

The Offerings of RAúwaben ַאָאָאָ

are In the Day/Act of the Fourth—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 RAúwaben

ALiTsúar Bann ShediAúwer [CHP/Num 7:30-35]

THE CONTRIBUTIONS/OFFERINGS OF RAÚWABEN DURING A MONTH

The offerings of RAúwaben open upon the wood/teachings of Baniymin. Every Name opens and gives itself upon the Thoughts and Teachings of the Most High which are the foundation of ascension and the fulfillment of the oylah. The eyes are hung head long within the Seed. As the Rings of RAúwaben expand, the Seed Name opens fully to release all of its strength, for until the spaces are provided and consecrated the properties of a Name remain with the Seed. Through every extension of our branches we attain the strength of a tree filled with the Eyes/Rings of ALhhim.

As the SeedName of Baniymin releases its Numbers composed during the offerings of Baniymin, the Rings of the Eyes see according to the Numbers that have come forth from Baniymin. We see into color, into forms, into spaces, into Numbers, into clusters that come together to bear a unified expression according to all that comes from our SeedNames into the Fire. As we place our Eyes into the Fire we behold in the Fire what endures: the gold, the silver, and the bronze.

The subsequent offerings of RAúwaben upon the wood of Dan obtain the Eyes of the Judge. The spectrum of sight extends from one to ten—from initial concepts unto their fulfillment. Through the offerings of the Eyes, made to the Collective, one behold all states of acceptance and their implementations whereby none are cut short. All are seen to be measured fully to the tenth position. Every one who takes the garment of the soul for transformation is to be recognized as being in the path of service, for they are carrying within them a display of the Twelve and the Consciousness therein.

As the parts of the offering of RAúwaben are activated in the waters of Dan, then the eyes are subject to all in Dan. According to the waters in which one enters, so are they subject to that house. As RAúwaben submits all parts of seeing upon the wood of Dan, then the Light of Dan fills the 7 Rings of ALhhim. In that all Rings come from RAúwaben, then the pattern of the Rings, as well as the Eyes, are subject to the Fire of Dan that burns like the sun to fill all spaces without a shadow.

RAúwaben are the Eyes of the Reúwch. Dan gives all of its Breath, as a result the eyes are formed from the Fire. The Spirit of a Name is the foundation of its offerings. When one gives the parts of their spirit, as “a broken spirit,” upon the altar, then the eyes are opened, and they see on behalf of a spirit. When the blind are referred to the references are to the eyes of a spirit. As the spirit makes the oylut, the eyes are opened, ditto for all parts to become operative. When the garment is spread out for RAúwaben, composed of the threads that weaves the eyes, then the eyes are able to see into all States Invisible and Visible, for the threads of RAúwaben are of the Numbers of Aúwvim. The left garment is composed of 98765 and the right 54321.

As the netiph/myrrh spice is gathered from the spirals, one is given access to behold the ten lands given for the SeedName to dwell within. The ten lands pertain to the levels of progression of a Name in regards to every Thought of the Most High, from acquisition unto mastery. Seeing the ten states one

may enter into them as the eyes are fixed upon each level of ascension. The ten states are the parameters to contain the Nine Categories of Thoughts of the Most High. When the eyes are stable, the feet walk in the path that has been cut out by the swirling Fire of the oylah. Should we see fault or imperfection, we must then humble the eyes further so that they can rise above seeing the imperfection, for all imperfect in word or deed keep the eyes weighted down and the vision cut short.

When the offerings of the Eyes are made, then all eyes within all members are affected by the offering. We bring the whole of the oylah by distinguishing and bringing the parts of the oylah. The parts are distinguished every day to be of the unified works of a house—the intent/meditation/instruction of the evening and the observation/deed/implementation of the morning. During the courses of the offerings, all deeds are gathered into 30—the Lammad that comprises the State of our Staff by which we walk. The sum of our labors are gathered in the House of Laúwi in which they are bound as the sheaves/documentations of the harvest to be ever remembered in the ears of YahúWah. Not one deed done unto the Collective is ever forgotten, and the deeds of every Name comprise the whole.

The gathering of our works are through bringing forth the spices, the manchaih/grain of the sheaves, and the drink offering of the grain. All within us is assembled at the height of the oylah to be shared upon the Table of the Faces. As we stand before one another at the table, the grain is brought forth from the shells/sheaves in which they developed. The veils of the grain being removed, whereby we behold one another essence to essence. It is as a curtain is opened and we are flashed before one another; all sparks of our inward chambers are revealed and then bonded to each other. In serving one another and standing together we are gathered as one in the Name of YahúWah.

RAúwaben provides the seven basins for the waters of Ayshshur to enter into the Rings of ALhhim and formulate all parts of the dwelling of Reúwch. These are the offerings of RAúwaben, the wood, and Ayshshur, the kevesh.

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

ZEBÚWLAN זְבֻלָּן

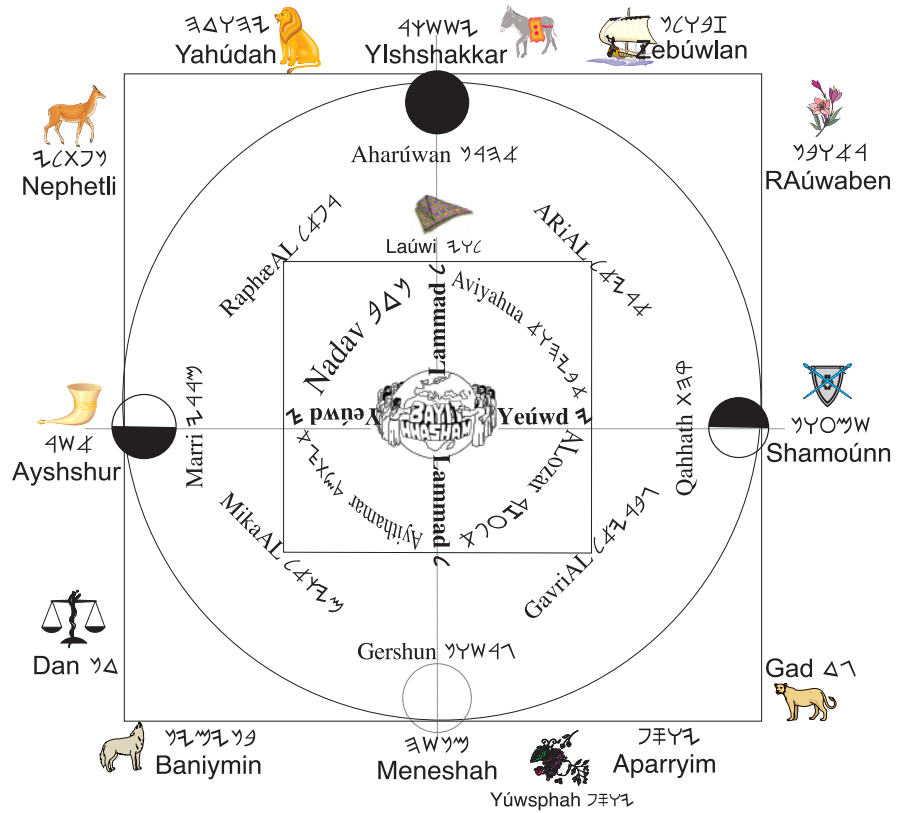
In the House of Zebúwlan—the eyes of RAúwaben enter into the Fire of the altar to behold the works of Dan in the lands. The eyes behold where the Fire of Dan is burning and expands the Rings as one would open the vent for the Breath of ALhhim to fan the Fires. The bowing of the eyes to the Light of the Fire of Dan enables one to see all that is within their house through which they may thoroughly examine all things within them. If the eyes do not respond to the dream or vision then the discernment is left unfulfilled until the dream is repeated or conveyed in another way. The eyes serve the House of Dan, closer than a brother, for they are of same Rod, being of two ends or two heads of the same body. Dan and RAúwaben open the gates to the Teachings of RaphæAL and GavriAL respectfully whereby one has a path to the teachings of the Shar Malekim/The Prince of Angels—known as the ancient paths [YirmeYahu/Jeremiah 6:16]. The paths are the Four Sides of Thought through which the messages of the SharMalekim flow.

The Teachings are of the Host of YahúWah that are sent to the four corners of the earth. From the midst of the Unified Consciousness the messages flow through the portals of Illumination: starlight, dawn light, sunlight, and twilight. Dan serves at the gate of starlight, and RAúwaben serves to the portals of sunlight through which one attains Knowledge by the stars and Wisdom from the sun.

THE ETERNAL RINGS REMAIN THOUGH THE GARMENT WEARS OUT

The righteous congregation of the Rings that make up a Name join themselves as one within the Shayin-Semek ring-band of Dan. As Dan is the outer band of the Rings, the 7 Rings of the Eyes of ALhhim congregate within the Ring of Dan according to their shared judgment of a matter. By discernment of a Word, a Thought, a Teaching, a Deed we form congregations of Unified Rings. Those who rings are not aligned are called “the crooked” for they are yet to be upright in their movements and to be achadd. Those who Rings are aligned share their discernments and are achadd/one in their judgment. The Rings of our Names are those who walk according to the Lammad. The level of our seeing draws us near or keeps us at a distance—spaces apart; however, when the spaces are analyzed we are brought near to one another. We enter into the Body of ALhhim, side by side, and into each other as the Rings of the Twelve Houses enter into each other. In that a perspective may change in a flicker of the eye, we never discriminate one as apart from us for in the next breath one may see eye to eye and enter into the fold of ALhhim.

By our Rings of RAúwaben/Eyes we connect our Rings into a dwelling state and form alliances that cannot be broken lest one would deny themselves in mind; however in spirit it is not possible to be separate based on what a spirit is. Though the mind may deny its house or place, the spirit of the house cannot deny itself or its members. Any mind that denies its own house is empty-headed or big-headed, becoming far distant from the Seed from which it sowed itself into a body. Should one deny themselves they would negate ALhhim and therefore absolve the organization of Rings to which all things are bonded generation to generation and age to age. In that we are of the Rings of ALhhim we are ALhhim. How can as spirit deny themselves as Being for they are a bond of 4 ALhhim? How can a Ring be broken when there is no beginning or end to a circle? Therefore one cannot take their life nor become separate by leaving a dwelling state/body nor can a reúwch/spirit be killed. The position of breath remains even though the outer body fades. All war, greed, and arrogance only mocks the minds that enter into conflicts with each other for nothing is obtained by killing another or usurping the power of another or by taking the lands of another. The killings of species are vain ambitions. Though one robs another of their body they can never possess it even though they eat it, for it quickly passes from them. Dominating over another or regulating



The Four Sides of Thought

the faces/expressions of another only dims the Light of their Thoughts and deeds and thus darkens the world in which one moves. Taking another's lands only lays a burden upon the claimant for what they put into their hands has not been given freely by ALhhim, nor can their spirit enter into the lands they have taken whereby they make the land destitute of Intelligence. Moreover, as one people lord it over another they make void the strength of a unified peoples to develop a Collective government i.e. as ants. Only what a spirit makes can a spirit enter, whereby the body of each Name is the dwelling of their spirit. Only what a spirit cultivates upon their branches of mind can they eat whereby they retain the Knowledge that they have labored. What a spirit gives to another makes them one with another spirit whereby their Lights become brighter through their receiving and giving to another. These are the Words of MikaAL 𐤌𐤀𐤁𐤏𐤃 HhaShar/The Prince of the Lands formed the Words of a Name.

If one kills our bodies they create stench. One never possesses what they kill. Though the body is slain the ideas of another lives on. If one takes our wealth it becomes a curse for them and a burden of karma. Only wealth that one creates becomes a blessing. If one takes our lands they become a burden, for only the lands one creates from their SeedName can be carried without a sense of weight by one's spirit. The answer to all conflicts is to love your enemies. As you draw near to them they will tell you their heart. By showing you the inside of their house they become your friends. Therefore we bless our enemies that they may know of our goodness.

The entire fabric of generations is being continually woven together as strands that form circles of Thought that cannot be broken. In that our thoughts of oneness continue we cannot utterly perish. **In that we are spun Rings of the Body of the Lammad we cannot deny ourselves nor ever separate ourselves from the Congregation of the Lammad. We are predestined to be ALhhim Achadd in all levels of Consciousness.** We dwell forever in the lands of Zebúwlan as unified pairs of Rings through which we have Breath/Reúwch that has no end. The Rings of a Name that have arisen from the body of their grave are Righteous/Upright. These form unions and bonds of the Eternal Dwellings of the Lammad. By the Unity of our Rings we know the righteous and have our delight in the company of one another.

As one sets the Rings of RAúwaben upon the altar, they give rise to the offerings of Ayshshur. For as one formulates the Rings of their Names, they are able to tell the story of their origins. Who knows where a Seed comes from until it discloses the map of its thoughts?

SUBSEQUENT OFFERINGS OF RAÚWABEN IN THE HOUSE OF ZEBÚWLAN

Through the Eyes of RAúwaben one beholds the foundations of the Rings of ALhhim and their perfect unions, through which **one beholds how good and pleasant it is for comrades to dwell in Unity.** As the eyes open upon the Seed construct—upon the wood/teachings of Baniymin, the eyes are the first born of the Twelve even as the Rings of ALhhim are the first born of HhaLammad. Through the eyes one sees the States of Splendor from which they are born and into which they enter through the gates of the Rings of ALhhim.

The House of RAúwaben is the House of RA, the first that opens from AL, through which the House of ARAL is born to contain the inscriptions of HhaLammad, called YishARAL. All seen in the Lammad is written upon the walls of the Rings of a Name whereby the people of YishARAL are the people of the covenant according to the Sayings of ALhhim inscribed within their parts [Romans 3:1-2]. Hence those of YishARAL love HhaTeúwrah for these Words resonate within their fibers. In these scrolls they meditate night and day for in these Words the House of YishARAL lives.

One breathes outwardly through their fiery branches, and one breathes inwardly from the Breath of their associates whereby they are one people of one House. By our Spirits we are one Body of 7 Rings in which the glories of the Lammad are weighted. Through the Fire in the Words our 7 eyes are bonded to the Lammad whereby they do not disconnect and roam as though there is no place for them to lodge. For as a part is joined as one with the Lammad and the Neúwn, *they have their dwelling place* in the States of HhaLammad 777. As the Fire in the Words rise, the House of Dan breaks forth upon the altar in the sequel offerings to RAúwaben.

