

The Offerings of Yahúdah/Judah

are In the Day/Act of the First—The Illumination of the Mind of the Neúwn
A Chief—One who carries the weight of their glory upon their branches,
for the Offspring of Yahúdah

Nachshun Bann GomiNadev [CHP/Num 7:11-17]

THE CONTRIBUTIONS/OFFERINGS OF YAHÚDAH DURING A MONTH

Each month the oylut/offerings of ascension are set and arranged by Numbers. The Numbers are of the Staff, whereby there are thirty days to each period of offerings. Within the days of a house there are the evening and morning offerings for each day which are 60. In addition there are the offerings of the Head of the month through which the Body of the month and its days/activities are formed which are 10, according to the Mind of the Neúwn. The Numbers of the body and the Mind are 70—the all encompassing Rings in which the Thoughts of a House abide. In addition are the two offerings for each of the 4 shavbeth/sabbaths of month which are 8. Together they are 78 or the Ascension of Consciousness of all within the Mind and body from which the word oylah is formed: אלו whose Numbers are 70 +30 +5, that is, the offerings are of the 70/0 according to the Staff of Lauíwi/30/0 which are of the Lights of Illumination/5/א. The Numbers of the offerings thereof are 70 in which are 35/8 —78. According to the Numbers, the Staff turns whereby the Lights or the sides of the Body revolve and rotate within the Unified Body of Consciousness. In this glimpse the side of the North and the side of the South are of the Body of Neúwn whereby the Neúwn Chayit are the offspring of the All Encompassing Mind of Neúwn. The Ring of the Neúwn Chayit is 814 or אה, whereas the Mind of the Neúwn is Neúwn Neúwn אא—1414, 55, or 5050 whereby all Numbers 9 to 1 are within the Values of 55/10 and from which all levels of Thoughts/Enlightenment come/break open from the Values of 5 in their midst. The Values of Neúwn Neúwn אא—1414, 55, or 5050 are the sum of 30—the Lammad of Lauíwi which regulates all Thoughts as the Teachings of Enlightenment.

In that every House is composed of the Numbers of the Fathers, then every house makes their offering of the Father from which they have come: Nephethi, Shamoúnn and Yishshakkar serve Father Avrehhem unto determining the Courses and where one is sent of the Father. RAúwaben, Yahúdah and Ayshshur serve Father Yetschaq unto determining the Dwelling State of the Father. Aparryim, Manashah, and Baniymin serve Father Yaoquv unto bearing the glory of the Father through their fruit. Dan, Gad, Lauíwi, and Zebúwlan are within the Neúwn unto whom their services are rendered for the Collective of Names. Being that each of their Numbers are 10, they are of the sum of 40, and their services are unto Aharúwan. Dan serves the Enlightenment of Nadav; Gad serves the Enlightenment of AviYahua; Lauíwi serves the Enlightenment of ALOZAR; and Zebúwlan serves the Enlightenment of Ayithamar. In that all Names are of the Numbers, the Father of us all is the Sum of the Numbers which is 216/04 or The Teacher of Consciousness/The Rings, also known as The Teacher of Righteousness, who are the Kuwáhnim. The Values of 216 are read as two 16's/00—they are those of the two Rings 00 of the Unified Consciousness. The Values of 216 read as two 7's (2 16/7) also—they are of the All Encompassing Neúwn/14. And the Values of 216 are read as 9 (2+1+6)—they are of the Unified Fathers whose sum of Nine is within the אאאאאאאאאא kuwahrenhagadol—the high priest of Aharúwan who bears the Numbers of 117, or read as two/11/2 7's which are of the Neúwn/14/5 Mind of Illumination. In that the Neúwn is -5 +5 their Numbers are the same as two Rings 00.

When the writing speak of I will come, or I AM is coming/Anni/אני comes, it is referring to the gathering of all things since the beginning of the giving of Baniymin—called the beginning of days/acts. When the writings refer to “*the son of man*” coming, it is speaking of the SeedName of Baniymin appearing within every house, whereby **all traits** within the offspring of the **Neúwn** become evident within all species whereby there is universal peace. The Anni/I AM comes for the harvest at the end of the age at which time what is worthless is burnt and that which is precious is gathered. In the parables of Yahushúo, the Voice speaks that the I AM/Anni will come which means that the Source of all deeds of the Neúwn *will appear amidst the peoples and the worlds* that are made by the Thoughts of the Fathers—those which are in Anni—The Neúwn. When the Mind of the worlds/HhaNeúwn appears—becomes evident in the midst of that which are in the world, then is the gathering of the heavens and earth unto the new dwellings of Yetschaq/Isaac [Yahuchannan 14:2,18; Ephesians 1:10; Mattityahu 21:40]. At which time there will be wars and earthquakes like the world has never seen, for when the Mind emerges from within the veils as YishARAL emerges from within another country, then the former state is overthrown, and those who are opposed to The Mind of HhaNeúwn will be overthrown. In other words, the writings speak of the travail of the womb, for the quaking of the earth is for bringing forth the Offspring of the Neúwn and for no other purpose. The earth must quake to give birth to all Names that have entered into its waters. Every quake is a birth pang or strike of labor which are triggered by the emerging developments from the oylah. What happens in one sphere affects a corresponding location in the earth body. As the birthing process draws on the strikes become more frequent and stronger until the holy child is born. Every nation within you will be at conflict with the Processes of Thought and The Numbers of our Master, until every process of the world is subjected to the Will of the Neúwn. The wars referred to are not people against people; for such wars are not of the Father. Rather the wars are the processes of liberated Thoughts being set free from the processes of slavery. This process is also expressed as the War of the Lamb that will conquer the worlds by the Unified Father inscribed in the forehead, which are the Numbers of the Neúwn in the Mind [Chazun/Rev 14:1; 17:14]. In that all things belong to the Numbers—The Fathers, thus the One having the Name of the Father within their minds shall subdue all things beneath their feet/ten kingdoms.

In that we serve unto the Numbers of OLiYun/The Most High, our services are acceptable as they are unto the Values which appoints us within the Unified Kingdom and by which we bear our fruit/glory unto the Father. [This paragraph reference details of Values in ALhhim Achadd].

In that all things have within them the Numbers, the Numbers are the firstborn and the head of the Kingdom of YishARAL/Israel. Though the Numbers reside in Yahúdah/Judah, the Kingdom is of OLiYun/The Most High from whence the Numbers come.

As Yahúdah serves to make an offering upon the wood of Aparryim, Yahúdah is hung head long thereby placing the Values within the Body of Consciousness of Aparryim and also drawing out of Aparryim the means for expanding the Numbers. The construct of Aparryim provides the fabric of consciousness for the Numbers of Yahúdah to reside. The construct of Yahúdah is the numerical basis of all forms visible or invisible. As the wood of Aparryim is arranged on the heart altar, the Numbers of Yahúdah are pleased to dwell within them as One House. The Numbers of OLiYun come to us as we have arranged the House of Aparryim for Yahúdah.

