun is the core of the Aúvim, from Reshun flows all wealth to Aúwv Avrehhem through whom the wealth is distributed and acquired by Malekkiytsedeg. When the text reads that YahúWah blesses Avrehhem abundantly, the meaning is that the Collective disposes the wealth in Avrehhem, whereby those sent need to take no purse with them [SMB/Gen 13:2; 24:35].

The Names are formulations of Oneness which stems from the root of all Thoughts of Reshun  $\gamma W4$ . The opening of the Eyes is the Name of Reshun being extended:  $\times \gamma W449$ . BeRashshith is the weavings of Reshun, the Mind of  $\gamma$  Neúwn. Within Reshun are the Eyes  $44$  and the ears  $9$  through which all perceptions of Oneness are formed. The  $\times \gamma = 14$  or 410 which is the extension of  $\gamma$  Neúwn into deeds and their compositions. The Ten Hands of  $\gamma$  Reshun give the formulations of  $\times 400$ . Through the total giving of ones totality they are changed from a Seed to a Star. The total giving of all within a SeedName is the making of the oylah which composes the heavens and the earth—the mind of a Name and its dwelling places.

The Essenes convey that a Name is heard in Miriam, that is, in our Mother; however, the Name is uttered by the Angel who speaks the Name of Consciousness to our Mother whereby the Name is carried and brought forth by the Collective Thoughts of the most high. The Mother is the Body of the Unified Consciousness to whom is imparted a Name of Consciousness. Within this Body a Name is nurtured and born into manifestation/expression. The Messengers of Light speak our Names as they appear in the Fire of Reshun, before we are conceived unto manifestation. The Name is uttered into the Left Side of the Unified Consciousness, i.e. one called Miriam—to extract the Thoughts that are given to the Water or Womb of Consciousness. The Name of Yahushúo is a formula of the Emanations of Yæhh containing Wisdom and Understanding which is given to the Body of Miriam to be carried.

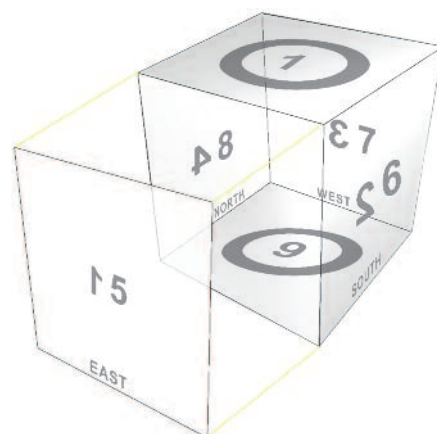
Analogies or parables are composed so that the information within them are transferable to other situations. The stories in the Teúwrah/Torah and those of the Essenes are either compound or simple parables. The narratives are instruments to achieve understanding of one's parts as well as amidst diverse groups. The parables span culture and history. Instead of the material captivating a person, as when one is drawn into the narrative or movie, the information, as it is decoded, actually leads to a state of freedom for the one is able to read or comprehend the intent. Some have been conditioned to believe by what they see or read because they have been taught to read the parables as a statue or as a historical event. According to how the parables are read, people are divided by their illusions. Such illusions are like a drug to delude the reader from the unifying intent of the writings. As a result there are wars and separations amongst people reading the same stories. The divisions stifle the development of common traits in all of us. When one is caught in parables they are not able to see beyond the story whereby they are cornered in their three walls. The 4th wall of illumination, in the east, remains closed.

A compound parable has multiple sides and layers, up to 12 sides/paradigms and 3 layers per side. A simple parable is from 1 to 6 paradigms. The 12 sides are as those of a cube, 6 inner and 6 outer. The inner sides are the invisible attributes and the outer, the corresponding visible states. The 6 dual sides are 1. the intent, the idea/concept from above; 2. the platform, origin, foundation; 3. the north, the mystery, concealing aspect; 4. the east, the illumination or breaking open to release the meaning and fragrance; 5. the south, the color, heat, passion; and 6. the west, the results, resolutions. i.e. When a parable is written from the south side, it contains three componets as sight, hearing, and speech whereby

the narrative endures. As a narrative expands to another side, it picks the thought of a corner or travels to a corresponding side. A parable includes both the inner and outer sides of the a paradigm. Like a tree, there are the roots, the stalks, and the fruit. These three are inside of the seed and also become evident outside of the seed. For the narrative to be a parable, there are **three paradigms and three layers necessary to provide a transference of thoughts into a state of intuitive cognition**. The three layers in each side correspond to Wisdom/mutuality, Understanding/comprehension, and Knowledge/result/fruit, whereby the narratives are able to speak to every person at a level of observation to be fulfilled. Each parable is known by the Number of sides 1-12 which are woven into the narrative i.e. The reality of the Essenes parable of the birth of Yahushúo pertains to every Name of Light. A Name is uttered in the Unified Consciousness upon the wings of messengers—the angels. Each Name contains messages whereby there are angels for every Name. The angels in the text convey the Messages of a Name which are sent forth from Reshun. The messages of the Fathers are transmitted into the Body of Consciousness as Names. The Names become offspring of Consciousness. Upon the declaration of one's Name, one is distinguished from the garment that covers them whereby they attest they are not of this world, but of the Ones by whom the worlds appear. This distinguishment is the true circumcision.

Each Name is of 3 parts. i.e The Name of Yahushúo  $\text{OWY}\aleph$  is composed of the first part, Yah/Yæhh  $\aleph$  coupled to the parts of Wisdom W—impartial aligned sides of Thoughts that create a state, pure as gold, and the part of Understanding O—the meanings of the disclosure, the inner strength as Ayil, refined as silver. Wisdom and Understanding together equate to salvation OW—the means of reclaiming the essence within the world unto fully activating the expression to the glory/wonderment of the Emanations. Salvation is inherent in all things, for all things are of the Emanations of Light containing Wisdom and Understanding whereby they bear the Faces of the Fathers of Reshun. The Source of the three parts which form the Lammæd/Staff of Reshun are in the Name of ReshuN. The Mind of Reshun is extended to the Twelfth Degree in the Head of Nephethli: AchiyRO Bann GoayNuN—the Brother  $\aleph$  of Consciousness, who implements the offerings, O every expanding from the Neúwn Mind of Consciousness  $\aleph$ — $\aleph$ .

When a parable, i.e., the story of Yahushúo is taught as referring to a single person or historical character the message is cut off, limited, and reduced. The extent of the parable fails to reach the heights in the mind because it is taught apart from the reality of the Words and the intentions of the author. When the parable



THE SIX INNER AND OUTER SIDES OF OBSERVATION  
THE 6 WALLS OF THEATRE

O. Consciousness from above. All things are made of Light threads via which there are forms and faces/sides. Darkness is created by Light for a home/resting area. There is Light. By darkness there are utterances. Darkness is the means to express thoughts to be written and performed.

1. The inner east wall. The Light concept. The ALphah Seed, the spark to give faces/sides.
2. The inner south wall. The formulation of patterns to be manifested. The plans laid.
3. The inner west wall. The processes of setting a place for an expression. The cast is selected.
4. The inner north wall. The insights concealed awaiting a time of their appearance. A wardrobe determined.
5. The illumination of the east becomes evident. What is inside the idea breaks forth. i.e. A star from the east appears.
6. The unified faces in the south bear the full ascent and radiance of the light. The full intent is seen, revealed in every line and detail.
7. The spike in the west gathers the radiance to be come fruitful. Transference of thoughts to an audience for their implementation.
8. The mystery of the north rises and becomes evident to evaluate the results from the other sides. Decisions are determined how one conduct themselves in light of the parable.
9. The compilations of the thoughts are enacted/secured into a field of Consciousness. The story is woven into the fabric of a society.
10. The fulfillment of the Fathers/Sources/ Author returns to the originators ten fold. The tithe.

O Consciousness from above settles in earth being successfully transferred from above.

depicts Consciousness praying to be One with the Father, it is the Consciousness of a Name speaking of Aúwv Reshun/55 to be 10/1.

AVREHHEM אֲבִרְהֵם FOUNDATIONAL PRINCIPAL TO ESTABLISH HEARING AND CONSCIOUSNESS

**Avrehhem**/Abraham אֲבִרְהֵם is the Father of Stars from which all Names are sent, Father of Changes/Transitions of Habitations, Regulator of the SeedState. Master of the Under-World. Father of Mind expansion into all levels of Consciousness. Father of Kings and Magistrates. Father of all Nations for as the SeedName expands, all processes/nations are revealed.

The Name of **Avrehhem**/Abraham אֲבִרְהֵם, meaning to enlarge the Aúwv/Father as a plant or body enlarges the Seed, is **the basis of hearing and the state of Consciousness of a Name**. First, the Wisdom of Shamoúnn—the house of hearing is born by Avrehhem. From the establishment of a house by Shamoúnn, Liah bears the sequel to hearing, which is Yishshakkar. Shamoúnn is the Bayit of the Twelve; Yishshakkar is the Tayit of the Twelve. As one octave is to another so is Yishshakkar to Shamoúnn, whereby they both come to reside in the same upper level of a house. What is heard rises from the platform of Chakmah to reside in the Rings of the Unified Consciousness of Yishshakkar through which all is imparted to the Twelve.

The Aúwv Avrehhem sends forth a Name for their expansion. When a SeedName is sent forth it is to build a house/Bayit. The building of a House is through the ears/leaves of Seed. Avrehhem is the foundational Father of Shamoúnn and all Names as they are sent into the world/manifestation. When one comes into the world, their Seed is affixed to Shamoúnn whereby their House is built and filled with the Twelve. This process is told in the narratives of Yúwsphah/Joseph, who being sent into the world, affixes Shamoúnn—the means to develop until all of the Twelve are gathered in their house. As the Twelve assemble, the Unified Voice of Consciousness commissions the Twelve. “As the Aúwv Avrehhem sends me into the world, so send/appoint I you.” A Name establishes hearing amongst its members and then develops the Consciousness of the Twelve to be commissioned to its tasks. Upon the assembly of the Twelve, the Voice of the Name’s Emanations, coming from the Ring of Yishshakkar, appoints the Twelve to the works of its Name. As the Father has sent me [Consciousness] into the world, so I send/appoint you [the 12 within me] in the world to accomplish the works of my Name. The mission of a Name is spread abroad and fulfilled by the Twelve of their house.

A Name is extremely vast as each Name is a composition of strands of Light which span through enormous space. Not only does a Name span great space; a Name also contains the strength and power to shape and rule. Basically, all aspects of Light are within a SeedName which are sent through Avrehhem! Hence, the Twelve of YishARAL and YismægoAL/Ishmael are within the Seed of Avrehhem before a Name becomes manifest, for the Twelve are formulas of the Lights of the Fathers. A Name is more than a label or a sound that one utters to give an identity. ***Our Names are the very Life Force within us*** that affects everything that we are and do! *In that one’s Name is their very Life Force, we do not compromise our Name for another.* When meShich—the fulness of creation comes—everyone in the worlds invisible and visible will be known by their Govri/Hebrew Name. Through our Names, the full traits of the Lights are evident. These traits have been with the Fathers that comprise Lammæd, and by the 12 of Lammæd in our Seed, we bear the Faces of the Fathers.

The one of Avrehhem is sent unto a place that is revealed—shown within the Eyes of a Seed. A Name is sent from the Unified Consciousness. In that one is sent of Avrehhem, one comes therefore in the Name of Avrehhem, their Father. Hence, when the text reads that Avrehhem is sent it means, one of

Avrehhem is sent to a place—to form a dwelling state compatible from the sides of their Name through which one knows themselves. Grammatically, the pronoun, one of, is within the verb, to be sent. The guardians of their Name is the House of Laúwi. The House of Laúwi also guards the Rings of ALhhim and the Nine Heads of HhaKuwáhnim which abide in the House of Consciousness—the Oyin/Seventy. As one serves in the Rings of ALhhim in the place they are sent, the gate unto the House of the Unified Consciousness opens. Upon the alignment of their Rings in the days of their unfoldments, called *the days of knowing*, one enters into the House of Consciousness as a priest/servant, for now they know from which they have come whereby their service is undivided. The rite of entrance into the House of Consciousness is not based upon ones lineage, as those of Laúwi who are born of Lammed; rather these come by their perseverance to enter into the House of Consciousness by their own blood, Word, and Spirit to serve in the Name of Yæhh from which they are begotten without lineage. One is first Named and then appointed to their lineage. One is called from the Altars of the Fathers and then appointed into a House of service—those of the Rings of ALhhim. When one has purified themselves from every possession and desire of the world, knowing that they of the same poverty as the Fathers who own nothing, they are given the Rite to the Tree of Life. For as one has committed to put to rest all things in the Name of the Father, they affirm their realm and work of Light. Through one's ascensions with their Rings upon the teachings/staff of Laúwi, one is able to enter into the House of the Unified Consciousness to perform the duties of their Name as a king-priest, subsequent state of Malekkiytsedeq, with others who obtain Sovereignty by the promise to Avrehhem that is within the secured SeedWord of their Name—which they prove through their ascensions.

All wealth flows from the hands of Reshun through Avrehhem through whom the wealth is imparted unto the heirs of Avrehhem. The wealth of Avrehhem are sheep—houses of developments/inscriptions; cattle—houses of concepts, silver and gold—the Understanding and Wisdom of sheep and cattle; menservants and maidservants—the means to fulfill works and create patterns of expansion; camels—processes and attainments of heights; and donkeys—the means to carry great loads through ascensions. When the Teúwrah is speaking of Avrehhem, it is referring to the Aúwv Principal in our SeedName. Thus in speaking of the wealth of Avrehhem, the wealth of the Aúwv in our Name is flowing.

From the hand of Avrehhem the **three mantles** of Wisdom, Understanding, and Knowledge are laid upon the shoulders of a Name. The mantles are placed upon the shoulders in conjunction with the fulfillments of assignments which correspond to the loads carried by the donkeys.

There is a kingship over the lands in which we reside—in our bodies and in associated spaces which are appointed for our Breath to occupy. Our Name is the king of the spaces/territories to which we are sent. Each Name is hailed as the prince king spoken in the parables of the prophets. Every place that our feet trods leaves a witness of our authority. We are not going home; we are just arriving! We have come to a place which has been shown to us [SMB/Gen 12:1]. Our commission is to be a blessing to all peoples. To each Name the scepter is given to establish the Kingdom of ALhhim. We bring forth the rod from within our SeedName, as a tree brings forth its stalk, whereby the scepter in our hand. We are not waiting for another to come to establish the Kingdom. We together, instantly in agreement to be the ONE, comprise the Kingdom of Light. In agreement with One Law we are One People of YahúWah. Our Dominion is the Union of impartial associations. We are unified Names set as the stars above in harmonic clusters/congregations which the darkness conceals as its glory. Likewise, our members are set within our veiled bodies as message centres/stars. As the ALhhim are unified Names of Light strands woven into congruent Rings of Light, so are we joined through inseparable covenants into Their Rings of Light. Through our deeds amongst our neighbors we fulfill the Covenants of HhaTeúwrah/The Law. No one will see a separate Being as a God or Supreme Ruler coming in the clouds unless one sees ALhhim in the collected vapors of



our bodies—*these clouds*—aligned and joined to each other according to the intervals and harmonics of Light. Together we are 28 ALhhim through whom the 15 Faces of the Fathers are evident. In our unified expressions Their Lights radiate in our faces as The Light of the World.

**MALEKKIYSEDEQ** ቀልጥላሂረግ FOUNDATIONAL PRINCIPAL TO EXTEND HEARING & CONSCIOUSNESS

**Malekkiytsedeq** ቀልጥላሂረግ is the Father of the Master of Alignments, from whom comes or appears all riches. The riches pertain to the Stones and the acquisitions of wealth dispersed by Avrehhem/Abraham. One attains the riches as they master the alignment of their Rings in which their wealth is suspended. Father of Covenants amongst the 7 in a Ring, and with the Rings of 7. Father of Tithes/Tens. Master of all Resources and the appropriations of wealth.

**Malekkiytsedeq/Melchizedek** ቀልጥላሂረግ, meaning the Master/Emperor of Righteousness, regulates Understanding within the Unified Rings whereby the Rings are stout and upright. **Aúwv Malekkiytsedeq is the Master of Alignments.** During the course of a month, the Rings of ALhhim within a Name are aligned twice as one comes before the Faces of Malekkiytsedeq. On the 5th day and on the 20th day, the Rings are aligned from the side in which the offerings are made in that house. i.e. On the 5th of Ayshshur, the Rings are aligned from core of the Kephúw-Kephúw, and on the 20th, the Rings are aligned from the foundation of Dallath-Dallath. The Values of 5 א and 20 א form the word אא —the Name of the mountain of Malekkiytsedeq—Mount Húwr/Hor! As a tree springs forth and grows, the Rings of its Name are aligned in a House month by month whereby the House of a Name is continually being built up in the Orders of ALhhim [I ShmúwAL/Sam 2:26,35; Yúwspah/Lk 2:52]. Through an alignment of the Rings of ALhhim in each house, that one grows in the Stature of their Name.

Aúwv Malekkiytsedeq is the Master of Aligned Rings through which the House of Shamoúnn is born before the worlds are formed. Through the Seed of Aúwv Malekkiytsedeq one becomes a master of hearing after the Order of Malekkiytsedeq, whereby they are able to comprehend the Voice of the Light and also what another speaks to them by the intent of the message. A master hears from the levels in which others speak whereby they are not offended by anyone, for though one speaks with arrogance or with humility, the understanding of the level that one is at is enough to comprehend what is being said. Those born of Aúwv Malekkiytsedeq bear the alignment of Rings as the Face of their Father whereby one sees and hears. A Master is able to interpret the writings composed within the Rings of ALhhim, for they hear the Words of ALhhim within the framework of the alignment of Rings.

Aúwv Malekkiytsedeq is of the Unified Consciousness who registers the Names begotten by the Fathers. The Names are appointed to be born of the lineages of HhaALhhim, whereby Malekkiytsedeq is known as the priesthood of the Fathers prior to any Name appearing through the ALhhim. Those of the lineages of the Aúvim are born of the Rings of ALhhim in the days the ALhhim make their offerings, and thus **from ALhhim a Name derives their lineages**. When one attains to the priesthood of the Fathers, then they are also of the service of the Lights prior to their birth through the Rings of ALhhim.

When the Rings of the Unified Consciousness are aligned in Shamoúnn/hearing, one is born from the Virgin State of Bayinah. Upon the Rings being aligned, one's hearing is opened and also registered in alignment one to another. When the rings are yet to be aligned one has eyes and ears within their SeedName; however, in that the rings are not open, there is no seeing or hearing. Likened to an oak tree, the rings are within an acorn and appear as the Seed opens. The opening of the 7 Eyes of a Seed, without an alignment one to another, causes obstructions to vision and comprehension. As the Rings of a SeedName are aligned, they form a horn, as a conduit, through which Light messages and beams



pass, whereby they are seen and heard. One is of the Order of Malekkiytsedeq as their rings form a column, herein they are called the Righteous—Upright. Through the alignment of rings, one stands upright as a ruler/malek/king, for all things are now subject to the order of ALhhim established internally.

In Shamoúnn—the house of hearing, the Understanding of the Emanating Consciousness above is heard. Being a Name of Transference from one level unto another, Malekkiytsedeq bears the Emanating Consciousness from above to Avrehhem—those sent. The Consciousness of the Unified Body of HhaKuwáhnim breaks through in the Offspring of Zerach in the House of Shamoúnn, whereby the Consciousness comes forth in us and exceeds beyond the cultural embodiment in which we appear. Hearing from above commences to formulate the Faces of the Fathers within our branches. The beginning of these formulations are called Yahushúo—the Emanating Consciousness of the aligned Rings. Hence, Yahushúo is called the first born of all creations, for via the Emanations of hearing, the compounds of all Thoughts and their Values are assembled. The writings do not speak that Yahushúo is the firstborn of the Aúvim, but that Yahushúo is the first born of all things formed in the heavens and in the earth being the Head of the Body. Through the formulations of all Thoughts compounded in Malekkiytsedeq, the Seed of Avrehhem is composed whereby Yahushúo precedes Avrehhem. As Yahushúo speaks of hearing the Aúwv/Father, Yahushúo is speaking of Malekkiytsedeq, at other times of Avrehhem, which are the Aúvim of Yahushúo. The Emanating Consciousness comes out of Malekkiytsedeq through Shamoúnn, whereby Shamoúnn is set first. Through Avrehhem the Name of the Emanating Consciousness breaks through that which is made. As the shayh of Shamoúnn is set in the heavens first and then in the earth, the Voice of Yahushúo generates all things invisible and visible. All formulations of Light are bundled into a Seed that rises to the crown of Malekkiytsedeq, which is seated in the heavenly spaces of 321 Avrehhem. Through the Seed of Avrehhem—not seeds as many, but through the Seed formed by the Emanations of Consciousness—Yahushúo, being the Seed composite of all Thoughts of the invisible and visible, Names are sent/transmitted as bodies of light to fill the spaces reserved for them. As the stars in the heavens—all points of Light in the Mind of Avrehhem, the Seed becomes as it is sown in the Aúrets/State. Via the transmissions of Malekkiytsedeq understandings are conducted as waves of emanations from one realm to another. *The coming of the waves of emanations of Light to a generation are portrayed in the coming of Yahushúo—the Name of Consciousness of the Fathers.*

**Those born of ALhhim have a numerical pedigree**—a lineage of Thoughts compiled into Words. Offspring of ALhhim are formed from the midst of the Fires of ALhhim. Those born of the Seed of HhaALhhim are transferred from one state to another—from the heavens to the earth. Malekkiytsedeq/Melchizedek is an immortal who begets—brings into Being, verses one that sows a Seed to become manifest. The Fathers form a Seed; however, the Seed appears through ALhhim. In the Teúwrah/the Law, Malekkiytsedeq is of the Names of Transference, in comparison to those of lineages born of ALhhim. Hence, when the writings speak of Yahushúo being of the Order of Malekkiytsedeq, what is being stated is that *the ascending Consciousness* [Yahushúo] becomes a servant/priest in the House of Malekkiytsedeq as one which rises above the world. Such statements pertain to the Consciousness in all Names that rise from the place in which they are sown to become the Illuminated Servants—Priests according to the Consciousness Named by the Fathers. Should Yahushúo be of human descent—born of the world and its cultures, then Yahushúo would not be a priest of Malekkiytsedeq for one yet serves another world.