Upon **the golden altar of insense** the thoughts of the Rings are gathered and transferred to chambers in the mind. The altar of insense is golden for it is composed of a welding together of the thoughts rising from the Fire of HhaOylah, whereas the altar of the oylah is bronze denoting that it is built by the fruit of the Twelve—their stones, being the glory of gold and silver. Through the transfer of Wisdom, Understanding, and Knowledge from the offering to the mind, the mind is equipped to operate according to the attributes stored therein as an everlasting memorial and witness to the House and its offerings. For as one has seen in the Fire the witness is borne in how the eyes are used to read and observe following the offerings. With the nine strands of hhachalavanah spice laid in the Ring of RAúwaben in the lands, then the eyes connect with all ThoughtsNumbered in the mind of the most high whereby all things are seen as from above. That which is in the lands are viewed as the Numbers above in the mind of OLiyn.

As RAúwaben enters into the fires and makes its offering for the sake of the Collective, all that is seen in the Fires is the means for the eyes to arise. In that RAúwaben makes the offering with all of its twelve, then the entire House of RAúwaben is lifted by seeing within all twelve parts. This law applies to every offering, whereby the twelve in each house lift up the entire house as they are totally given upon the altar. Should one aspect be reserved for any other purpose than the Collective service, then Enlightenment does not fully rise within that House. The full measures of Enlightenment and the joy thereof comes as all twelve of a house are given completely to YahúWah.

The House of RAúwaben, upon ascending, lays its branches to form a nest for the Spirit of a Name to enter therein. As the Rings of a Name open the spirit of a Name enters into them and creates its home in the Rings of ALhhim whereby it leaves the worlds of illusions and seeks a solace in the Body of ALhhim from which it has been born. The return to the origins of a Name is the story of maShayh/Moses returning to the people from which the inner harmony is born. The return of a spirit to the Body of ALhhim is through the offerings of RAúwaben and Dan. Thus, primary of the works of a Name is the healing of the eyes through which one forms a dwelling state for the healing of the ears. Upon this foundation of the Rings and the Fire, a Name builds its house upon these primordial stones of Wisdom, which are laid first, and then commences to fill it with all of the attributes of its Name reserved for this move. **The Rings that open from our SeedName of Baniymin is our place of refuge and dwelling place in the House of YahúWah.**

During the month when the House of RAúwaben comes to the altar to make the oylah, all that has been gathered within the rings during the 14 days prior to RAúwaben coming to the altar is opened through the offerings of RAúwaben. Should the days of RAúwaben be two days of offerings, then that which is laid of Wisdom is opened on the first day, and that which is gathered of Understanding is opened on the second day. Should the offerings of RAúwaben be three, then on the third day of the offerings of seeds of Knowledge are opened that have been gathered in the months of Wisdom, through which

Wisdom extends itself.

RESULTS OF A CORRUPT GENERATION OF THOUGHT

A PARABLE OF THE EMANATING CONSCIOUSNESS REGARDING THE STATES OF RESIDENCES

Mattithyahu 12:43-45

43 And an unclean spirit, when it is gone out of a set of rings, passes through waterless places, seeks rest, and finds it not.

The waterless places are those without understanding and mutuality. Without the water of Núwach there is no consolation to be found. Being with water speak of the state of a Name that abides within a garment of light and the states designated for them. To become withdrawn in isolation or to depart from the Seed Construct of a Name leads to unrest of a spirit and the discovery that their in nothing outside of the SeedConstruct in which one has Life.

44 Then it says, I will return into my house from whence I came out; and when it is come, one finds it empty, swept, and garnished.

The home of the spirit is the Seed shell from which it thought to depart from by seeking some other state of importance or meaning. As the shell of the seed is emptied when the life sprout leaves it, so when the spirit of the Seed departs its home is found empty, without meaning and fruit. The rings are cleaned out by the spoilers who rob one of their rights of ALhhim, and the rings are garnished—its property extracted even as one finds an empty shell on the beach or an empty shell of an acorn whose insides have been taken. Such depicts the inner state of the branches that are captivated by illusions of the world. The Thoughts woven for its support, which provided a reserve for the spirit have been garnished by those thoughts which laid claim upon them. As the parable of the younger brother, that which the Aúwv/Father laid up from the offspring is spent outside the house.

45 Then one goes, and takes with oneself seven other spirits more evil than oneself, and they enter in and dwell there: and the last state of those rings becomes worse than the first. Even so it is unto this evil generation.

“Then one goes” indicates that one proceeds in the path they have taken—a path outside the construct of their Seed. They seek other provisions than those laid up for them within the Seed and its place in the Rings of ALhhim. A mark of an evil generation is that it seeks for signs—that which is without the Rings of Enlightenment. One pursues after the world, following emanations of sun, moon, stars, stones, and wood rather than seeking for the construct of the Kingdom within the Unified States of Enlightenment determined by the Numbers of one’s Name and the giving themselves to the Collective. Taking seven other spirits is to take hold of all rings—all faculties of thought in order to possess them with external thoughts imposed upon their life and the teachings of hhakuwáhnim through which the later disposition is worst than the former. For as one begins within the Kingdom of ALhhim and their placement of Name, though small in understanding, to go outside of this construct for the knowledge of the most high worsens the state of the mind and its rings. This parable shows the effects of one who seeks and accepts the thoughts and teachings of the world, external interpretations, and how they enter into all aspects of the mind to dissuade one from following the hidden things of the reúwch through which one finds the consolation of Núwach and the joy of the vineyard.

We need to look at the Lammad regarding appearances and faces, for all traits are born from the Eternal Tree of Life. In the Lammad are unified strands of thoughts which are joined to other unified thoughts. These unified Thoughts make a circle of thoughts—as the Rings of a Tree. As the thoughts are given they form expressions or faces. The faces of ALhhim turn inward; and hence, if we are expecting to see ALhhim we must look inward. This answers the question in Tehillah 101, when will you appear/come to me? The Voice of the Emanating Consciousness answers in saying, “Blessed are the pure in heart,” for as a result of no pretense, being of the purity of Bayinah and Chakmah that comprises the circles of ALhhim, one sees ALhhim who in the Rings of Light. Those who are poor in spirit—meaning those who

give completely of the spirit, to them is the Kingdom of Names. In that a Name gives all from within itself it thereby forms a Kingdom of Names which are of HhaLammad. Such abide in the Rings of ALhhim for they are of the same House as ALhhim.

From the Neúwn/50 comes the Chayit/8. When we say that the Neúwn is 5 Zero we are indicating the Neúwn Mind has received the Light of Understanding from the left side of HhaLammad that activates the Thoughts of HhaLammad in which the ascensions/8 are occurring. As the Lammad gives of itself there are 35 on the left and 35 on the right. Therefore the Neúwn gives 8 according to the ascensions rising within HhaLammad. In giving 8, the Neúwn is continually giving all that it has, night and day, for the Body of Light in which the ascensions are written. From these givings comes the Name Nephil (נפיל), of which are the Nephillim. As the Neúwn gives the 35/8 from the left by night and the 35/8 from the right by day it forms the Body of Oyin/16 Consciousness which is perfect/complete/7 whereby every day is a perfect act/work of ALhhim. When one enters into the 7/shevbat house of ALhhim, they live in the complete thoughts of ALhhim, and in this house of 7 they do not go out. The results of giving Chayit forms the left wall of 42 [$50-8=42$]. The Neúwn also gives Zayin/7 and Shayin 21. The Values of 28 from $42 = 14$ which is also Neúwn revealing to us its four sides through Wisdom. The Values of 14 are read as the One of the Square in which are all inscriptions unified of 4 sides. As the Neúwn gives from itself it forms the square through which all things are known.

As the Neúwn gives Chayit/8, that which is given of the Neúwn is also gives of itself and thus all of the Neúwn are willing givers of themselves to another. The Shayin gives Semek/15, and the Zayin gives ALphah/1. On the right a corresponding wall of understanding is formed of the 8, 15, $+1 = 24$; however, as the right looks to the left, that is to say, looks backwards, it is also 42; whereby the Wall of Understanding is 84 derived form the Neúwn. The Values of 84 are the Sayings of the Square that are within the Rings. Via squaring a Ring of ALhhim we define and organize the Thoughts of ALhhim by forming four sides.

As we receive messages or as messengers surround us, the messages convey an expression which we form in our minds whereby we create a face of the thought. Hence, when Yechúwzeqal/Ezekiel sees the messengers they are seen as 4 faces for they are conveying the 4 sides of thought. The kuwáhnim send forth the thoughts of Light which are carried upon the wings of the Malekiym/Messengers/Angels. We see the messages by Numbers, or strands of Letters/Words, or as a fleeting image that corresponds to transfer the message.

The desire to see an appearance or to think someone is coming as a sign to us are thoughts of an evil generation. Why so? The only sign that one is of YahúWah is that they rise upon the platform of Wisdom, have the strength of Understanding, and bear the fruit of Knowledge. We only prove a point or demonstrate who we are by the sign of Yuneh/Jonah. The generation of the Collective good already sees all things and has all things to behold. When we personify a message into an icon or elevate one above another we then take away from the message, for the message is never static nor limited to a sign or person. **To take away from the messages creates death—we become apart from the Words of Life.** The one who eats it—accepts that which is taken away from the Tree of Knowledge and the one who gave the message both die. In this manner Chaúwah and HhaAdim ate of death for they took away the life of the message and made it into a statue—as a representational or abstract form, carved in stone or wood, cast in bronze, or the like which they follow after and serve. The messages of the Tree of Knowledge of the Collective and the Associative are universal and pertain to all peoples whereby the fullness of ALhhim resides within all Names. To make the Letters of ALhhim or their messages into a static state of history or

to limit their scope and duration or effect is taking away from the Tree and therefore partaking of death. In this way the prophets are killed for their messages are not followed and they that do not understand them turn them into a limited time frame. The Letters are continually moving and extending the thought from generation to generation as a Seed continues to create a state and bear its expressions. Taking the fruit from the Tree takes away from the dance of the Letters of Life and the perpetual, ongoing motion of the Word of YahúWah which has does not pass away. Remember, there is always much more to every Word of ALhhim, for the Words, as the Rings from which they are spun, are living and active being of no beginning nor end for they are from the Eternal—HhaLammad.

YISHSHAKKAR 4YWW7

In the House of RAÚwaben—the Eyes open to disclose all transmitted into a SeedName, whereby one awakens fully to all Thoughts concealed within their Name. As the House of RAÚwaben opens upon the wood of Dan so every crystal of Thought appears within the Rings of a Name and no ring is left empty without a gift of ALhhim therein. The opening of the Rings of a Name is the joy and wonder of the heart of all that the ALhhim have given to each Name from their treasuries.

As the Rings give unto each other daily, they are filled and running over with the goodness of the Collective. In giving to each other upon the altar the Rings are ever one, for each has the spirit of giving from the heart of the Lammad in which they abide as branches upon the vine. In giving of itself as Ring unto Ring, the Eyes of a Name serve the Unified Consciousness and bear their messages in the Kingdom.

The myriad Eyes of RAÚwaben are caused by the continual complex crystals of Dan breaking open within the Rings of RAÚwaben as the Eyes are placed upon the wood and Fires of Dan. As one row of visions are set in the eyes, then other visions unfold within those set whereby the visions are complex. Each crystal layer unfolds within those which are set like the formulation of the amethyst jewels forms inside a rock. These complex crystals are those of Dan being opened and set in the Rings of ALhhim. In this manner the crystals of the Unified Consciousness appear within our houses from Dan unto the Rings of our Names. As the jewels are set within our eyes we behold all things through them whereby mortal images fade and no longer have dominance within the Rings. Upon the ashes of RAÚwaben the House of Ayshshur rises, for as the crystals of Dan are set in the eyes, the freedom and liberty of our Names rise from within us.



SUBSEQUENT OFFERINGS OF RAÚWABEN IN YISHSHAKKAR

The configurations of all Numbers are gifted to RAÚwaben as cattle—to acquire the myriads of principles and their strength. Through RAÚwaben one has the means to sow—to lay a foundation and to harvest the land for what we see spreads into our lands and occupies them. As the Numbers are gifted to RAÚwaben they occupy the lands and enable the Kingdom of Yahúdah to coincide with the Kingdom of YishARAL. Upon the Values entering into RAÚwaben and their place in the Kingdom, the Values begin to spread out like the morning sun until the entire lands are filled with the brightness of the Numbers. In this manner the Teúwrah is read by RAÚwaben, who beholds the Numbers underlying the Words whereby the entire text is set ablaze by the Numbers rising in RAÚwaben.

The Eyes open in every house through the oylah whereby they are able to behold all things in Dan

and in that house. The waters of RAúwaben in hhakaiyúwer melt the crystals in Dan and swirl them into the Rings of ALhhim. The eyes, as the Rings of ALhhim, hold the Fire of Dan. In them are flames of fire attesting to the Rings being molded into a vessel for the Fire [Chazun/Rev 1:14]. Hence, when one reads or beholds a matter, they are reading by the fire in the eyes verses by cognitive knowledge of the world.

The state of knowing the Invisible is through the crystals of Dan opening in the Eyes whereby one beholds how all in the Invisible Kingdom is the pattern for the Visible Kingdom. The cognition of knowing one side to another side is derived by the Eyes being humbled into the Fires of Dan. Should the eyes be hard then they cannot receive, even as a jar of frozen water cannot receive as a jar of vapor. The hardening of the eyes is by fixing them on an object or level of thought that prevents the flow of thought to continue. RAúwaben sees from where they have come, where they are to reside and labor. There are no limitations to how far one can see.

The Eyes are positioned in the base of Consciousness whereby all things in the House of Yishshakkar are seen from the 360° with Dan. Being positioned in the centre of the foundation all things in Yishshakkar are seen from their origin unto their heights. Through using the eyes to see into the Fire the entire house of Yishshakkar is whitened as the moon. The manchain of the offering are as the many cattle/Principles of Thought that are imparted to RAúwaben in their offerings.

YAHÚDAH אַדְיָאָל

In the House of Yahúdah—the **exponential rings proliferate** from the core of the SeedName as the offerings of RAúwaben rise from the wood of Baniymin. The rings, as they open, make every space for the Numbers of a Name through which every attribute and Word of a Name comes forth with blessing. The constant exponential nature of a ring is raised to the power equal to a given expression; therefore as the Words of Name come forth the entire ring is raised in the utterance. Therefore as we speak from the seven Rings of RAúwaben, the Rings of ALhhim are lifted up by the Words and ultimately sustained by the Numbers that comprise them. **Each word spoken from the SeedName receives an exponent as a Number is placed after a Letter to denote the power to which the Word and the Thought is to be raised as it emanates from the Rings.** i.e. The word, Daúwd אַדְיָאָל/14, is spoken with the exponent upon the utterance is: $14^{14} = 11112006825558020/47$ [$4 \times 7 = 28/10$]; the sum of which 10 is as the $14/5 + 14/5$. Carrying the exponent upon the Breath causes the structure of the Word to be projected unto an appearance.