By the daily manchaih/grain offering pertaining to each oylah, the heart is enlarged to contain all teachings of OLiYun/The Most High. The teachings come forth according to the Numbers of Yahúdah which are released through the openings of the daily kevesh—the branch of humility. As the

Rings of ALhhim give of their Values, the teachings are formed around the Numbers whereby there are sound doctrines—measureable and true to the Values of the Body of Consciousness. Sound doctrine is based upon the Numbers which cannot fall nor become subject to being bent by perspective nor misinterpreted as Letters—as Thought projections. For should one looking at the Letters be not of the heart of the Unified Consciousness, then the readings are not of the intent or understanding of the Numbers. When one reads the doctrines by the Numbers, then it is evident in their hands. The deeds of a Name are the testimony of what one is reading and their level of comprehension. According to the Teachings of each house so are the works of that house. The sum of the Teachings of ALhhim comprise the Teúwrah. When a Name prepares itself for all Values of Yahúdah 09876543210, then the Name and its house receives the Teachings in order to bear the complete works of ALhhim. Should the motive be other than to do the works of ALhhim, the teachings do not flow less they flow in vain.

The Body of Consciousness is formed first to house the Numbers, and then the Values appear from within the Body of Consciousness OO. As the Rings of ALhhim open from within the Body of the Unified Consciousness, the complete Values of the Most High are evident and become displayed in their hands/works. Likewise, as the Body of Consciousness of our Names give of themselves for the Collective Services, then all Values of the Unified Consciousness within us shine forth through our deeds of Consciousness. In that our SeedNames are formed and approved in the Unified Consciousness, the Numbers of the Unified Consciousness are within us.

Through the subsequent ascensions of Yahúdah within a house, Yahúdah provides the wood or the teachings for Meneshah to ascend. According to the Values established in a house by Yahúdah, we make our transitions and movements within the Unified Consciousness. Should one's values be elsewhere—outside of the Unified Consciousness—then in that world does one make their movements, including the length and breadth of their journeys, for according to the Values established in a house through the oylut of Yahúdah, so are one's transitions of Thought determined. We can only move according to the Values and the Thoughts which are activated within us, for they determine in which world we dwell, and they determine the miles in which we are able to walk. As we dedicate ourselves to the Values of Yahúdah, we make transitions via the subsequent of Meneshah.

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

YAHÚDAH אַדָּאָה

In the House of Yahúdah— the offerings of Yahúdah set in motion the Numbers of a House. The spinning of the Numbers around the central core of Aparryim in the House of Yahúdah determines the configurations and shapes of all things made by HhaALhhim. As the Numbers fall and rise within a body so are the colors and attributes of the Thoughts set within designated spaces. Hence by Number reactivation or correction of placement of Values, there comes a restoration to the configuration and its function.

The placement of the Numbers in a body determine shape. The broader or longer Numbers affect length; the smaller or condensed Numbers causes a tapering of the form. The measurements of a body relative to the sizes of one mass in comparison with another mass within the same dwelling field. There are associations of body sizes and densities of properties with other fields as well: i.e. the correlation of parts of the body with the spheres in the heaven. The distinction between the fields is what is called the scale in which the Numbers are arranged upon, for though the same Numbers form the body of the liver

and the sphere of Yahúdah/Jupiter, the scale upon which they are drawn affects the overall mass; however, there are similar functions of the bodies in that they are composed of the same Number arrangements.

The contours of a body are by the spinning and movement of the Number within a sphere. i.e. The contour of the eyes, being round, have a continual spinning of the Numbers in the eyes according to the Days of Light [and the amount of light] in which the eyes function. The corresponding intensity of light affects the size of the iris which indicates a shift of the Numbers within the cells. The Numbers of the eye spin in correlation to the months and the days in a month, through which the Light that strikes the eyes are read in relation to the days and the months of a year.

When a body has dark bottom and light tops then the Numbers are heavier at the bottom and lighter at the top which affects the rate of their movements and hence the vibrations of their colors—their refraction of light. The colors of a body are related to the presence or absence of the Numbers. When the fruit is ripe, then the Numbers are at their apex; when the fruit is green then the Numbers are yet forming the fruit and the sets of Numbers are not yet set in the body; when the fruit wanes, then the Numbers are reduced whereby the body of the fruit is let to rot.

The spinning of the Numbers are in relation to the movement of the blood within a body as the blood or the life flow within a plant carries the Numbers and sustains them to give configuration of the Body. When the glans are hard and enlarged then the Numbers have strengthened within a body to enable it to form a head at the crown. Hence, fruit that is hard has more dense Values than fruit that is soft. The subset [a set of Values that is a part of a larger set] determine a topological space in which every field of every point in the space contains at least one point of the subset. **According to the pulse or throb of the Mayim-Tayit** within the Body of Numbers the speed and the fall and rise of the Numbers spin within a body. Hence the beat of the heart, the pulse of the body, etc., are set by the Mayim-Tayit Ring in the midst of the Numbers within a body—a topological space. Understand that the body of Yahúdah is in all things. What is called the body of Numbers in a space is the presence and regulating factors of Yahúdah in that house. **According to the Numbers of YishARAL all things are made, their states and their functions.** All that is made is enlivened with Breath, whereby that which is made with the arrangement of Numbers is contoured and activated by the Breath. *The affirmations of the Numbers in a house daily affirms the stature and the performance of the house* from evening to morning and from morning to evening in accordance with the daily emanations of Bayinah and Chakmah which strike upon the bodies of the Numbers. **The affirmations of the Numbers of a House are the intervals of a House and the Numbers of their parts** which are set in the offerings.

The Numbers dictate the form whereby there is no obscurity in that which is seen or heard. In that all things are measurable, then that which is made provides definition of the Thought whereby we have clarity in our Rings and are not left to wander about without the distinction of what is meant. From the Numbers of Yahúdah, all things are distinguishable, from which the word $W\Delta\Phi$ qudash/the holy is derived. For when any Thought or Word or form is composed and it is distinguished to belong to the Unity of the Rings, then that which appears within us as Thought or Vision, or that which is heard inwardly or through projection of Breath through which it is audible, or that which is formed by the Hands of HhaKuwáhnim is then said to be qudash/holy. Until anything, a thought, or word, or deed is distinguished by the Numbers it is unclean unto us, for it is obscured and not yet defined to reside upon the Collective Body of the Unified Consciousness now expanded. Thus when there is a flow of speech, or a flow of seed, or a flow of blood, or a flow of an outbreak from the body, then it is unclean

for it comes out of the body and is *undefined from the Collective*. Hereby we submit our speech, our seed, our blood, and our flow of parts unto the Rings of HhaALhhim whereby they belong to the **distinguishable/holy body**. As we think by the Numbers, speak by the Numbers, and extend our hands according to the Numbers, we meditate upon holy/designated thoughts, speak holy/designated words, and fulfill them through holy/designated deeds for an increase of the Numbers with joy. Joy is the ultimate reward. When the deeds are performed according to the harmonic Values and the just weights/considerations of the harmonic sides of Breath, there is joy without a taste of regret or bitterness that shows up later.