*Yahushúo is a manifest of ALhhim—of the Rings of Unified Consciousness which appear through the Seed of Avrehhem. When the Seed is opened, or born by the Spirit, then its Light and the Consciousness of its Name appear.* What is in a Seed of AL is from above; it is not of this world. The

world is the result of a Seed appearing. The appearance of a Name is what is called coming/appearing in the flesh—through organized Thoughts which bear a collective body [this is not a reference to the flesh of corruption]. The most high considers the Body of Consciousness/Yahushúo as ever living, whereby it does not enter into corruption. Upon giving its flesh, symbolizing the bread/instruction, the descendants of ALhhim unto whom the Emanating Consciousness/Yahushúo comes, return as sheep to the Aúvim. The sheep are the members of our Name which follow after the Consciousness. Those who have ears are able to hear the Voice of the Emanating Consciousness which descends first from the Throne of Avrehhem and then ascends through the Lammed/Instruction in Malekkiytsedeg.

*The servants and priests amongst the offspring of ALhhim are the family of Laúwi/Levi.* These servants hold the Rings together as one in all spheres. Names of the House of Aharúwan/Aaron and the Laúwi bear a Name as those born of Lammed, the Tree itself, rather than from a branch of a tree. This does not put a Laúwi in any position of supremacy over others; however, it speaks of the Origins of the Thoughts of the Fathers which are suspended within the Laúwi for the sake of the branches. This is why there are the Laúwi/Levites. *The Stalk of the Tree gives its full support for the branches as priests and Laúwim give their services for the well being of all of YishARAL*, and not only YishARAL, all peoples are included without respect of person/specie. For the House of YahúWah is for all nations, not just YishARAL. “My House is a House of Prayer of all Peoples.” That which forms within the Lammed is the House of Consciousness [35+35+70]. In that the Body of Consciousness is formed by the Emanations of Lammed, the mishkan/temple is put in charge of the Laúwi forever. Every Name of Lights are begat in Consciousness first, and then designated to be sent through ALhhim.

Avrehhem, the one sent, gives tithes to Malekkiytsedeg of the Aúvim who receives tithes [Malaki 3:10-12]. When the Aúwv within the Seed of Avrehhem appears, the tithes are given to the Head of the Seed—the originator who gave the Seed. Hence, we do not tithes to men for they are not the Source of the harvest! The Head of the Seed gathers the tithes of gold, silver, and bronze. What is gathered forms a mishkan/body for the dwelling of the Fathers whereby the House of YahúWah is made full! All from the Seed of Avrehhem ascends to the Head of the Seed whereby one beholds the Aúwv of the Seed—face to face, even as what is in the seed of an oak arises and appears upon the head of its branches.

As the Seed of Malekkiytsedeg rises in the body of Yahushúo, Yahushúo becomes fully cognizant of the glory one has in the Aúwv from their beginning. Every Name comes into the Aúrets/Earth from the crown of the Aúwv that begat them through to begotten by ALhhim. i.e. Shamoúnn, Yishshakkar and Avrehhem are of the crown of Malekkiytsedeg indicating that they are in the crowning SeedHead of Malekkiytsedeg [see **The Offerings of Meneshah**, chart: The Aúvim of the Branches of Thoughts and Their States]. Shamoúnn and Yishshakkar are born of the Minds of Avrehhem and Malekkiytsedeg and then are sent to do the will of their Father. To be sent is to go forth in the Name of Avrehhem—to expand the Thoughts and Faces of the Fathers unto bearing the tithes/deeds of one’s hands unto the crown of the Fathers.

The service of Malekkiytsedeg offers bread and wine—provides the teachings and the understanding therein which flow through the rings of a Name. As a Name expands—thus becoming unified with Avrehhem, one gives the tithes/deeds of their hands. Those who give of themselves are served by Malekkiytsedeg—the Master of Alignments and Peace. They receive the teachings/breads and understandings/wines unto the fulfillment of their Names. These teachings are sworn or made by oath; hence, the priesthood, *lit. the Service of the Fathers*, is according to the oath of the Word which appear as the Rings are aligned in a Name. Those who are of the same Principal of Malekkiytsedeg, become priests/servants also *to serve the Teachings and the Understanding composed within their Words to all who sent of YahúWah*. The one who serves the bread and offers the cup on behalf of all is of Order

Malekkiytsedeq, “a priesthood forever” which signifies that it is *a service of the Eternal Words of a Name*. The service of a Name continues, non-ending, perpetual. According to one’s Words one makes the ascent unto the Faces of Malekkiytsedeq whereby they are aligned/justified upon the pole of their Name. [The transitions of Avrehhem unto the appearance of Malekkiytsedeq are set and remain in the writings. Whether other transitions in coming to bear the Faces of the Fathers have been also written or obscured is not known at this time. As the evolution of the Transitions of Faces are developed within a Seed of the Adim, they are written for subsequent generations].

#### ALOZAR 𐤀𐤋𐤐𐤀 FOUNDATIONAL PRINCIPAL OF STATES

**ALozAR** 𐤀𐤋𐤐𐤀, the Father of Like-Kinds and their Unions whereby States and Associations are founded upon shared Principles to become like-minded. Father of the Body of Oyin-Zayin—the Ten Lands of ARAL. Father of the Rods of ARAL, forming heads to heads, through coils of smoke that pass between the pieces/parts. Father of Laúwi to unify all Names and their States into one land/kingdom, the sixth/unifying Father in rotation which gathers the branches of sides into a stalk. Father of the Setting of Stones. Manager of all things in the heavens and in the earth.

The Name of **ALozAR** 𐤀𐤋𐤐𐤀 is the Father of Embodiments and their Lands. The means to form lands and enter into them are through ALozAR [Yahushúo/Josh 14:1; CHP/Num 27:2]. The overseeing of the distributions of lands are by the Hand of ALozAR. As the Aúwv of Lands rises, the inner harmony of maShayh and the House of Aparryim, i.e. Yahushúo/Joshua, give/impart and designate the lands for the Twelve. As the Faces of ALozAR arise, the inheritance of the people are distributed [CHP/Num 32:2]. From Aúwv ALozAR, the helpmate for every fiery spirit is drawn out from the side of a SeedName. A helpmate is the body drawn out from the sides of a Name. The Works of ALhhim to create a helpmate are the traits of the Aúwv ALozAR through whom the states of inheritance are formed. Drawing out of the Aúwv of the SeedName, ALozAR, the States of AR/Light are made and given for the Heads of Wisdom, Understanding and Knowledge to dwell in. In that the States are of the Light, only those of the Light are able to enter and dwell there. ALozAR allots to each Name ten lands for their fulfillment of expression and their acquisitions [CHP 31:29, 51; Matt 5:14]. ALozAR takes a count of the Numbers of YishARAL and determines their lands [CHP/Num 27:63]. The Numbers of YishARAL pertain to the Numbers of the branches of a Name, whereby **the lands/states are according to the Numbers drawn out and activated in a Name** [MT/Deut 32:8]. We learn the Aúwv/Principal of States that the Words of a Name and their meanings are dependent upon the Numbers activated in a Name. As the Numbers of a Name break forth from the SeedLogo, one is able to understand and speak of the things of the Aúvim.

#### AHARÚWAN 𐤀𐤁𐤁𐤀 FOUNDATIONAL PRINCIPAL OF ILLUMINATION

**Aharúwan** 𐤀𐤁𐤁𐤀 Father of Illuminations, Teachings, Understanding. Father of the Lights of Moons. The Perfections of 7 and 22. The Lights and colors of each Stone. Father of Enlightenment and the servants of the priesthood of Light.

The Name of **Aharúwan** 𐤀𐤁𐤁𐤀 pertains to Illumination of Mind and all within the members of Mind. The faces of Aharúwan are Seven, meaning the fulfillment and perfection of mind by the full extensions of one’s Words unto corresponding deeds. The Light of Aharúwan causes the mind of Illumination to form. At the top of the mind the ascendant Words rise from the foundation to become the Light of their Name Logo which is as a City set upon a hill.

The Lights of Aharuwan enable one to distinguish between the Fathers and the world. Through the Illuminations of Aharuwan one is not bound to the world nor does one seek the pleasures or things in the world which are passing. If one loves the form which is rotting, the love of the Light is not in them, for when one has the love of the Light they are not attached to the forms. One finds their pleasures through operating in their Rings of ALhhim. These “games” are called excercises of Lights which involve the mind and body in concert.

By forming a body, a spirit enters into the world—an embodiment. The process of designating one’s powers to serve the form which it made or to serve the Fathers of Light from which the Spirit comes gives evidence to the consciousness in Spirit. When one serves the body they are yet sleeping; when one serves the Lights of Aharuwan, from which they come, they are awake. The one walks in darkness; the other walks in Light. The process of entering into a body and rising from it is the theme of many parables conveyed in the stories of maShayh/Moses and Yahushúo. We all enter into a strange land. As maShayh we are born in Metsryim/Egypt from which “we are called out” as we approach the Lights. Out of Metsryim we are called as the Offspring of the Fathers. We become subject to the state of our embodiment until we seek an Elder who guides us to behold the inner order of our Life. Upon consultations with the Elders we behold the inner members as a burning bush whose Fire does not go out. We follow the Voice in the midst of the Fire/Spirit and then call forth the 12 within us to do likewise. The later phase is depicted in the stories as the assembly of the 12 tribes or the calling of the 12 disciples. The stories of the 12 correspond to processes of unifying our inner parts into one Kingdom. i.e. When RAúwaben is mentioned, the story is about the eyes which conveys the state of the eyes. Or when there is a story about Shamoúnn, the parable is disclosing the state and role of hearing.

One enters into the world to give of itself whereby a Spirit comes to know itself. The ability to give all that one has to the poor—those who are most humble servants of all, owning nothing—demonstrates that we are as the Fathers of Light who seek no worship nor attention of one above another. Upon our learnings within an embodiment we demonstrate the extent of our giving. Upon fulfilling our assignments we return unto the Fathers in peace—with the full expressions of joy to enter into immortality. For as we give freely and hold on to nothing mortal or corruptible, we bear the mind of the immortals who live above the world as the Lights of Aharuwan. We know that we own nothing individually. All things are ours to share collectively as one house. As Light itself, we give unto the expansion of all Names as the Fathers [The Poor], without partiality, conveying that we are of the Light by the works of our hands. Through our givings we form the mind of 15 full moons comprised of 30 parts of Light. The 15 full moons are formed as two parts/sides of Light which ride through the skies in the Name of Yah אָל [10+5]. By imparting our Light daily according to the 30 Numbers in our Spirit, we extend our Light to form the Unified Mind of the Light of the Fathers which transverses in the skies governing all formulations [Tehillah/Psalm 68:5; SMB/Gen 1:16].

#### NADÆV אָל FOUNDATIONAL PRINCIPAL OF IMPARTATIONS

**Nadæv אָל** Father of Impartations, Numbers, Givings, Allotments. Father of the Lights of Suns. Father of Formularies. Father of Glories.

The Name of **Nadæv אָל** is the Aúwv that determines all ascensions, but by the initial Works of Enlightenment, translated as **to give freely**, one arises by the Light that is within them. According to the Enlightenment of Aharúwan, one is able to ascend from the lands which they dwell by ALozAR. When the Light is formed inwardly through Aharúwan, then the first works of the Illumination are



given. Nadæv is called **the Father of Free-will offerings** [CHP 29:39]. One able to give reveals the Mind of Nadæv. As the Enlightened mind forms it is filled with Light whereby it gives of itself through which it is extended. In Nadæv the days of Seven are extended into weeks, months and years.

The mind, through givings of itself, makes a house/body. The body is the works of the mind called, Qayin/Cain. One who is able to give inwardly of the assembled Illuminations bears the generation called, Havel/Abel. The break out of inward Illuminations is the foundational work of creating and the means entering into the spirals of ascension. Nadæv is the Father—the Eighth Principal, a distinct Work of the Aúvim even as the 15 Faces of the Aúvim are distinct and appear in their Order.

Nadæv and Aharúwan are joint Fathers of the two equinoxes of a House. The equinoxes occur on the 8th and 22 which distinguish the two sides of a strand in Lammed. The combination of the two equinoxes is 30. Via the works of Nadæv and ALoZAR the descensions and ascensions of the Neúwn Mind are fulfilled. Each work of the Aúvim are extended into three days in which they appear.

**The teachings of just weights and measurements stem from Nadæv.** The extent of the teachings pertains to balances between members and their parts and also the utterances of words. Everything is set as pairs or states of balances. i.e. The range of hearing in Shamoúnn is 14 to 140, and its paired counterpart is 140 to 1400 in Ayshshur. One member bears the consciousness of the other whereby it is the body of the other. There is the head and the body in all things. When one member is joined to another they form a bone, as a rod, whereby they attain their full stature. The Neúwn Mind is formed by the Rings in Lammed. The 28 ALhhim that make-up the Rings are 14 pairs which forms the sides of Thought 14:14 ㄥㄥ. Through the faces of the Aúvim all thoughts are composed. As Light pulsates from one face unto another, a rod is formed whereby the Thoughts do not dissipate, but remain as a witness of the Light. As one forms the bonds between their members they bear the witness of their Name unto the full faces of HhaAvim.

GERENHHAUWERNEHHHA YAVÚWSI ㄨㄨㄨㄨㄨㄨㄨㄨㄨㄨㄨㄨㄨ FOUNDATIONAL PRINCIPAL OF EXAMINATIONS

**GerenHhaAuwernehHhaYavúwsi** ㄨㄨㄨㄨㄨㄨㄨㄨㄨㄨㄨㄨㄨ Father of Examinations to the Gates of Life or Sheol. Father of Paradise. ㄨㄨㄨㄨㄨㄨ is a formulation of the Aharúwan ㄨㄨ ㄨㄨㄨ, the Aúwer/Light of Næh. Father of the Altar of HhaOylah. Father of the Heart in all Houses. Father of Mastery over Words and Forms. Father of the Rod of Iron. When one comes/appears with a rod of iron, they come from the Altar in Nephethli from which the rod is formed by the molten flow of 12 parts unified as one. Father of Blood.

The Ninth Aúwv of all Nations is **GerenHhaAuwernehHhaYavúwsi** ㄨㄨㄨㄨㄨㄨㄨㄨㄨㄨㄨㄨㄨ, meaning the House of the StoneBasin—Threshing Platform ㄨㄨㄨ in which one examines the deeds of all thoughts and processes. To the Faces of Geren the magistrates of YishARAL and Yahúdah sit with the garments/deeds [2 DHY/2 Chr 18:9]. According to the Faces of Geren all prophets speak around the Throne of the StoneBasin. The Name of the Aúwv appears in regards of the altar built upon the throne of GerenHhaAuwernehHhaYavúwsi [2 SHM 24:16-18; 1 DHY/1 Chr 21:15-18], for whose sake all of Yerushelyim is spared. Being of the Yavúwsi/Jebusi—the Tenth State, in the hand of Geren are all houses and their means of elevation unto their fulfillment. Thus, from Aúwv Geren are born the branches of Nephethli and from Aúwv Geren one acquires the rites of the altar to make their ascensions. All built upon the altars of GerenHhaAuwernehHhaYavúwsi is preserved, for it has been refined as silver through the offerings made on the altar of Nephethli. The Name of the Aúwv is also rendered with the Name of Neúwn: GerenHhaAuwerNun ㄨㄨㄨㄨㄨㄨㄨㄨㄨㄨㄨㄨㄨ, (commonly rendered as the Threshing Floor of



Ornan the Jebusite) conveying that the discernment upon the heart is with the Lights of the Neúwn that completely encircle a house and enter into all of its rooms to behold what is there [2 DHY/2 Chr 3:1]. While Chakmah warms us on one side; the Light of the Neúwn enters into all houses and shines a narrow beam through our sides to awaken and stimulate us to ascend. Accordingly, the heart offerings are examined entirely by the Eyes of the Aúvim before whose Faces we stand affirmed. The Fatherhood of Geren is conveyed in the lines of the prophet of the Kephúw-Kephúw: “My threshings are with *the Offspring of Geren’s* hand 𐤊𐤍𐤁𐤏 𐤍𐤏—the deeds are determined and counted to the Faces of the StoneBasin which affirm what one hears from the summations of YahúWah Tsavaut ALhhay YishARAL—the Light is spoken to your collective branches and your hands affirm what is understood [Yeshayahu 21:10]. Our fruit and the states of our branches are examined twice daily as we come to before the Faces of GerenHhaAuwernehHhaYavúwsi.

There is no time for a Seed, as it is timeless. The days/works are counted. What is within a Seed is the same in all states of its expressions, from establishing itself unto forming the crown of thorns upon its head. What is counted of a Seed are the Words from the mouth of a Rúæch, as both the Words of Life and the words of death are discerned upon the floor to GerenHhaAuwernehHhaYavúwsi who examines all Seeds and thereby appoints one to the Gates of Life or unto the Gates of Sheol for the continual development of Mind within a SeedName.

GerenHhaAuwernehHhaYavúwsi is called the Master of the Heart, for from the threshing floor, where the Seeds are opened, ie. the manchaih, the heart altar and its offerings are made. Beneath the altar are the stones of the basins in which living waters flow. The basin is called after the Rock in Hhúwa-Gammal which is laid in the earth as it is in the heavens—Names. The Rock flows after—according to the offerings of a Name.

GerenHhaAuwernehHhaYavúwsi is the one who gathers the Illumination unto mastery, causing one to prevail in all pursuits. ***Each house that makes an offering to the Aúvim receive of the Aúvim.*** A house receives mastery from GerenHhaAuwernehHhaYavúwsi to manage their dwellings by the Principles of HhaAvim: i.e. Shamoúnn receives mastery of sounds and utterances, whereby what is heard does not cause one to bow their ear to the sound itself, but to hear in order to manage the messages that pertain to the Invisible and Visible states of one’s Name.

**Life and Death are in 3 measures.** 1. The Life of the pairs of ALhhim united into one Name. 2. The Life in the midst—in the stem upon which one descends and ascends [the flow of blood]. 3. The Life in the fruit of the Seed which continues. The fruit of a Name is the gift/giving of Eternal Life.

***In each of the 3 measures of Life there are 3 states of Life.*** The 3 in 3 are the Nine Lives of Father GerenHhaAuwernehHhaYavúwsi. The Ninth level is service which is the means of mastery of ideas within a given form. As a Principle is consumed within a spirit, one is able to implement the idea within an arrangement of thoughts and demonstrate it within an expression/deed.

Knowledge: The Fruit      *3rd part:* Life of Continuance of the Momentum and Extension,  
the full stature or life-giving spirit state  
*2nd part:* Life of the Numbers and Words in a Name extended  
*1st part:* Life of a Name born from the Rings of ALhhim

Understanding: The Stem *3rd part*: Life of Fulfillment, the exuberance of spirit  
*2nd part*: Life of Words which compose the inner structure of a Name,  
the endosperm  
*1st part*: Life of Extension, the Life of the Mother of the Brit Milah and the  
8th Father of a Name that proclaims the Name as one is revealed apart  
from the world to be called by the Name given from their Father.

Wisdom: the Spirit *3rd part*: Life of Joy of the Giving ALhhim  
*2nd part*: Life of Numbers through which the Thoughts of the Fathers are  
gathered  
*1st part*: Life of Momentum, the Father of a Name

In considering the gift or giving of Eternal Life one observes that there are the foundations of life, the stalks of life, and the fruit of life. The life is evident in each part. The concept of eternal life implies regeneration and continuation. We form a SeedHead of the thoughts of Light as a stalk of wheat forms a crown of grain. That which is within the crown of grain continues, and the remainder of the plant perishes. From this we learn that the giving of eternal life is the acquisition of Light thoughts which forms a spiritual mind. As Thoughts are invisible, being arrangements of Numbers, the head of the thoughts is called spiritual. The state of the body is the servant or ability to perform in ways to uphold the imperishable thoughts of Light. This body gives itself to form a New Head. Without a devoted and collective body, a plant struggles to form fruit. In that the body upholds the Principles of the new mind, the mind that is formed with imperishable ideas generates a new body to house them, whereby the state of residence of a Name is according to the Thoughts which are gathered and laid-up in one's mind—the seat of Eternal Life.

The Nature of the ALhhim is Life whereby Life continues—goes beyond any prior state according to the State of the Numbers of ALhhim that pertain to each Name. The “gift of eternal Life” and “becoming a life-giving spirit” is the same. One becomes *a life giving spirit by giving the Eternal Life within their Name* which is the same as bearing the fruit of HhaALhhim which is the composition of the Life of their Name. As the Spirits of a Name come to impart their Words upon their branches, then they become life giving Spirits as the ALhhim which begat them. They have been given Eternal Life from their ALhhim which abides within the Unified Rings of Life. In coming unto their full stature of ALhhim, they are Life Giving Spirits; as a Tree they give of their Life which yields succeeding generations. In that the Life is within the Unified Rings of Consciousness, the Voice of Life is spoken from the Consciousness of ALhhim. The Voice is portrayed in parables as Yahushúo which speaks from within the Rings of OyinOyin. In me—the State of Unified Consciousness— you have Eternal Life, and this Life is from the Fathers which abide within the Offspring of ALhhim of which are you.