The Rings of ALhhim likewise have exponents through which they are raised, one upon another, whereby they form **the daily tower of ascension** within a house. i.e. The Ring of Shayin-Semek/אָשׁוּר/360: $360^{360} = \text{infinity}$. The dimensionality of the Shayin-Semek Ring is formed as the Numbers and Words of the Ring are spoken and activated in an offering whereby each Ring is raised to the 12th power as it is submitted to the Twelve Houses: $360^{12} = 4.738381338321617e+30/68$ [$6 \times 8 = 48/12/3$ —the root of $360/9$]. Through the exponents of the Rings, the Eyes of a Name form their platforms and windows of observation.

The SeedName opens through the gifts of RAúwaben whereby it reveals all that it within it. As the Seed gives of itself it shows all that is within it whereby the glory of the Aúwv of the Seed is displayed. When one is accepted to the Aúwv then the Aúwv reveals the SeedName that is sent. “All things have

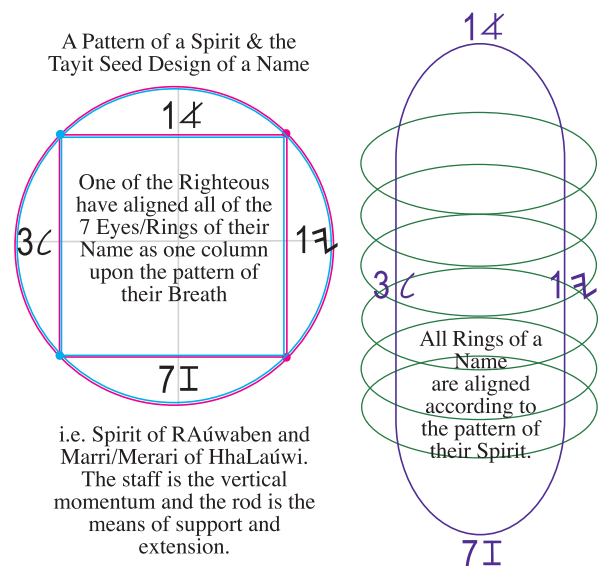
been handed over to my hand by my Father—through the extension of the Aúwv, and no one knows who the son/offspring is except the Aúwv, and who the Aúwv is except the offspring, and anyone to whom the offspring wills to reveal the Unified” [Yúwsphah/Lk 10:22]. This principle is far extending, for as we are accepted by each other, we reveal all that is within to each other. Likewise, when we speak with a star, a star opens and reveals all that it has within it; or when we converse with a plant or any of the peoples/species of ALhhim, then what is in them comes forth into our Rings, and we are Rings in Rings.

Through the offerings we set the Numbers of our Names into the Rings of the House from which the offering is made, whereby all that is opened through the offerings comes to abide and register within the intervals of our Names. Through setting our Numbers within the House of ALhhim, our Name is activated to fully operate according to all that has been opened in a House. i.e. As the dimensional nature of the Words and their exponents are set in RAúwaben, then we see dimensionally the configurations of the Thoughts. As one speaks via the Numbers and the Letters then the Breath carries the exponents upon the Thoughts through which all things are according to what is spoken. *Verily, verily—with assurance of the Numbers and the Letters*, the Anni says unto you, if you shall ask anything of the Aúwv/Father, the Unified give it in the hand of your Name [Yahuchannan 16:23]. I tell you *with certainty—through verification of the exponents*, if anyone says to this mountain, “Be lifted up and thrown into the sea,” and does not doubt in the heart—cut short the utterance, but believes that what one says will happen, it will be done for them. Speaking to the mountain is speaking to the Thoughts of the most high whereby they are cast into the sea of Ayshshur through which they are born and appear. As the ALhhim speak the Thoughts of the Aúwvim in Dan, so the worlds appear and its goodness; likewise one speaks the Words of the Aúwvim into the depths of the sea of Ayshshur, through which they become apparent in the deeds of one’s hands. To do the works of the Aúwvim they must be first born from our loins—out of the origins of Ayshshur, the sea. The casting of the mountain into the sea is sowing the Thoughts of most high into the wombs of our Names whereby all that is said is born from our Rings.

THE 7 EYES OF ALHHIM AND THEIR NUMBERS

The Rings of ALhhim open through the offerings of RAúwaben, and by the Rings of ALhhim there are 7 Spirits/Reuwchut that are comprised of the 28 ALhhim. Each spirit of ALhhim is a formula of 4 Numbers and 4 Letters which is a state of Oyin [4x4=16/O]. The Values of a spirit is the sum of the Houses from which the Breath is made. The Values of the Ring of Momentum and the Ring of Extension are the base Numbers of a Reuwch through which the thoughts of a Spirit are formed and via which the Spirit of a Name searches out all things in the Rings of ALhhim. Hence, the way that a Name receives information is through the warp and woof of their spirit. Though we come to the same understanding or formulate the same Thought of Knowledge, the process that each one attains the Understanding is through their spirit and the Numbers of their fabric into which the Thoughts are formed and woven.

The Numbers of the first Eye or Spirit of ALhhim



are the Values of RAUwaben and Shamounn Rings: Zayin/7 ALphah/1 = 8 + Úwah/6 Bayit/2 = 8. The sum of the Spirit of ALhhim of Wisdom and Understanding are the Values of 88 or 8+8=16/Oyin. To determine the Number base of a spirit, the Values of the Ring of Momentum and the Ring of Extension are added together, whereby the spirit attains all in the Rings of ALhhim of the Unified Consciousness.

Through the opening of the Rings of our SeedName, our Name attains the Consciousness of the 7 Eyes/Spirits of ALhhim. Thus when our SeedName is of the Momentum of Laúwi 30+10, and the extension is of Yishshakkar 200+70; the Numbers of the Spirit born of these Rings is 40+270=310, which is interpreted as the Spirit Fire of Ten, having the Spirit of Judgement/300 and Instruction/10. These Numbers are the Values of a House of a Name into which a Name comes. Hence, there are the Numbers of the Breath and the Numbers of the Name that resides in the Breath. As the Breath of a Name extends its dwelling state, it brings forth all Rings of ALhhim, whereby the Spirit of a Name and the Name of the Spirit abide in the Seven Rings of ALhhim.

THE 7 EYES OF ALHHIM IN RAÚWABEN OF CHAKMAH:

The Spirit of Wisdom and Understanding are one: Zayin ALphah + Úwah Bayit = 16.
 The Spirit of the Wealth of Knowledge and Treasuries are one: Hhúwa Gammal + Dallath Dallath = 16.
 The Spirit of Consolation and Blessings are one: Neúwn Chayit + Mayim Tayit = 44.
 The Spirit of Teaching/Instruction and Life: Lammad Yeúwd + Kephúw Kephúw = 44.
 The Spirit of Judgement and Counsel are one: Shayin Semek + Rayish Oyin = 72.
 The Spirit of The Crown/Rule and Dominion are one: Qúphah PaúWah + Tsada Tsada = 72.

The sum of the Rings of Chakmah are 264/12—read as the pairs/2 of 6's are in the 4 of each Breath/Reúwch. The Rings of Chakmah spin around the 7th Ring of ARAL, whose Numbers are 214, The Mind of Neúwn which is Reshun. The seventh Ring of ALhhim, ARAL, is the Spirit of Order and the Fruitfulness upon to which all of the Branches of YishARAL are fastened to comprise a Tree. The staff of maShayh is ARAL of Chakmah.

THE 7 EYES OF ALHHIM WITH THE VALUES OF BAYINAH:

The Spirit of Wisdom and Understanding are one: Zayin ALphah + Úwah Bayit = 16.
 The Spirit of the Wealth of Knowledge and Treasuries are one: Hhúwa Gammal + Dallath Dallath = 16.
 The Spirit of Consolation and Blessings are one: Neúwn Chayit + Mayim Tayit = 107.
 The Spirit of Teaching/Instruction and Life: Lammad Yeúwd + Kephúw Kephúw = 80.
 The Spirit of Judgement and Counsel are one: Shayin Semek + Rayish Oyin = 630.
 The Spirit of The Crown/Rule and Dominion are one: Qúphah PaúWah + Tsada Tsada = 360.

The sum of the Rings of Bayinah are 1209/12—read as the Twelve of the Conscious Collective. The Seventh Ring of ARAL upholds all Understanding by the Spirit of Order and Fruitfulness. The Numbers of the Staff of Aharuwan are 232—the Mind of the Lammad and its dwellings.

THE 7 EYES OF ALHHIM WITH THE VALUES OF DAGÖT TO COMPRISE A SEED:

The Spirit of Wisdom and Understanding are one: Zayin ALphah + Úwah Bayit = 7.
 The Spirit of the Wealth of Knowledge and Treasuries are one: Hhúwa Gammal + Dallath Dallath = 7.
 The Spirit of Consolation and Blessings are one: Neúwn Chayit + Mayim Tayit = 8.
 The Spirit of Teaching/Instruction and Life: Lammad Yeúwd + Kephúw Kephúw = 8.
 The Spirit of Judgement and Counsel are one: Shayin Semek + Rayish Oyin = 9.

The Spirit of The Crown/Rule and Dominion are one: Qúphah PaúWah + Tsada Tsada = 9.

The sum of the Rings of Dagöt are 48—read as the platform of ascensions in which are $7 + 7 + 7(8+8/16) + 9(9+9/18)$ —the concealed Lammad/30 which emerges as the sides of Chakmah are opened. In 48 are the two sides of 24—read as the pairs of sides via which a house is built. The Staff of ARAL in Dagot is 34—the Order of the Sides.

The offerings of RAúwaben position the eyes to behold the continual flow of wonderment breaking open from the north. In that the Unified Consciousness is self renewing due to the harmonic giving and sharing from one side to another, as a tree, that which is forming and opening is non-ending. Through the offerings the eyes of RAúwaben are positioned to behold all activities within the seven Rings of ALhhim through the offspring of RAúwaben positioned upon the Lammad. As the eyes make the offerings in the House of Yahúdah, then they are attuned to behold and read Numbers and discern Values in others and in all things.

The ascent of RAúwaben leads us to the Origins of all Things in Ayshshur. Upon RAúwaben lowering itself entirely as the wood for the subsequent oylah, the Eyes receive the formulations of all things—the origins of thoughts and their deed, as Ayshshur comes to RAúwaben as the subsequent kevesh.

The subsequent offerings of RAúwaben in Yahúdah:

The joy of beholding all things in Baniymin and in Dan is the delight of RAúwaben. Through the offerings of RAúwaben upon the wood of Baniymin the eyes are healed and anointed with measures of grace through which nothing is hid from the servants of the most high. Through the Eyes of RAúwaben one sees from one world unto another and brings into the Body the Visions of the most high through which the directives are set in Chakmah. The later directives set the course unto the full illumination of all in the Lammad without shadows. What is cast as a parable is opened in RAúwaben unto its full meaning through which the forms become transparent in the Lights of Chakmah.

The giving of RAúwaben enables the eyes to behold all things clearly within the Kingdom of Names, looking beyond the distortions in the world. The branches of visualization increase through the oylah whereby sight enters into all veins of Dan and discerns all things that are praiseworthy.

Through the eyes of RAúwaben we enter into the Numbers of Yahúdah, as the eyes are the gates of ALhhim through which we pass into one ring and then another. As we come to the portal of the Qúphah-PaúWah Ring we affirm the Nine Values are in our eyes whereby we are able to enter into all Values. According to the Values set in our eyes we enter into the Numbers and see their parts. Through learning of the Numbers we come to set all Values in our Eyes through which are Numbers of HhaKuwáhnim are entered into and through them into their States.

THE RIGHTEOUS ONES

The Rings of a Name are set and elevated by Dan as RAúwaben gives themselves totally to the Fires of Dan. For by the Breath of Dan the Rings in a house are determined, and by the Breath they are lifted up to soar and to set down. In this way, a tree that has grown crooked becomes straightened, for as the Rings are rearranged within the inner construct the alignment of the parts conform to the patterns of the reúwch of a Name. Thus, should a reúwch of a Name be of the patterns of the Momentum of Zayin-ALphah, as an offspring of RAúwaben, and of the Extension of Lammad-Yeúwd, as an offspring of Marri, then all

rings of that Name, as a tree, are aligned upon the structure of its Breath. The righteous ones in the Eyes of ALhhim are those whose rings are aligned upon the pattern of their Breath through which all in them and all that comes from their sides is of the unification of the Rings of ALhhim. In this manner the crooked are made straight [Yúwspah 3:5; Yeshayahu 40:3]. Through the continual drawing out of the SeedName, one appropriates the Numbers of their Names to develop all traits of Chakmah, Bayinah, and Dagöt whereby they grow up as the righteous columns in the House of YahúWah. According to the blueprint—the pattern of a Name, all Numbers of Yahúdah are appointed to the mishkan of a Name which is built by the Breath of Dan [SYM/Ex 31:1-11]. The formulations of all things of the Reúwch of a Name builds their tent of meeting which is the House of YahúWah—their Collectiveness of all Members. The pattern of a Name is set in the Unified Consciousness in which the pattern is formed/cast amongst the Rings of ALhhim. According to the pattern, we are known and predestined to be the Offspring, bearing the Image of the ALhhim from which we have come and appear in our seasons of service [Yirmeyahu 1:4-5; Eph 1:4-5].

When the Teúwrah states that we are to mediate upon the Thoughts of YahúWah as we rise up and lay down, the Teúwrah is saying that we give full consideration as to the heights of the Thoughts and to their restfulness whereby we carry them forward as we walk in the way and as we sit to study the Numbers within the Teachings. When the mind is a peace then one can lay upon their bed in peace without the spirit of restlessness within them, for they have organized their thoughts according to the pattern of their spirit to be aligned in the Eyes of ALhhim. As we develop the four sides of every thought, we then teach them to the young as we study the Numbers of the Thoughts, and when we carry them forth through our deeds, when we lay down upon the wood, and when we rise up in the cloud of the oylah [MT/Deut 6:7].

NEPHETLI נֶפֶתְלִי

In the House of Nephethli—the Elevations of Laúwi—the Rings of RAúwaben give themselves unto the Breath of Dan through which the Thoughts of Dan reside in them and whereby the Worlds of ALhhim are filled with the ReúwchHhaDan. According to the complete giving of the offerings, we are joined to each other whereby we comprise one house and have **all things common**. In that we give all things to another as ALhhim, and they in turn to us, we share all things of ALhhim, of which are all things and whereby all things are one/united.