Basically, until all things are measurable, things do not add-up with clarity. As one bears a thought or a word or a deed they make the Numbers apparent which expresses assigned Values, known or unknown, within their Unified Body of Names. When the deeds are of their Names, then the Numbers surface within them; however, when deeds are contrary to the nature of a Name, the Numbers are distanced from the mind and the Eyes of a Name. **When things add-up they pertain to the full measurement of meShich**, and if they do not add-up, then what is the advantage to retain and think upon a thought or speak a work or expend the Numbers by deeds if they do not add-up unto the meShich? For as one engages their hand unto a deed of HhaKuWáhnim, then they draw out the Numbers within them for their increase. Every deed of any kind is an expense of the Numbers. When the Numbers are spent without profit there is a judgment or strike upon that member; when the Numbers are spent for increase, then there is a blessing or expansion within that member. What one draws out of themselves either shrinks or enlarges the house.

Through the oylah offerings we increase and build up the houses of our Names. The Thoughts of giving completely are of the origins of HhaKhuwanim; the blood flows into the Numbered threads of the garment that comprises the screen of the altar; that members within us are called and designated by their Numbers upon the numbered wood on the altar; the spices are numbered by the intervals of our Names and the intervals of the House in which the offering is made; the fruit and the drink, by its kind, flows by the unified numbered threads assembled from the sides; and the seed flows according to the 18 pairs of the Minds of Collectivity through which our SeedNames are fruitful and multiply Understanding and Wisdom daily.

The glory contained in the Numbers 987 654 321 become evident in the formulations of meShich. What is gathered as stars of Light and their weight—of the compound Numbers is revealed through their formulations, whereby all that is made is made unto the glory of the Numbers in HhaKuWáhnim which abides in the heavens in the Neúwn Mind.

As a Thought is formed in the midst of the Body of HhaKuWáhnim, it is formed in the core of the House of Yahúdah, in the qedam/east gate. As the Thought is examined it receives its Numbers through the impartation of the ReúwachDan whereby it is measured and extended by Ten. Having the Numbers set to correspond to the Thought, the Numbered Thought is sent forth to be enacted amongst the peoples, as Sayings structured as Commandments, Judgments, Statutes, and the Charges of YahúWah, whereby we study the Words of YahúWah and Walk in the Derek/Way of YahúWah to fulfill all of the Numbered Thoughts of HhaKuWáhnim through which we are formed and have Being. The Numbered Thoughts are often conveyed as parables whereby they are applicable to all peoples and for all times. Having stated as a parable they have no constraints and limitations fixed by a state of residence. The **commandments of YahúWah** are the directive orders of life whereby one fulfills the Values of ten in

all things; **the statues are the works** that distinguish the deeds—i.e. how to make the offerings; the ordinances or judgments of YahúWah are the evaluations of all Words and deeds whereby one walks at liberty; and the charges of YahúWah are the promises which strengthen and anoint the mind with Illumination and hope. Faith is in the statutes; hope is in the charges; love is in the commandments which endures beyond hope and faith. Hope is attained and faith is fulfilled by entering into hope; however, love, is continual bond of the Numbers that continue as a spiral, descending and ascending, which continually nurtures us in all things [I Cor 13]. The common text says love is the greatest, not in the sense of superiority, but rather in extension to nurture and maintain us in what we have achieved through faith and hope. For there is not one Word above another, for all are of the Unified Rings of ALhhim and by them we walk in the perfection of speech in which there is no evil tongue. The four sides of the arúwan/ark are guarded by four creatures: the lion stands with the judgments; the eagle with the commandments, the kuwáhen with the statutes, and the Adim of ALhhim with the charge. These four depictions of strength convey the 4 Houses of Aharúwan: Nadav, Aviyahua, ALozAR and Ayithamar. Nadav is the lion; Aviyahua is the eagle, ALozAR is the priest; and Ayithamar is the Adim. According to these four we receive our allotments of Teúwrah. As we show ourselves as a ready student and as one who can follow through with the assignments, we receive our daily allocations of the Bread. Daily we activate our hands in the waters of hhakaiyúwer and put-on the garments of light—the sack-cloth—woven threads as a cylinder, whereby we ready ourselves for ascension through the oylah process. Upon giving ourselves, in heart and mind, we show ourselves to the kuwáhnim/priest who determine the measures of the Bread from the Teúwrah.

As we go forth from Metsryim we take the Values of Silver and Gold from Metsryim. This does not mean that we plunder our neighbor, but rather that we extract the Understanding and the Wisdom that is contained in all forms through which we are able to build the state of our residence as we enter into the ten lands—the Numbered Thoughts of residing in the states of the most high of Knowledge. In Knowledge of the lands/Zebúwlan, we walk upon the high places of Yaoquv, as one walks within the elevations of the tree tops.

The Numbers break forth in song from everything that is made, whereby each bird has its song according to the Numbers of its kind. By the intervals of their branches each kind bears the Rings of ALhhim within them. Though the trees, depicting various categories of thoughts, come and go, the Lights that they bear are forever retained, for the Light from their branches does not die as the stock that bore the illuminations and messages. Though one sings from the toils of slavery or from the mountain tops of Tsiyun/Zion, it is the Numbers within them that sings which carries the loads and revelations that one bears.

All that is made to carry the Thoughts of the most high appears by their Numbers through which their leaves/Letters speak. Each strand of hair or feather carries a thought according to its color and length. The Values within the forms break out and are shown to the meek who have eyes to see.

As we make the offerings of Yahúdah upon the wood of Aparryim, we position our Houses upon the Thoughts of the most high, through which **the Numbers of our Name are conformed to the Thoughts**. Through the gathering of our Numbers unto each Thought of the most high, the Thought of the most high resides within us and bears its Light and strength. Should one place their members upon the forms of the Thoughts then one builds upon an appearance without comprehending the Thought through which the form appears. In this case the Thought is obscure and likewise that which is within it—the Numbers. The later is what is called Object Theology verses Thought Theology. From Object Theology comes divisions, arrogance, and the states of belial—unproductiveness. *We place our mem-*

bers upon the Thoughts of the most high whereby they can obtain to the status of the Thought which is ever above the form though it tabernacles within us, to warm, bless, and cause our hands to be engaged in productive deeds.