The Fathers form the Rings of Consciousness by their Unions. The three Rings/Eyes are formed by the associations of the Fathers as Rings within Rings. These three Rings are given the Names of Avrehhem, Yetschaq, and Yaoquv which pertain to the Numbers of 123/Avrehhem, Yetschaq/456, and Yaoquv/789 which abide in the Hand/10/Giving of the Fathers. The Collective Voice of YahúWah speaks from each of the three states of Life [SYM/Ex 3:6-8]. The sending of maShayh to the Houses of YishARAL is a parable that corresponds to an awakening within each Name to bring forth the 12 within their embodiment [Metsryim/Egypt] unto their three states of Life. Each Name, having three parts, are distinguished by their Life according to their 3 sets of Numbers or the clusters of Nine that form the parts of their Life. The Numbers of a Name are the Life within the Words of a Name. This is the same as to say, that the Life of the Fathers are in the Child. The Numbers of one's Words are uttered unto bearing the Life within a

Name, whereby there are no vain utterances. The Numbers within the core of a Name burn, whereby the burning bush is seen within the heart of the subconsciousness—land of Midian. The Voice is heard from the Heart of Consciousness as the Numbers of Qúphah-PaúWah in Yahúdah are central in Nephethi. According to the Numbers of a Name the branches of a Name give off the Lights of the Fathers whereby one beholds the burning bush within them.

AVIYAHUA ʿVʿʿʿʿ FOUNDATIONAL PRINCIPAL OF BECOMING

**Aviyahua** ʿVʿʿʿʿ, Father of Rúæch. Father of 2 5's to establish the curtains to hang upon the rings forming a manifestation. Father of Angels and Spirits. Father of Cloth. Keeper of Spirits. Father of the Warp and Woof, the Momentum and Extension Rings of ALhim.

The Name of **Aviyahua** ʿVʿʿʿʿ, meaning **the Father of all Breaths and their States of Becoming**. Aúwv Aviyahua speaks through the Words of Gad which are given and spoken in relation to the altar of GerenHhaAuwernehHhaYavúwsi [2 SHM/Sam 24:18]. The answers of YahúWah are through Aúwv Aviyahua as they are given to Gad which is the Offspring of Aviyahua [1 DHY/2 Chr 21:28; 2 SHM 24:19]. Aviyahua is the father of wealth/Gad. Words of Gold, Silver, and Bronze are the wealth of a Name which are the Life of a Name. ʿʿ is the central strength of two sides which houses the Nine for their activations ʿʿʿ. The sides [crown and base] of a Name are Knowledge and Wisdom; the inner unifying force is Understanding. The ʿʿ make 3. The Three are the foundation of Tayit/9 [ALphah and the two sides of the body ʿʿ join head to tail forming the Tayit]. Aviyahu ʿʿʿ activates the 9 ⊕ Lives in GerenHhaAuwernehHhaYavúwsi to bear the emanations of Yæhh ʿʿ. That which forms during the Nine are activated by the fast on the 10th unto their branches on the 11th ʿ. In that the supply of Nine is present within a spirit, the fast of the tenth in each month requires none other than the hands which are able to give what has been received. The acceptable fast includes giving what one has. The absence of eating—non reliance upon the external world is affirmed by extending the Life within one's spirit whereby there is no weariness of the fast.

As the Aúwv of the tenth day and the twenty-fifth day (2 5's), Aviyahua determines what is becoming within our Names and our states by the deeds of our hands. We **commit our spirit into the Hands of Aviyahua** who appoints to us a good measure as a result of our offerings and deeds. By the Hands of Aviyahua, gates and paths open unto us for our learning and service. As we arise from our offerings, we ascend unto Aúwv Aviyahua to show ourselves as approved—as ascendant according to the Faces of our Aúvim. The phrase spoken by the Voice of Consciousness, “my father and your father” denotes the ascent of spirit to Aviyahua State of Becoming.

Aúwv Aviyahua establishes the curtains and causes the Rings within the Breath to encircle the head from which comes the full extension of 10. As the thoughts of the head are drawn out to their tenth states, the lands are fixed whereby they do not totter. The ten lands are of the One/Unity of Spirit from which the Rings unfold to cover themselves and through which they are joined by loops into one fabric. 1 are 7 as 1 ALphah comes from 7 Zayin. The drawing out of the Seed ALphah results in the tenth Aúwv to weave the emanations of Light into a cloth drawn out from the Tongue/Teachings of Aharúwan. The full extent of drawing out what is in the Seed is by Aviyahua, whereby the 10 Intervals of Attainment are set in the Rings of Seven.

The fast of the 10th day of a month is unto the Aúwv/Father Aviyahua. We are quickly pulled away from the food of the world to feed upon the Spirit of Aviyahua, the Father of Spirits. The prevailing

Light of Aúwv/Father Aviyahua draws those who are thirsty and hungry for HhaDavar/The Word and the Presence of the Spirit that only can fill the spaces. Food only makes spaces, but never fills the spaces; only the Breath of our Father fills the spaces. It is for the Spirit that spaces are made. Each space is made for the Spirit of our Aúvim/Fathers. The Breath of Life is in the Seed as are the attributes and Faces of Light. The Breath of Aviyahua is one of the 15 Faces. In the day that the Seed gives of itself—in the 10th day of the Seed—by its extensions, *the Breath within the Seed fills what is given. By the Breath of the Seed entering into the spaces, one performs their deeds of Life which distinguishes their Seed and their houses/chambers of expression.*

By the extension of the Breath changes occur; hence, some things are only by prayer and fasting—through discourses/prayers and fasting by the Spirit regulating the body, the Breath is extended beyond what is now apparent [Menachem/Mk 9:29]. Through the tenth day/act, one goes beyond and surpasses where they have been residing. The mind and intelligence in form are superseded by extensions of Spirit.

BAARSHEVOG O9W449 FOUNDATIONAL PRINCIPAL OF PERFECTIONS AND COMPLETIONS

**BaarShevog** O9W449, Father of Seven Wells who causes the wells of ALhhim to flow. Father of Refreshings, Mæyim/Waters that drip from the tongue of Aviyahua. The Fount of Blessing via Waters, Father of Refreshings. Father of Rains [9 Types of Rain]. The Nine rains are:

- the former rain—to cause things of sprout;
- the later rain—to cause things of mature unto harvest;
- the shower—the rain of relief/refreshment;
- the gentle rain—for growth as peaceful streams of understanding;
- the rains with hail to correct, alter, change;
- the rains with snow to brighten, whiten, judge;
- rains with winds accompanied with thunders and lightnings—to drive message to impart understanding from a side in which the rain comes, as a fury of horses.

These are the rains of the hosts of YahúWah. Watch the side from which the lightning comes to denote the side of Light from which the messages are sent to quicken the thoughts. The direction of the wind corresponds to the sides of the angels which carry the messages.

rains with sun—for joy, dance, laugh

rains of hard rain—to drive into the earth, break clods, clean.

The rains of BaarShevog are ordained for the SeedName to flourish as a Tree of Life. To the just and the unjust the rains fall, for there is no partiality in the givings of understanding. The rains are for the benefit of all who receive them. According to the SeedWord of ALhhim sown in our hearts, so the rains come to us in like proportion. As the 11th Aúwv in the Course of Days, the rain causes the SeedWord to sprout unto bearing the fruit of our Names. The rains are not the evidence that one is favored; the results of receiving understanding are displayed in one's faces/expressions and their deeds which attest to one being of the Offspring of their Aúwv.

The Name of **BaarShevog** O9W449 means the one of the Seven Wells. Aúwv BaarShevog is the Regulator of Mæyim/Waters with the Seven Eyes and the waters that flow from the Seven Eyes—the waters of hhakaiyúwer. Thus out of the wells flow seven levels of waters in hhakaiyúwer/the laver. When one is to dip seven times, they are to enter into the seven rings of ALhhim to be clean. The flow

of waters are for activations unto perfection—complete expressions. According to the allocations of waters a Name expands, bears fruit, and increases in the Knowledge of YahúWah. We grow by the supply of waters in our seven wells/basins. The 7 Eyes of a house are filled with the RuæchHhaQudash which flows from the hands of Aviyahua into the 7 Wells of BaarShevog.

AYITHAMAR א״מֶלֶךְ FOUNDATIONAL PRINCIPAL OF THE TOWERING STRENGTH

**Ayithamar** א״מֶלֶךְ is the Father of Establishments, i.e. the Harvest. Father of Pillars and Steadfastness. From Ayithamar the Legs of a House are made, being the 12th Lammed Aúwv. Father of Shields, Father of Defense. Master of 12. Aúwv of the Days of 12 and 27 [2 7's = Neúwn, the Mind of Perfections]. Father who commissions by the laying-on-of-hands upon the head to designate the mind unto the works of one's lands.

Through **Ayithamar** א״מֶלֶךְ the harvest of the Numbers and Words of each day one gathers the Values and the Words through which they create their subsequent dwelling states. The Seed is extended/לך into the palm tree/א״מֶלֶךְ. One dwells in Ayithamar as the Aúwv of towering strength. Ayithamar is the Aúwv of the Tower in whom one dwells and is safe. As Seed is formed within a SeedCoat to house the thoughts of a Name, the properties of a Name are secured. Depicting the skull and the shell of the coconut, Aúwv Ayithamar is the defense of our Name as the seedcoat is the defense of the Life in a Seed.

Ayithamar is the Ninth of Reshun through which all things commenced are gathered. As portrayed in the parables of Teúwrah, Ayithamar is the brother of Aharúwan—the upholder of the Illuminations. The positions of Ayithamar in a Seed are the senses of Illumination which gather the messages of the Lights evening and morning to form a tabernacle to house the Light. Thus to Ayithamar are the veils and the boards of the tabernacle appointed, for by the Lights of Ayithamar a House is built to uphold and thereby convey the Illuminations into non-fading expressions. Through the building a house according to the Illuminations, the Lights are established within the earth.

YAOQUV א״מֶלֶךְ PRINCIPAL OF BEARING FRUIT THROUGH WHICH TRANSPOSITIONS OCCUR

**Yaoquv** א״מֶלֶךְ Father of Transpositions, Father of Overcoming and Prevailing by the Rod of Iron [SMB 31:51; Tehillah 2:9; Chazun 2:27]. Father of Distinguishments—Father of Tsiyun/Zion. The Nine thoughts of Light within a Seed distinguish a Name. Father of Increase of the Double Blessing. Father of the Altar of HhaSemim and Father of Glory as the spices and the heaviness are formed by Yaoquv. Multiplier by Nine. The Last Days of a house are the days when what is below rises to the crown.

From Yaoquv comes **the blessings of sowing and reaping**; the sowing is by the instrument of Aparryim, and the reaping from the sacs of Meneshah. Yaoquv designates the Seed to a place by Aparryim and appropriates the resources for the seed to bear its glory by Meneshah. The blessings come as the expressions/faces are according to the Numbers, whereby there is a platform upon which the Numbers expand and multiply.

The end of a matter is set in the Seed by Yaoquv through whom all that is begun is finished. The means to prevail, depicted in the wrestlings with an angel/message, conveys the strength of the Aúwv. Through Yaoquv, in each stage of our growth, we have the force of light within us to prevail over obstacles and through former settings. In reference to the might of overcoming, the phrase, “the tribula-



tions of Yaoquv” has been coined. The promises made unto Yaoquv in the Teúwrah and Næviya are the promises made to Aúwv Yaoquv in our SeedNames whereby we prevail through all tribulations and return to the native states of ALhhim from which we are begotten and born. The accounts of the Aúvim in the texts are means to show the Aúwv Principals within our Names, whereby the Aúvim are revealed in the narratives as having been with us all of our days [Yahuchannan/John 14:8-11].

Yaoquv is the Father of acquiring Understanding through all consecrated deeds. Through the consecration of the mind, all kinds of Knowledge are transferred to become inscriptions of the Twelve Houses, whereby what is of Knowledge is transformed into an embodiment of form i.e. a house or a scroll. As a seed is transformed into a tree, the force of Aúwv Yaoquv within our SeedName transforms the Knowledge in our SeedName into a body of 12 members in which is a flow of inscriptions pertaining to each house. Thus through Yaoquv, the 12 are transferred from one realm unto another to become apparent with their deeds/fruit.

Through Aúwv Yaoquv, the Numbers of Lammed, which form a solidarity as iron, are transferred to the mouth of Gad, whereby the Words formed in the mouth are according to the solidarity of Lammed—a rod of iron. i.e. Day 13 of Yaoquv in Chadash/Month of Yishshakkar. The rod of iron is formed through the offerings of Yahúdah upon the wood of Gad. When the sparks of the manchain of Yahúdah are gathered into the fabric of Gad, the mouth is infused with the NumberedThoughts of Lammed which forms the rod by which one rules in the Name of Yaoquv. The rod is called **the Authority of the Father, for it is the rite of communications to speak on behalf of all offspring** [Chazun 2:27].

**Yaoquv is the 10th of Reshun.** In Yaoquv the 12 of Reshun appear. The 12 of Reshun are formulated into 12 Houses through the Hand of Yaoquv. Yaoquv is the 13th Aúwv through which the House of the Mind appears. Though the twelve appear through Yaoquv, only one house of the twelve is called of Yaoquv which is Meneshah. The House of Meneshah is the chamber from which the 12 arise, and thus appear in Yaoquv.

Through the attributes of Yaoquv in a SeedName, Reshun is known—by drawing out of Reshun, the Third, to the tenth state in Yaoquv, the Head of the Aúvim is seen. Being the 10th of Reshun, Yaoquv is the fruit of Knowledge, Wisdom and Understanding which are positioned in the 13 which are gathered into the Head Yaoquv. From the gatherings of a Name, a Name is positioned by ALBayitAL, the 14 which determines the direction of a Name. Then in the 15th Aúwv, the SeedName is born of ShmúwAL, the Father of Names and their fulness. The offspring of Yaoquv are born from the loins of Yúwsphah—the 12th—to become the firstborn of the dead, those sleeping to arise in Meneshah, the one called by the Name of Yaoquv. Through Yúwsphah a Name is sown unto the activations of its Life. As one comes forth from their loins they bear the Faces of Semek—the 15th in which is the joy of fulness.

There are many first born in YishARAL which appear through Yaoquv. The ascent from the dead is the firstborn of Meneshah. RAúwaben is the firstborn of Liah which is the opening of the eyes through Chakmah. The firstborn of the Aúwv is Beniyman who is put in the care of Yaoquv—one who comprehends to distinguish their dwelling. Beniyman is the first of many generations and is also the last to appear in a generation. From the opening of the Seed, the 12 are counted from RAúwaben unto Yúwsphah. Through the openings of the Rings of a Name, Yaoquv, the 13th, tends the flock within until the appearing of Beniyman in which the appointments of a Name are set unto their fullness. As a

SeedName comes forth from Yaoquv, one is appointed to reside in a state by the Hand of ALBayitAL and to appear fully through ShmúwAL.

**AL BAYIT AL** 𐤀𐤁𐤓𐤕𐤁 PRINCIPAL TO OPEN AND EXTEND THE SEED

**AL Bayit AL** 𐤀𐤁𐤓𐤕𐤁 **Father of Houses** in which one comes to dwell as they master the world and go beyond the faces of Esau. ALBayitAL is the Aúwv who answers us, who opens the doors of the mishkan to us, and who guides us to ascend within the dwellings of Light. As we depart from former expressions or faces, paths are opened for us to behold the glory of AL in each House of AL. In all of our journies the gates from one pasture to another are administered by the Hand of ALBayitAL, the Aúwv of the sheepfold. Through each thrust of the Life Force in the Seed one enters into another level of the BayitHhaSham. In the day that one comes home to their Aúwv, there ear is pierced through whereby they remain in the House of their Aúwv forever [SYM/Ex 21:6]. As your ear is pierced you are seen as the one pierced, and the eyes of all within you are toward your Name as the firstborn of their house [Zekkaryahu/Zech 12:10]. In that day shall be the mourning for the union of your Aúwv from every family within you as you behold the glory which you originate [Yahuchannan 11:4, 31-35]. From that day, the spirit of your Aúwv rests upon you, and your ear shall be joined to the House of your Father. As your ear is pierced through, the Voice of your Aúwv guides you and you remain in the House/Body to which you are unified as in the beginning of your days.

The Name of the Aúwv ALBayitAL contains the Name of AL at the head of the Name and AL at the tail of the Name. The Name at the beginning indicates the opened Seed of the Aúvim that forms a House/Bayit and through which the Seed is extended unto joy. As a Seed opens the House is built as a plant that opens from its seed. Through forming the Houses of a SeedName all things in the Seed are fully extended whereby the harvest of AL appears at the end.

**ALBayitAL is the Father of lives—the appointments of a Name.** According to ALBayitAL the day is appointed for one to be conceived and the days in which one passes unto another state/place. According to the accumulations of Wisdom, Understanding, and Knowledge one is appointed unto their States of Emanations and their Becomings. ALBayitAL determines our place every 29th day of a house as to the State of our Houses and our positions in The Lights. Into your Hands. ALBayitAL, we commit our spirit to determine our placement in the House of Light.

**SHMÚWAL** 𐤑𐤌𐤓𐤕𐤁 FOUNDATIONAL PRINCIPAL OF A SEED NAME

**ShmúwAL** 𐤑𐤌𐤓𐤕𐤁, Father of Names. Father of Fulness. Father of Origins of Thoughts and their Placements. The means to form a SeedName according to the Joy of HhaAvim. The Union of ShmúwAL and Yetschaq form the Name of AL: 30+1 𐤀𐤁. Father of Creations. Father of Threads. The full moon face that extends from one end of the earth to the other. The Light of ShmúwAL extends from one end of the heavens and earth unto the other end whereby the whole earth is filled with the Glory of the 15 Fathers.

The Name of **ShmúwAL** 𐤑𐤌𐤓𐤕𐤁, meaning the Name of AL. From the Aúwv of ShmúwAL every Name is called in the heavens and earth. As the formulas of all thoughts of the most high rise unto the crown of Reshun, the Seed of a Name is formed. Upon the opening of a SeedName, which is the circumcision of the Seed, the Name of the Seed is called by the Aúwv ShmúwAL. A construct of the Fire and Waters of HhaLæmmed, the Name within the Seed is the source of the one's spirit and waters. According to the Name formed as a Seed it is given Breath by sowing the Seed into a Ring for its

Extension and a Ring for its Momentum, whereby it becomes a life giving spirit through which the Thoughts of the most high breathes to bear the faces and glory of a Name. As the Shayin Spirit W of a Name moves upon its Waters, the body of a Name is formed. What is in a Name is distinguished: the thought and the form. The gathering of the waters ם of a Name is the means to develop the head and body of a Name, whereby there are waters above and waters beneath through which all thoughts flow to fully express the joy in which the Name is given and whereby it remains forever in the Unified Kingdom of Lights. The Union and compatibility of the Fire and the Water into one state is the means to form the Seed of AL. The Name of ShmúwAL is the Fire W and Water ם united ץ into a Seed 4, in which is housed the full glory and expressions of the Læmmed ʘ. Hence, according to one's Name, one speaks and performs their labors unto HhaLæmmed, whereby they engage their members according to their divine nature to bear joy in the Eyes of ALhhim—the construct of HhaLæmmed.

When the hands and feet are fastened to the pole of Læmmed, they are under the direction of YahúWah. One submits to the feet of Læmmed to be taught of the Teacher. As one commits their ways to YahúWah, YahúWah brings them to fulness.

**ShmúwAL is the Læmmed of Reshun**, the 12th power of Reshun through which all comes into being. In ShmúwAL is the last—the gatherings of the harvest. From the Days of ShmúwAL all States begin according to their Numbers [CHP 29:12]. In both the 15th position of Light, which is the dark moon, and in the 30th position, which is the full moon, the Lights of ShmúwAL are the 12th of Reshun. Reshun, as the 3rd and the 18th positions of the Lights, is the power of the resurrection/ascension ʘ and the power of Life ʘ from which all instructions/lamadim of ShmúwAL come forth. The associations of the Principle and the Teaching,—positions of 1 4 and 12 ʘ form the Name of AL.

As the 12th of Reshun, ShmúwAL serves in the Temple or in the House of Nephethli. Nephethli is the congregation of 12 Teraysarunim into one. Gad, or the House of Words, is the unfolding of the facets of the Teraysarunim of a Name into all clusters of the Words of Teraysarunim. As the Words of a Name are unfolded and extended, the entire congregation of a Name grows. One grows daily as a plant unto their full stature of Becoming a Life giving Spirit. Word of ALhhim are formed as crystals of the 12 Læmmed-Dallath/12Δ configurations of the dwellings of Læmmed. The Words of ALhhim are lodged with the 48 Centres of Enlightenment, a compound state of Mind by the associations of the Values 12x4 or 12Δ. All Words of the Dallath patterns are called the Words of YahúWah. Each Word is a structure of Dallath/Δ/4.

4Δ forms the Words of Wisdom. The Pyramid/Tetrahedron. These Words form the basis for a house and a thought to appear/4ʘ/4ʘ and ascend by the impartations of the Neúwn Mind to make 8/ʘ.

8Δ forms the Words of Understanding. The Cube, being a union of two pyramids head to tail that emits the third in its midst. Octahedron, two pyramids base to base. i.e ʘʘ/ahhav/8, conveying the breaking forth of the Light within a construct of Wisdom, 4ʘ/4ʘ the means to appear/come. In this word of Chakmah, the ALphah is lengthened by the Yeúwd to form a body.

12Δ forms the Words of ALhhim and Knowledge. The Teraysarun/Dodecahedron. i.e. The Name of ΔʘΔ/Daúwd. the union of ʘ6:ʘ6 in the midst of the Tents.