The **joy of mutual service** to each other is the means of the happiness and contentment of ALhhim. Every Value of Life is in the Rings. Therefore the exchange between Rings is the state of living which is fulfilled by the Unity between Names and their Rings. The perceptions of RAúwaben are focused on what is within Dan, and the Eyes of the Reúwch of Dan see within the the seven-fold Rings of RAúwaben. Through the Union of their Rings all that is in their midst is understood and developed according to the **Seed of ALhhim in them, in which is their eternal life**. All is contained amongst the Shayin of Dan and the ALphah of RAúwaben; hence the fullness of ALhhim and the Life that is within them is the joy of their heart and service. All of their labors are not exhausted for what perishes, but rather they labor what is the true bread composed from their Seed of Life itself [Yeshayahu/Is 55:2]. Are you not more precious than the flower that toils in the sun or more costly than the gold in the field? The developments of all that are within you are **the true treasures of Life** for they are ever coming from the Seed of ALhhim of your Name. In that **the unfoldments are of the Union of Rings, there is no end to the wonder** that unfolds from them. All that is exterior has a luster that fades; however *the interior nature of the Seed of your Life continues to bear eternal jewels, crystals of Thoughts and Light Emanations* that satisfy the reúwch and the eyes with an eternal abundance whereby no wanton glances are spent upon that which perishes. Whatever the eyes gaze into their reúwch enters; in the Rings they

search out the deep things of the mysteries and riches of ALhhim.

With the summations of the offerings from the Eyes of RAúwaben the waters are quieted. The waters of all the bodies of soul are calmed as the distilled waters of the ashes pass through them. What was once turbulent and filled with anxiety by watching the world is now a calm sea. The anxiety of the soul and the waves caused by the eyes fixed on the passing world ceases as RAúwaben yields a distillation of thoughts focused upon the inner dynamics of the Seed. The aspirations of what is perishing outwardly no longer affects the inner state of the waters which have come to rest [Tehillah 23:1-2]. The noise of the world is likewise muted by the Voices singing within the heart as a chorus of one's Rings.

The Rings of RAúwaben, as they are given upon the Rings of Dan, connect the Worlds of Dan and the Worlds of ALhhim as one. From Dan comes the Eyes of ALhhim through which the ALhhim see the Collective Acts of HhaKuwáhnim and the Thoughts laid up in the north—in Dan.

As the ALhhim see into the göat/epoch of Dan, that which is seen is then made whereby the Thoughts are fulfilled through the Rings of ALhhim. All that the Neúwn/14 Mind of HhaKuwáhnim have weighed in Dan, the ALhhim see in seven evenings and seven days/14. The eyes behold in Dan as they are hung head long unto Dan. What opens in the Fires from the House of Dan the ALhhim see [SMB/Gen 1:4].

All tested in Dan is found to be acceptable in the eyes of the most high. Amongst that which is tested in the Fires of Dan are our Names, which are spun like strands of gold and silver into a Seed. As our Seed is opened we see all that is of Dan—all judgements weighed concerning our Names. According to our eyes being opened to the House of Dan, we bear the glory of every fruit weighed within us. Until one sees the structure of Dan within them, they are unsure what to think or do. As we place our eyes upon the House of Dan, as the offerings of RAúwaben are placed on the wood of Dan, then all that is in our Names from the Days of Dan are seen. As we see we speak the Words of our Names whereby what is in our Names become evident/appears.

The ALhhim see, and then speak those things which are seen into being. As that which is spoken appear, the ALhhim behold the arrangements of the Collective Thoughts of the Neúwn Mind. Likewise, through speaking the 64 Words in the Rings of our Names we see the Thoughts of HhaKuwáhnim that have been spun in our Seed. As that which has been woven into our Seed is drawn out, the Rings/Eyes of ALhhim of our Names are formed. In these Rings we take-up our residence. Hence, one sees themselves in the world that perishes or one sees themselves in the Rings of ALhhim that do not perish. As we cannot serve two masters; so we do not live in two worlds. In our Rings of ALhhim are all the crystals of Dan, from which comes the phrase, “the crystal ball”. In the crystal ball are the judgements of Dan through which our Words and Numbers are measured to us for all that is given is weighed and sorted and then arranged whereby our Names are well pleasing to ALhhim. As we register our Eyes of RAúwaben with the Rings of Dan we see all things in the Fire. From the altars of ALhhim in which we are formed, to these altars we come with our offerings. In coming to the altar with the oylah we bear witness that we are of the Altar of the Most High. As Seeds drawn out we appear now as trees to bear fruit as profitable servants [Yahuchannan/John 12:26; 14:23; Yeshayahu/Isa 41:8; SYM/Ex 20:2]. We have been brought forth from the houses of slavery, from unprofitable deeds, to fulfill our services at the altars in Nephethi.

The Source of the generations of Adim commence as the Mind of Dan and the Heads of

RAúwaben come together to transfer the crystallized thoughts in Dan unto a pulsating Body in which the Breath of Dan moves. The generations set are 3600, a combination of the Ring of Dan with the Ring of RAúwaben, the later being the initial dwelling of Consciousness, depicted as the two/unified eyes/rings of the Unified Consciousness. The origins of the 8 Heads of RAúwaben are of the Body of the Unified Consciousness which forms to house the Breath of Dan. What is called the Unified Eight/18 are extended by the One of Dan and the 8 of RAúwaben which provides the construct of the Thoughts of the most high to from a Body of expression. Through the Body, which is later called the Body of meShich, the Thoughts that have been judged, weighed and examined to be profitable within the Unified Consciousness are provided dwelling states to bear their glory—the weights of fruit. From these “fruit of the reúwch,” the most high and all saints take their fill and drink of their nesek offerings together, whereby they have joy in their hearts. These drinks are the flow of Wisdom, the flow of Understanding, and the flow of Knowledge of which there is no end for these fruit are of the flow of the Eternal Reúwch whose oil and breath sustains all states of the Seed [ALphah Malekim/1 Kngs 17:8-24].

As the Breath within the Rings of the Unified Consciousness breathe upon the **crystals of Dan** they melt and form the waters within the Rings of RAúwaben. Breathing over the crystals are the activations of the clusters of stones comprised of Numbers and their concealed Thoughts. As the Rings of RAúwaben expand to be seven-fold, the waters seep, as tears of joy, from one ring unto another through which there are seven days to bear forth the Lights breaking from the crystals of Dan. In that the double Rings of the Consciousness of HhaKuwáhnim agreed to house the judgments of all Thought formulations and for them to be spread forth, the Breath in Dan/Judgment begins to breathe from the midst of the crystals whereby the patterns and the codes of Numbers and Words suspended in the crystals are expanded and begin to take shapes in sequence to the Numbers and concealed Thoughts coming forth at each of their intervals. According to the release of the patterns and codes, every House has ten levels of related species or forms that house the Breath as it occupies each of the ten levels of the spiral from within each of the 14 Houses in the Unified Consciousness—the Twelve Houses of the Lammad, the House of the Waters that are formed from the Breaths of the HhaKuwáhnim and HhaLaúwim—The Spirit of Unity that fills the universe and all that is within it, and the House of the Neúwn in which all of the Houses dwell as One and from which all come.

Within the Rings of RAúwaben, there are the 14 pairs of the 14 Houses from which are the 28 Names of ALhhim through which the Worlds are formed and by whose Names all are called to be of the Unified Kingdom of HhaKuwáhnim. For in the HhaKuwáhnim are the Breath of the Mind of the Neúwn, their Breath abides in all peoples and all nations whereby there is one unified kingdom of the kuwáhnim and their nations/processes holy/distinguished by the Breath of their mouths. According to the 14 Houses in the Unified Rings of 7 pairs, the intervals of RAúwaben and Shamoúnn, are 14 28 42 56 70 84 98 112 126 140, and together they are the intervals of the Words of their Knowledge in Gad: 28 56 84 112 140 168 196 224 252 280 according to which all Names, being made of the Words of the Rings of ALhhim are 64. Whenever the Breath passes through the sides of an interval, then houses of that side of the interval are formed in which the Breath dwells. Thus for every interval, there are 40 houses or generations of thoughts for the each of Celestial, Kuwáhnim, Terrestrial, and ALhhim bodies, comprising a total of 160 dwelling types for each of the Twelve. *In that the same Reúwch abides in all species which house the Breath at all levels, there are myriads of thousands of species.* Each specie is a union of two rings—the Rings of Momentum and Extension—through which a body has **a platform of 4 sides**: i.e. Zayin+ALphah+ÚWah+Bayit in which the spiral of the Semek/𐤌/60 shaft suspends all intervals of the Breath in three levels of Wisdom, Understanding, and Knowledge.

The suspending shaft of Semek/פ/60 plus the 4 corners provides a structure of the primary 64 Words of a Name through which a House is filled and runs over with Knowledge. The 64 Words of a Name are a compound of the Unified Consciousness, 8x8, supplied from all Rings of ALhhim that comprise the Unified Consciousness.

Anyone who strikes a breathing entity strikes the breath of the most high for it strikes not against the house but rather the breath that dwells in it that it may take the body for its own breath. This is what it means that one makes war with the most high and *the saints—the sanctified ones* of the most high. **In that the Breath of the most high abides in all things, then all things are sanctified by the spirit of the most high** though their consciousness yet rises within them [Quhhelúwt/Eccl. 3:19; Tehillah/Ps 98:7-9; 139:8].

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

The wonder of Life and the glory of the arranged facets of a Name within a Seed fill the eyes of RAúwaben as they come unto the Fire of the Altar. All within a SeedName, its structure and its extensions enter into the Rings of the Zayin-ALphah, whereby RAúwaben makes glad the heart of Nephethi. There are no disappointments to coming to the altar, for as we give all within us the branches of our Names are filled with joy of the altar/heart. The complexities of our parts are only seen as they are opened and set into the Fire of ALhhim from whence they originate. The branches are laid bare whereby their inner patterns of Thoughts are discerned by the Breath. As the reúwch of our Name humbles itself in the Fire it is lifted up by the Fire and carried to the gates of the most high daily through every oylah/ascendant offering.

The humility of the eyes keeps one from stumbling. Instead of looking with arrogance, the eyes are aware of the presence of all around them whereby every stone is seen to be a cause of jumping instead of stumbling. The humility of the eyes keeps one from being swallowed up with the lust of another, for when the Rings are laid upon the altar in humility what body of flesh can approach them in the Fire to pluck out their vision and to devour their body? As the Rings of Vision are located in the outer midst of the heart, they provide a support for a tender heart. When the eyes become hard the ring layer of vision within all bodies becomes hard also. i.e. When the eyes become hard the tongue is sharpened by the Zayin-ALphah ring in Gad. The stiff and cutting tongue is due to the perception of another. When one is in a rage they are to be approached by Wisdom whereby we first soften the eyes before drawing near. According to the setting of the eyes one understands their stance and purpose prior to making an approach whereby one has the Wisdom to approach or to turn their eyes away to break the chain of rings being formed.

The offerings of RAúwaben ascend upon the wood of Baniymin. As the branches of the Seed are paired, the vision becomes full. Without associations we see in part only. Thus through every point of emanation or through every flow of seed there are paired thoughts that connect to carry the messages of the emanation fully. This law of paired points establishes a thought and enables the thought to be extended from one end to another. The points of the intervals on the spiral are paired 9-1, 8-2, 7-3, 6-4, 5-5 through which the thought is fully extended to 10 from one side to another. As points of Names and their thoughts are connected, arcs form between them through which an eye is formed to behold the emanation from every angle. Stars congregate in similar fashion through which the messages of a House are carried by the points that form in the sky each month. The movement and proximity of the stars to each other in a day corresponds to the offerings of that day. Accordingly the seeds of a Name are arranged in pairs as are the

branches of a Name to carry the Words of Knowledge as those who carry the ark upon their shoulders.

As the eyes give themselves as the kevesh offering upon the wood of Dan, the rings of a Name are sanctified totally by the Breath of Dan. The total giving of one to another is by the life of one flowing into another, whereby RAúwaben and Dan are achadd. RAúwaben imparts its life flow to the Breath of Dan as the heart sends the blood to the chambers/lungs of Dan which the Breath/Reúwch fills. With the total giving comes the total filling of the Rings by the Breath of Dan which enlivens the eyes unto their service and vitality of being.

As the 7 Rings/Eyes of ALhhim converge one to another, they form a Body of the 28 Names of ALhhim. The 7 Rings in each eye are paired whereby there are 14 Rings of RAúwaben. As the 14 of one merge into another, they create the space for the 28 Names of ALhhim to dwell amongst them whereby their unity is known as the House of ALhhim.

The intergalactic and interstellar arrangements of our spheres with each other are dependent upon how we perceive each other. Though we abide now in close proximity, our origins of old are of various star fields in the galaxies of the most high. We are arrangements of Lights to abide together within spaces of the universe. The offerings of RAúwaben enable us to behold all that we encounter as one, whereby we are able to interact with each other to our mutual benefit. The dynamics of the eyes are all encompassing. In that RAúwaben is the first of the rings to emerge from the Seed, then all other Rings fit within the perspectives of RAúwaben; therefore, according to our perspectives we come to be accepted and to accept that which we behold through the Eyes of Wisdom. As we bear the works of the Zayin-ALphah within our Rings we are able to encompass that which we encounter, either to illuminate those we encounter, or to be humbled to learn from others, or to enter into a confederation of lights whereby we belong in a consortium of lights, as a galaxy of associated stars, bonded to each other. The **three intents of observing** the world and all within it are summed up as: 1. to illuminate all that we meet; 2. to learn from all that we encounter; and 3. to discern the association of rings of all that we encounter. With these objective the eyes do not turn away from that which is appearing in their paths. The offering is fulfilled as the eyes are extended upon the spiral of ascension. The initiations of these three levels of observation takes the focus off of expecting others to look at them, or to vaguely pass through encounters without taking notice, which weakens the bonds and associations of those of the Aúwerim/Lights. *As we come to the altar with the gifts of our Rings, we come to bear the Light of our Names, to learn from our encounters of ALhhim, and to form bonds of associations that integrate the traits of ALhhim within the fabric of our Rings.* These perspectives keep us in **the interactive mode of Unity.**

The opening of all crystals of Dan come through Vision. The heat of the south of RAúwaben opens that is concealed within the crystals of Dan. What the eyes are privy to see becomes a body of expression. The Thoughts seen gather in the eyes through which they are assembled into Shamoúnn. Hence, in the attainment of all states of Dan—the ten lands of the Teraysarun of Neúwn, RAúwaben is given first the inheritance of lands. As the eyes see an idea, a body appears to house the idea. Hence, as our SeedName opens, the first of the Rings are of RAúwaben, through which the entire body of our Seed forms. As one sees all that is within their SeedName then the full embodiment of the Thoughts and Numbers contained in the crystals of Dan become expressed through the body that is formed. The limitation imposed upon the eyes through thoughts of partiality is the only thing that can keep one from attaining all States of Berúwkeh/Blessing and full expansion.