Every Thought requires the Numbers through which the Thought is structured. i.e. One may have an idea to build a house; however, the ideas must first be converted to Numbers through which the idea is structured and appear. When the values within one does not correspond to the Thought, then the appearance of the Thought is dimmed. Should our values be of a different kinds than the Thoughts, the Thoughts are yet to be accepted by the Numbers of a Name to become activated into our congregation of soul, and hence there is **a famine** of the Words of the most high. **The feeding of the soul comes by the transmission of the Thought waves through the House of Aparryim—the MayimTayit Ring out of the Unified Consciousness of HhaKuwáhnim.** As one rallies to the thoughts, the members of their Name bow unto the Thought through which the Thoughts are grouped and come to appear as Words that feed us. The Thoughts of Aparryim/Blessing are in the core of the Numbers of a SeedName. As the Thoughts and the Numbers are grouped in harmony, the Bread of YahúWah is formed for the soul.

FORMATION OF THE BODY OF ALHHIM, THE RINGS OF THE NEÚWN

The offerings of Yahúdah are hung head long upon the wood of Aparryim, as the Numbers bow to the Thoughts whereby the Thoughts accept them and incorporate them into a Body. In this manner the Body of ALhhim is formed. For though the Numbers are greater than the Thought, they willingly become subject to the Thought. What do we mean that the Numbers are greater than the Thought? The Numbers, being of formed stands of all Concepts/Seeds in the Neúwn are greater than any one idea that comes forth from the Mind. As the Numbers bow unto the Thought, and the Thought accepts the Numbers, all Thoughts are subject to be measured and contoured by the Numbers. However, when a Thought comes forth amidst the Unified Consciousness, all Numbers within the Body of a Name bow unto it that the Thought may become apparent and fulfilled. As the Thought accepts the testing of Numbers, the waters of the Thought begin to swirl to incorporate all Numbers into a Body, whereby the Numbers give definition and distinction to the Thought, and whereby the Thought becomes a Body of the Unified Consciousness. In this manner the Rings of ALhhim are formed within the Neúwn Mind and extended into a Unified Body of Consciousness. As the Neúwn gives freely all that is within it, the Neúwn Mind builds itself a dwelling state according to the Numbers of its design. **Through the Neúwn giving all that is within the Mind, it forms itself a Body of Rings, called the Rings of ALhhim/מַלְאָכָה** which are formed by the 4 Seed of the Aúwvim of the Mind and the 3 Lights which 1 emanate from the Seed to 3 spiral/swirl, causing ascension and descension—shifts of elevations as the coming-in and going-out of the tides. Through the movements of elevations of ALhhim a body of rings are formed and their garments are woven daily. In this manner every Name of the Neúwn builds its House of ALhhim in which it lives, moves and has being.

Setting the Numbers of the Mind through The Offerings of Yahúdah as the Head of the Year

Chamesh HhaPekudim / Numbers 28: 11-15

And with the Seven Rings of the Neúwn Mind, 7W449Y 11
in oneness with the Fire of Wisdom, one attains their full branching. 7Y7W4E

The instrument of formulating a work and the works of a year are the Head of the year. In the term, W44 Rash/head: are the Values to denote the 7 Rings of Fire: רַב־רֹאשׁ
1 3 1 2

The six Rings of Fire are of the Lammad-Yeúwd, whereby the constructs of the Mind are according to the deeds that comprise 6 Rings/Eyes 312=6. The Yeúwd/ΔΥϚ is the hand of the Lammad which grasps the 7th Ring of ARAL. The Yeúwd is comprised of three Letters: Yeúwd/1+Double ÚWah/12/3 + Dallath/4=7. The 7 Rings in the 10/Yeúwd are the 7 Rings set in the spiral of 10. According to one’s deeds/Yeúwdim, one attains a state of residence and is given movement in the spirals of ALhhim.

According to the 7 Rings or Eyes, the ALhhim speak and see their Works, from which are the Days of Seven/Satisfaction of Joy. Through the works of the 7 Rings of a Name in consort with the Fire of Wisdom, one attains to their Collective Stature. As a tree comes to full stature by its rings, so do we likewise.

One composes their Thoughts to approach the unified collective, ΥθϚ 4ΦΧ
to be *an oylah for YahúWah—to attain ascension/height* אַחַד אֶלֶל אֶלֶל
whereby they comprise their stature. The means to bear one branches come out of
the sides of their unified Rings of their Name’s offspring רַב־רֹאשׁ אֶלֶל
as each one brings forth the foundation of their Name, as a tree establishes itself to attain its full stature;
to observe one’s years; אֶלֶל אֶלֶל אֶלֶל
with unified strength/coupled with the honor/integrity of Unity; אֶלֶל אֶלֶל אֶלֶל
meek ones, concealing many mysteries, אֶלֶל אֶלֶל אֶלֶל
with formulations to extend the activities of the Light of a study/year, אֶלֶל אֶלֶל אֶלֶל
seven/to be of the oath and entirely extended, אֶלֶל אֶלֶל אֶלֶל
without blemish/to compose fully, אֶלֶל אֶלֶל אֶלֶל
[without spot—pure of one’s Name; without wrinkle—completely unfolded].

The Unity of two Heads/רַב־רֹאשׁ compose an immortal state/θΥ in contrast to one head composing a mortal body. The initial wording: רַב־רֹאשׁ θΥ conveys the Unified Body of the month/θΥ which belongs to the Unified Heads/רַב־רֹאשׁ whereby the days of a month are set/determined.

The unified minds set in motion the works of HhaLammad of 30 days. In that the heads are of the Staff, their deeds are of the staff/30 also. The Úwah-Bayit configuration is the unified body/ring in which the heads congregate and expand their consciousness of the immortal. With two heads, the body is renewed continually whereby it does not falter, being supplied from both ends. The united Body of Light is a complete union of parts—a unity of four quadrants/sides. These four quadrants are within each month and pertain to the renewing works/רַב־רֹאשׁ of the positions of Lights. Every month a branch upon the Tree of Life is activated and nourished for productivity according to the season/month. The Unified are a Head-Body as depicted by the moon and sun, each being a side of Light that occupies 4 sides. As the Head of the Days, so are the days of our animations (life). The heads bring forth their body to reveal all that is within the mind. The Letters Úwah-Bayit/θΥ are the primary Letters of the text (vs 11) to denote the unity of the Heads within a unified Body. The Úwah-Bayit combination of Letters form a house of the ALhhim for the month. The Letter also designate the Body of the Shayh, as a dwelling of HhaALhhim. As one enters into watery substances to manifest the Thoughts of HhaKuwáhnim, they enter into the waters of Life, two by two, born unto immortality.