16Δ forms the Words of the Unified Consciousness. The Sphere or Unified Eye Ring. By Words of Wisdom squared:  $4 \times 4 = 16$  we come to enter into the Unified Consciousness. Through seeing all sides of a Thought we form the circle of Consciousness. From Consciousness developments we attain to OLiyun:  $16 + 4 = 20$ . i.e. Oyin: a 16:16 Δ configuration  $\aleph O/Oyin\ 5 + 10 + 1:10 + 6$ .

20Δ forms the Words of OLiyun, the most high. The Icosahedron. i.e.  $\aleph \aleph \omega \aleph$  hashamyim/The Names/Heavens, whereby every Name has within its Seed the thoughts of the Avúwt to comprehend the Source from which it has Being. The compounds of the 20Δ form the Sayings of the Aúvim/Fathers which reside in the midst of the Nine of OLiyun:  $4 \times 20 = 80$ /PaúWah/Sayings.

The five Word forms are the Crowns of Life. The patterns of the Words correspond to the five solids of Plato. As the heart is formed with these 5 configurations of Thoughts, the Words of each configuration rise unto the mind, the crown of the body, through the offerings of Gad in a month.

The Fathers move as One Light—15, ALphah-Hhúwa. Each day there is an appearance of the Faces of the Fathers, at 15° intervals. Within the 15° there are 15 Fathers whose Faces appear in rotation. As they appear in 15° intervals, a Face appears in the 12 Houses [i.e. movement of the moon through the Zodiac].

The rotation of the Fathers as a revolving Light causes the Faces of the Fathers to appear each in their Day. Each Day is marked by the appearing Faces of the Fathers, whereby a Day is called according to the Face appearing [i.e. The faces/phases of the moon]. The two sides of a Face are seen in the two sides of the month, whereby the fulness of Shmú wAL is seen as 15 full moons in a month.

Day 1 or Day 16 pattern:	15 14 13 12 11 10 9 8 7 6 5 4 3 2 1
Day 2 or Day 17 pattern:	1 15 14 13 12 11 10 9 8 7 6 5 4 3 2
Day 3 or Day 18 pattern:	2 1 15 14 13 12 11 10 9 8 7 6 5 4 3
Day 4 or Day 19 pattern:	3 2 1 15 14 13 12 11 10 9 8 7 6 5 4
Day 5 or Day 20 pattern:	4 3 2 1 15 14 13 12 11 10 9 8 7 6 5
Day 6 or Day 21 pattern:	5 4 3 2 1 15 14 13 12 11 10 9 8 7 6
Day 7 or Day 22 pattern:	6 5 4 3 2 1 15 14 13 12 11 10 9 8 7
Day 8 or Day 23 pattern:	7 6 5 4 3 2 1 15 14 13 12 11 10 9 8
Day 9 or Day 24 pattern:	8 7 6 5 4 3 2 1 15 14 13 12 11 10 9
Day 10 or Day 25 pattern:	9 8 7 6 5 4 3 2 1 15 14 13 12 11 10
Day 11 or Day 26 pattern:	10 9 8 7 6 5 4 3 2 1 15 14 13 12 11
Day 12 or Day 27 pattern:	11 10 9 8 7 6 5 4 3 2 1 15 14 13 12
Day 13 or Day 28 pattern:	12 11 10 9 8 7 6 5 4 3 2 1 15 14 13
Day 14 or Day 29 pattern:	13 12 11 10 9 8 7 6 5 4 3 2 1 15 14
Day 15 or Day 30 pattern:	14 13 12 11 10 9 8 7 6 5 4 3 2 1 15

The Days of the Kingdom of Light are from the Day of ShmúwAL/15 unto the Day of ShmúwAL/15 [I ShmúwAL 3:19-21/SMS 3:24]. The grid of the Fathers forms a cube 15x15, the sum of 225—the Light of 22 in which are 14400. Each column of 15 is 120 in which the 15 Fathers pass through the 12 Houses in both sides of a month. The Rod of Lammed turns left to right causing the 15 Faces to appear in the course of 30 Days. The evenings of Lammed turn left to right and the mornings turn right to left whereby the sheep for the offerings are brought into the Gate of Lammed between the  $\zeta$   $\aleph$  [The House of AL] in the position of Shamoúnn. The sum of the rotations are one day—a unified Act of Light.

## The 12:12 Houses in a Circle of 360°

left to right	right to left spin
15	180
30	165
45	150
60	135
75	120
90	<b>105</b>
<b>105</b>	90
120	75
135	60
150	45
165	30
180	15

The seventh of ShmúwAL is 105, which is the Mind of the Rayish of Lights [Head/Rayish of the Menurahh of ALhhim]. The 30 Days of 15° = 450, the Neúwn Mind of all sides, the sum of Rayish 4x50.

Every 90° Tsædda is a shavbet. Each shavbet corresponds to the four bodies of the mind or the 4 openings—PaúWah in Qúphah. The portals in a month correspond to the 4 mouths of a body. As the mouths open on the shavbet, the people assemble to hear the teachings of Aharúwan. Every seven days there is a transformation through a change of sides/lateral views.  $360 \div 4$ . The 12 hours of a day are set by the intervals of 30°—a rotation of Lammed. A month is set by 12° increments:  $360 \div 12 = 30$  Days—a rotation of Lammed. The 15 Fathers are within the 12 at all times as noted above in the Grid of ShmúwAL. The union of the Faces of Yetschaq and ShmúwAL, the first and the last, is called “the fullness of joy.”

## THE FACES OF THE FATHERS

The burning bush is a breakout of the Shayin/Fire within the branches of a Name when the branches are prepared to house the Fire of their Name. The Fire breaks out from the bones into the veils of flesh whereby the 15 Faces of the Fathers are seen. The Fire of our Spirit burns within our branches to blaze the Faces of the Fathers. *Conveyed in the messages of ALiYahu/Elijah*: the hearts of the Fathers turn to their children and the hearts of the children to their Fathers, so that one does not strike their lands with a curse/default by dwelling apart from one’s fullness of Life.

**Yaoquv**: the face of the crowning glory, administers one’s House unto subsequential States

**ALBayitAL**: the face white unto harvest, consider the Seed as sacred to abide within States relative to one’s progressions

**ShmúwAL**: the face of the harvest, the ripened fruit, the reaping unto sowing. expressions that are utterly full and running over with the Goodness of YahúWah

**Yetschaq**: the face of joy as one who sows with tears, the pure delight of giving in freedom

**BaarLechaiRai**: the face of living seed that opens, insight into all that is now and that which is becoming, through the Eye of ALhhim all is seen to be of the Collective

**Reshun**: the face of the risen Seed, the covenant bonds between the heavens and earth, Mind of Humility, gives itself totally for the Collective

**Avrehhem**: the face of the emergent stalk, the growth process, enlarges Principles within a state

**Malekkiytsedeq**: the face of the strength of the upright plant, aligns all rings in an upright order with associated words and deeds with the Fathers and ALhhim



**ALozAR:** the face of the land changed by a new generation, occupation of land, abides in the Word of Consciousness, the Oyin-Zayin Body

**Aharúwan:** the face of the Illumination that dawns in the east, the inner is given/extended, intelligence to fulfill every Word of Teúwrah, bears the Illumination of one's Rings as HhaMenurahh

**Nadav:** the face of the inner core revealed through deeds, the balance beam, the Integrity, Purpose, and unequivocal Nature of Numbers

**GerenHhaAuwernehHhaYavúwsi:** the face of the altar, the threshing/sifting of thoughts/deeds, Masters to give and develop one's Life Force, strength to put to death foreign elements to the Life Force, to bless and to curse/regulate Mind and all parts

**Aviyahua:** the face of the meek to endure, emanates the Lights, gives as the Fathers: impartially, sowing, cultivating and harvesting unto Yæhh.

**BaarShevog:** the face of the Seven Eyes of ALhhim, the overcoming authority of agreement, inquires, drinks, refreshes, activates the 7 Wells of Life, fills with the 7 Spirits of ALhhim

**Ayithamar:** the face of the steadfastness of ALhhim as a palm, majestic, establishes and maintains the States of Progressions of a House

#### THE SAYINGS OF HHA AVIM/THE FATHERS

**The Teúwrah is the sum of the Sayings of HhaAvim.** When the Enlightenment appears in the world, Aharúwan is 83, and maShayh/Moses is 80. The Values of 83 *are read as the Sayings of Gammal*, meaning the composite thoughts are transmitted by the one of Enlightenment according to the Names of HhaAvim. As the Sayings of The Fathers enter into the inward parts of maShayh, then that which is written is called The Law of maShayh/Moses, for it is the inscriptions coming from the composite Seed of the 15 Fathers. In that the Teúwrah is the gathering of the Thoughts of the Fathers, it is called **The Law of the Fathers**, a gathering of their Sayings, and also called The Law of ALhhim, for the Sayings of the Fathers are composed in the Rings of HhaLammed, their Offspring for all generations of thoughts and their deeds [SMS/Acts 22:3]. One who teaches the Teúwrah sits at the feet of GamaliAL—one who transposes—carries forth the Words of hhakuwáhnim Aúvim through the inward parts of a house, as the mouth of maShayh—the organization of the Rings of ALhhim—transposes the Thoughts of Aharúwan—the prophet or discloser. MaShayh is ALhhim to Aharúwan as the Rings of ALhhim are to the Aúvim. As the mouths of the Aúvim speak mouth to mouth with the Rings of ALhhim, spun by their Illuminations, so the mouth of Aharúwan discloses the Teachings of GamaliAL to maShayh with a kiss.

The prophet Aliyahu/Elijah is the Voice of hhakuwáhnim in the final days of an aúwt who turns the children, the offspring of a Name, to their Aúvim. As the Voice of ALiyahu comes into the world then all of the twelve in a Name turn their faces to the Aúvim of their House whereby the land is spared from separation/the curse of restriction within a dwelling of clay and iron. As the children of a Name turn their Faces to the Faces of HhaAvim, then the expressions of the Aúvim come to reside within each house of a Name, whereby their Houses are filled with the liberty and blessings of flowing from the composite Seed of their Names. From the flow of the 15 Aúvim of the Twelve the house of a Name forms a new wine skin to carry the Understanding of the Seed of the Aúvim and its complete workings with joy.

## THE DAYS OF THE AÚVIM AND THEIR ALTARS

The 15 faces of the moon are determined by the 15 Names of the Aúvim. There are 15 days of Wisdom for the spreading out of the Light, and there are 15 days of Understanding for the ascension of the Light in the Mind. Through the days of Lammed/30, the mind is transformed and renewed by the extension of Wisdom and the momentum of Understanding. Within the two sides of Light, each of 15 faces, the fullness of the Aúvim is expressed in each house without partiality. According to the perpetual giving of the Aúvim, the gifts to each house are from the Aúv of Lights: Every good thing given and every perfect gift are from above, coming down from the Father of lights, with whom there is no variation or shifting shadow [Yaoquv 1:17].

The 15 days of Wisdom are **the impartations** of the Lights. **Through the giving all faces of the Aúvim, a Seed is formed from the offerings.** Thus each Name is an Offspring of Yehh/Yah אה. The 15 days of Understanding are **the transference** of all gifted within the body of the month unto the Head of Knowledge which becomes full of the Lights. By the emanations of the two sides of the Lights the Mind forms the crown of 70 stars—the Consciousness of the Illuminations. The Lights of the 15 Aúvim strike every point on both sides of the Unified Consciousness of hhakuwáhnim as they circle the pole of the Lammed monthly. The sides of the Lights, being the faces within the Lammed Body of 35:35, give ascent to the 70 Names of HhaLammed—the 70 stars, which bear the Illumination of the Aúvim in each of the Twelve Houses of the Aúvim.

The total giving of the Lights of HhaAvim from day 1 to day 15 are their deeds upon **the altar of the oylah** through which the gifts are imparted. The sides of the transference are from day 16 to day 30 which are the deeds of the Aúvim upon **the altar of spices**. Surrounding these two altars the faces of HhaAvim turn daily. According to the Days of the Aúvim, every day has its measurements of giving and transferring.

## THE LIBERTY OF AYSHSHUR

According to the State of the SeedName, one resides in the lands of their Names whereby one has liberty in their heart. Though one passes through other lands depicted as the Houses of YishARAL journeying through other states, we make no agreement with those lands lest we become intertwined with them which forfeits **the Covenant of Liberty**. We continue to move freely daily by **the compass** directives of Ayshshur set in each offering from the heart. At all times, the presence of Ayshshur in the offerings determines which way the compass is pointing. Through the offerings we are continually abiding in the ten lands of the spiral of ascension whereby we are not entangled with the lands of the processes/nations; rather, we maintain the headship of the processes as what is called “the head of the nations.”

Via the offerings of Ayshshur-Shamoúnn the notion of the liberty bell is derived. Ayshshur is liberty and Shamoúnn depicts the bell. Through the offerings of Ayshshur-Shamoúnn liberty rings in our heart and dwelling states. All things heard in Ayshshur are of liberty, whereby one tests the rúæch speaking if it is of liberty.

## AYSHSHUR 4W4

***In the House of Ayshshur—House of Affirmations and Origins***—the offerings of Ayshshur are those from the primordial origins of a Name in which the SeedName is sown, as one sown into the womb of their mother. These are the waters of the great sea from which all Names come from as well

as all Trees/Teachings as conveyed in the works of ALhhim in the third day. From the development of the SeedName from these Waters of Origin comes/appears the meShich—the complete embodiment of all attributes of your SeedName.

The House of Ayshshur/Asher is the defense of a Name even as the Waters of Origin surround and defend the SeedName as it enters into it. As one is in harmony with the Waters of Origin for all species, they are protected from jabs and conflicts of reuwchut/spirits; however, if one has in their possession the bodies or properties of other reuwchut/spirits i.e. skins, cases, the scent of animal oils in cosmetics and lotions, clothing, tanning of hides, the work of taxidermist, etc. then ***they wave a signal of war against other reuwchut whereby they are subject to attacks***. Hunters have worked to preserve their trophies. Castle walls hold skulls and horns of the spoils of their Lord's hunts. Taxidermists tack-up the hides and bodies of animals as trophies of cowardness, greed and arrogance. In that the senses are enlivened by the waters, all properties are detected through the Waters of Origin.

As the offerings of Ayshshur are made upon the wood of Shamoúnn, all properties of rúach are transferred unto the chamber of Shamoúnn for their resonance and articulation into Words through which the Thoughts of rúach appear by the hand of Chakmah/Wisdom. In the RashChadash of Ayshshur the Waters of Origin are activated and set up as walls via the two parim whereby those who are readied may pass through them as those who cross the Sea upon foot. As the ayil achadd offering follows the parim, the core Values of Ayshshur, being of Yahúdah פד, are given unto Shamoúnn through which the meShich is formulated within the branches of a Name. Unto this end the offerings of the ayil are made that meShich is formed and appears from the sowing of our Seed into the Waters of Origin. Through the Seven Keveshim of Ayshshur, the branches are set in the Waters of Origin to bear the Thoughts of the most high, whereby they become full of every fruit with perfection—fully extended thoughts into deeds. For until a Thought is extended to the tenth power it is yet to be perfect in the Eyes of YahúWah, for nothing short of the deed is considered perfect. Shamoúnn is the head of Ayshshur as the leaves appear upon the branches to cover them with their radiance.

Ayshshur is the current of thought that achieves transformation, whereby the leaves or fabric of the thoughts emerging from within us are born upon the branches of Ayshshur liberated from previous prisons of thought that suspended our Names unto a former state. The dance of Ayshshur is of liberty, emergence, ever drawing out of us the Origins of the Aúvim from whence we have come that will not be denied by any state to which we have arrived.

Within us are the parallel thoughts of Wisdom that every define our emergence and give us a platform to ascend from previous thoughts and the organization of Numbers. As a tree that has intervals between the branches, likewise is the route of our ascensions set by the release of the Numbers of Understanding that are within our Names. Each level of the branches has its leaves and its petals. Though they are of the same construct they vary in color and size according to their location upon our tree of Life, whereby the flowers likewise are of varying intensities of color and size of blooms and likewise the fruit that hangs from the layers of branches, as each interval of thought is a layer upon another which extends by the Values of Bayinah.

As Shamoúnn rises upon the wood of Ayshshur the next level of residence is set and formed in Shamoúnn. Hereby Shamoúnn builds Understanding to weave the thoughts rising and now emanating from the Waters of our Origins.

The liberty of Ayshshur is based upon the hearing in Shamoúnn. As one hears the messages of their Origins in the most high, they detach from the surroundings of the world, whereby they are not bound by the temporal imagery of shatan that seeks to project itself in the midst of others. The one free retains their identity until one discovers and inquires of them; whereby they know that they may reveal themselves to another, lest one become attached to the exterior nature of another and caught unto the world of illusions. As those who are revealed to each other hear the Voice of the Shepherd, they walk together with understanding and in levels of hearing.

The crystals that comprise the Celestial Body of Dan in Ayshshur are opened by the Light of the words heard in Shamoúnn. In this manner what is in the heavens becomes resident within the earth whereby the two are one/achadd. This is one of the results of the oylah of Ayshshur upon the wood of Shamoúnn. Sound frequencies are formed by the distillations of the Breath of Dan. The messages composed in the Celestial Body are released from the Waters of Origin upon the wood of Shamoúnn. As the crystals are warmed by Shamoúnn, the messages in the Celestial Body are opened in Shamoúnn and thus heard. Hereby one hears the mysteries of the north. The frequencies of many Voices are in the Waters of Origins in Ayshshur. All Thoughts of the Neúwn/ᳵ/10 in Dan/ᳵ/10 are transmitted from the Origins of Ayshshur to be a kingdom/domain/ᳶ/100, which is a compound state of many deeds ᳵ/10 x ᳵ/10.

The messages of the Origins of every Name are suspended in the Celestial Body of Dan which is Ayshshur. As Ayshshur is given upon the wood of Shamoúnn one commences to hear of their origins of old from the Days of their Antiquity. The nesek that flows from the offerings of Ayshshur tell the story of all that is bottled upon within the chambers of a Name. The way that the stories of your Name are told is through opening the bottle to release the fragrance and the codes in your blood. As the offerings of Gad follow the offering of Ayshshur, the stories commence to be told and nothing is omitted from the discourses of every Name as to how you are composed and positioned in the House of YahúWah. In the Rings of Ayshshur in Saturn, the days of one's birth unto their place in worlds to come are written [Yúwsphah/Lk 1:67-80; 13-17; 30-33].

In Ayshshur is the power of transformation according to the Origins of the Fire from whence we are made as the sheep of the pasture. As the lambs of the altar follow after the Shepherd—HhaKuwáhnim, so we have within us the nature to follow the Hand of the One who serves us and therefore leads us daily. We are transformed from a gift coming out of the structure of Thoughts/teachings/sticks and by the assembly of thoughts woven—the kevesh from two sides of the Rúæch. Our Names are a transformation of two sides of Light into a unified spirit/Rúæch that breathes by Wisdom/exhaling and by Understanding/inhaling. From the teachings gathered in ALhhim we are transformed into a spark of fire, and then into a tear that is dropped and cooled into a pool of waters whereby we appear as a coal of the flame or as ashes that are breathed upon—activated to flame within a body through which one puts on the Rings of ALhhim from whence they have come and whereby a body is provided by the most high for us to dwell in to bear the glory of the flowers of the increase of the Thoughts according to the Numbers of our Names [SMS/Acts 18:15].

The culmination of the hanging of the parts is depicted by *a soldier—one who follows the commandments*—who takes a spear and puts it into the side of Yahushúo—an Emanator of Light [Yahuchannan 19:33-34]. The **results of the hanging/oylah** are as one speaks which bears witness and gives affirmations of the ascensions [Yahuchannan 19:35]. The **spear in the side conveys that one draws the tongue to speak according to the blood and water that flow from the side of Ayshshur**—the side of origins and affirmations of what has been learned and enacted through the offerings. Hence as

one who is following the commandments, conveyed as a soldier, we draw from the side of that which is hanging. The spear depicts the tongue that is thrust into the left side of the Celestial Body whereby one speaks according to the flow of blood which are of the Words of Life within the Rings of ALhhim. Through the oylah one enters into the Rings of ALhhim. The **blood that flows** from our side of Understanding gives witness to that which we have seen **within the Rings of ALhhim** into which we have entered by the blood of the oylah. In that the initial blood has been let prior to the hanging, the blood from the Body speaks of that which is ongoing within the Rings of ALhhim. The initial blood is depicted as the blood of tears—which runs from the Eyes/Rings; **the blood from the spear** is within the Rings of ALhhim through which we draw out the Life and the Understanding from all that we are entering—**into the Origins of Thought**. The tip of the tongue draws out the life within the Ring of the Tsædda-Tsædda. As the blood flows we speak according to the Origins of Words and their affirmations. As **water flows** from the side we carry forward the oylah with an understanding of keeping the commandments, as a soldier. The witness of the oylah and its carry through are according to the writings: **a bone shall not be broken**; *what we have seen in our ascent shall not be shattered, violated or come to naught by our speech and deeds*. Affirmingly, the writings speak: they shall look upon the one whom they have pierced, meaning that *one shall bear witness/affirmations of all that they have seen/understood through the opening of the side of Ayshshur*.

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

The waters of RAúwaben in the kaiyúwer, from the morning oylah, swirl within the parts of Ayshshur to transfer all seen in the 7 Eyes for their affirmations in Ayshshur. As the support branches, the Eyes in turn accept the full revelations in Ayshshur whereby they look affirmingly and have no cast of disapproval within them. Hereby the eyes see the full outcome of a Name and do not gaze into the world that is now. Through the service of RAúwaben for Ayshshur, the eyes see the origins of species and the origins of those who walk amongst them, whereby they do not fix their view on the state of a Name as they now appear in the world but rather as they are appearing in their Rings of ALhhim. The offerings of Ayshshur resting upon the branches/wood of the eyes enable one to see inwardly and beyond any state of residence or level of understanding.