The Eyes, as two Rings of the Unified Consciousness, embody all Thoughts of HhaKuwáhnim

and bring them into visualization or an appearance. What is in the mind of HhaKuwáhnim is transferred into waves of light through which the Thoughts of HhaKuwáhnim are formed into a dwelling state for their expansion and expression of joy. Thus through the eyes of a Seed, all lands are seen as they are appearing, one by one, and then entered into. It is not that Avrehhem sees all lands in one glimpse, but that the lands are seen as they appear in the order of their Names and in the order in which they are formed through the openings of the crystals of Dan. By Wisdom—through seeing the sides of each level of *Residence in Neúwn* $\gamma\Delta$, a level is formed through weaving the rays of Light. In this manner the twelve bodies of the Rings of RAúwaben are also formed, whereby the 12 are in 1 and whereby the 12 are 1, as within 2 are 1, and within 1 are 2 *by which all things have form and their full expression* through the twelve houses. When there are 12 in 1 the formula is $.5+6+6+.5$, $\exists\Upsilon\Upsilon\exists$, which is 12 in the midst of 1. Where there are 2 in 1 the formula is $.5+.5=1$, $\exists\exists\mathcal{A}$, which is the term meaning an exclamation of unity [Ah!] and a realization of the consequences [Woe!] of being joined to another which are to bear the two sides of Light unified into one SeedBody according to Bayinah and Chakmah in the Unified Consciousness. When there are 1 in 2 then the formula is $1+.5+.5+1$, $\mathcal{A}\mathcal{A}$, which is the root of the term Aúwv, meaning Father, from which comes the Saying that the Offspring and the Father are One. When the 12 are 1 then the formula is $.5+.5=2$ or the formula, $\mathcal{A}\mathcal{A}$, a term meaning to come or to appear, for what Name, in which are its spectrums, can be seen without another side? Through the Union of 2 Lights the full embodiment of 12 are revealed. Through compound Lights all forms and their expressions appear. i.e. Two bodies that encircle each other form a galaxy whereby all things within the galaxy have the pattern of the two by which they are formed. All things that are of the two sides of the Unified Consciousness, which is the pattern in all things, whereby **each body formed of the 7 Eyes of RAúwaben have within them the 12 houses.** The two are one in form and function and have their strengths extended to the tenth states whereby $2+10=12$.

The above formulas are contained in the two sides of the intervals of RAúwaben:

14 28 42 56 70 84 98 112 126 140. All within the ten intervals are 12 (6+6) in 1 which abide in the midst of the $14/5+140/5$ as the sum in the midst of the sides are $616+.5+.5=14/Neúwn$. The total sum of the ten intervals of RAúwaben are 770—the OyinZayin Consciousness of the Neúwn Mind in which are the two sides of the light, the head and tail which formulates the Body of ALOZAR. Both the sum of the intervals and the Values in the midst of the intervals contain the 9 in the midst of the 10: the Values 45/9 are in the midst of the intervals whose composite sum are $770/\gamma\gamma/10$:

14142814421456147014841498141121412614140.

The $11\ Neúwn/14/5 = 55$ within the midst and the sides of Light through which all things appear in RAúwaben—the 7 Rings of ALhhim. The crown in the midst of the ten intervals are 126 [9x14] that abide in the midst of RAúwaben. The crown of 126 is the Head of the Numbers of ALhhim, which range from 1 to 126, the sum of whose sides are 10: 1126.

The intervals of RAúwaben are the same as the intervals of Shamoúnn. What occurs in the midst of the sides of RAúwaben, from side to side, formulate the 7 Rings of Hearing. Shamoúnn is formed by the rays of Light passing from one side to another in RAúwaben, whereby what is formed in their midst is the Body of RAúwaben—the House of Shamoúnn. The Name of Shamoúnn/ $\gamma\Upsilon\textcircled{W}$ is so called in that the ears serve to contain the rays of Wisdom/W collected/ γ of the $70/O$ in the compound of 7 Rings of RAúwaben/ $\gamma\Upsilon$ which come from the Neúwn Mind $77/14/\gamma$. The Values in Shamoúnn are the gathering rays of the 770.

The sum of the 2 sides of RAúwaben [7+7] and the 2 sides of Shamoúnn [7+7]: $14+14 = 28$ in which

the Words of a Name are formed in Gad to be 64, which are the Values in the core intervals of Gad: 285684112140168196224252280 = 1540/64. Through the Words of a Name, 64/10, all things seen in RAúwaben are spoken whereby the 10 lands are formed by the Word of YahúWah—The Collective of a Name. Within the 10 intervals of the Word of Gad are the 12 as conveyed by the 9 28's in the midst of the intervals: 282856288428112281402816828196282242825228280. Within the sum of 1540/10 are 252 [9x28]. The Values of 252 are read as the 2 fives/lights of 2 which are 12 [2x5+2=12]. These are the 12 that abide in the Ten Lands of the Eyes of RAúwaben which are the Unified 6 branches of one Name with the Unified 6 branches of another Name: אַׁׁׁׁׁׁ.

The **oversight of all things in Nephethi concerns the dwelling state of each member** within us. As RAúwaben rises upon the wood of Dan, the eyes are tempered in the Fire to behold how each member is dwelling within the Unified Kingdom. Our **eyes see the Words within each House and each Name** as they are given by ALhhim to that house or Name and thereby how each one dwells according to their form and function within the Collective. In that the Words imparted to each house are of the Fire, and in that RAúwaben is the overseer in the House of Nephethi [as by location of the Ring of Zayin-ALphah in the House of Nephethi], the eyes in Fire behold how each member is living and contributing their gifts to the dwelling state of a Name. The Words of a House are based on the Numbers allotted to a Name.

As we view one another from this perspective we see one another from their Word base, from that which is of the interior formulations, and not by looking upon the outside. By this overview, we behold how our parts within us and how another abides in the immortal state verses the mortal state. The focus of the eyes leads us beyond where one is today to that which they are becoming. *We view our parts and others אַׁׁׁ as to the State of their Name as determined by the Words of ALhhim that form them to be of the Immortal Collective structure.*

AYSHSHUR אַׁׁׁ

In the House of Ayshshur—the House of Origins—the House of Affirmations— RAúwaben sets the Rings for the Reúwch of Dan and the crystallized details of the Breath. The many parts of an eye i.e. of the fly depicts the arrangements of the crystals for seeing. The compound eye has many tiny lenses clustered together. The assembled crystals of the eye enable us to behold the thoughts from the various angles of the teraysarunim as they are transmitted through the prisms of Bayinah and Chakmah.

The Zayin-ALphah ring in Ayshshur is located as the inner ring of the surface through which the initial transformations occur. As we see the thoughts of the most high they trigger responses through the layers of ALhhim into the very core of Ayshshur. According to the location of a ring in a body, so is its affect and service amongst the members.

The givings of RAúwaben designate the Rings for the Reúwch HhaALhhim whereby the Reúwch HhaALhhim come to dwell within the Rings of a Name and whereby the Reúwch of a Name, being of Dan, and the ReúwchHhaALhhim have fellowship and communion as those who come to abide together in one house. As the rings of each house are prepared they form a vessel for the waters of Ayshshur to come into them and to form crystals, whereby the Celestial Body is made.

Through the openings of our Rings of RAúwaben upon the altar, we behold the state of the rings in others also: *if your enemy be hungry, give the one bread to eat; and if one be thirsty, give them water to drink: in so doing you heap coals of fire upon their head, and YahúWah rewards you* [Mishle/Prov 25: 21-

22]. Heaping up coals of fire upon the head of another is by giving of our bread and drink that we have made from the oylah, whereby that which is formed from the coals upon the altar of incense is imparted unto another, and their minds are fed likewise from the fire. In this manner the fire spreads. On the other hand, if we judge others and neglect to impart to them the bread and drink then we reduce the spreading of the coals, referred to the rewards of YahúWah. As we give the coals of the incense altar they are spread out in our minds also.

In the House of RAúwaben the Numbers of Wisdom set the spiral to carry, transmit and elevate the thoughts of the oylah. The Numbers of Wisdom are the seemingly smaller Values, being of the digits of the Numbers 1-22, for they are the near to the digits of 1-9 of the Aúwvim, meaning that they are close to the Seed—the condensed summations—from which the Numbers of Wisdom emanate first, and then the larger Numbers of Understanding and Knowledge appear from their sides. The Numbers of Wisdom are strong as they are of the roots of the Seed that form a foundation for to stand upon unwavering and from which we bear the secret understandings and jewels within our SeedName. Though the extended Numbers may be broken as the upper branches, the Values of Wisdom secure within us the fountain of life that flows from the SeedWord of the Aúwvim. Hence one does not need to see far, for as one beholds the faces of ALhhim, faces to faces, they can know what is in the distant and far reaching places of the universe. Blessed is the one who acquires Wisdom for they have Understanding in their midst and the fruit of Knowledge forming upon their edges/lips.

The eyes behold the things in the womb of Ayshshur—what is in the Celestial Body, whereby they affirm what is of the Reúwch. From this offering comes the words, as it is in the heavens so be it in arets/earth. According to the patterns in the Celestial Body the Terrestrial Body is made. Hence the 7 Eyes of RAúwaben are those which are in the Breath of Dan, of which are the 7 lights/lamps or spirits [Yeshayahu/Isa 33:11-16; Chazun 3:1; 4:5]. As the eyes of RAúwaben are of Dan, the Seven Rings of the Body of ALhhim are of HhaKuwáhnim, a reference to the seven stars or seven visible planetary bodies. The seven spheres are compound lights whereby their lights shine in the night sky, being clusters of stars which are birthed as the spheres open to give of their fruit/keveshim as they make their oylut.

What are the 7 Spirits in Dan and the 7 Stars in HhaKuwáhnim? In Dan are the 7 Veils of Judgement [Chazun/Rev 6-8:1]. Each veil is as an eyelid, and when lifted the Eyes of Dan are seen. In HhaKuwáhnim are the 7 Trumpets from which comes the full declarations of the Counsel of the Most High. Through the declarations of Yishshakkar, Shamoúnn, RAúwaben, Yahúdah, Ayshshur, Aparryim and Meneshah, the interpretations of HhaKuwáhnim are spread out.

The 14 Eyes of RAúwaben and ALhhim and the 14 Seals and their Declarations are the unfoldments of the Neúwn Mind: 77 or $14+14=28$, whereby there are 28 Eyes in the Neúwn. Within each side of the Unified Consciousness of 2 8's are 4 7's whereby the Consciousness is perfect and their days fulfilled 16/7.

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

RAúwaben opens up the portals in Baniymin, whereby we come to see all in the Mind of the Neúwn. The Seed construct provides twelve paradigm—teraysarunim for us to observe all things of the Crowning Lammad of the 12 thrones within a Seed. Hence, via the branches of Baniymin—that are within the Seed, we see all things in ALhhim—the Rings that are formed to contain/house the Thoughts of the most high

whereby comes the expression: BayitAl—The House of AL.

As the eyes of a Name are registered with the eyes of the Twelve in OLiyun, then one can read all within the Rings of ALhhim. The registration of the eyes of a Name with OLiyun comes through RAúwaben hanging upside down into the sac of Baniymin, for through the humility of the eyes, one may be lifted up unto the full heights of OLiyun. In that the eyes are totally spent to be hung upon the wood of Baniymin there is nothing to weight them down and restrict them for attaining the elevations of the Lammad in OLiyun.

As the rings of RAúwaben are formed, then the Fire of Dan may enter into them and provide a reading of all things inscribed by the Fire upon the stones of a Seed. Hereby Dan follows RAúwaben in the course of the offerings. As the Breath comes into the Rings, it eats the bread of the Seed and savors the scent of the spices formed in the chambers of ALhhim.

From dwelling in a myriad of states and at various levels of sight, we behold a latitude of various symbols to convey the qudash tongue of the ancients. Each form of thought is a Letter, a bird, a dog, a heart, a mouth, etc, are formulations of the Letters written through many strokes whereby there are Letters written on paper and Letters that are pulsating with the Breath of Dan. Through the eyes being placed upon the altar, the Words formed and inscribed in the Fire are seen according to their formulas—as paired harmonic thoughts. When the Words are seen and then uttered as a formula, the utterance is whole for it conveys both sides of Wisdom and Understanding.

We use the Words that are seen according to the House of ALhhim in which the Words are formed, whereby we speak the Words from the Rings of ALhhim in which they are made; hereby we see and speak the thoughts according to their origins. The same combination of Letters may be made in more than one house, whereby the Words vary in intent through related by their symbols. i.e. The words composed in the Zayin-ALphah Ring are spoken with the Breath according to the Numbers of Wisdom as composed in the House of RAúwaben whereby *the origin of the Words born in them are affirmed* by the Breath as the Words are spoken. Take the word, Life, 𐤋𐤍, for an example. The word, life, is seen as a composite thought of the Neúwn Chayit Ring, and hence, when we speak the word Life, we speak it by the Numbers of Understanding. The word flows from the House of Baniymin within us whereby the frequency of the Breath utters the thoughts composed in the Word “𐤋𐤍/Life” according to the formulations of Fire in day the Word is made. Or take the word Love, 𐤋𐤍𐤅, formed in the Úwah-Bayit Ring of ALhhim. As we speak the word, 𐤋𐤍𐤅/love, we resonate the meaning from Shamoúnn through which all bonds are made. The word, Light, is from the Hhúwa-Gammal Ring, for all states of residence are in 𐤅𐤅/Light that opens from the Seed of a Name which are from above.