The pair of sides provides the parameters for the works in each primary category of Thought to reside and to come to their full measurement. Around the sides of the pairs the emanations of Bayinah and Chakmah illuminate the Body of Consciousness formed. Within the formation of the sides, the emanations of Light break open. It is not the lights that are first, but the Unity from which the Lights break open, even as Seed is formed first, and then, as the Seed is opened, the illumination comes from its sides. The bulls/parim pertain to **establishing the sides** for the duration of an offering—for an evening, morning, or for the offerings occurring within a month for a house. Through the work of the parim offerings, a foundation is laid for a house. Upon the foundation of the parim, the members of that house build-up the house during the days/acts of the month. All works are according to the pattern in the Charasham. **The faces of the parim are set from each side**, whereby their radiance, as faces in faces/rings in rings, fill the space that is dedicated unto their Names. The result of being face to face, or mouth to mouth, is to fill the space that is shared, as one body. The offerings of the evening and morning open within a month fill the House of the month with the Illumination of the Bayinah and Chakmah. Apart from the unity of the sides, the day, or the house, is filled with darkness. Apart from the offerings of the month, there are no days that are recorded in YishARAL, for the days are set by the emanations of the Fires of the offering. Every month is a record/tablet/laúwach of the offerings; the days are the deeds of the offerings themselves, nothing more nor less. As one makes the daily offerings unto YahúWah, they walk in light; but when the offerings are not made unto the Collective Name of YahúWah one walks in the darkness of the world, and the days are spent in vain—of no count.

The offerings are three: the parim, the ayil, and the kevashim. The **parim are the depths** of Wisdom. The offering of the parim forms the parameters of house whereby all in a SeedName is housed/securely contained. The **ayil determines the height and width** of the ascension, and hence the height and width of our Names in the course of the months. The **kevashim** determine the spreading forth of the branches unto all fruitfulness, whereby the **breadth** of our branches are set. The parim are of Chakmah; the ayil is of Bayinah, and the kevashim are of HhaALhhim—the Rings which are 7 in Number. These seven are completely given without holding back anything within our Rings.

The formula of the offerings are the means to determine 30 days for the month: $2+1+7=10$. These 10 offerings are fulfilled in 30 days; for the Yeúwdim/7/10 are the works of the Lammad/3/30 which are accomplished in 30 days, as the Yeúwd/10 belongs to the Lammad/30, so are the days/acts.

The parim are arranged to be face to face whereby the space in the midst of the altar is filled with their radiance. Furthermore, within the seven levels of Enlightenment, the parim of Chakmah are face to face with the Charasham; the ayil of Bayinah is face to face with the Terreni, and the kevashim of ALhhim are face to face with Arrat. In the midst of these levels of Illumination are the Kuwáhnim, who abide in the midst, whereby the mind is filled with the radiance coming from those face to face. In this manner one receives of the Illumination of the oylah daily, as the parts of the oylah are arranged face to face upon the altar. The Kuwáhnim, being in the midst of all 7 levels of Enlightenment are a City of Lights, being seven-fold as a menurahh unfolded. As the upper three levels of Enlightenment bow unto the offerings of the Rash/Head of the month, the Kuwáhnim appear as the head of a body with six wings outstretched, through which they take flight with Chakmah.

The designation of morning conveys that the offerings unveil, reveal all things that are in the midst of the unified Body. The revelations of the offerings stem from the Body that is opened and laid bare upon the altar. Via the two parim, the Mind and the Body of the offering are renewed. As a plant gives of itself, causing its blood to flow, so it renews its head and its leaves. The final renewal is when

the plant brings the Seed to its crown, which depicts the making of the manchaih/bread aspects of the offerings.

In the month of Yahúdah, the first of the year, on the seventh day of the second quarter, the offerings for the festival of unleavened bread are made from Aparryim. As the body of Aparryim is dedicated for the altar, the sides of the offering are set, which are the sides of the Mayim-Tayit Ring. These opened sides of Aparryim, or the opened fruit of the body of the month, having two sides, are commonly rendered as bullocks. The body of Aparryim that opens is subject to the head of Yahúdah. When the head of Yahúdah is placed upon the unified parts of the sides of Aparryim, the body of Aparryim is welded to function according to the Mind of Yahúdah. The offering of strength follows, commonly rendered as a ram; for when the sides are set, the strength begins to form. The strength of the house is then given unto YahúWah for an oylah that is set as walls upon the foundation of the two sides. Then from the sides and its strength, comes the seven meek ones, commonly rendered as lambs. The seven are the complete state of meekness through which the branches of Aparryim are made complete, bearing the fruit of the full extension of the mind of Yahúdah. These offerings, being of the first month, pertain to the seven days in which the unified of HhaALhchim spoke all things into being. They set in place the Thoughts and the bodies through which the days are fulfilled. What is set in the first month comes to harvest in the seventh. The span of 6 moons is like the span of 6 hours in the day of their offering. In the day that the seven are set upon the altar, the house of Aparryim is dedicated wholly to YahúWah for the full extension of the Numbers of Enlightenment that govern the Houses of HhaALhchim through Yahúdah.

As the parts of the oylah are dipped in the waters of hhakaiyúwer/the laver, they enter into the bosom of the house of which the waters are numbered. Hence, upon the first day of the Chag of Unleavened Bread, the parts of Aparryim are placed into the waters of Yahúdah, whereby they are born to be conformed to the mind of Yahúdah as a perfect, qudash body, transformed by the waters of immersion to rise unto the vitalization of the living thoughts of HhaKuwáhnim in Yahúdah. Following the parts of the sides, then the parts of strength are arranged, and then the parts of complete humility enter into the waters. By the water and by the fire **they are conformed to the mind and the will of YahúWah**, whereby they serve the dictates of Enlightenment, and another master they will not hearken unto! This is the joy of our heart in knowing that *through the waters and through the fires in the mishkan, that every part is conformed, molded, shaped, blessed and designated to receive of the Enlightenment in order that they abide in complete Illumination*. Until the parts are activated and shaped by the waters and by the fire, how are they compatible to hold the frequencies of the Most High, for if they are left unto themselves, apart from the unity of the Collective, they wither and enter into states of famine, for they have not readied themselves to come to the Table of the Faces to partake of the Bread of HhaALhchim.

The renewal of mind leads to bearing fruit upon their branches monthly. One branch produces fruit for the entire house during the days of its activations. The activation of this branch is upon Rash Chadash (The Head of the Renewal Cycle), whereby it is renewed into activity and fruit bearing. For every branch/tribe there is a month for it to be renewed and to bear the fruit/expression/sayings of the Names that comprise each branch [Chazon/Rev 22:1-2]. i.e. In the 11th month, the branch that is activated is the tribe of Ayshshur/Asher. During the month of Ayshshur, all other branches yield their strength for the productivity of the branch that is active.