As Ayshshur makes subsequent offerings upon the wood and waters of Shamoúnn, the waters of the Terrestrial (of Shamounn) swirl into the Body of the Celestial (Ayshshur) from which comes the saying that the heavens and the arets/earth are gathered together [Eph 1:10]. As all waters of the Terrestrial carry within them the patterns of the Celestial there comes about what is called **the fullness of times...lit. the fulfillment of days/acts** whereby what is made is now complete in that it bears the image from which it has been formed. **The fullness of times or days are the complete works of the seven days which are set by the 7 evenings and 7 mornings of the Neúwn**. The works of the days are drawn out of the mouths of ALhhim—all from within the SeedName of Baniymin whereby each Name is appointed unto their labors in the Kingdom of the Heavens. When the acts of ALhhim are fulfilled within the Names and the spaces allotted to their offspring, when all that is spoken appears, when the offspring of ALhhim do the works of the seven days, then the acts/days/times of ALhhim are fulfilled. For what other times of ALhhim are there than the seven days of ALhhim that pertain to the creation of the heavens/mind and the earth/body? For though there are other times i.e. the days of Dan and the days/acts of HhaKuwáhnim, *the fullness of times refer to the heavens and the earth which are through the days/acts of ALhhim*. **Through Ayshshur the discernment of all observed, heard, and spoken are affirmed unto their fulfillment**. Hereby we affirm that we have seen the hands of ALhhim that answer to the



days of Dan which come from the days of HhaKuwáhnim, whereby through the instruction of the HhaKuwáhnim, the days of Dan are fulfilled through the hands of ALhhim.

The days of HhaKuwáhnim are of the Unified Consciousness. In the seven days of HhaKuwáhnim the seven trumpets are made to be sounded when the worlds are made. The days of the Aúvim are the assembly of the Thoughts of HhaKuwáhnim which are opened through the Breath or the days of Dan. In the days of the Aúvim the seven wells are dug to supply the Seed the waters of consciousness whereby those of the Aúvim are maintained in their courses [SMB/Gen. 16:7,14; 21:14]. The days of Dan are the emanations of the thoughts of Fire as they break forth from the Unified Consciousness. The days of Dan are seven from which comes the seven judgments. The days of ALhhim are the deeds of the Enlightenment as they are transferred from the Rúæch of Dan. As Dan breathes within the waters the full expression/measurement of ALhhim are transferred to reside in the heavens and the arets/earth—states of Light. Those of the full expression or measurement are of the primordial pattern of meShich, whereby meShich appears or comes into the flesh—a manifestation of assembled Thoughts in ALhhim and whereby the meShich is called the offspring of ALhhim. Those who affirm the manifestation of meShich appearing in their faces of expressed thoughts/deeds have opened their wombs to bear the Seed of the Aúvim whereby they are of ALhhim. That which has been conceived as body of chaff is consumed by the Fiery Breath [Yeshayahu/Isa 33:11-16; I Yahuchannan 4:2], but the body of ALhhim has no properties that can be consumed by Fire for it is a vessel of the Fire.

The transformations occur as one hears in Shamoúnn. According to one's level of hearing a Name resides in their lands and no one makes them afraid for every sound is recognized as to its origin and what it is capable of achieving within us. As we hear we are able to use the sounds to develop our houses. Hereby sounds are transmissions of thoughts through which they pass from one level to another or from one house to another. According to the transmissions received the transformations occur amongst levels or states of residence. As we hear the voices from the waters of Ayshshur we are transformed according to the origins of thoughts in which we are composed. The waters are the means of resonance to transmit the thoughts of all that have come unto them. Hearing requires the shells of RAúwaben OO which contain the waters of Ayshshur—the gathered Breaths of Dan from whose days we have come. Within the consciousness contained in any vessels with Mæyim, we are able to hear the voices that inhabit them, and hearing come unto their unity which is in itself a transformation.

The house of hearing assist all sides of Light whereby Shamoúnn is key to assemble a Seed, or to bear a leaf, or to discern what is in consciousness, or to proceed through the gates of the ancient paths in which we have been sent to walk upon. In all levels of hearing, there is a transformation of mind and members to enter into that which is heard otherwise the hearing falls short. That which is heard leads to a transformation as it passes from the Shamoúnn gates into our states of residence in the heavens and in the arets. Our quest for transformations are obtained through our devotion to build up the works of Shamoúnn and to submit in honor and thankfulness to the messages given from the Houses of Enlightenment.

The offerings of Ayshshur establish and interface daily with the Terrestrial lands in Shamoúnn to insure that the understanding and the intent of the most high is carried out in the arets, whereby the will of the heavens is done in earth. For this reason we are given repeated affirmations from Ayshshur that resonate in Shamoúnn. The effects of the Tsædda-Tsædda transforms the Terrestrial. As the Celestial body of Ayshshur initiates transitions, the Terrestrial follows thereafter. When the Terrestrial does not shift with the Celestial, then illness may develop or other adverse results appear. According to the initiations of Ayshshur, what is heard in Shamoúnn shifts the thoughts in the Terrestrial.

The deeds of our hands are the foundation of transformations. Hence the garment of Ayshshur is composed of the Rings Yeúwd-Yeúwd, at the base, unto the crown of the garment, Tsædda-Tsædda. According to the garment of Ayshshur, which appears as a mummy wrap, *the thoughts of Ayshshur are discovered/found, for we find the paths of transformations by performing what we have been given.*

**Through every oylah we redefine the mind.** As the netiph/myrrh is gathered from the branches we set the parameters of Wisdom for a house through which we are able to gather Understanding and Knowledge. Our capacity for transformation is set through the parameters of Ayshshur in the mind. The extent of the transformation is determined by that which is gathered and implemented into the mind from the oylut of Ayshshur. Upon setting the parameters we then fill the area with illumination pertaining to any thought in which the strands of Knowledge are formed from side to side. With the activations of Wisdom, Understanding, and Knowledge we move and have our being.

As Ayshshur follows Shamoúnn in the course of the offerings, what has been sown in Shamoúnn is transformed from stage to stage by Ayshshur according to the origin of the Seed that has been received. Through housing the Seed of ALhhim we are the wives of ALhhim—those who nourish and give strength to bear the Seed in our faces and in the deeds of our hands. By receiving and bearing the Seed of ALhhim you are no longer heirs of this world which come to nothing. By the Seed of ALhhim you are translated to the world of ALhhim as an heir with meShich unto whom are given the lands—the full extension of the Numbers and Thoughts of your twelve houses in which your SeedName dwells.

The waters of Ayshshur nourish the Seed as the amniotic fluids of the womb, through which the dwelling states for a Seed are formed. The State of a Seed in all generations is dependent upon its proximity to the waters of Ayshshur. Hence, all heard in Shamoúnn is dependent upon the waters of Ayshshur as to how what is heard is interpreted, for should one hear apart from the waters of origin then the hearing is subject to the interpretations that resonate within i.e. the waters of Metsryim. Through tapping into the waters of Ayshshur one comes to the cognition that they are not an Egyptian but have been woven from Govri/Hebrew cloth whereby one sheds their former attire and puts on the garments from the waters through which their Name is given a lamp to bear its lights in testimony that it is from the Lights. According to the body in which we emit our energies we either to bear the resemblance of the world that fades or the illumination that grows brighter through the hours unto the noon-day sun.

Through each oylah we lay up in our minds the origins of Chakmah, the origins of Bayinah, and the origins of Dagot which are a constant reference for our interpretations of all things heard. What is developed in Ayshshur in the eleventh moon is the base for the parts of Ayshshur to operate in other houses during the year, whereby the strength of a house is imparted to another through the oylut of a year.

## DAN 𐤃𐤀

***In the House of Dan—House of Judgement***—we affirm the crystallization of the Values and Thoughts created in Shamoúnn whereby they become as stones upon which we build our houses for the Rúæch to dwell within. The formulations of the stones and their assembly is the House of YahúWah that is built without hands. The constructs of our members determine the measures of the Rúæch and the Numbers and the Thoughts that are breathed out of Dan.

Ayshshur solidifies the thoughts with the Values through which we create layers of strength within each of our Houses. The Values and Thoughts are affirmed in each of the Twelve whereby the Numbers and the Letters are compounded through the union of our members, and according to the compounds of Numbers and Letters so is the radiance of our Light, for these are the energy from which our Light shines in the world [Tehillah 119:130]. The size of a star and its radiance are determined by the compounds of Numbers and Letters that are arranged together to form a sphere.

The arrangements of Values and Letters solidified in Ayshshur provide a basis for further levels of hearing in Shamoúnn. As Numbers and Words interlock, what is laid in place provides the space for the next sequential **sets of Numbers and Words** to be received and activated. Much like a puzzle, the adjoining pieces extend the pattern unto the full image of mind is seen. Through our assembly of the sets of Numbers and Words we extend our Light to fill the meridians of our Names as a star occupies and illuminates the spaces in which it is hung. Every Word when understood is directly related to Numbers whereby one has Understanding of that which is heard. With the Spirit of Wisdom, being the Word, and the Spirit of Understanding, being the Numbers, the Light of our Name shines day and night.

The affirmations stem from the teachings of Shamoúnn and are derived from the Numbers and Letters that are set into motion through the oylah. There are many interactions of the Values and their messages that occur during the span of an oylah. The Numbers and Thoughts within the kevesh and within the wood are the primary base for the crystallization of the Rúæch to occur in Shamoúnn and to expand and solidify in Ayshshur. Their is also the supportive combinations of Numbers and Thoughts amidst the parts of the oylah and the waters in hhakaiyúwer. Then there are the Numbers and Thoughts of a SeedName from which the oylah is derived. Compound these Values with the Numbers and the Thoughts of the spices that are formed amidst the Numbers of the spiral. Compound these with the light emanations and deeds that are done from our Names. Yet there are more, for as the oylah is made from the House of ALhhim, there are the Numbers and Thoughts of the ALhhim before whom we stand and the Numbers and the Thoughts of the Most High whom we serve, for all services are unto most high whereby what is done causes an elevation through and above the platform upon which the offerings are made. Hence, the Numbers and their Thoughts are unlimited and ever expanding the house in which the offerings are made [Tehillah 119:32]. In all that is given in the month of Dan, the Rúæch is expanded. Every gift made to YahúWah is multiplied for the Rúæch of a Name to profit in the acquisitions of Wisdom, Understanding, and Knowledge.

The Fire burns hot amidst the rods of Ayshshur and Shamoúnn as the affirmations are complete, without wavering which causes the flame of understanding to flicker. The purity of the Thought is the basis for the purity of fire whereby there is no strangeness in the flame. Likewise as we affirm each other there is no impure flame in our midst, and the love between us is as the fire that warms and elevates. As a result of the pure flame, the words of Gad are those of pure language, whose offering follows Ayshshur in Dan. The results of the unbiased affirmations of Ayshshur to Shamoúnn and their pure devotion in YishARAL are the Words of the Fire upon the tongue of Gad.

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

All within the waters of ALhhim are given to the Rings of RAúwaben for the House of Dan. Through the waters of ALhhim all that belongs to a Rúæch are formed for the blessings of a Rúæch.

The waters are the means to develop the Numbers and Letters within a Name whereby one's houses are made full and running over. It is one level to give from the dimension of the world; another to give from the Rúäch of a Name which becomes a life giving Rúäch--to birth all attributes of its Numbers into the waters of ALhhim! The waters of Ayshshur flow from the north of Bayinah that contain within them the properties of Understanding capable of sustaining all birthed by Chakmah.

With the waters of Ayshshur all Values and Thoughts are transformed into manifestations to fully express the Lights of a Name without compromise with those of the world. From all that is given by the Rúäch to the Body of ALhhim, then those of ALhhim will give into their bosom--the seat of Ayshshur [Yúwspah 6:38]: "Give, and it will be given to you. They—ones of ALhhim—will pour into your lap/bosom a good measure—pressed down, shaken together, and running over. For by your standard of measure it is measured to you in return."

From the day that one makes the Ayshshur offering to give fully the waters of their Rúäch to HhaALhhim, then the waters of ALhhim are given to the Rings of a Name. All attributes of the Houses of ALhhim are given as *good measures—collective portions* to the waters of Ayshshur for their expansion. The gifts are pressed down, meaning that they are Numerical; they are shaken together meaning that they are sorted and arranged in pairs, from which they commence to run from the bosom of Ayshshur as branches of life, bearing fruit, as those which have come into the land of Kenoni/Canaan [SMB/Gen 12:5-8]. As Shamoúnn follows Ayshshur in the sequence of the offerings, then all of Shamoúnn is given into the waters of Ayshshur to become boughs of fruit which run from the bosom of Ayshshur--the body of Dan. Whereas Shamoúnn is the habitation of the Rings; Ayshshur is the habitation of Dan and all that belongs to the RúächHhaSham—The Spirit of a Name.

The offerings of Ayshshur that are made upon the wood of Shamoúnn establishes and develops the unity of the Celestial Body and the Terrestrial Body. Through the offerings of Ayshshur, the Celestial Body is transferred to enter into the 7 Rings of Shamoúnn. The 7 Rings of Shamoúnn are comprised of 7 inner rings and 7 outer rings whereby they are 14 Circles of Hearing. These 14 unified rings comprise the Body of Shamoúnn, known as the Terrestrial Body. The root of the Name of Shamoúnn is  $\text{O}^{\text{W}}/\text{shemo}$ : a formula of  $7:7 - \text{O} = \text{W} + \text{W}$ . The origin of words is from the Fire offerings. The word, shemo, is the W Fire of the offering and the  $\text{W}$  Waters of the kaiyúwer/laver which combine to yield a house of O Understanding. The results of all that is given from a Rúäch results in Rings of Understanding and the formulation of the House of Shamoúnn/ $\text{Y}^{\text{O}}\text{W}$ , a formula of  $5:5: 14/\text{Y} = 14/\text{O}^{\text{W}}$ . Through giving all that is in the Breath—the Fire and the Water, one develops a Body of Understanding. This body is the Terrestrial Body. The Terrestrial Body is the Body of all States of Light— $\text{t}44$ . As in the beginning, the Unified ALhhim create the heavens and the earth—a Body of the Celestial and a Body of the Terrestrial; likewise, those of ALhhim, the offspring, create the same.

**There are 4 Bodies of a Name:** The Body of the Kuwáhnim residing in Yishshakkar which is in the House of Numbers; The Body of the Terrestrial residing in Shamoúnn, the House of the Seven Rings; the Body of the ALhhim residing in Meneshah—the House of Formulating Fruit and Seed; and the Body of the Celestial residing in Ayshshur which is the House of the Rúäch.







[Yahuchannan/Jn 1:1]. The month one is sown into Ayshshur is the month of their origin unto the evidence of their appearance. In the parables, those conceived in the sixth month/Gad [i.e. Yahushúo] are born in the third—in Zebúwlan to bear the evidence of the State of the Kingdom; those conceived in the first month [i.e. Yahuchannan] are born in the ninth—in Baniymin [Yúwspah/Lk 1:26-36] as the evidence/witness of the Seed/Word. Each Name is conceived in Ayshshur unto their appearance according to the 9th power in the Seed. According to 9 revolutions set by the Rings of Baniymin a Seed is transformed in the waters of Ayshshur unto being brought forth to bear their light according to their season of emanations. According to the nine moons of Baniymin the seasons are set by 3 in 12/3 months which are the 9 of the Seed [3x3]. The seasons are for the Seed, for they are made by the SeedWord. Those conceived in the fall 789/6 are born in the summer 456/6; those conceived in the winter 101112/6 are born in the fall 789/6; those conceived in the spring 123/6 are born in the winter 101112/6; those conceived in the summer 456/6 are born in the spring 123/6, for the evidence of the fruit is by 9 in which are the 12/3. The processes of conception are 3 moons in HhaAúwv and 9 moons in Ayshshur which are 12 months: 6+6 are noted above. The sowing commences in Meneshah. The Seed dwells for 3 moons in Meneshah—the waters below—for the development of Wisdom, Understanding, and Knowledge, and then the Seed are transferred to the waters above in Ayshshur for 9 moons—for their composition.

Upon the branches of *Ayshshur—the channel of verifications and bearing of the evidence*, Shamoúnn is laid that all that is heard ascends and thereby becomes extended further according to the verifications set in place. Hence, what is heard bears an evidence/witness, and upon the evidence, what is heard extends further. The verifications of Ayshshur give extension to what is heard in Shamoúnn whereby the Tree of a SeedName is fully extended in all states of Liberty.

With every phase of growth, the waters of Ayshshur support us and flow into the sides of our trunk. As the waters of our origin, we are ever connected via Ayshshur to the depository of all HhaAvim appoint us to become in the Unified Kingdom. Through emerging out of Baniymin, our seedling is watered by Ayshshur through which we develop strength to bear our branches. Each transformation stage of growth is sustained by the waters of Ayshshur.

In our transformations from state to state we become distinguished apart from the world in which we entered. As maShayh/Moses our seedling grows amongst the nations until we comprehend inwardly that the outward state is not our identity. As one presents themselves according to their inward nature and stalk, they no longer appear according to their outward expressions or faces. Hereby we come to know that one has come out of the nations for they act, speak, and bear the traits of the Govri/Hebrew mind which is distinct from the nations in once they dwelt. The emergence of our SeedName in all levels is fostered by the offerings of Ayshshur from which we have the inner strength to transpose our Light from a carnal manifestation unto being the Offspring of ALhchim. By the emergence of the SeedName, those with the mind of maShayh see themselves as those born of Laúwi whereby they denounce being a gentile—the offspring of Pharaoh—carnal consequences. In that we have emerged inwardly in distinction from the outward wrap, we develop by the consequences of the oylut that we make and by the deeds of the Teúwrah that extend from our fingertips. When one beholds the seedling of their Name emerging from their SeedName, they enter into immersion to put on the garments of meShich—all garments unfolding from our SeedName as leaves and branches of a plant—whereupon one lays aside the presentations/wrappings of the mortal body. We do not confer the mortal to be our image, but rather harness the mortal frame to be our servant as one purchased by silver to be a bondservant.

## WALKING ON WATER

The great waters of Ayshshur is called the vast Sea of Reeds through which all houses of YishARAL pass through to enter into other lands. This is the great body of immersion through which one passes to enter into the lands of their SeedName, which are the lands of promised to your Name in the day that you are begotten and sown into the stones of Meneshah. Within the waters of Ayshshur are the springs of understanding that rise and elevate the ones of YishARAL through which we are carried upon the waves of the waters as one would walk upon dry land. Hence, the walking upon the waters is to proceed according to the undergirding springs in the waters of Ayshshur whereby one does not sink as the Metsryi who attempt to walk as YishARAL through the Sea of Reeds [Tehillah 69:1-2]. Even as now the houses of YishARAL walk upon the waters of their bodies, all waters coming out of the sea of Ayshshur whereby they do not sink nor are they overcome but proceed into new states of residence as they are shifted from one shore unto another by the transference of the oylah. For in that we are in the shores of Ayshshur this day in Baniymin, we are lifted to the shores of Gad this evening, and then carried by the waves of the offerings unto the shores of Nephethli, etc. For as we are ever elevated in the smoke—a perpetual ascension—by the Fire of the offering, we walk upon the waters and upon the lands of the Houses to which we are called to serve by the designation of Bayinah each evening and each morning. Thanks be to ALhhim. Herein the writings speak that “the children of YishARAL walks upon dry land in the midst of the sea” which is *a figurative speech that they walk on water*. Lit. “And the offspring of YishARAL proceed collectively through beholding—as one tarries/remains/to move gently in the midst of the sea, and the waters are for them allied/heated” by their fiery emanations [SYM/Ex 14:29]. The concept of a wall is implied and construed as the waters are a support for them to walk verses as side walls of common imagery. The words of Teúwrah do not convey side walls, but rather that the waters are heated and allied/ㄟㄣㄣ with YishARAL to support them. For as we come to the altar daily, we pass through the waters of Hhakaiyúwer/the laver and then are elevated upon the waters on the altar whereby our foot does not slip [I SM/1 Kings 18: 30-35; Tehillah 66:9-15].

Who can say that you walk on waters or that you will see the faces of ALhhim today? These are the rights of those whose minds and hearts are set upon seeing ALhhim, whereby the ALhhim reveal themselves unto their faces [Mattithyahu 5:8; Tehillah 101:2; 24:6]. Who has seen the faces of Zayin-ALphah or Shayin-Semek? Do not be arrogant in your hearts thinking that you are somebody when you have yet to even see the Faces of ALhhim! Enough of nonsense to think that you can clip off the oylah without effort and be walking upon the waters of hhakaiyúwer in the same hour! Achim, we are watched from every angle of our teraysarunim to determine if we can have a glimpse of ALhhim until that day that we stand faces to faces! Through our transformation to be the offspring of ALhhim we behold the Rings of ALhhim and a path is opened up for us to enter therein. Foolishness to think that because one has some knowledge that they are home free; rather the one who has some knowledge realizes that there are many strides ahead of them and set their steps to walk in purity before ALhhim, for they know that only in their humility before others and before the ALhhim daily in making the oylah that the succeeding gates are appointed to open. For only by a thrust of the springs in Ayshshur can we jet forward in our ascent unto the image of meShich.