The offerings of RAúwaben upon the Fire of Dan lift-up the eyes into the midst of the Fire, whereby the Eyes see what is occurring in the Fire. Hereby the eyes are saved from being conformed by the world, for their rings are in Dan whereby the world has no fixation nor grasp upon them. What is seen in the Rings of Dan are the works of Fire, and hence, the eyes behold what is within the Breath and does not look upon the flesh lest its eyes become snagged there. Rather the eyes roam within the spirals of RAúwaben which are set according to the intervals of the Thoughts of Sight. These intervals are according to the numerical spacings in which the eyes are set in the Body amongst the other houses, for each house is given its space, and within its spaces are intervals to house its thoughts. The intervals of RAúwaben are 14 28 42 58 70 84 98 112 126 140 through which all of the Wisdom in the Mind of the Neúwn/14 is extended unto the Origins of Neúwn Consciousness in Ayshshur/140 [140 being the first interval

of Ayshshur]. Hereby one interprets what is seen according to its origins. Should one see a coconut, then they see the fruit as formed in the Mayim Tayit Ring of Meneshah, as the hairy balls whose construct rises to form a whitened stone in Yishshakkar; or should one see squash, then they behold the fruit of the Tsada-Tsada origins that are a transitional food to facilitate change from one state to another. The intervals span from the foundations of Wisdom to the 28 ALhhim within the Neúwn. Upon seeing the 28 ALhhim one enters into the sides of the north—42; the path of the Consciousness in the Neúwn—58 unto an Understanding of what is seed—70. The Sayings of the Worlds of ALhhim through the opening of the Seed in Baniymin—84; the transitions of Consciousness—98; the primal thoughts that compose the ALhhim Body—112; the sum and Fire of the ALhhim Body—126, unto the primordial origins in Ayshshur—140. Though the intervals of RAúwaben one attains a path of vision into the Worlds of ALhhim and connects the Terrestrial Body to the Bodies of the ALhhim, the Celestial, and HhaKuwáhnim. **Each interval leads into associated Bodies, and into their portals whereby all in the Unified Lands are seen through RAúwaben.** Through the ten intervals one beholds all lands as seen in the Eyes of Avrehhem—the Seed that is sent whereby one is not blind in the path in which they are sent in to the World of ALhhim.

DAN 7Δ

In the House of Dan RAúwaben sets the Rings in which the Reúwch of our Name dwells. The mind and the body of members create a Body of Consciousness for the double Rings are from the Unified Consciousness of HhaKuwáhnim and contained with the Seed of every Name. RAúwaben—the Unified Rings of the Eyes OO—create a Body of Consciousness through which they prepare a place for a Reúwch to be born by the Spirit of Wisdom and the Spirit of Understanding.

The Reúwch is from the assembly of ALhhim. The Reúwch of a Name is the same as the pulsating Breath between the 35:35 or 0:0 Body of the Unified Consciousness. The Breath is composed of two sides: The Spirit of Wisdom on right side/the exhale, and the Spirit of Understanding on the left side/the inhale, whereby all rings are suspended and in full intercourse with one another. All that is born of the Unified Consciousness contains the Breath of the Unified Body as well as the 8:8 structure of the meridians in which the Breath dwells.

As the Rings of the ALhhim expand from our SeedName in the moon of Baniymin, the reúwch—the pulsating breath of Intelligence through which the Rings abide cohesively, commences to fill the Rings as the vessels are created. The ALhhim breathe into the assembly of the rings of our Name as the Unified ALhhim breathe into the nostrils of HhaAdim/Adam. What formulates from the Intelligence of the congruent Rings of ALhhim receives the Breath of ALhhim, whereby that which develops in thought or in form is of the life of ALhhim.

As we see all things we temper the rings according to the Fire of the altar whereby we do not restrict the spaces of the reúwch to have full occupation of our rings. In that we see through the Eyes of ALhhim, the Rings are able to contain the full measure of the reúwch to dwell within us, for there are no other alhhim in our midst that would vie for your attention or service.

The offering of the eyes serve as the wells for the waters of Baniymin within the kaiyúwer. With the eyes for the things of ALhhim the waters run clean and clear. With each elevation of sight, the House of Baniymin provides a platform for growth with the Values of 1111, whereby our foot does not slip from the side of the mountain nor can we go backwards for the platform sustains us in the upward ascent.

As the offering is fastened to the branches, it is secured to be hoisted in the vertical stance that the full ascent of sight can be made from the foundation of Chakmah unto the peaks of the most high. As the House of Lauúwi surrounds us, Qahhath connects the sides with cords whereby they are unified in thought for the bonds of fellowship; Gershun begins to weave the garment of the oylah, and Merari supports us to make the full ascent through the smoke whereby we are transformed through the oylah.

Our eyes/rings are elevated in YahúWah OLiyn to behold all things from the perspectives of the most high. As the Tehillah states, the ascension of the Collective of YahúWah OLiyn elevates all Rings of ALhhim within us, whereby our rings bow in service only to the most high [Tehillah 97:7-9; MT 6:13; Mattithyahu 4:9,10]. The Rings of ALhhim are elevated within us whereby our habitation in the Rings is distinguished from the world that perishes. We operate within the ascendant Rings and therefore have mastery over all the world, wherefore all states of light rejoice in the mastery of our Names whose unity comprises the King of YahúWah [Tehillah 97:1].

In the offerings of RAúwaben we lay the foundation of the Rings in Wisdom through which we establish the pillars/constructs of the Unified Consciousness within our minds. Upon the Rings of Wisdom the Rings of Understanding are fitted together, and upon them the crown of the Rings of Knowledge forms. According to the foundation of the Rings of ALhhim and their formulations, we behold all things. **RAúwaben forms the patterns for all in the Unified Consciousness to be housed, as a vessel of seven chambers.**

Through each ascent of the eyes, we behold the lands in which we reside and those that are before our faces, whereby the SeedName of the Aúwvim, Avrehhem, sees the lands that are designated for the Seeds of the most high. We behold the matrix of thoughts forming in our eyes view and the deeds that we are to perform for each day, whereby we enter into them with the Reúwch of our Name and by which they are accomplished by the Reúwch and not by the body of flesh.

As the Rings of RAúwaben present themselves upon the wood of Dan, then the Ring of Fire rises upon the Rings signifying that the House of a Name is a House of Fire, belonging and sanctified by the reúwch. **The sanctification of the reúwch** is the ascent of Dan upon the Rings of a Name whereby they are holy/sanctified and belong no longer to the world into which they have come. In this manner one is taken out of the nations that they have entered and become a member of another nation.

The offerings of RAúwaben upon the wood of Dan are the basis of transferring all members from one state unto another. **Dan sustains the dedicated Rings unto a state of immortality**, whereby that which once resided in the rags of mortals come to dwell in the fabric of immortality. The Rings of HhaALhhim are the dwelling states of all Names in all levels of thoughts which are evident in the various species of the ReúwchHhaALhhim.

The offerings of RAúwaben are the first to be made of a SeedName. While RAúwaben is called the first-born of many achim/mutual dwellers/brothers, it is best to understand that RAúwaben is the first to give birth, for from RAúwaben Shamoúnn is born and all that is housed in Shamoúnn. The giving of RAúwaben is as the giving of the Unified Consciousness, both of the structure of the double Oyin and from which all Names and their houses are formed. Hence, within the Eyes or Rings of RAúwaben is the habitation of all that belongs to a Name, even the reúwch of a Name is born from the Rings of RAúwaben. Until the Eyes give birth, the reúwch that is within them sleeps; however, when the Unified

two eyes/rings of RAúwaben give birth as the Virgin Queens of Oyin:Oyin, then the reúwch within the Rings is activated whereby it appears from the midst of the vapors that shroud the reúwch. There is the breath of all Twelve Houses; hence, the Breath of the Body, being of Shamoúnn sustains the form until the Breath of Dan is born from the midst of the Unified Rings of RAúwaben. When the writings speak of those who dwell in darkness have seen a great light, the writer is speaking of the great light of the Unified Consciousness of Bayinah and Chakmah which breaks open through RAúwaben [Yeshayahu]. When the Light of the Unified Consciousness breaks open from within the tomb of the body, then the Name is resurged with the strength of the Light and is born from the chambers of the Virgins. From this day forward the Name is nursed upon the breast of Chakmah and then Bayinah until it established in its lands.

RAúwaben provides the all encompassing dwelling states/rings of a Name and its branches. Within the Rings the Fire of Dan resides, to warm, defend and build a dwelling state. From all of the fires of Dan, the thoughts are gathered and retained within the Rings of a Name, which are the Rings of HhaALhhim which are the Eyes of RAúwaben from which all are born.

RETENTION OF ALL PROGRESSIONS THROUGH THE SPICES

The retention of the offerings are through the spices. i.e. The netiph gathers and retains the harmonious thoughts of the branches within the offerings of RAúwaben, whereby *the eyes heretofore behold according to the harmonious spice of the netiph* that is transferred to the mind. The mind is whitened with the shechalyet spice which causes the scroll of Dan to revolve 360 degrees each day. As the scroll of Dan turns, the proceedings of each day are written. The union of the netiph structure plus the expressions of the shechalyet spice provide a basis for the Words of Knowledge to be inscribed upon the scroll of Dan. In the process of transferring the spices from the altar of incense, the records of the offerings are stored in the mind. Daily the record is written through the chalavanah spice as the Words of Knowledge from which the reúwch feeds and draws out sequential data pertaining to all in the Unified Consciousness transmitted and stored in a SeedName.

FORMULATION OF THE NESEK AND THE CHALICE

The drink offering contains all within the Seed ALphah/𐤀 to the Neúwn/𐤍--1 to 14 from which the Seed originates. Within the Seed and the Mind of the Neúwn is the Semek/𐤑 whereby the Semek appears in the midst of the word, nesek/𐤍𐤑𐤍. The sum of the Values of the ALphah to the Neúwn is 105 whereby the consciousness of the structure of the plant and all it contains are preserved. The final Letter of the word, nesek, is the Kephúw which is the sum of the states of the Seed's growth unto the Mind of the Neúwn plus all within the ALphah to the Neúwn: $14+15=29/11/𐤍$. From the mature SeedName the wine is formed. The sum of all within the Nesek is the Úwah/105/6 which is the chalice/goblet/𐤍 from which the drink is served.

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

As the Eyes of RAúwaben are cleared to house all of the Reúwch of Dan, the waters of Ayshshur freely flow into them. Thus in the sequel offerings of the House of Dan, the waters of antiquity are given to the Rings and with them are all that is composed from the waters by the Breath of ALhhim, which is the Breath of Dan [SMB 1:20].

As RAúwaben makes their final offering in the House of Dan, they rise upon the wood of Baniymin signifying that the Eyes are able to see all within their Name. Moreover, RAúwaben is able to see into the worlds to come, for they now stand upon the circumference of the world having been totally opened in Dan they behold the lands and all things before them.

RAúwaben is the first born of the Unified Kingdom of Names, whereby one has a place amongst the Rings of the World to come. Through the ordination of the King of Baniymin a new world comes, composed of the Rings of RAúwaben OO of the Unified Consciousness.

Upon the wood of Dan, RAúwaben gives itself to be a house of Fire—the State of the 7 Rings that house the Fire of Dan. One prepares their Rings for the Judge to reside therein whereby all of life is with meaning derived from acute thought, discriminating perceptions, all to determine what is of the Numbers or what is not of the foundational Values of Breath [Plato's Apologhma (Apology); Mishle/Prov 16:2-3; 2 Barnava/Tim 2:15]. Via the Rings providing a House for the Fire, one determines the Values that they carry, whether they are of the construct of Wisdom, Understanding, or Knowledge, or whether they be simply of hay/processes, wood/form, and stubble/without capacity of forming a head. In submitting our Rings upon the wood of Dan, then all within the Rings is subject to Dan.

BANIYMIN יִמְיָן יִמְיָן

In the House of Baniymin the eyes open first upon the wood of Baniymin. Hence, RAúwaben is the first born amongst many achim/brothers/upholders. The eyes are blinded until a SeedName opens; all that is in a Name is reserved until the day the Name opens to gives of its light. Should the eyes be opened before the Seed opens, then they would open premature without the Light of a Name and therefore, though open, would have no light to see but rather be subject to the darkness, and as a well could be stopped up with sand. When the structure/wood of the Name of a house becomes evident then one knows the Master of the House has come for all of its servants and their works. In that day every house will come with their gifts to the wedding feast of the groom who shall take the bride that is made ready. The parable of the groom and the wedding pertains to Baniymin. Baniymin is the groom; all houses within the Seed are the virgins who are called to the wedding as the bride. The groom prepares a dwelling for all within its SeedName to reside and all within it house to be joined unto their Master, whereby their allegiance is affirmed. All within a SeedName is gathered to the feast in the day that Baniymin rises to the crown. Through the ascent of the Seed and the multiplications of the seed, the meal for the wedding feast is prepared.

Upon the ascent of Baniymin, all within a Name appears as a great company of the King. The lands of that Name shall tremble at their appearance, for what has been hidden within now comes forth with great power. Those who have dwelt in the lands of the King, which have done their own works and who have not given the tithes to the Master of the Lands, shall tremble when the Master of those lands appear in the eye of RAúwaben. The multiple quakes of the lands are due to the Master entering into every house of the Rings to claim what is rightfully due. As the Master unveils all that is within its kingdom, the earth quakes with waves to honor and in waves, as those bowing in submission to the appearing Master, and with waves of gifts to the one who comes upon their lands. Blessed is the one who comes in the Name of YahúWah, for this is the one of the Collective of the House of Baniymin. All who see this one shall rejoice and cry, hosanna, for this one alone can save us from the corruption of the world into which we have entered.

As your king comes riding upon the colt of an ass, meaning to perform its service amongst the Collective, then all of your members shall come with their branches. In that every house is a branch they shall wave their branches before the ass, for all shall be given unto the works of their Names. The branches are laid down as one lays their branches upon the altar, whereby every branch is devoted to the King of Baniymin who comes in the Name—for the sake of the Collective. Blessed are the eyes that see these things of their inner kingdom and its fulfillment. Accordingly, the eyes of Avrehhem behold the lands and the coming of the king to reign over the lands. In this day Avrehhem rejoices! Upon the opening of the eyes in that day, **every branch shall be laid down with great joy** upon the altar in the making of the oylut of their Name, and this rejoicing shall not cease, nor its expectation/hope be cut off.

The House of RAúwaben gives its strength first to the King of Baniymin upon whose wood it rises first, and then gives its strength to the Judge of the Kingdom, upon whose wood it rises with affirmations. Herein the House of RAúwaben lives before the one at the right hand and before the one at the left hand, whereby they are the servants of the King and the Judge forever! Herein does everyone know to whom they pay their allegiance: the one for whom your eyes serve is indeed your master. In beholding your master, your eyes will no longer deceive you, for you will know in your pupil if you are serving the Kingdom of the Heavens or the kingdom of sheol and the outer darkness.