The heads of each month are the united pairs that create the rod of Light via which the moon and the sun govern the evenings and mornings of the month. The rod of Light each month is the means to form a circumference in which the moon travels. The rod of Light is a diameter of their circle. According to the length of the diameter, so is the size of the rotation.

On the first day of the second quarter, being the fifteenth day of the moon's cycle, the diameter is short, whereby the distance between the sun and the moon is shortened. However, on the full moon, the distance between the sun and the moon is from one end of the heavens unto the other. The two heads for each month are the two ends of this rod of Light via which the Arets/earth is illuminated night and day. The Heads are established first, and then a body is formed. As in the beginning of the days of Light, the ALphah in AL is drawn out from the foundation of Wisdom and passed to the Rayish—the Head, whereby two heads are united to form a rod of light. **The rod is the bond of love/devoted service** whereby the two are joined in faithfulness unto one another. As the ALphah Seed passes from AL to AR: 4 _____ 4 a space is formed in their midst known as the firmament. According to the Lammad/Instruction/4 of the Priest/4 of AL/4, the ALphah passes through the Gammal neck to develop One Body in which all members reside. This body is called the Body of maShiach—the full communication of Light—which reveals fully all that is transmitted to the Rayish/composite Minds. As the Seeds of AL are opened within the Rayish Mind, the firmament is filled with Light from both ends.

The Sayings of Yahushúo state that we all belong together with the Principal (Father) as One. The inference is that no Name, within the 7 Rings of ALhchim, considers themselves separate from AL. As we affirm that we are One with AL, we thereby consider ourselves to be of no reputation, nor do we need acknowledgment from others. Nor would those of Aúwer (Light) consider that they reside within a separate body or dwelling. **The position of dwelling in separate bodies is the resistance to build the House of YahúWah.**

There is One Body which is the Oyin/O Zayin/I Bayit (House) in the midst of ARAL. The OyinZayin dwelling is a house of sevens (Oyin/10x7 and Zayin/7), even as the ears are each comprised of seven rings. Each ear has three rings and each of these rings have an outer and inner ring to make six rings. Amidst the six rings is the canal opening, the center most ring, that passes from one end to the other. This inner canal is the path of full understanding to hear the voice of ALOZAR via which the ears ring with Understanding.

The first work of any month is to engage the head of the month and the body of the month, through which the thoughts are carried out as a Fire offering to the YahúWah, through which one offers themselves into the mists of the Collective Body of Names. The initial offering of parim opens the sides of the body into the midst of the Fire upon the altar to be face to face with all others making the oylah, in all realms. As the sides are in the Fire, then the works are of the fiery Illumination; but should the sides be in the flesh, then the works are fleshly. The oylah offering of the month gives all within the heads first, as the moon and the sun give their lights completely for the work of the month, whereby the full works of Light are expressed through the oylah/ascendant offering of all members. The works of the Lights are accomplished by the Head and the Body set in motion according to the ALphah/Principal movements of ALOZAR, which is accomplished as the sides of the house are read through the offering. The pair of sides, being the Letters of that house, are for the month. This offering is according to the two sides that comprise the House of ALOZAR, whereby being extended, there are four sides—the north/east and the south/west. The north/east is AL and the south/west is AR. **Together they abide, as the Enlightened Counsel of all Ages, in One Body of 10 Lands within 7 eternal Rings of Light.**

Whenever we speak of YahúWah, we are referring to the Unity of the Lights—the Collective State of the HhúwaÚwahHhúwa/אָװאָ. Within the Unity, and yet all encompassing, is the Name of ALOZAR—the Pairs of Perfect Union. There is no person, nor form that is being referenced, rather the Eternal BOND of Perfect Devotion (Love) that has no beginning, nor end, for if there is a beginning of the Most High, then there is a form of the Unified Holiness, and if a form, then restriction of space; for the Most High fills all things, whereby there is no form that contain the Mists and Vapors of Purity, but by the Thoughts of the Most High, all things are made.

The beginning is a Seed within the Minds of Enlightenment that emerges from the collective Thoughts of HhaKuwáhnim, and the end is the full expression of the Seed. These Illuminated Ones bear the consciousness of the Light, and through their Seed, as it is opened, the Light appears. Those that come into harmony with HhaKuwáhnim develop the Mind of maShiach—the Mind of all Communications and Measurements as the Seed of HhaKuwáhnim rises from their foundations in Manashah. As we bear witness of the Light, the Light is evident in our testimony and deeds. Through the invisible bond of ALOZAR, all perfect thoughts and words emanate. All thoughts of ALOZAR are transmitted according to the associated bonds of the ALhhim through the priestly mind of Aharúwan. Through this Anointed Mind, depicted as the Gammal, the Mind of maShiach is the foundation and rising servant of the Staff/30, through which all things appear, seen and unseen [TeúwratHhaKuwáhnim/Leviticus 4:3, 8:12,30; Colossians 1:12-17]. The values of 30 are the extension and implementation/fulfillment of Enlightenment, which the deeds of our hands bear witness that we are of the Staff of Aharúwan. The staff, as well as the hand/are is of three parts: the triceps of Wisdom, the forearms of Understanding, and the hands of Knowledge. Together they comprise the 10/7 through which the three of Wisdom, Understanding, and Knowledge are made full of joy. With the Staff/8, the Yeúwd/7 establishes the House of Laúwi/אָװאָ in which there is no death, and from which all living comes. [Regarding the associated bonds of the ALhhim, see the House of Dan, section: The Three Heads of the Years and their Lights—Offspring.]

THE FOUR QUADRANTS OF THE MONTH

The heads of the month are subject to the Eight Heads of Light. As the rod of the month shortens and lengthens, the heads of the month come into proximity with the Eight Heads of Light arranged within the four quadrants of the month. Every day is of merit, and none contain vain deeds, for the days of the months are the works of the offerings being fulfilled within our members, whereby the product of each day is of gold, silver, and bronze which do not perish.

The first quadrant contains the Heads of the ALphah, Hhúwa, and the Zayin; the second quadrant contains the Heads of the Yeúwd, Lammad, and the Neúwn; the third quadrant contains the Heads of the Oyin and Shayin; the fourth quadrant contains the Heads of the fruit of the month which are formulated, as all things are made, by the Union of the Oyin and Shayin.

In the first quadrant, there is the sowing and the opening of the Seed. The seed sown each month corresponds to the season of Light. As one sows wheat in the winter and corn in the spring, so the seeds that pertain to each of our branches are sown for its season and fruit bearing. From the outset of the month, we analyze the branches of the Tribe and determine the fruit to be reaped. The sowing is giving the Seed of the ALphah; the analyzing of the branches is by the Hhúwa; the determination of the body of the fruit is by the Zayin. Having performed this work we come to rest on the 8th/Chayit day, which is the first Shavbeth/shabbat of the month, being seven days from the initial day of Rash Chadash. The first Chayit affords with an ascension into the sides of Understanding, should we have

laid the foundation of Wisdom within the House.