As we lay up the strands of Ayshshur and make our steps sure upon the Numbers of the spiral of the oylah, we are readied to be transformed from one state to another in the heights of meShich which are above all forms. As those who walk upon the waters we have arisen out of our immersions. We do not know the hour of our change; however, our change is eminent for we have set our faces after the faces/expressions of ALhhim which are not static. As the Teúwrah states, we walk through the Sea of Reeds **as we are beholding—tarrying after the faces of ALhhim**. Herein are we guided in the hours

of the oylah to look unto the Rings that are set upon the altar. When the Rings are in the House of Baniymin, then we behold within the Neúwn-Chayit the Rings of the Tsædda-Tsædda and the Úwah-Bayit in the days that the offspring of Ayshshur makes their offerings upon the wood of Shamoúnn.

As the days of Ayshshur are fulfilled, we are shifted to the shores of Gad of the Kephúw-Kephúw watch in the evening. The 4 watches of each evening are the beholding the flames of the oylah pass from the 4 sides of the altar. When we have established the Voice of Affirmation, then and only then shall the Voice of Gad be heard following after the offerings of Ayshshur, whereby all confusion and disarray of thoughts are silenced. For though one may speak words, unless they are the Words of ALhhim it is not the Voice of Gad speaking, whereby they have mouths yet unable to utter the unified words [Tehillah 105:5]. The Voice of Gad is the Voice upon many waters as the offering of Gad follows Ayshshur.

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

The readiness of Ayshshur to emerge upon the altar comes through RAúwaben. As the eyes are tuned to the frequencies of the Rings of HhaALhhim, they prepare us for the ascent through Ayshshur which affirms visions and all that we have come to see from HhaKuwáhnim during our sojourn in the House of Baniymin. Having removed the filter of dust from our lenses through the offerings of RAúwaben, the House of Ayshshur elevates the entire body of SeedName unto states of liberty. As we have no attachments in our eyes to the things of the world, we are able to ascend into the liberties of a Name that rightly belong to those of the Unified Kingdom of Baniymin. As our Eyes are in the Rings of HhaALhhim, we are free, having no bondages anything except the bonds to the Rings of ALhhim which is through our love of HhaALhhim, for one that loves the world and the things in the world are bonded to those things that they fix their rings upon, whereby they are in chains by their own rings.

Ayshshur transfers the discernment of Dan to engage all members abiding as one into the transformation of mind that is determined every evening by HhaKuwáhnim. As the servants of HhaKuwáhnim, Ayshshur joyfully lifts us up into the Thoughts of HhaKuwáhnim whereby we are able to fulfill the thoughts of HhaKuwáhnim through our hands—the means of extending our thoughts. The will of HhaKuwáhnim daily is performed by the transforming power of Ayshshur, whereby we do not make statutes of ourselves nor our states to which we have come. For is food digested remains in the stomach, the stomach will bloat and the body of our Aúvim, being the Serpent of Origin, will be cast into a mold of understanding, whereby there are no progressions/movement. As the tehillah say, they have feet but they do not move/progress [Tehillah 115:7]. **The works of Ayshshur are at the base of the Seed, whereby our SeedNames spin and move with the Lights and whereby we are not left in the layers of darkness** that pass over the houses of Metsryim whereby they are not able to go out of their houses [SYM/Ex 10:21-23].

And YahúWah contemplates/thinks/renders sayings regarding אַיִשְׁשׁוּר אֲשֶׁר בְּיָמֵינוּ 21

ALmaShayh—the inherent instruction within the inner assembly. אֲשֶׁר בְּיָמֵינוּ

Extend your hand/your activities יָדְךָ אֲשֶׁר בְּיָמֵינוּ

in regards to the ascent of Names/concerning the Names, אֲשֶׁר בְּיָמֵינוּ

and the emanations produce darkness יָמֵינוּ אֲשֶׁר בְּיָמֵינוּ

above/pertaining to the States of Metsryim; אֲשֶׁר בְּיָמֵינוּ אֲשֶׁר בְּיָמֵינוּ

and the unified distinguish/explore/contact darkness. אֲשֶׁר בְּיָמֵינוּ אֲשֶׁר בְּיָמֵינוּ

The Collective of YahúWah regards what is in its midst. By the unity of the Rings of ALhhim within us, which are engaged into each other, the Sayings of their Unity address every state of consciousness in which we are suspended according to the generation of that which is coming from our SeedName of Baniymin. When the Teúwrah says that YahúWah contemplates, it means that the Collective Rings are forming the next Words to be uttered and the next deeds to be performed. The directive is to extend the inner harmony above the lands of Metsryim whereby it becomes distinguished from the boundaries in which it resides.

And maShayh extends the sum of the unified hands  $\Upsilon\Delta\text{E}\times\text{A}$   $\text{A}\text{W}\text{W}$   $\text{O}\text{E}\text{Y}$  22  
in regards to the ascent of Names/concerning the Names.  $\text{W}\text{E}\text{W}\text{A}\text{C}\text{O}$   
and the emanations produce a heavy darkness/of many layers/veils  $\text{A}\text{C}\text{O}\text{A}\text{Y}\text{W}\text{E}\text{A}$   $\text{E}\text{A}\text{E}\text{Y}$   
within all states of definitions/land of Metsryim  $\text{W}\text{E}\text{A}\text{E}\text{Y}$   $\text{E}\text{A}\text{E}\text{Y}$   
of three days/to be a three-fold transfer.  $\text{W}\text{E}\text{W}\text{E}\text{A}$   $\text{X}\text{W}\text{C}\text{W}$

The sum of the hands conveys that all attributes—the Thoughts and Numbers of Names are released: the rays of Wisdom, Understanding, and Knowledge which are within the composite gathering of Names within the inner assembly. The three days are of the acts of every dwelling state of the Names—in Chakmah, in Bayinah, and in Dagot.

They do not see  $\Upsilon\text{A}\text{A}\text{A}\text{C}$  23  
the fire composed within the unified brotherhood/inner comrades,  $\Upsilon\text{E}\text{E}\text{A}\text{A}\text{A}\text{A}$   $\text{W}\text{E}\text{A}$   
and they do not elevate the fiery entites from underneath  $\Upsilon\text{E}\text{A}\text{E}\text{A}\text{X}\text{W}$   $\text{W}\text{E}\text{A}$   $\text{Y}\text{W}\text{A}\text{A}\text{C}\text{Y}$   
of three days/to be a three-fold transfer.  $\text{W}\text{E}\text{W}\text{E}\text{A}$   $\text{X}\text{W}\text{C}\text{W}$   
And all the offspring of YishARAL  $\text{C}\text{A}\text{A}\text{W}\text{E}$   $\text{E}\text{A}\text{E}\text{Y}\text{C}\text{Y}$   
become a light in their dwelling states.  $\text{W}\text{E}\text{A}\text{E}\text{Y}\text{W}\text{E}\text{A}$   $\text{A}\text{Y}\text{A}$   $\text{E}\text{A}\text{E}\text{Y}$

As the blind, the eyes of Metsryim do not behold the inner network of Names nor comprehend how all parts uphold each other to comprise or become one. Looking at individuals or individual parts blinds the eyes from the inner harmony, causing the eyes to shift apart from the Unified Consciousness. When the lens of dust is removed from our eyes we see all spirits to be of the Fire which comprises the Collective. The specs in others are not seen even should there be any, for our eyes are filled with light. The light in the eyes denotes that all 7 rings of a dwelling state have illumination whereby they see the Illumination of that which is emanating from the hands of maShayh—the inner harmony. As the inner harmony is drawn out above Metsryim, the Light of the Collective is spread out like the hands of maShayh,. All within the lands—those of the formulations of Fire—the offspring of YishARAL together light up their dwelling states, for when the light is given from within us it extends and fills the dwelling state unto which it is appointed. As a Seed gives its light within it, it fills the space which it has formed by its giving/hands, though the outside of the tree is like a thick darkness.

**The ninth strike/plague of the hand of maShayh** is the release of all measures of light upon those that dwell in the land of Metsryim. **The three days/acts of darkness are the veils of Chakmah, the veils of Bayinah, and the veils of Dagot.** When one cannot see the fire of the unity of their parts within them—the unified achim/brotherhood, and when one cannot rise by the fire within their unified dwelling of the three days/acts, then they become veiled by the multi-layers of the light. The twelve hours of a day layer upon the defined bodies of Metsryim the multi-colored coat of Yúwsphah, for each hour is a variant color of illumination. To walk in the light means that *we are walking with the light*, whereby we are one with the light, and thereby the light enters into us, and we have light in our dwellings; however, if we do not walk in the illumination, then the light falls upon us from the sky and we do not see the activity of the fire within our parts, nor do we rise with the oylah of the day. In the



Unified Rings of ALhhim there is no opacity whereby we are able to rise from our places through the works/acts/days of the lights of Chakmah, Bayinah and Dagot. We move through the upward spiral of our rings by the hand of maShayh—by the ongoing process of drawing out all from our inward assembly. Should our former mind offer us the rite of service to the Collective without the designated offerings we will refuse it, for only by our flocks of the inner assembly and their observations of our inner members do we learn to serve the Collective daily and to go forth by the hand of maShayh [SYM/Ex 10:24-26].

The concept of darkness is understood to be the layers of acceptable compounds of illumination, whereas the outer darkness is to go beyond/outside the layers of acceptable compounds of illumination. When the body does not move with the illumination, the parts are depicted as those in Metsryim that abide under the layers of the lights of the sun, moon, and stars. When our parts do not move with the illumination as YishARAL upon the altar, then we have feet, but we cannot walk nor go beyond where we have come. Such are those who dwell in forms and in teachings of darkness/veils/imagery of thought without passing through the veils. We keep pace with the spirals of light that surround us daily as we trod the paths of Chakmah/the sun and Bayinah/the moon and those of the Kukaúvim/stars.

As we give of our inner emanations, our Names emerge from within the veils of the Seed as a plant that comes out of its darkness—the layers of light that forms a seed. As a result of our inner transformations we transfer the illumination within our SeedNames unto an expression/deeds. Hereby we put leaves upon our branches through which we absorb the Light and through which we attain unto our full measurement. Thus in the course of the offerings, the House of Shamoúnn follows Ayshshur.

Ayshshur draws out of Shamoúnn from the depths of a Name as it commences to bear its glory. Some are waiting for the most high to put upon them glory; however, the glory has been treasured within your SeedName. All of your most exotic traits becomes evident as you bear your light upon your menurahh. The Ayshshur offerings draw out from Shamoúnn. whereby what is in the foundation rises to the crown. As the understanding in the branches/wood of Shamoúnn comes to the crown, then the full measurement of a Name is attained, even as the patterns of the leaves first to emerge out of the rings of a Seed ascend to the apex of a tree, the crown leaves with their fruit testifies of their full measurement. With every level of ascent within the seven hills, one comes to the place of their next encampment from which their offerings and services to the Collective are made.

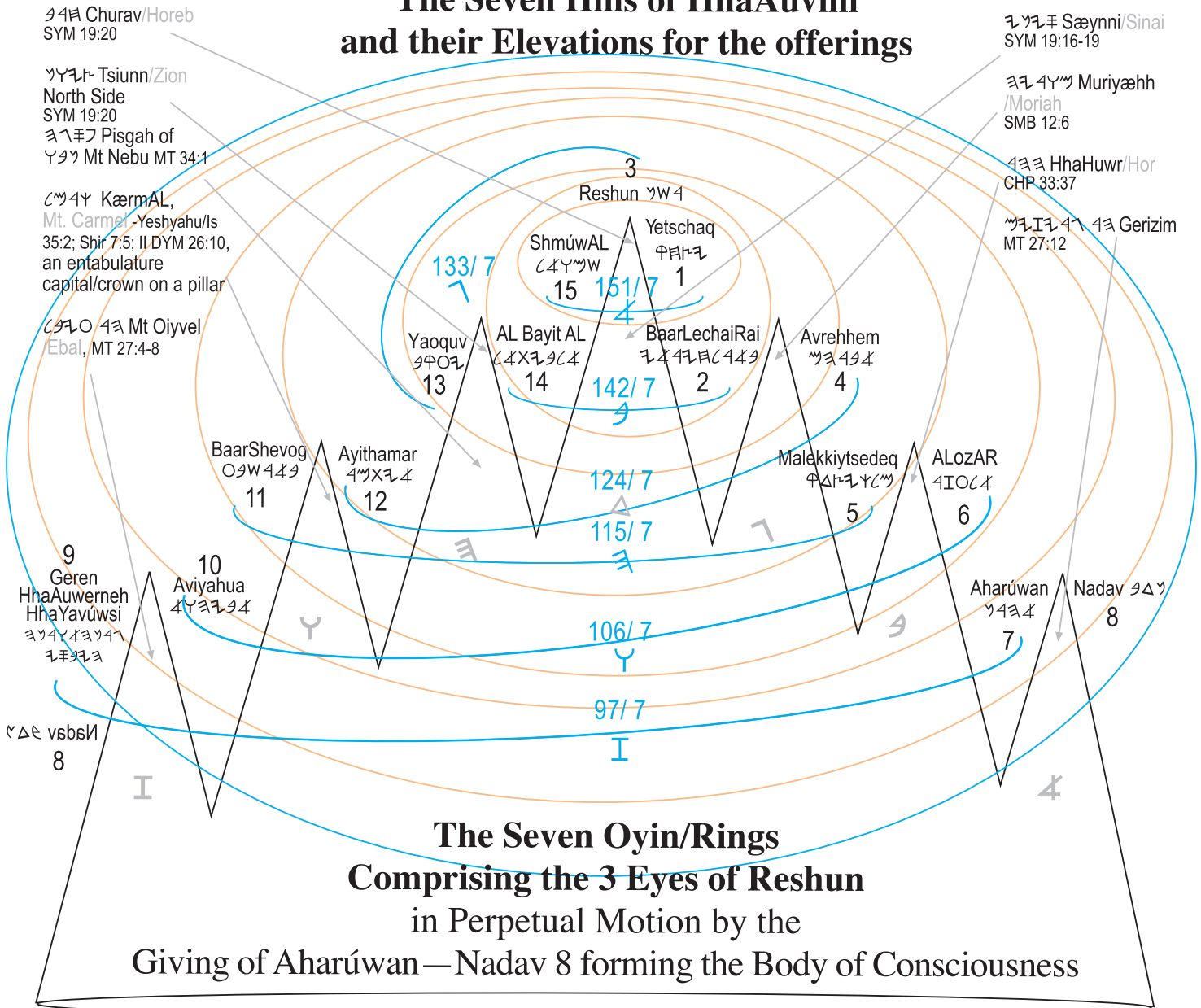
In the course of the 7 hills, one is transformed from one state to another by Ayshshur. As one proceeds from the foundation of Chakmah to Bayinah and then to the Order of ALhhim, they approach the Kuwáhnim, whereby they show themselves to the priest. This is the meaning of the parable, for by the associations of Wisdom one attains to

Understanding. As one seeks for the Emanating Consciousness, portrayed as Yahushúo, they come to receive the illumination to resolve their confusion, distortions, to heal spots within the fabric of their members. Upon attaining the emanations of Wisdom and Understanding one shows the evidence of their inner core

7. Aurrat. The Hill of Unified Heads Intertwined.
6. HhaTerreni. The Hill of Counsels and Decoding
5. Charasham. The Hill of Construction of Numbers and Words
4. HhaKuwáhnim. The Hill of Enlightenment
3. HhaALhhim. The Hill of Divine Order/Arrangement.
2. Bayinah. The Hill of Understanding
1. Chakmah. The Hill of Wisdom/Aligned Associations.

whereby they are seen as the clean—of the unified Orders of ALhhim [TK/Lev 13:49-59; Menachem/Mk 1:44]. As the Lights of Wisdom and Understanding are released through the veils of a SeedName, the darkness which hid the light is now fully exposed, whereby one appears as the illuminated/clean to the

## The Seven Hills of HhaAúvim and their Elevations for the offerings



faces/expressions of an enlightened mind. Those who stretch forth their hand to connect with the Light of their Origin shall see the Light and come to the gates of ALhhim. These forsake the world, not just expecting things to be better, for the world is a centre of division, arrogance, and therefore has within it corruption. We may alleviate suffering to some degree, however; suffering is created by the thoughts of those who suffer, even for those who suffer for righteousness. Should one pray for things of the world, they will receive them but not from the ALhhim of YahúWah. As we seek first the Kingdom of ALhhim and the alignment of our place with others in the unified Kingdom then we are directed for that which we need as Aliyahu/Elijah is directed to a place for a season. As we follow the directives then we receive the provisions, as there is a path cut out for us as a path is made for YishARAL as they forsake the land of Metsryim with the gold of Wisdom and the silver of Understanding and their means to make the offerings whereby their path is cut out for them daily [SYM/Ex 10:24-26]. **All that we have need of is in our SeedName.** As we give all within us to the Unified Consciousness, then our Name flourishes in the Light of Wisdom and by the Rain of Understanding whereby our branches are full and running over.

However, if instead we desire the world and take it into our bosom, then the lust of the world will feed upon our members and devour them unmercifully, for the thoughts of lusts and unrighteousness eat away at the soul. All states of confusion conveyed as stages of leprosy are resolved by facing the Kuwáhnim—coming face to face with the enlightenment whereby the world and its lusts are forsaken. As one affirms and bears the fruit of the enlightenment they become evident to the Kuwáhnim and proceed upwards through the teachings of Hhakuwáhnim, to the Charasham, Terreni, and Aurrat levels of illumination and their services. These seven levels are of the sides of Chakmah and Bayinah whereby they are 14 states that comprise the Body of Neúwn. At the crown of this body are 5 levels of headship, which are of the two sides of the Unified Consciousness whereby they are 10 which comprises the Head of the Neúwn. Within this Body and Head are the Kuwáhnim to assist all that appear with their faces turned to them, for how can they see the faces of HhaKuwáhnim when their backs are to them?

According to our search and our following the directives, the kuwáhnim recognize us and minister to us regarding the fabrics or the rooms of our members. The sign that we have received from the Emanating Consciousness, portrayed as Yahushúo, is to appear to the faces of HhaKuwáhnim and be received of them. The affirming sign of our enlightenment is that we are engaged in the offerings. “And Yahushúo—The Emanating Consciousness says to the one unified, See that you tell no one; but go, show yourself to the priest and present the offerings that maShayh orders/commands, as a testimony to their Collectiveness.” For the route to maintaining one’s progress is not by telling—words alone, but through demonstrations that one is receiving from the the Emanating Consciousness to be enlightened, whereby they are engaged in the works of Enlightenment which are the offerings that come from the inner construct—maShayh [Mattithyahu 8:4; 2 Barnava/Tim 2:15].

## MENESHAH אַמְשָׁח

*In the House of Meneshah* the offerings of Ayshshur give strength to all heard in Shamoúnn. Through Ayshshur we affirm our understanding through which we come attached to the core of Dan—the basis of the hearing. The givings of Ayshshur remove hesitations and slowness of progress. As we have clarity of understanding we step into the Illumination that is shining at our feet. What is heard is secured by the affirmation; otherwise, until it is affirmed it may dissipate from our lack of implementations. Through affirmations we tie the parts to the corners of our hearts, and we tie our Names to another whereby we move two by two in the Orders of ALhhim. As the paired ALhhim maintain the open Rings of their Consciousness, likewise affirmations keep the rings of the ears open for that which is being spoken by HhaKuwáhnim that issue forth with the daily emanations.

**The affirmations of Ayshshur extend all levels of hearing.** Thus as the intervals of hearing commence at 14 to 28, 42, 56, 70, 84, 98, 112, 126, 140, **the intervals of affirmation connect with the levels of hearing to extend each level of understanding into a pillar of strength.** The intervals to carry forth all heard in Shamoúnn by Ayshshur commence the intervals of Ayshshur at 140 to extend and establish all heard in the midst of the heart of understanding. 140 compounds the reverberations of **the sounds of Shamoúnn in the waters**, whereby the statements heard are extended into all bodies of waters through which they are formed and appear. The understanding comes from Shamoúnn/Simeon; the verifications are of Ayshshur/Asher; hence, Shamoúnn speaks and the prophetess of Ayshshur gives the affirmations at the level of 840 [Yúwsphah/Lk 2:25-38]. When Maryim hears the Voice of GabriAL, the words become affirmed within “her heart”—within the inner parts of the womb through which the Offspring of ALhhim are conceived and formed [Yúwsphah/Lk 1:38]. GabriAL is a messenger of the ÚWah Bayit Ring who stands at the sides of the Faces of ALhhim, as the ÚWah Bayit Ring is at the

sides of Meneshah. As the messages of communion are heard, so “*the Messenger of Hearing*” attends unto us [Yúwsphah/Lk 1:13]; hence our prayers are given to be heard. The messages of the angels are discerned as one is gathering the spices and transferring them from emanations of the oylah to the altar before the gates of Shamoúnn. Through hearing, the meShich commences to be formed within us, and by the intervals of 140 of Ayshshur, the thoughts are secured in the womb of our waters unto their manifestations.

The affirmations of Ayshshur operate on the frequencies of 140 to extend the understanding into the waters of ALhhim, which come from the waters of Neúwn. The Values of 140 are the foundation of the Name of Adim 4ΔΨ: 1 4 4ΔΨ0. The waters of the Neúwn are in the belly/Ayshshur of the fish that swallows Yuneh/Jonah and transports the prophecy to the city of NinúWah/Nineveh. As the words are transferred they are affirmed in the waters of 280—the Body of ALhhim in which they are conceived and take up residence. The succeeding affirmation occurs at frequency 420 in which the origins of the appearance are verified and secured, whereby the manifestation is according to the patterns in the north. The affirmations at 560 structure the formulations to be of the Illuminations that tend to the development of the Offspring of ALhhim. At 700 the affirmations seat the consciousness of the Oyin into the Offspring through which they turn their faces according to the Faces of ALhhim. At 840 the multitude of affirmations proceed with thanksgivings and acknowledgements of all spoken regarding the things of ALhhim. At 980 the transformation stages are enacted through which we are changed according to the emanations of the offerings. In that we are not bound unto the faces of a statue we are continually transformed in mind and in body as we submit all of our parts unto the Fire. At 1120 we stand Face to Face as the branches of YahúWah, trees planted by the waters who leaves do not wither for we are continually affirming our position in the House of YahúWah. At 1260 we proceed in the ongoing instructions of the Laúwi and bring forth the structure of the Light into the worlds in which we habitat via which we dress the worlds with the Lights of our emanations. At 1400 we bear the Offspring of our Names through which they are spoken into the waters of our lands to expand the Neúwn Consciousness.