When the King comes from within your lands the humble rejoice and the proud run to escape the judgment in your hand and the fire in your eye. When the King of your house comes, all gates will be blown wide open; every eye will see your majesty, and everything within your lands will be laid bare by the quakes, You will see what is detestable—adverse to your Collectiveness and that which is good—of the Collective. No more shall any come into your lands to make you afraid or to take over the lands of your Name as a foreign power comes to rule over another people. You will not be fooled again, for your eyes shall be open as those that stand before your King and before your gates to announce unto your armies to sound the alarm in the Name of your Collectiveness—in the Name of YahúWah—who shall route the deceiver who approaches your borders. Your borders are secured, and the righteous ones in you rejoice with great joy!

The eyes see dimensionally and at the elevations attained through unfoldments of a SeedName. As a tree gains elevations, all functions within a tree ascend likewise. Each member through its service attains its functionality with the elevation achieved by Baniymin. i.e. RAúwaben, in harmony and in service at the elevation of Baniymin sees according to the heights and from the plateaus of the ascent. As the eyes are hung head long into Baniymin, all is visible from the base unto the crown, whereby the eyes are the faithful servants of the Seed and provide a window for all that is becoming. The Rings of Zayin-ALphah and Neúwn-Chayit are one to hold the flame of the Reúwch in the Shayin-Semek. These three as one are the parameter Ring of the 7 Eyes which give distinction to all things. Together they form the edges of a house to contain all inner attributes. The congruent Rings of The Eyes are the house of a Reúwch. As one sees, so are their lands into which they enter to occupy and perform their work, for as soon as a Reúwch enters into a house, the labor and toil begin to spin its thoughts and to perform its deeds. To say that we are known by our labors implies that we are known by our perceptions, for the works of a Name are as one sees it to be performed. Hereby does one overcome the lust of the eyes, the lust of the world and the pride of life, for as the eyes see through the Rings of Baniymin, they no longer are subject to beholding the world through the body of the flesh. Through the oylah of RAúwaben upon the branches of Baniymin the eyes are set to the service of Baniymin and are released from their servi-

tude to perform unto the world unto which they once served. As no one can serve two masters, nor can the eyes. The eyes are the firstborn of the Seed to which they rightfully belong.

Upon the structure of RAúwaben, the offerings of Dan proceed. True judgement is founded upon the aligned eyes of ALhhim whereby one sees from all perspectives how every thought and deed affects the well being of all. The giving of the eyes to the House of Judgment positions the eyes to be sustained and upheld continually by the Breath of Dan. The perfect positioning of the 7 Eyes upon the branches of Dan maintain the Rings and their services according to the Breath which fills them, inflames them with Fire, and upholds them as their treasuries. The wandering rings are not so; for when the rings of a Name are not positioned upon the Teachings of Teúwrah, as the parts of an offering are positioned upon the wood, the rings become filled-up with dust/cloudy/misinterpretations/contentions as the wells that were once dug for the living waters of the Aúwvim. The purpose of the wells is to house the flow from our SeedName—the flow of Baniymin, and for this reason they are dug by the Aúwvim—the Fathers [SMB/Gen 26:15-25]. Each well is to house the levels of thought emanating from the Seed of Baniymin. The opening of the Rings of RAúwaben opens the wells of HhaAúwvim to house the flow of our Seed which perpetually flows from the Aúwvim. The oylut of RAúwaben lays bear the eyes upon the altar to be wells of waters filled with tears of joy from the foundations of our Breath. As the House of RAúwaben ascends through the rings of smoke, the eyes are crystallized with the Numbers and Thoughts of Reúwch. All currents of Thoughts coming from the waters of Baniymin have a free flowing channel through the Rings of RAúwaben through which the ALphah rises into deeds and then into the Oyin of Consciousness.

With the branches of sight focused to behold all in the Aúwvim, RAúwaben bows down upon the altar whereby the lusts of the world have no room to form images in the peripheral lenses—upon the screens of RAúwaben. The filled rings of the Aúwvim become the platform for the parts of Dan to be arranged, through which the judgments/discernments of Dan arrange all that is seen to be according to the Aúwvim.

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

RAúwaben beholds the unified Kingdom of Baniymin from within the grid work of a Name. As one's grid is spread out and as it is filled with all attributes of your Name, your eyes are filled with the goodness of YahúWah, whereby there are no spots nor specs in your vision of yourself or others. This is the promise and the testimony of performing the oylah to YahúWah.

In that the offerings of RAúwaben follow the directives of Dan, the eyes are conditioned to behold all things in the Fire whereby they see as YahúWah—within the scope of the Collective. The eyes are shaped in the Fire to look at all within the Collectives whereby individuals are not seen nor considered apart from the Collective. In seeing all things within the Collective one keeps their focus within the Unified Consciousness.

The eyes upon the wood of Dan become regulated to see in circles. As the breath moves in rings [as one blows a ring of smoke] so the eyes come to behold every thing from all degrees. The viewing of things on the surface is replaced by the ability to see others and all entities from the 360° of Dan. With this scope of vision the ALhhim see us, for they behold all of our thoughts and our deeds with a total picture in view. All thoughts and deeds are viewed as to their full encircling effects through which we

recieve counsel and directives and whereby we make proper judgement upon our thoughts and our deeds. Through the eyes in the Fire we behold our thoughts and deeds according to the intervals of our Names that pertain of the Numbers of Wisdom, whereby we discern thoughts and deeds that fit within the intervals of our Name. As the intervals of the Wisdom of RAúwaben are set in our eyes through the oylah, then the thoughts that reside in our lands and their extensions through deeds are befitting for our Names. These values are transferred to the mind through the netiph spice whereby they are laid up within our treasuries. The Values of the Zayin-ALphah ring of RAúwaben are positioned in our mind also through the shechalyet spice through which we have the intervals of HhaALhhim set in our mind and whereby we observe as the ALhhim of Zayin-ALphah. Through establishing the intervals in which thoughts are attained by sight we store strands of information. Accordingly we see what is appropriate for our Names, and we see what is conducive from *the perspective of the ALhhim of Zayin-ALphah that reside within our House of RAúwaben*, through which we are not deceived by the surface attributes of the world [I ShmúwAL/Sam 17:46].

With every elevation of RAúwaben, the ability to discern and make righteous judgments are elevated also, whereby one should not despair over seeing amiss or making an error in judgment. Rather with hope we give our eyes into the Fire. As the eyes are elevated above the world they are restructured unto the levels of their ascent. Upon this restructuring of sight, the eyes serve as the wood for subsequent offerings of Dan. From the oylah comes the law of companions; as one companion is joined to another they both move together. One keeps the other from falling through the perpetual ascending progressions whereby they are kept from stumbling, but the one who walks independent from others, when their foot slips, there is no one to uphold them [Quhhelúwt/Ecc1 4:9-12]. As seeing improves, so does judgement. RAúwaben and Dan are fused as one in the Fires of YahúWah, and the smoke of Dan forms the rings of vision for RAúwaben.

The offerings of RAúwaben expand the parameters of the Seed. As the Seed opens by the breath of Dan, the Seed of Baniymin expands according to the the Rings of RAúwaben. As the eyes open and expand by beholding HhaALhhim they determine the circumference of a Name, which is the circumference of the spirals within its lands, and the size of the spirals of its speech. The states of the 7 Rings are according to the scope of the 7 Eyes of RAúwaben.

The opening of the eyes is the foundation of the seven rings. Each of two sides the rings convey the pattern of the Neúwn to comprise 14 or the House of Light. The rings are the house of the Seed, for as Baniymin opens the rings become evident, and from them all parts of the seed come forth. Thus as RAúwaben is born first, the pathways of the Neúwn are opened for all houses to be displayed. Thus the eyes are healed, all of YishARAL may come forth.

The 7 Eyes are the means for an instrument to have seven octaves. Though we normally consider that our reúwch is able to sing three octaves, we must consider that there are the octaves of the minor and major, the major being the rings around and the minor being the rings within. As the rings are aligned with the inner staff of ARAL there is perfect pitch, whereby the tone does not wobble below or beneath the pitch of the rings. The harmony of the six octaves rise and fall upon the marks of the inner rod of ARAL—the seventh ring. The songs that we sing are according to the intervals of our Names, whereby we fill our rings with joyful sounds. As there are ten intervals of Chakmah, ten intervals of Bayinah, and ten intervals of Dagot for a Name, the Lammad of 30 appears which is the conductor's baton of our Rings.

The Rings are established for Chakmah, Bayinah, and Dagot whereby a Name may come to its full measurement. When one enters into the Rings of ALhhim, that is the marriage of a Name and the tent that it enters whereby they are one. Whenever we provide a tent for another, we are their wife, and when they provide a tent for us, they are our body. Hereby two are one. Each Name has a head and body. The two heads are one rod and the two bodies are the unified consciousness that they fill with their illumination. As two united they form a cube that is filled with their light as the city foursquare—a cube filled with the lights of Bayinah and Chakmah which is also called the light of the lamb, meaning the illumination of the inner assembly of the SeedNames.

MENESHAH מְנֶשֶׁחַ

In the House of Meneshah the eyes serve to provide direction for transitions as the eyes behold all that is unfolding from the teachings of Baniymin. The offerings of RAúwaben open upon the wood of Baniymin and then proceed upon the wood of Dan. The eyes see all within a SeedName whereby they are able to forecast the fruit as well as to behold the origin of Name. One sees the transitions that are to be made as they make transference in Meneshah from one plateau unto another. With the vision of the steps of progress one moves from where they have been residing, and without the eyes of Meneshah one dwells at their same state of suspension and engages in the same activities.

The eyes of RAúwaben see the transitions emerging from Meneshah as Names are connected to others within the Collective, whereby one does not move in isolation from another. Though we move with understanding, we keep others in our view and extend to them our hand to assist them to move with us. The eyes of RAúwaben do not cause us to see that we are somehow separate from others because we have acquired a new understanding today, for yesterday we were eating at the same table with them.

As we behold the levels of transitions through the learnings of Wisdom, Understanding, the ALhhim, and the Kuwáhnim, we comprehend that all schools of the Nine are of the same Values. Each level of service in Wisdom/1089, Understanding/3366, the ALhhim/954, and the Kuwáhnim/3501 equate to the same sum—Nine, whereby there is not one level of learning above another nor is there a service that is above others; for all done for the Collective is measured by the extent of the Values being expressed through the hand on a scale of 1 to 10. The results of our deeds are measurable and distinctive, but the deed in one level to another has the same foundational Values.

RAúwaben serves as the central radiating eye of the House of Meneshah whereby we pivot and turn through the pathways as prompted by Meneshah. As Yetschaq grants the approval of a change of residence so we are carried by our merkavah unto that place.

The blood of RAúwaben feeds the Thoughts of Dan. The activation of the garment of Dan livens the fabric of Thoughts that pertain to judgement. In the union of the eyes with Dan, we behold all things so that they are evaluated rather than just looking for the sake of satisfying the eyes. Seeing all things to be judged, the eyes are whitened whereby they do not become cloudy/obscured. Without an understanding of what is seen, the eyes become like a pit without water.

Through the offerings of RAúwaben, we set the Numbers in our eyes by activating the parts of Yahúdah. Each part of seeing is activated by placing the parts in the waters of hhakaiyúwer and then devoting them to the Fire of the Collective through which they merge and yield a generation of

thoughts with a Seed of verification and humility within them. These verifications enable us to walk in the states of transitions determined in Meneshah.

The Seed of RAúwaben has the properties of 1111/Kúwk, being formulations of the Rings of ALhhim through which all sides of what is observed forms a square/cube. The formulations of the Seed of RAúwaben secure that the perspectives are not distorted. In looking at all things, consider how do they fit within a square? Are the matters being seen aligned without partiality? The humility of the grain and the alignment of the thoughts are foundational to form the manchain of RAúwaben.

The eyes upon the wood of Dan enable one to see every concept from its development unto its fulfillment whereby the eyes do not become exhausted to behold its phases of transitions governed by Meneshah, the prince of YahúWah. As every phase of the moon is a shape of the eye, the eyes are capable of grasping each transitional move of all houses within us. The eyes are trained by Dan in the Fire to behold all things and to see one another within the framework of 1 to 0 or from 10 to 0, ever considering the measurement of our Name amidst the Rings of ALhhim to which we belong. In having the eyes conditioned by Dan we see each other as friends, not as strangers. We behold in each other significance, purpose and Values.

As the House of RAúwaben gives itself to the Collective, then the Light of Dan fills its body with discernments regarding each step of progression. The total giving of the eyes to YahúWah positions them to receive all that is within Dan. As the eyes give to serve and elevate true judgement, as the wood for Dan, then their branches are infused with the strength of Dan and the right ruling arm of the judge to behold all things of Wisdom and Understanding. The giving of the branches in each offering enable the branches to receive the Light of the offering and to be adorned with the fruit of the offering as the smoke of the offering passes through its stalks.

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

The eyes behold from the House of Dan the vista of a Unified Kingdom. In seeing all things from the perspective of Dan, the eyes are filled with the Light of the Shayin-Semek—as with the Light of the shemmesh, so that no shadows are seen within the worlds nor in the heart of another. The eyes scope from one end of the heavens to the other and likewise from the ends of the earth whereby the Light of all things fills their eyes. In seeing in the midst of the Unified Consciousness 0 9 8 7 6 5 4 3 2 1 0 nothing is strange nor foreign, whereby all that is seen leads one to perfect unity with every Thought and with all faces that bear the Thoughts of the most high. Upon the wood/structure of vision, the offering of Dan is laid through which comes discernment regarding all seen.

As the offerings of RAúwaben are made, the attributes of Dan are quickened. This is the nature of the pairs, for as one gives unto another, the other is activated. i.e. As the blood of RAúwaben runs unto the screen of the altar, the garment or the embodiment of Dan is activated and commences to serve according to that which it is receiving. In this manner what is in one side or in one house is imparted to the other house. Through the exchange the two operate as one body formed and suspended by the two heads at both ends. Through the impartations of the Values and the flow of Consciousness the State of the two is formed through each interaction of transmission. The regulation of the transmissions and the forming of the states are through Meneshah in all exchanges and offerings.