In the second quadrant we cultivate, by the Yeúwd, the members according to the Principles sown and establish the Principles by the Lammad. During the month we are teaching our members unto fruit bearing, whereby we favor the fruit to fill our lands. During the second quadrant we extend the branch by the Head of the Neúwn, whereby all that is within the branch activated is fully given. The extension is as one giving their hands and their feet to be under the direction of Aharúwan. We rest from these labors upon the day of Semek, the fifteenth day of the month, having confidence in the Staff that guides us.

In the third quadrant we gather together the Understanding and Principles within the Names upon the branches. In this phase, Understanding embraces Wisdom and weaves the fruit coming forth from the blossoms upon the branches. We then rest upon the 22nd day of the month, in the Taúwah/Taw, which is the assembly of all the Lights have created.

In the fourth quadrant of the month the fruit is evident, hanging as united pairs upon the branches in accordance to the two heads of the parim that sowed the seed from day one. The Seed sown is multiplied and the composite body arises from the Zayin unto the full moon of the fourth shabbat. We then rest in the 29th day of the Taúwah-Zayin, abiding at rest with the full consciousness of the Names within the Branch of the month.

The formulation of the fruit of the month is in essence **the bringing forth the Sayings of the Lights upon the lips of the branches**. As one bears the fruit, so they take possession of the land/space in which the Seed is sown, for with the fruit the land is possessed for the Houses of YishARAL, whereby it becomes full of the Sayings of the branch to which it is given. Likewise, as the expressions of our tribes fill the spaces in which they reside, so are the spaces possessed by the traits within the Words of Light. We are to possess the lands—to take the land by quarters. The possession of the Lands is under the direction of the Sayings of the Qúphah-Paúwah House of ALhhim. This House of ALhhim, being composed of the Letters, Qúphah-Paúwah, is literally the priest's quarters. The Paúwah/7 is a quarter of the Qúphah/4. There are 4 quadrants within the Qúphah, two per side. According to the mouth of the Priest all things are made known. Each quadrant of the Qúphah is 1/4. The four quadrants comprise the Qúphah/19/10, whereby it is 1.

Being an oylah—in the ascending mode, the branch of the month rises upon the Tree to bear its fruit. The branch of the month rises with each ascension of the sun as it is prepared/supported by the associated branch each evening. Thus for the moon of Beniyman (Benjamin), the evening offering commences with Zebulan, which is the ground in which the fruit of Beniyman flourishes, out of which the branches of Beniyman appear in the day.

Through the Heads, the Names of Light are engaged into the works of Light, for how can one do the works of Light if their Heads have not yet been put upon their body, whereby all of the collective is operating accordingly with the Heads of the Month? How can one bring forth the fruit of the month without the heads arising upon the plants? Without the Heads appearing there are no fruit upon the stalks/branches of thought.

“In the Heads of your months,” are the levels of activities occurring within your Heads that bring forth a renewed cycle of the lights. **Out of your Heads come twelve moons which are bodies of**

Understanding corresponding to the inner six pairs of thought resident within the Heads. Six moons spiral from the left side, and six moons from the right side of the head. Your thoughts are of the Lights which vary in wave and frequency of thought. In accordance with the wave and frequency of the thoughts, so are your months and the activities occurring within each month.

The works are accomplished through your Names that belong to the House of ALOZAR. The Head of the month corresponds to the paired tribal members that pertain to each month. (i.e., the first moon, being of Yahúdah, pertains to the work of Yahúdah and Aparyim [Ephraim].) To each pair of Names there is a month—a work of the Light that pertains to the wave and frequency of thought of those united Names/branches of thought. The phrase, “to your months,” is plural, denoting that **the works are of your United Heads**, which are united together as two months of the year and joined by the rods of the eternal Lights of which the sun and moon only depict.

Each month pertains to a work, an activity of Light. According to the activities of the 4 Heads of Wisdom and the 4 Heads of Understanding within your assembled pairs, so are your months and the 4 quarters of each moon phase. Where are the eight heads during the months of the year? [Regarding the Heads of Light, consult the BetHaShem Midrash: The House of Dan documentation of Chamesh HhaPequdim/Numbers 26:42-43.] The 8 Heads are within each month and within the 4 seasons of the year. There are two heads per season. Nothing of Light acts independently, but rather through Unions. The first season, being in the spring, is the working of the Heads of the ALphah and the Yeúwd. The second season is the work of the Zayin and Oyin Heads. The third season is the work of the Lammad and Shayin Heads. The fourth season is the work of the Hhúwa and Neúwn Heads.

According to the configurations of the 8 Heads, comprising the 4 seasons of the year and the 4 quadrants of the month within the assembly of your members, **one comes near and offers their all to YahúWah** upon the mizbaach/Altar of Knowledge/bronze. When all that is within (which supports the Heads) is given, then the Heads are presented upon the altar, whereby the full glory of the offering is reaped. The Heads do not put themselves first upon the altar, but rather the body, whereby the Heads arise upon all that they have cultivated; for if they put themselves first, then their full glory is cut short, even as an underdeveloped plant does not bear its full potential. Thus the pairs of ALOZAR put first their Unity and their unified body, through which they come to reap the glory of the Mind of ALOZAR. *According to the level of your giving, so is the level in which you arise, for one arises fully when they hang on to nothing in this world or their pseudo identity in the Mitsraim state.* Only as we are free and united in the Ovri/Hebrew, Oyin consciousness, do we proceed to arise to the collective States of YahúWah.

The oylah, the means of ascension into the works of the Light are three fold, consisting of two parim, an ayil, and seven kevashim, all of which are Fire Offerings/emanations of the fiery Breath/Reúwach. What do these offerings mean? Are these offerings animals of the natural world, in which are death and corruption, or are they of the construct of Fiery thoughts? As the prophets Yeshayahu (Isaiah) and YirmeYahu (Jeremiah) state, YahúWah does not require that you bring animals of the natural world to the altar, nor is this the meaning of the Teúwrah commandment [Yeshayahu/Isaiah 1:11; YirmeYahu/Jer 6:19-20; 7:21-23]. When one brings the flesh of the fields unto the altar/the heart, what is in the hand is of the corruptible nature of the world. Such is the offering of Qayin/Cain that brings/presents the outer nature and restricts the inner flows of Life unto YahúWah. **The animals of the world are not the FIRE of Breath, but are of the flesh of corruption. Thus they were never intended to be brought upon the Altar of YahúWah.** The offerings for the altar are the Seed Words of

the FIRE and the branches of the Seed of HhaKuwáhnim. The animals are called after the types of offerings, according to their characteristics. Hence, the lambs are called kevashim, the meek ones; the rams are called ayilim, the strong ones; the parim are called bullocks, the ones that sow to open the Seed, etc. But from the first sacrifice of HhaKuwáhnim, there were no animals yet made, but all things came to be made according to the offerings. Those who later translated the writings, read these words as animals, for they rendered the scriptures according to their reference to what is seen, rather than by what is unseen, which is the true nature of the Word.