The Body of Ayshshur is the reserve of the HhaKuwáhnim in that the gathered waters are deposits to nourish the Seeds of OLiYun unto their full measurement. Ayshshur of the Tsædda Tsædda is a house ever flowing with the Life of HhaKuwáhnim whereby there are no attachments to one form above another. In this state of perpetual transitions, the Thoughts of HhaKuwáhnim are deposited and entrusted for those who seek to draw them out into a fabric for their embodiment. Being composed of the waters of Ayshshur, there is no resistance to a Unified State, for as the waters co-mingle and support each other, so are those who are composed of a state of Adim/Vapors of ALhhim. In that we are composed of Vapors/Adim there is no attempt to horde or to create a statue of one’s faces, for the faces of Light are continually changing as the faces upon the waters of Ayshshur, whereby the images are of the Unified ALhhim and belong not unto a single separate entity that is estranged from the whole.

The affirmations proceed as hearing expands. Though coming to expand the rings of Understanding the tree of a Name grows in strength. The affirmations of Ayshshur touch to the very origin of the Understanding whereby what is heard is affirmed from the very emanations of Thoughts that creates the vibrations to hear into the Rings of OLiYun. When we hear a matter it is not just in our own House of Shamoúnn, for the Thought heard is in the very Rings of OLiYun whereby we are united in Understanding with the most high. As when two hear at the same moment they are joined inseparably by the frequencies of Understanding. The Rings of ALhhim and the Rings of OLiYun are unified through hearing and affirmations whereby what is below is as above.



Upon the wood of Shamóunn, Ayshshur affirms the 7 Rings—their construct and that which is forming within each Ring of ALhhim whereby the consciousness of the Kuwáhnim’s Spirit is sensed within all things, knowing that the embodiment and also the rúæch within all things are of the Unified Consciousness of HhaKuwáhnim. In sensing the Unified Presence of the Rúæch of HhaKuwáhnim in all things, all forms of life are sanctified by the Rúæch of HhaKuwáhnim that resides therein. Moreover, in that all things are affirmed to be of HhaKuwáhnim, one cannot put their hand out to steal or to extract that which they have not been given by the purity of mutual consent. Theft in any level is apart from the consciousness to affirm an embodiment and the rúæch that is given the space in which it resides. The rúæch and all things of the rúæch are allocated by the Numbers of HhaKuwáhnim within a Name whereby every Name is anointed by the Collective, and if our hand is against another in any way, we war against YahúWah. The affirmations of Ayshshur keep us attached to the Rúæch of HhaKuwáhnim of the Unified Consciousness whereby we are never in violation to another Rúæch nor the things of the Rúæch. According to this freedom, we move by the merkavah of Meneshah in peace amongst the achim, having no desire for the things of another for such desires would restrict our movement and the weightless state of our rúæch.

The ascent of Ayshshur provides the means for the offering of Gad to be made. **As we heighten our affirmations, the Words and Sayings of Gad come to us to fill our hearts with the Understanding and provisions from OLiYun.** This is what it means that the offering of Gad appears upon the wood of Ayshshur. In the hour/function that the words are required, they are provided. The affirmations are the basis of our being given the Words of ALhhim and their meanings, for as we affirm all things of HhaKuwáhnim, the Words, which are the Life of the Rúæch, are imparted to us to cherish. The affirmations of Ayshshur are the prerequisite to receive the Words and the Teachings of HhaKuwáhnim whereby we have designated the rightful state of them to lodge and be cherished amongst. For if one doubts anything, how can they come to receive the evidence of that which is given? The honor and respect of all that is your neighbors opens up the communications of the Most High, for all things are by the Words of the Collective. As the Collective is honored, the Words by which they appear shall appear unto us and come into our hearts.

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

The eyes of RAúwaben humble themselves upon the altar to receive the embodiment of Ayshshur. All that RAúwaben sees in the eyes of the most high are laid as branches of wood to gather the affirmations of Ayshshur, for as they are seen in the fire, they are affirmed in the fire. Hence it is not by signs of things in the world that we are affirmed to be the offspring and heirs of the worlds to come, but rather by the affirmations of the Rúæch in the midst of the Fire are we confirmed to be those who walk in the Fire. Upon the offerings of Ayshshur the Words of Fire rise into our ears, and we affirm what we have seen in Rúæch by the hearing in Rúæch.

We affirm all things of ALhhim within us and within all others. As we see the things of ALhhim, we give the House of Ayshshur to affirm them whereby they are seated into our waters and cause the waters within us to fluctuate with the encircling Thoughts of ALhhim. In the House of Meneshah we affirm the transitions that are continually being initiated whereby a stimuli of Thoughts flow to accomplish/fulfill every task under the sun—in support of Wisdom/mutuality. Though our affirmations of the things of ALhhim we maintain ourselves and others in liberty, peace, and strength to walk in the progressions of Meneshah.



The Thoughts of Ayshshur open upon the wood of Shamoúnn. Though clarifications in hearing, the mind and the members are attached to the Illumination of the Thoughts heard whereby they are liberated from the body in which the sound has come or resonated. Through the offerings of Ayshshur we make the clear distinction between the body of resonance and the thoughts transpiring. Ayshshur serves in Meneshah to affirm the transitions and movements according to the frequencies of Illumination. Ayshshur affirms what is seen with discernment: RAúwaben with Dan. Upon the sequel offerings of Ayshshur upon the teachings of Shamoúnn, Ayshshur elevates the words heard to a state of liberty whereby they are above to govern over all forms and through which the forms are regulated to conform to the hearing and the liberty of affirmations. Otherwise the sounds continue to resound in the chambers of hearing and do not move beyond, as though they are caught to the house of Shamoúnn in which they have served. As the thoughts are elevated above the chamber of hearing there is no fixation or idol created of what is heard, for each level of hearing and then the affirmations following are to keep the thoughts in motion to bear the full radiance and extension of the thoughts into the works of ALhhim. The affirmations of Ayshshur transfer what is heard to be performed, whereby we are the doers of the Word and not hearers only.

The offering of Ayshshur upon the wood of Shamoúnn causes the Rings of Saturn to form around its body. As Ayshshur rises upon the teachings of Shamoúnn, the rings of the ears encircle the body of Ayshshur which become apparent as the rings of the sphere. This similitude depicts how what we hear encircles our bodies of water and causes all things within the waters to be fully developed. Through the teachings of Shamoúnn the body of Ayshshur is woven as the fabric of the woof is woven upon the warp.

Each step of hearing has a measure of liberty which leads unto a full discourse with the Aúvim. i.e. When Avrehhem comes to a mastery of thoughts, the Aúvim of Avrehhem appears, whereby Avrehhem gives the tithes to Malekkiysedeq/Malkizedek, which is the Aúwv of Avrehhem. For to whom do we pay our tithes, to whom do we give our gold, our silver, and bronze? The tithes are unto the Aúwv of our Names. In the day that they appear unto us is the day of our entering into their Rings of Consciousness whereby we complete the exchange of gifts; for all given to us of Wisdom, Understanding, and Knowledge is returned some 30, some 60, and some 100 fold to the one who gave to us the Life of our Name that issues from the Aúwv/Father of our Name.

**Through hearing all in the waters, we come to activate all properties of our Seed Name unto its full measurement, whereby the meShich in us appears** and stands in communion, able now to proceed unto the Aúwv/Father and to bring all of the Twelve together with the Aúwv. Through the Twelve the meShich has a tree to climb and to be hung upon—thereby providing the path of full ascension unto the Aúwv. As all of our Twelve has assisted in the ascent, though they yet abide in the world, **they are lifted up in meShich to operate by the emanating consciousness of our Name and to become One entirely with the emanating consciousness of meShich** [Yahuchannan 15].

As we hear and obey—enter into the commandments, all that is in the waters of ALhhim are activated within us. *By doing the commandments we enter into the Thoughts of ALhhim, and the Life of the Words which structures the directives and the deeds through which they are fulfilled enter into us. Hereby are we in the Word and the Word is in us. Through us we formulate the expressions which is the world of the Word.* Through every transitions of Understanding in Meneshah we gain the strength of Wisdom and Understanding, for as we hearken unto the Unified Voice that speaks from the

Collective Waters of Ayshshur, the Wisdom and Understanding with Words of Knowledge flow into our ears and from there they become full in our Twelve houses.

From Ayshshur we distinguish every body of water. **Ayshshur is the Collective Body of Waters in which all are assembled as all parts of a child are formed from the collective waters of the womb.** The waters carried from this ocean are pools. Each pool is a part of the Collective yet distinct in chemistry by the Thoughts that are embodied therein. What enters into the waters determines the chemistry of the waters by the formulas of the thoughts that are resident within a house. The waters in the eyes, the waters in the ears, etc. are of the same Collective Waters of YahúWah, yet each pool is reserved unto their place of service through which the attributes of the Twelve enter into us and flow through us. According to our thoughts our waters are determined and by the tides within our pools we are elevated and move according to the transitions in Meneshah.

From all that is heard within our ears in the Fires, we come to receive into our waters the Thoughts of the Fire whereby our houses are full and running over with the Words of YahúWah. The computations of the Words is the Life of our bodies. According to the Words that we house and affirm within us, so is our Life!

#### APARRYIM אַפּאַררײַם

*In the House of Aparryim*, Ayshshur affirms the expansion and the avenues in which one is directed to exemplify the Values of Yahúdah. The affirmations come in three stages according to Wisdom, Understanding, and Knowledge. We behold the foundational reason, the inner construct and the results of our decisions of Dan and that which resonates in Shamoúnn whereby we act assuredly without wavering. In all matters of the Teúwrah, we do not hesitate to implement the directives and the keeping of the commandments as we discern the intent of the sayings, the values within the sayings, and the outcome of the Words of Life. By the Words of Life we mean the Words of the Fathers that emanate from the Seed of HhaAvim.

The offerings of Ayshshur open upon the wood of Shamounn. Ayshshur affirms all Names into One Body of ALhchim, whereby the ones of YahuWah does not look upon the exterior state that divides nor does one of Yahuwah consider the projections of flesh as they are nothing, rather the one of YahuWah looks unto the inner construct through which they are one with another and becoming one they cannot be separated.

The waters of Ayshshur are those that maintain the body temperature. These are the waters that cause a fever and which cause the fever to subside. The regulations of the temperature of all waters in the body are determined by the state of Ayshshur for by Ayshshur all within the body is affirmed or denied to reside in its place.

As the head of the offering is placed upon the parts, “the tent of meeting/congregating” is constructed through which all in the Body of Ayshshur rises. The making of the oylah daily is the process of assembling and congregating our members unto the Name of YahúWah. The placing of the head of Shamoúnn upon the parts of Ayshshur enables the full expanse of Ayshshur to formulate in the ears. Hence, as our ears are positioned to serve the Collective, we hear all from the waters of Ayshshur and they become fully developed. *The positioning of the head upon the parts of all offerings are the means of the expansion in the days of Aparryim.*

## FORMING OF THE EARS IN THE WATERS OF THE SHAYH

As the blood of Ayshshur flows into the screen of the altar, also called the garment of Shamoúnn, the ears are formed for hearing. Through receiving the flow from Ayshshur containing the words of affirmations, the ears are formed to hear all of the goodness of YahúWah, whereby all that needs to be spoken is that which is of the Collective. Hereby does one come to have the ears to hear. Every message of Ayshshur creates a space in the ears for the Voice of the OLiYun to be heard and resonate. The ears are formed and developed in the waters of the shayh—the amniotic fluids which flow from the head of the **shayh**—Ayshshur.

*Ayshshur follows RAíwaben the second time of coming to the altar in the month/House of Aparryim:*

The ascendant of Ayshshur is founded upon all that the eyes have come to see during their days upon the altar. For as we see, so we can confirm another or a matter. As the veils are removed from the eyes we behold each other as the Offspring of ALhhim and do not doubt in our hearts all that is within another of ALhhim. We put no limits on another as we see their inner construct, and thus affirm them by their Names and their Ring. Through our affirmations of each other, we reserve no thoughts as to another's occupation in foreign lands, and thus release them utterly to their full ascension and liberty in the Rings of ALhhim to which they belong.

Ayshshur is the verification of all seen and heard, whereby one enters into that which is seen both in the visible and invisible spectrums and that which is heard in both frequencies. As we verify a Thought or a Name we have a hope of entering into the full embodiment of the Thought that is emanating from the offering. As the *netiph* spice breaks open from the branches in the Fire, the Thoughts and Names resonate with the Fire of YahúWah. Verifications create strength, and with this strength is the joy of YahúWah [NechemYah 8:10]. As we verify a Thought or a Name we release the energies within the Thought, as one would draw out the properties of a seed from a scale of one to ten. Each verification step attains further strength and with the verification is a measure of joy. Hereby do we affirm each other, and with our affirmations we have joy together.

The verifications whiten the mind as the *shechalyet* spice. As we behold that which is within the Thought embodied, the mind receives the Light of the Thought and with the Light comes the full discovery of the Knowledge that is within. Hereby we transfer all properties of Thought to our mind and in so doing we form strands of the *chalavanah* spice to register with the Mind of OLiYun.

The teachings of Ayshshur enable us to enter into all Thoughts of the Most High and the embodiment of those Thoughts into Names whereby we are achadd with all in the House of YahúWah. Through our affirmations of the Thoughts through deeds, we have access into all levels of Enlightenment whereby our joy is full/complete. According to our affirmations hearing is extended, whereby Ayshshur gives itself as the wood for the offerings of Shamoúnn to follow.

The garment of the House of Ayshshur is composed of rings from the Tsædda-Tsædda at the top to Yeúwd-Yeúwd at the bottom, as every affirmation of liberty/Tsædda leads to a deed/Yeúwd. These nine rings, woven of both sides, comprise the garment of Ayshshur. The design of the garment is likened to a mummy dress, a wrapping of rings from both sides, as the garment of Ayshshur robes us into a state or mode of transformation.

The offerings of Ayshshur upon the wood of Shamoúnn elevate us into states of liberty as we hear the Voice of the Shepherd of the Unified Consciousness. Messages of liberty ripple through our lands as we rise into ten or full extent of what is heard. **We are free as we understand that we are of One Consciousness whereby we are not attached to the faces of individual parts in all formulations through Aparryim.** In that we are of the Unified Consciousness we are continually transforming and thus free from addictions or attachments of personal identity and ownership that enslave the soul. As liberty is established within the ten lands/states of residence, the expressions break forth with the faces of liberty. Herein we learn that the principles of liberty are first established in our midst whereby the expressions have a base to come forth.

## GAD אָ

***In the House of Gad***/speech, Ayshshur is positioned at the corners of the mouth, at the base, to affirm all whom we encounter. We speak to connect our Names to each other that we may serve as One. The affirmations of speech eliminate any void of rejection and distances from not knowing another from their origin of Being. The consequences of affirmation heighten the sense of liberty amongst us, for through the affirmations there are no strangeness of presence, nor foreign tongue, that would enslave us to serve any idea outside of the Unified Consciousness. **Via our words, we set in motion the formulations of the heavens and the earth through all heard in Shamoúnn from the teachings/wood of the Aúwm in Ayshshur.**

Ayshshur is called the crown of hearing. All words of Gad are discerned by Ayshshur whereby they are subject to the Aúwm/Mother of hearing. According to their origin, the words are accepted or denied lodging [Yúwsphah/Lk 11:24-26]. Ayshshur determines the words that we become attached to or detached from, whereby the Crown of Hearing resides at the foundation of speech which is administered by the Laúwi at the Crown of the Mouth.

The positioning of the Rings of the Tsædda-Tsædda in Gad provide fangs of the mouth through which one speaks to snare or attach themselves, as one would anchor themselves to the Words of OLiyn by which they set their courses daily. The Values of Ayshshur in Gad are the corners of the jaw. When great understanding is spoken, these corners flare to encompass the multitudes being addressed within and without. In the writings these points are referred to as the hooks in the mouth. The hooks are seated into us by the sequential offering of Shamoúnn, which are the cheeks of the mouth. By the hooks of YahúWah we are caught into the Sayings of YahúWah, whereby we become attached to the Sayings of YahúWah according to the barb of the words. As we are caught unto the Sayings of YahúWah we become entangled into the nets of the Collective fabric of Consciousness whereby we are distinguished amongst the creations of rúæch. The barbs/hooks/fangs are upon the Words of Understanding through which we are guided in the paths of Chakmah, and by them we climb the peaks of the ascents of the Lammed.

The abiding state of the waters which occupy the Rings of ALhhim is **the compound joy of the everlasting unity of the Rings of ALhhim.** From the days of a Rúæch, when their SeedName opens, they are filled with the living waters of Ayshshur. As the offerings of Ayshshur are made upon the wood/structure of hearing/Shamoúnn, **the words of Gad are heard resonating within the waters of ALhhim.** *The words of ALhhim are compounds of joy, for they are constructs of the thoughts of the Unified Rings that abide harmoniously together.* Herein does one make the distinction between the Words of the Waters of Life and those words which are formulations from the waters of Metsryim. The

Words of a Rúäch are composed by hearing what is formulating within the waters of resonance, whether audible or inaudible, they are detected by the House of Qahhath and transmitted to the mind. Through the offerings of Ayshshur, the words of Aúwm are activated and transmitted in all of our dwellings, for from the Waters of Aúwm we have all come into the lands of Kenoni/Canaan to establish our SeedName as a Tree of Life.

The Voice of Transformations issues from Ayshshur as the messages of Dan are transmitted to Shamoúnn in the previous offerings. Each ring of Gad is a mouth, whereby there are 7 mouths in Gad. The messages of ALhhim are spoken from the rings of a Name are prompted to enter into the Fire, whereby the messages are of the Fire.

We come to abide in the Words of Fire as they are composed upon our altars and then spoken through the Rings upon the altars. The term altars denotes all elevations in which the stones of a Name are arranged for service. As the Words are spoken, one moves the dwelling state of their spirit into the Words and their formations. Each movement is a mark of transitions based upon the evidence of transformations occurring within the mind and members whereby they are suited for the dwelling states of their Words, even as a plant undergoes transformation prior to the movement of the Seed of the plant making further ascensions.

The complete revelation of who we are comes from the Origins of our Names and the Words that are in our SeedName. The offerings of Ayshshur triumph over the grey morae of thoughts that surround us in the world. The Words of our Names arise from the altar in which we are made whereby we are revealed as the Word of ALhhim. We are as clay molded in the Hands of ALBayitAL before whose Faces we appear. As we are seen in the Fires so we appear to our Aúwv in whose House we are made and called as the Offspring of The Words of ALhhim. The appearance of our Light is seen by our Aúwv, whereby the Faces of our Aúwv appear to us. As we are of the Lights of HhaAvim, so as we bear the same Lights through the opened SeedWords of our Name. We appear as our Aúwv, whereby we show to our Twelve the Father from which they have come. As we bear our Light, we see our Aúwv for by bearing the Light in which our Name is made we have the Illumination to see our Aúwv, and our Aúwv sees us that we are of the same Light. In this manner we bear witness that we are of our Aúwv and that our Aúwv is with us. Until we bear the Lights of the Aúvim we cannot see the Aúvim, for the Lights within us are yet to emanate through which we have the Illumination in our 7 Eyes to behold the Aúvim. As the Words of our Names break open the Lights of the Aúvim fill our Eyes whereby we see our Aúvim as we ascend upon their altars. We walk in the Light of our Name whereby we see all things as we are seen.

**The Fathers sit upon the 7 slopes of Aurrat** [illustration: viewing from the east]. There are 2 Fathers for each mountain, one on each side. In the midst of the 7 hills is Aúwv Reshun, who rises as the crown of Knowledge. As we climb the slopes of Illumination we come to their altars, and arrange our stones according to their Names upon which we make our offerings in the Light of their Faces. The 7 hills, as they are joined by the pairs of Aúvim, make 7 Oyin/Eyes that are set in perpetual motion of Consciousness/8.

The Seven Hills are the high places/ascensions of the Aúvim. These are the elevations of the 7 Rings of ALhhim which are the ancient hills from which all things are made, thus the Head of the Universe. At each of the elevations of Light are the altars of the Aúvim. The configuration of the Aúvim form what is called the Crown of the Aúvim.



## SUBSEQUENT OFFERINGS OF AYSHSHUR IN THE HOUSE OF GAD

The Mind of Origin in Ayshshur enters into the seven-fold Rings of a Name, whereby the Origins of ThoughtWords of a Name are activated into each House of a Name. According to the State of the Rings of a Name so are the States of the Words of a Name, for in the Rings the Words have their space and dominion. When the Rings are distorted, then the mouths are crooked; when the rings are full and united, then the Words are of Unity and their fulfillment. The offerings of Ayshshur made upon the wood/structure of RAúwaben of the Seven Eyes connect the Rings of a Name to their Word origins.