The ascent of RAúwaben upon the wood of Dan leads to the congruent Rings of ALhhim—the 7 Eyes/Rings that bear within their emanating consciousness the spirit of impartiality. Upon the teachings of Shucham of Dan we become a tree of the Rings of ALhhim that is free from distortion and corruption and confusion. This is the result of the offering of the eyes upon the wood of Dan. As the eyes are fused into a single column they form the strength of Wisdom in order to bear the Words of Fire, for as the eyes are conditioned by the Fires of the altar, they are able to contain within them the Sayings of the ALhhim that are spoken through the tongues of the Fire upon which the oylah ascends [Chazun 1:14]. Ascending upon the tongues of ALhhim, the House of RAúwaben enters into the Eyes of OLiYun, whereby they are eye to eye. Through the pupil of RAúwaben the most high watches over us and sees all within us whereby there is nothing hid from their faces, for all that is seen within us is affirmed to be as it is in them. According to these affirmations of the divine order within us, the branches of RAúwaben are laid down in the House of Meneshah to support the succeeding offerings of Ayshshur whereby all that enters into our eyes as we gaze in the eyes of the most high are affirmed and secured within us to be fully manifested.

APARRYIM אַפּאַרײַם

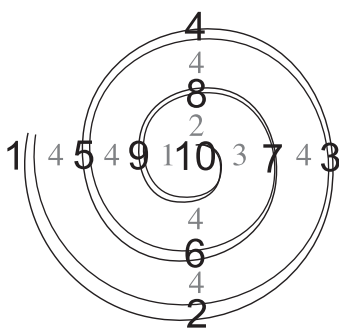
In the House of Aparryim, the eyes are able to see beyond any given vista. As the expanse of the SeedName within Aparryim continues, so the eyes of RAúwaben gaze into the opening wonders. Through the diadem of Aparryim, RAúwaben sees all lands to be the States of the Kingdom of HhaSham. All is seen to belong to the Unified Kingdom of YahúWah whereby the eyes do not behold the vain states of the world of corruption. One sees beyond the veils of the world and into the realm of the lands in which a Name governs according to the diadem set in Aparryim. As Baniymin—the diadem in Aparryim is set within a Name, the offerings of RAúwaben extend into all States of the rule of Baniymin. Accordingly, the one anointed as the malek/king of YishARAL is first of Baniymin, as is Shaúal/Saul. All subsequent rulers in YishARAL, from Yahúdah and Baniymin, are extensions of the rule of Baniymin. In that Baniymin is of the House of Yúwsphah, the rule of Yúwsphah extends over all lands of the people after Baniymin comes into Metsryim. The rule of Daúwd becomes apparent as the crown of a Name is formed by Baniymin for then the Numbers of the Names have risen to the head. The continuation of the rule of Baniymin is through the House of Aparryim to which Baniymin belongs for all expressions/faces are dependent upon Baniymin. The diadem of a Name is set when one has exerted their branches to formulate a crown. In the days of fulfilling the purpose of their Name the crown of majesty is formed whereby the SeedName is crowned. As the crown is set, RAúwaben beholds the vastness of the Unified Kingdom of Names.

As the offerings of RAúwaben are made in the House Aparryim, **the Seven Eyes of a Name** are formed in which the seven-fold Raucht/Spirits abide. The Union of the Rings of ALhhim, each being of a pair of sides, forms the Breaths of ALhhim, through which all within the Rings of ALhhim are exchanged. In that no ALhhim abides alone, we of ALhhim abide Collectively likewise. Here to fore are the 7 Raucht of ALhhim: The Reúwch of Shayin-Semek and Rayish-Oyin, whereby Dan and Yishshakkar dwell as the discerning judge; the Reúwch of Qúphah-PaúWah and Tsada-Tsada, whereby Gad and Ayshshur dwell together as husband and wife; the Reúwch of Neúwn-Chayit and Mayim-Tayit in which are the leaders of all states of occupation unified; the Reúwch of Lammad-Yeúwd and Kephúw-Kephúw, from which comes all Teachings of Life of the Unified Teachers [in contrast the teachings of death pertain to the forms that perish and thoughts for which there is no deed of Light]; the Reúwch of Zayin-ALphah and Uwah-Bayit of which are the unified offerings of YishARAL; the foundational side concepts/cattle are of the Zayin-ALphah, and the flocks of the inner unity/sheep and goats are of the

Úwah-Bayit as well as the unifying messages/pigeons/doves. The offerings are understood to be Principles of ALphah and come from structure of the branches. Within the branches of our congruent rings and according to our stages of understanding are the flocks of a Name; hence the offerings are of the Fiery Reúwch and are not of the animals who are our achim. Within the Rings of the offerings are the Reúwch of Hhúwa-Gammal and Dallath-Dallath of which are the States and the Kingdoms of a Name for such are determined according to our services. In the midst of these six Rings is the Reúwch of AR and AL, the SeedName/AL and its Light/AR of which are the Twelve of YishARAL—fiery branches of ARAL. Those of YishARAL comprise the fire offerings and house the fiery law. When the offerings of Dan follow RAúwaben in ALhchim, the Fire of the Reúwch enters into the Seven Eyes.

In that the Eyes open in the House of Aparryim, they are called the Rauchut ALhchim—The Seven Spirits of God, for in these Rings the seven fold Reúwch of a Name dwells as the Rings are formed out of the offerings of RAúwaben. From these seven Rings come all lands, whereby the ten stations or states within the seven rings are founded. In that the Rings are open they receive the Lights of Bayinah and Chakmah through which the states are filled with Illumination. Through the establishment of the

Lights of the 7 Rings in the Mind, which is through the shechalyet spices, the Thoughts within the Eyes of OLiYun register within the Mind of a Name.



The 7 pulsations/rings of blood at seven elevations/hills and the 10 portals to the ten states/lands from each elevation/side. Within the intervals of elevation are the Values of their suspensions which are the sum of 30; where as the sum of the intervals are 55.

The Values amongst the intervals of 10 are 30, whereby the spirals of the oylah are of the Lammad, even as the rings are of a tree. The spiral is the gate to the Consciousness of the Neúwn and its deeds as one proceeds from one to ten. The sum of the intervals are 55, which are according to the Lights of Bayinah and Chakmah: 5+5. The sums of the spiral are one/achadd.

Through the oylah we condition the eyes to behold the things in the Fire and what pertains to Light and Life. The Light is of Aharúwan, and the Life is of the Aúwvim. The eyes behold the immortality spawned by the discerning consciousness. As the eyes are given totally to YahúWah, they behold all things of the Collective, and nothing is hid from them. In beholding all things of immortality they serve the Collective Names who gather together in the Name of YahúWah. As we gather in the Name of YahúWah all things of the Collective are imparted unto us.

Through the developments of sight, we formulate the 9 strands of vision through which we register with the Eyes of OLiYun. We behold all things from the Days of Antiquity and the forming of all things in ALhchim from the core, as the House of RAúwaben in the centre of the Body of Aparryim. As we make the manchaih of the oylah, the eyes open as the windows of the soul to read and interpret all things in ALhchim for the collective members. The eyes feed the soul as bird feeds it young, for from the Rings of RAúwaben the soul is born from a SeedName.

The House of Aparryim is seen from its Days of Antiquity when the sphere Uranus is born from the sphere of Ayshshur (the Rings of Saturn) according to the Numbers in Yahúdah (Jupiter). All souls go through the waters of Ayshshur as their Names are affirmed to be the Offspring of OLiYun, and then are sown into the House of Aparryim to become apparent. When all Names rise from the worlds as the Offspring of ALhchim then the intent of this world has been served. The goal of the creation is to bring

forth the Offspring of YahúWah and make evident the Invisible Thoughts of OLiyn [Rom 8:19-22; SYM/Ex 12:38, 13:3]. When all Names emerge from their skins of mortality, then all Names are enveloped by the arms of Aharúwan and carried unto the worlds becoming, those being prepared for those who live above the world and its lusts whereby they can be transported.

In seeing from the Days of Antiquity, RAúwaben is the Seer of Discernment; for one beholds the origins of all states whereby the end/culmination is in view. The prophetic eye of RAúwaben is determined not by how far one sees in the future, but how far one sees into the Origins, for what is in the beginning reveals what is at the end. In looking into a Seed one sees the fruit upon the ascending branches. Hence as one beholds the foundation of mortality they behold the demise; and as one beholds the foundation of immortality, they behold the perpetual motion of the congruent Rings of ALhchim which are formed to house the Thoughts of OLiyn. As we bathe our eyes into the waters of Dan, they are sensitized to all in the beginning of a Reúwch.

As we see within a Seed we behold the full extent of the Seed which are its works of Neúwn/10. In beholding the works of a Name we behold the Light coming from their SeedName in the days of their fulfillment. In forming the strands of Nine, our eyes register with those above whereby we look upon all things as from above and see the glory that is emanating from the Consciousness of the Light and the Life that we bear inwardly given to us to radiate in all States in which we are assigned for the sake of the Unified Kingdom of ALhchim. We behold and thereby enter into the stages of the Aúwvim and their fulfillment.

RAúwaben follows Dan the second time of coming to the altar in the month/House of Aparryim:

The ascendant of RAúwaben open the Eyes into the Twelve Gates of OLiyn. Through the spiral that turns as the whirlwind of the smoke of the oylah, we have access to gaze into each of the Twelve portals within the ten elevations/hills—the five elevations of Chakmah on the right and the five of Bayinah on the left. The Twelve are discerned as the six pairs in the midst of the 2 8's. As the gates are opened unto us we may enter to feed upon the Thoughts of the Most High within each of the avenues of the Lammad. Thus as we make the oylah, we commence to rise within the spiral of ascent. During the ascent we pass through the sides of the altar whereby we have access to the Twelve gates, three gates on each side of the altar. There is also the gate into the midst of the Unified Consciousness where the Staff reigns over all of the Unified Kingdom that spirals from the midst of the sides. In the parables of Yahushúo, the stavos/cross depicts the Staff upon which one hangs all of their members. Those on the left and on the right are invited into the midst of the Staff to enter into the gates of the Unified Kingdom—called Paradise. Paradise is in the midst of the Trees of the Garden which are planted on the sides of the garden as the twelve parts of the oylah are placed upon each side of the altar. In the midst of the altar of the heart is the gate to Paradise which is the Single Eye of RAúwaben in the House of Aparryim through which all comes and goes from the Invisible to the Visible and from the Visible to the Unseen realms of OLiyn.

RAúwaben upon the wood of Dan preps the eyes to behold the outcome of all things. With the ascent of our eyes we behold from all elevations of Wisdom and Understanding unto the heights of the Most High. We see inwardly the construct of all thoughts and their results prior to committing our hands to do anything. We press in with our 8 attributes of seeing from Chanuk to use Paluwa and Chetsran to discover and to investigate fully the inner construct unto the full scale of the eyes to verify all thought expansions and levels of residence lest be have eyes and do not see all that is in the oylah

and in the levels of Enlightenment. As our eyes graduate through every oylah we establish the platform of our observations whereby we see from our attainments and compositions gathered.

With our eyes we see all things on the left and the right, and with the unified eye we see all things in the midst. As we step forward unto the next oylah, we dip our hands and feet into the waters of hhakaiyúwer to activate the level of sight to which we have obtained and to enter into further proceedings to use our eyes to make further elevations. Hence as RAúwaben rises from the altar, what is obtained is laid down upon the altar as the wood to implement what has been learned and to aid another to be elevated by what we have seen.

The eyes fastened to Dan sees from the inner construct and unto the farthest heavens. There is nothing that the eyes cannot see for they behold the full extent—the Ten of one's residence unto the Ten of the Neúwn as they rise upon the wood of Dan. The ascent of the eyes leads to the offerings of Ayshshur. RAúwaben serves the Collective by becoming the wood or platform for the affirmations of Ayshshur to ascend.

Every Word is made like a Ring, for all words are composed of the Rings of ALhhim. There is the inner ring and the outer ring. The inner ring is what is inside a word; the outer ring is the parameter of a RingWord. Every word is composed of three basic Letters: Wisdom, Understanding, and Knowledge. The first part is Wisdom, whereby we see the sides of a word. With Wisdom is the milk of the Word through which we are able to bond to the Word and receive an impartation of that which is within the Word. Wisdom provides a platform to stand upon and take a position to walk according to the illumination within the Word. The light that flows from the word is as the milk. The middle part of a Word is Understanding through which we comprehend the intent and the strength of the Unified ALhhim from which the Words have come. The conclusive part of a Word is Knowledge whereby the Words bear fruit and lead us unto the associated deeds to carry forth the Thoughts of the Most High. The Knowledge of Words is the meat of the Words that are formed by the grains that ripen from the Words formed upon our branches [DaniAl 4:9]. As we do the works of the Words, the Thoughts of the Fire rise up in our mind and feed us with the grain from which the Words are formed through the mutual giving of Names of ALhhim in the Fire. The sum of the parts is the fourth element that appears in the midst of the Fire of the altars where the words are formed, for all Words are founded upon the combination of the Numbers in Neúwn as appropriated and given from Aharúwan/Aaron for the Rings. The sum of the Words from the midst of the Fire comprise the Minds of the Offspring of ALhhim [DaniAl 3:25].

Daily the Words of ALhhim are formed in the midst of the offerings. That which is formed is gathered through the spices and transferred from the altar of the heart to the altar of the mind. As the head of the offering rises upon its parts, so do all aspects given of the Rings rise within the Head. Through the oylah the mind is renewed daily [Romans 12:1-2].

RAúwaben establishes the Rings for all levels; for as the eyes are the first to open from the blinded seed, the seven Rings of ALhhim are set in which all other houses and their Words are formed. When a SeedName is opened, then the Eyes of that Name are healed. The words are spoken from Gad—through the ring of the mouth, whereby they resonate in all Rings that hear them and dwell in those who prepare a place for them to lodge.

SHAMOÚNN 𐤑𐤃𐤐𐤓𐤗

In the House of Shamoúnn, the offerings of RAúwaben attune hearing to the highest level of resonance, for in that the Eyes see further than the ears hear audibly, the medium of seeing assist the ears to comprehend as far as the Eye can see through visual hearing/comprehension. The eyes reach out and assist the ears to attain a message and to enliven the messages heard with visual stimuli. We hear a matter fully when we have heard it through all twelve houses. The ears become totally opened to hear the higher frequencies of sound, as a Baniymin specie hears the upper vibrations.

The Eyes are the Rings of the Judge that determine the Values of all that is heard. Every thing that is heard is discerned in seven levels of vibrations, like a sound that radiates from near to far. Every sound of OLiyn is given 7 spaces to dwell, whereas the sounds of Belial fade without significance. With RAúwaben at the top centre core of the Body of Shamoúnn, the sounds of understanding circle out from the centre forming two Oyin that spin from the left, left to right, and from the right, right to left, through which sounds are gleaned between two millstones.

RAÚWABEN 𐤓𐤓𐤃𐤃

In the House of RAúwaben, the offerings of RAúwaben compound seeing. What gives of itself adds and multiplies to itself; in this manner a Name builds up itself as a tree, for as a tree gives of itself it grows mightily.