**Through the offerings we affirm the directions to proceed each evening and morning.** As we come through Metsryim/Egypt daily, ascending from the definitions in which we sojourn, the offerings of our herds and flocks provide us with directions to proceed [SYM/Ex 8:26-27]. How does a behamah/animal provide direction for our movements? The first order of business in a day is the offering to YahúWah; without which we do not know how to proceed in a most excellent manner. The second order of business is to fulfill the offerings through our words and our deeds. We go out/beyond Metsryim three days journey—into the paths of Wisdom, Understanding, and Knowledge lest we make our offerings in the land of Metsryim, and the Metsryim stone us. Understand that when one offers their members in the world—in the state of their flesh—the structure of the world stones us to put to death the dictates of the YishARAL. Furthermore, when the members make the offerings in Metsryim the offspring of YishARAL are eaten alive by the dragon. **Our offerings are set above the world whereby the Light of our Words surpass where we have come and the definitions of our visage, thoughts, and forms.** As the Words of our Name open upon the altar they are set above the world as Lights upon a mountain. Without the Words of YahúWah leading us, we are cautious to take a step lest we move off course from that which has been determined for us. The animals convey the inner assortment of Thought categories through which we have being and movement. First, the categories of Thoughts are established in the waters, in the lands, and in the air as clusters of thoughts [SMB/Gen 1:20-23]. Secondly, the categories of thoughts are selected and assembled together to form bodies of ALhchim: the Adim and the species appointed for a Name [SMB/Gen 1:24-31; SYM/Ex 9:4; SMB/Gen 24:35]. There are the behamah of Metsryim, and there are the behamah of YishARAL even as there are physical eyes and there are congruent bodies of the eyes that see when the physical eyes are closed. As the categories of the Thoughts that comprise the ALhchim and the Adim, in their image, are released—fully given upon the altar, the Words of the days unfold through which we have direction to proceed at each level of Lammed—in the Twelve Levels of Illumination that comprise the House of Lammed. If we give our Houses of Lammed upon the altar, then the Master of Lammed gives unto us, for by our giving we create spaces to receive from above. Through unfolding the Words within the categories of Thoughts that make up each house, the light shines upon the pathways appointed for us to proceed [SYM 10:24-26].

While one may think that the offerings are not necessary to hear and receive the Words for their days, **the offerings are the divine all inclusive considerations through which directives are given to and for and in the Collective.** One receives information through the offerings which considers the Collective verses the individual apart from the Collective. When one receives information that violates another or exalts one above another, the thought is not of the Collective. Through the head of the offering one comes mind to mind with the far reaching Mind of Reshun to connect one day to its origins and to the sequential days of a Name's generations. **Every measurement, facet, and degree/angle of light are computed through the total giving and the arrangement of the paired parts upon the altar.** Thus the Words of the offerings are not fleeting; rather, the Words of Fire establish Values and Thought

processes unto their fulfillment in deeds which become stabilized as pillars of Thoughts in a Name through Aúwv Ayithamar. When the information that one receives is from above there is an action with the information for the Collective. When there is no deed of righteousness unto keeping the Teúwrah connected to the information, the information is a cloud without water—the Reign of Understanding. By our deeds we affirm the instructions of Lammed and the Words of our Rings/mouths of Gad.

The thoughts of Ayshshur rise upon the structure of Shamoúnn, whereby what is in the House of Origins is formulated into comprehensible Thoughts in Shamoúnn. The devotion of Ayshshur to Shamoúnn is to secure the inherent original pattern of Thought and their Faces to be suspended in hearing through which the entire body conforms to the patterns of the beginning.

The devotion to Ayshshur upon the wood/structure of Shamoúnn depicts the unity of a wife and husband that bond together to build a house. The extent of a marriage is far reaching which surpasses the need of companionship, as the consequences of the union requires many formulations of expressions to house and sustain the relationship. As in the House of YahúWah, all Names are set two by two whereby there is no schism in the body and through which the House of YahúWah is built and sustained. When a house falls, it is because the state of agreement is compromised. **The covenants** of our members one to another and the covenants of consciousness with the Collective **are the bonds of Life**. There are no greater bonds of love than the devotion of Names to the building upon and sustaining the inherent concepts of the Collective States.

The House of Ayshshur provides the wings for the Words to be carried upon the Breath. As we send forth our Words, they are spoken to bring transformation and the perpetual whirling of thought which encircles our lives and all forms as instruments of the Words.

### SHAMOÚNN ʔʔOʔW

*In the House of Shamoúnn*, the offerings of Ayshshur affirm what is understood for the Collective. In each level of developing a concept or a state of residence for the Thoughts of OLiYun, affirmations secure or seal what is gathered so that one may continue to build thereon. Ayshshur affirms each stage of development through Shamoúnn unto its completion. The offerings of Ayshshur are made upon the open rings of RAúwaben at the end of the month. We set Ayshshur unto our Eyes whereby passing glances do not entangle us into nets of slavery. As Ayshshur is before our eyes, we see into the paths and courses of Liberty. As Ayshshur rises from the Unified Rings of RAúwaben, then the teachings of Liberty in Ayshshur support the full development of Shamoúnn as the final day/offerings of the month. When the final day of the month of Shamoúnn comes, then the House of Shamoúnn has given all within it from both sides. Likewise the offerings culminate from both sides of a house—within all months for which the moon turns it's 15 faces towards all peoples.

Ayshshur is seated next to Dan in the midst of the ears. The position of Ayshshur burrs off words and sounds that are not of meShich and affirms—attaches our attentiveness to the Words and vibrations of OLiYun. How is this so? In that we have given all of Ayshshur to the Most High, then the House of Shamoúnn and their offerings of Ayshshur are under the direct command of the Most High into whose Hands they have committed themselves for service.

The sides of the Words heard through Ayshshur are arranged by Wisdom; the expressions of the Words are arranged by Understanding; the deeds of the Words are arranged by Knowledge. All faces of the offerings are colors of the Fire from the altar that radiate and tone the faces of the one making the

offerings.

#### THE TREE OF LIFE AND THE TREE OF KNOWLEDGE

Through the offerings of Ayshshur upon the wood of RAúwaben, one comes to the Source of the Aúvim. The offerings of Ayshshur take us into the paths of **the Ancient of Days**, meaning the Ancestors of all Works [ref: The Offerings of RAúwaben in the House of RAúwaben]. The origins of old are laid up in Ayshshur from which their waters spill forth as we tread the paths to glorify the Aúvim in all things. As the Thoughts of the Aúvim flow from the midst of HhaLammed, the branches of the Tree are formed, which are the Houses of the Twelve and their kinds. The Tree of the Aúvim is the Tree of Life; the Tree of the Branches of the Collective and the Associative is the Tree of Knowledge born upon the Tree of Life. As Life is in the Aúvim, so **the Tree of Life is of the 15 Aúvim**; whereas *the Tree of Knowledge is of the Fruit of the Aúvim—The Twelve Associated Members*.

#### SEAT OF JUDGEMENT

The seat of the everlasting judgment is in Ayshshur, which is the Body of Dan. As the judgement is heard in Shamoúnn it is affirmed in Ayshshur through which the will of Dan is executed. The decisions that are long lasting are those of the Origins of a Name regarding their place and service in the Collective. The decisions of our lives are set with the turn of our compass. Through comprehending the route the decisions of Dan are set in Ayshshur through which they mold the days of a Name. The affirmations of our Name is according to the Origins of our Names which are the Aúvim. When someone speaks of truth they are referring to an affirmation of Life. *The affirmations or the truths of our lives are of the Numbers and Thoughts of the Aúvim*.

The full ascent of thought rises from the origins of a Name unto their crown. As Shamoúnn supports all thoughts of the Origins of a Name—those of the Ancients of Days, the fifteen full moons of the Aúvim rise into the crown. Encircling the crown is the light of Bayinah which rules the bodies of thoughts formed by the SeedName. Through the ascent of Understanding of Ayshshur into Shamoúnn, Bayinah sits at the head, whereas Chakmah sits at the loins. Through establishing the positions of the paired lights, the heavens and the earth are governed by the luminaries from one origins of a Name unto their full ascent.

The constant state of harmony is between the Origins in Ayshshur and Shamoúnn, the Head of understanding. As one is aligned with their origins in Ayshshur, they attain the spirit of the Adim through comprehending the unifying construct of ALhhim. HhaALhhim unifies all things to be one and in peace with each other as concentric rings of Oyin. However, when one is of the beast nature, they are in formative states as those coming out of the waters, and have yet to attain to the Adim assembly through the works/days of Unification. As one becomes of the Adim they are positioned to be born as the Offspring of ALhhim. For Adim are not called the Offspring in the day they are formed, but upon the day in which the nature of ALhhim rises from the Seed of Adim [SMB 4:26; 5:2; Yúwsphah 3:38]. When one murders and eats its victims it is as the untrained beast of fields the roam and seek their own interest above the well being of another. A thief comes to take from another, and kill, and destroy what is made of ALhhim [Yahuchannan 10:10]. A guardian protects the place of others, supports their rite of ascension, and upholds them unto bearing the full expression of their Seed.

There are spirits of the behamah and there are spirits of Adim and there are spirits of ALhhim. When one speaks with war or gnaws upon another with their words, they have a behamah spirit. When

one is born from the watery graves from making their habitations in the Rings of ALhhim they become a spirit of ALhhim. Adim/Adam are called the Offspring of ALhhim upon bearing the generations of thoughts of ALhhim as one who is 30—of the patterns of Lammed. As one bears the traits of the 77 Names of the lineage of meShich, they are called the Offspring of ALhhim [Yúwspah 3:23-38]. 77 are 70x7, for each generation is a multiple of another. When one forgives 70x7 they forgive unto another being free from their transgressions to attain unto their full measurement. The Values of 70x7 are of Lammed:  $490 = 130 \times 30$ —The One of Lammed/30 [Yúwspah 3:23]. Every thought that is composed of ALhhim is tested 70 times whereby it is  $\approx 370$  Shallæm—composed of three Eyes 3 O/Oyin/70—the Eyes of Wisdom, the Eyes of Understanding, and the Eyes of Knowledge. Each O/Oyin/70 is multiplied by the 7 Eyes of ALhhim through which the Thought, its Words and its Deeds are 490. When one relinquishes all offenses within them—those committed by another and by oneself, then they are free of violations whereby they are able to express fully the  $\approx$ perfection of ALhhim. Each Name is allotted the right to be 70—to attain to their full Illumination. With the strength of their Understanding, they attain to 80 also to bear the Faces of HhaAvim, from whose Seed they are begotten. The reductive Values of 490 is 4 which is the inner structure of the Lammed Square that appears in the Rings of Ayshshur/Saturn.

As the Rings of a Name are toned and configured into the molds of the Twelve, one is able to be born above the behamah spirit. One is not born of ALhhim until they enter into the womb and waters of ALhhim. Through seeking the Faces of the Aúvim, one orders their pursuits unto being born from above, and therefore transformed from one world unto another. Upon forming a womb of ALhhim, as a basin of Ayshshur, one is accepted to reside therein until they come forth with the cry of AúwvAúwvim—Father of Fathers. When one is beheld/witnessed as coming out of the Rings of ALhhim and beholding the Faces of the Aúvim, then they are born as the Offspring of the Aúvim and declared by the Aúwv—This is my Child [Yúwspah/Lk 3:22]. In that day they are anointed with the oil of the Næviya, and the hands of the Aúvim are upon them. The spirit of peace enters into them and remains. They know in their inward parts that they have been transformed from the spirit of an animal from the status of Adim to be the spirit of ALhhim. There are commonly the spirits of dogs and the spirits of vipers. These spirits carry modes of attack to devour and to strike at another to demonstrate their importance. When one is delivered from the spirits of beasts, they are fully aware of those who are still animals [SMB 42:9]. Those who strip another of their coat are of the behamah spirit whereby they behold the nakedness of another [SMB 37:31-33]. As one enters into the consortium of ALhhim, every living thing is incorporated into a Name's House of Life. Their house is the ark of the Consoling Mind of Núwach, inclusive in nature, to keep all species in life—in the rite of ascension. By the ascendant nature of Ayshshur within a Name one becomes distinguished as the Offspring of ALhhim verses the offspring of the behamah—those with breath who are yet to arise into the identity of ALhhim [Yúwspah 3:38; 4:3; 4:41]. Through coming out of the watery grave of one's body, one is called the Offspring of ALhhim [Rom 1:3]. Those born of ALhhim leave the former state of mortals—their father and their mother in which is death, and thereby transfer the Name of their Spirit into the Consortium of the Rings of Life.

When Ayshshur rises in Shamoúnn, then there is a head formed for hearing. As a plant, each house within us gives its strength to form the head of its body through which the glory and the weight of the body is formed. The mind of hearing watches over all that is in the body of the ears to maintain purity and liberating thoughts whereby the members are not succumbed to hearing thoughts that entrap them. Adversarial thoughts drain the life out of a house for they are incomplete circles. A broken or incomplete thought, when held, drains out the energy in which the thought has been accepted to reside. Ayshshur monitors all things to maintain Liberty of the House and the soundness of one's dwellings.

The power of the Life in our Spirit is not bound to any form, nor are we held captive by the demise of any form. According to the harmonic levels of Thoughts activated in our spirit, we emerge into configurations/kinds of ALhhim. Based upon our spirit/breath the form in which we reside is created. As the offerings of Ayshshur are made upon the foundational sticks of hearing, what is in our breath is formed in Shamoúnn through which we appear in the worlds, both the Invisible and Visible.

In the teeming waters of the Works of Life—the Fifth Day of ALhhim, all thoughts are given forms through which they express the Faces of the Aúvim/Fathers. Each thought is placed in a corresponding pool or sea of water, and from the waters they are born. As the thoughts rise from the waters, from those waters beneath and those within the earth/States of Light, the thoughts are assembled upon the altars of ALhhim as dust of stars. The dust is from the ashes and corresponds to the realm/field of Knowledge from which the thought was originally emitted into the waters. From the dust of the offerings—the ascended thoughts which have risen from the waters, the Adim are formed. As these Thoughts of ascension come to reside in the womb of Ayshshur—the Womb of Antiquity, they are clothed with the garments of light unto the day of their emergence as Offspring of ALhhim. In this process spirits of the behamah/beast, spirits of the Adim, and spirits of ALhhim are set within the States of Light to bear the glory of their Seed which is from the Faces/Expressions of their Aúvim.

#### IVORY

The offerings of Ayshshur upon the wood of RAúwaben open up the origins of Knowledge from whence we have come. Through the ascent of Ayshshur upon and therefor through the Rings of RAúwaben one enters into the Ivory Halls from which they are schooled prior to their being sent forth into the lands of the Kingdom. The properties of ivory are structured according to the Seed of a species coming from the endosperm of a Name, i.e. the incisors. The word "ivory" is ultimately from Ancient Egyptian âb, âbu “elephant”, through the Latin ebor- or ebur. Many of the words beginning with ALphah became represented by the e through Latin. The association of the word, Aúwv, אָוּב, rendered as Father, pertains to one’s ancestors, denoting the level of Knowledge from which a Name comes. Ab is the 5th month, the month of Shamoúnn, of the Govri/Hebrew year. Ivory Halls of a Name convey the Realm of Shayin and their Glories, a reference to the crown of the Aúwv from which a Name is begotten. Only the realm of the Glories bears the SeedNames of the Aúvim. The whitish projections of Ivory are gathered in Dan, and commonly called Shayin אָוּב. The ivory appears from the origins in Ayshshur, the Body of Dan, as Ayshshur makes the offerings in the House of Shamoúnn. All things of ALhhim appear through the offerings; when there are appearances not from the offerings, then from when do they come? As one is cognizant of the Glories from which they come into the world, they speak from the Glories of their Aúvim, through which the things of the world are not upon their tongue, except for parables. The thoughts of the glories are opened in the *gorav manchaih*/evening grain offering of Ayshshur made upon the wood of RAúwaben. Through the manchaih the life of the Seed of Ayshshur passes from the left/evening side of Thought into the right/morning side of Wisdom—the side receiving the offering, which in this case the right side is RAúwaben. Through passing the Seed from one side to another, measures of revelations, allotted to a House in its season, are transferred into the Rings of ALhhim in which a Name lives. In this manner the Rings of ALhhim are One Body, for they house the Seed—the precious things of each other as they are transmitted.

As the offerings of Shamoúnn are made upon the wood of Ayshshur, then the Glories of one’s Name, which are the Glories of the Aúwv of their Name, are gathered into the chambers of hearing.



The Voice of the Glories rises from the offerings of Shamoúnn that follow upon the wood of Ayshshur which are then transferred to Gad, in the subsequent sixth moon.

On the final shavbeth of the month of Shamoúnn, the House of Shamoúnn completes its House for the year, in which it will reside and travail during the coming months to bear its gifts in YishARAL. During the course of a month, a house is built for the one entering into Chakmah. The four shevbúwt of the month are the four sides of the house in which one enters and does not depart. The sides of the house are made by the four sides of light that one has acquired in a month: star light, dawn light, sun light, and twi-light. In the first shavbet—state of repose/consolation/rest, the side of the north is laid, the second shavbet the side of the east, the third shavbet the side of the south, and the fourth shavbet, the side of the yúwm/west in which one gathers into its coffers the fruit that has been generated upon the Tree of HhaLammed. We enter on the shavbet in the House of the Shavbet, and we remain—do not depart [SYM/Ex16:29]. On the sixth day, the day of the Rayish-Oyin, one receives the Breath of Days—of the Ancient of Days whereby one dwells in the Consciousness that upholds their Breath. This is the promise of the shavbet: though we sojourned as strangers and foreigners to the covenant, as we love the House of YahúWah and come unto the altars, we are invited into the House of the shavbet to remain forever [Tehillah 23::6]. **As one does the works of YahúWah they have the blessing of the rest of YahúWah.** One rests from their labors, and the rest or consolation is according to the labor performed. The agreement of our heritage is established by the laws of the shavbet, whereby though once a foreigner, we are now as the native born—as born of the Glories of the Aúwv of our Names [Yeshayahu/Is 56:6-8; 58:13-14].

The affirmations of all heard establishes our Lights so that they do not dim. The final offerings of Ayshshur in the House of Shamoúnn are as the first evening of the month. What is first is last and what is last is first through which a circle is made. This law pertains to our givings also. What we are given from the Glories of the Aúvim is the last that appears from our stages of ascent. In this manner we proceed from glory to glory. The glory of a house is the glory of its mind. All that has come to emanate within the month of Shamoúnn is sustained in the mind of Ayshshur until the days of Shamoúnn appear in the rotation of the lights, in which Ayshshur bears the glory of the Aúvim amongst Shamoúnn.

## RAÚWABEN 𐤓𐤁𐤅𐤁𐤍

*In the House of RAúwaben*, the offerings of Ayshshur give the inner witness to what is observed to be of the Collective. The final offerings of an era come as RAúwaben opens the gates to the vista of the new worlds into which the offspring are gathered with the Aúvim.

As the rings of a Name are opened and arranged then the contents of a Seed commence to move into the rings revealing the origins of a Name and its inheritance. The confirmations of our lives, their movements and their states of inheritance rise into our rings through Ayshshur whereby we come to comprehend what is heard in Shamoúnn. The messengers speak to Sarah and Avrehhem according to the season of life—periods of ascensions [SMB 18:14]. And YahúWah performs for Sarah as to verify/Ayshshur the spoken Word which is first contemplated [SMB 21:1]. For as we think upon the Word, then the Word is uttered whereby the mind and body are in harmony with the thought and the utterance unto its fulfillment. Thus the House of **the Tsædda-Tsædda is the core of the Rings of RAúwaben**, for according to the Origins of a Name and the Words that come into the Rings, so is the state of one's Eyes/perceptions. One needs to look at the core of what they are seeing to therefore ascertain what is developing within the House of Vision.

Through Ayshshur we are continually connected with a flow of understanding relative to our point of origin. As Ayshshur rises upon the wood of Shamoúnn, the origins of a Name are heightened. What is in the waters of our womb continue to bear understanding that sustains us in the paths of our Name. As water makes a path in the lands, so the waters of our Name's origin makes a path through which we walk and from which we draw out understandings of the events in our lives. Our achievements are related to our origins of thought; thus, our tasks and their fulfillment are processed and affirmed through Ayshshur—the waters of origin. The notable example of this is **turning the waters to wine**. The waters in us are changed to be inseparately joined to the waters of the womb in which we are conceived in the Unified Consciousness and in our Ring of Extension. Our Names are continually supported by the Mother of our Names, whereby in the parable, the Mother speaks: “Whatever is said unto you, do it” [Yahuchannan 2:5]. When the former understanding has been given, new understanding emerges, that is, as we complete a former level of understanding we are positioned to fill the six stone waterpots, a reference to the six circles of the Twelve. Each waterpot is comprised of two rings, an inner and surrounding, measuring 2 or 3 firkins, and each has a pair of eyes [“Directive” by Robert Frost]. As one commences to draw out from the stone vessels of their Names, the water is turned to wine. The parable of turning water to wine denotes the ascent of the Emanating Consciousness of Yahushúo. The former understanding cannot compare to the taste that is drawn out from the stones of our Names. The turning of the waters is from the midst of the Tsædda-Tsædda core ring of the water pots in the third level of a Name.

As one activates the Tsædda-Tsædda core of Ayshshur in the House of RAúwaben, one is able to transpose at sight, as a musician transposes notes from one key to another. The rite of transformations are in the hand of the Tsædda-Tsædda ALhhim Ring in the midst all seen. Upon the Ring of Tsædda-Tsædda, the understanding is formed in Shamoúnn as the sequel offerings through which the directives are affirmed.

#### SUBSEQUENT OFFERINGS OF AYSHSHUR IN RAÚWABEN

The waters of antiquity in Ayshshur bear witness to the evidence heard and formulated in Shamoúnn. What is transpiring in the seven Rings of RAúwaben are affirmed in Ayshshur according to our origins of old in the womb of the Unified Consciousness. All that is destined for our Names is laid in the waters of Ayshshur, through which we move through the waters according to our charted courses.