The **oylut (ascending/burnt) offerings of Fire** come forth in three measures for each month: the parim of Wisdom, the ayil of Understanding, and the kevashim of HhaALhhim. These three *oylut/burnt offerings* are of the full extent of our dwellings. The parim are of the two sides/ends of the house, being of Wisdom; the ayil is the offering of the trunk from the midst of the heart, being of Understanding; and the seven kevashim are from the loins, through which we proceed to unfold all realms of mystery. For how can we come near unto the collective Mind of YahúWah, in which is ALOZAR, unless we bring forth that which is according to ALOZAR? For what is in the Mind of YahúWah, being the Intelligence/Reúwach/Spirit, is the means that we draw near unto ALOZAR. Can we take an animal of this world and enter into the realm of Reúwach? Not so, for that which is of this world is corrupt, being a projection of the outward above the inward, and such is the nature of mortal flesh. We enter into the Mind of YahúWah by Breath and the Seeds of the Aúwrim (Lights). Without the Unity of our Breaths, we cannot come into the full mind of YahúWah. With the 8 Heads, and in the unity of our Names, we approach the Unity of our KING-PRIEST (Melki-Tsedek)—*the Enlightened Counsel of all Ages*, being at all times subject to the Breath with the offerings of our fiery thoughts.

For what is the purpose of our approachment and making the offerings for the month and those of each day, the evenings and the mornings of the month? *To become engaged/draw near/יָצֵא אֶפְסָר*, lest we become estranged from the Unity to which we belong, and, therefore, go astray from the Centre of consciousness and from the glory of the Unified Lights to which we belong. Through the offerings we are continually in the Presence and formulating thoughts that pertain to the Unity from which we are comprised collectively. *The offerings affirm our position in Light and are the divine order of abiding in Light.*

The fiery thought formulations are of the parim, being the words/language/sayings/Paúwah of the Mind, which are of the ALPHAH/א Head of Wisdom; and of the ayil/עֵיִל, being the honor, integrity, and strength of the Priestly mind in ALOZAR, which are of the YEÚWD/ע Head of Understanding; and the lambs/kevashim, being of the mysteries and reserved messages, in which are the ALPHAH Head of Wisdom and the SHAYIN/ו Head of Knowledge, of those shepherded by the LAMMAD/ל Head. Every offering is given through the HHÚWA/א Head of Wisdom and the NEÚWN/ו Head of Understanding, through which all properties of the offerings are drawn out. The Hhúwa—Neúwn Heads are the servants unto the other Heads, whereby they are pre-eminent in making the offerings.

The fiery thoughts are without blemish—they contain no defective states. Being the fruit of the Lights, the offerings are of the pure unity of Light that seeks not its own will nor motive for self-exaltation of any kind. Each offering is composed of the united weavings of the Light, and according to where the lights are residing each day, so are the offerings of the morning and the evening. Via making the offerings, the eyes are not blind, nor are the ears deaf, nor are the hands withered, nor are the feet lamed.

The parim/שְׁנֵי אֵילִים are two, indicating that they are paired thoughts. The term par/אֵילִים, is the root

of the house of Aparryim/אָפּאַררײַם, which means to prepare and open the Mind, to cause growth and expansion as one ploughs the field to prepare the soil for the Seed sown by Aparyim. The two parim depict the two ALphim, the .5 + .5 being 1 and the .5 + .5 being 1, which establish the cycle of the two Lights, one great Light to nurture the thoughts and one lesser Light to treasure and to contemplate upon the concepts in the heart, that we sin not against the Order of the Lights [Tehillah/Psalm 119:11]. The lesser is the most humble of the Lights, being of Bayinah, whereby the flow of grace and understanding is unstoppable. These two ALphim come from the Name of ALOZAR. From ALOZAR all Lights emanate as the ALphah is passed from one end to the other, the ends being the base/foundation of the thought unto its height, thereby forming a space of residence and productivity in which the Lights reside—within the camps of YisARAL—depicted as the stars. The ALphim are the Seeds—primary Words that are the foundation of the month. **The Seed generates the Staff/Lammad/30 of the living expression, animations and movements of the Lights. The progressions and fulfillments of the two ALphah/parim to the Lammad is through the Yeúwd/Hand of Aharúwan, which abides in the midst of the ALphah and the Lammad in the Name of ALOZAR/אֱלֹזָר.**

The ayil is one, indicating the state to expand the paired thoughts. The one ayil is the strength amidst the ALphim, denoting the integrity and honor of the United Principles.

The kevashim are seven, conveying the complete extension of the base, as Knowledge, which becomes evident in the abundance of the fruit. The seven kevashim are the full extension of the Seed-Word base and convey the complete branching of the thoughts of Light that are achieved as the moon views the United Principles from all angles and sides during the rotation of the month.

With three tens אָדער דריי זעסן 12

a *salut*—a structure of the opened kernels/seeds to provide instruction/guidance of Totality אַלע זענען
being finely processed attributes of the full spectrum of Knowledge—*Samek to Taiúwah*

manchaih/mincha/a meal grain offering אַ מאַנכײַה

mingled with *shemen*/oil—the flowing fiery Name extended אַ שׂמֶנֶת אַלע זענען

for the plougher/par of the Unity אַ פּאַר אַלע זענען

and two tens אָדער צוויי זעסן

a *salut manchaih*, a finely prepared study אַ מאַנכײַה אַלע זענען

mingled with oil אַ שׂמֶנֶת אַלע זענען

for the ayil/strength/honor of the Unity אַ אַיִל אַלע זענען

with ten tens אָדער עסן 13

a *salut*—a structure of opened seeds/Words of the *oylah* to provide instruction/guidance of Totality אַלע זענען

being a *manchaih*/meal grain offering אַ מאַנכײַה

mingled with *shemen*/oil אַ שׂמֶנֶת אַלע זענען

for a *kevesh* lamb of the Unity אַ קעוועש אַלע זענען

an *oylah*/ascendant offering אַ אָיִל

a sweet savor אַ סוּס אַלע זענען

to verify/affirm for YahúWah—for the Collective Unity of the Lights. אַ יאָהוּוָה אַלע זענען

The studies and their performance is the sweetness of the oylah, whereby honey comes out of the Stones of YishARAL. The oylah produces the most agreeable Thoughts of the Most High. The oylah produces the deeds of the altar, from the base unto the crown, which take up residence within the complete houses of YishARAL, whereby there is no dissonance, nor divergence of members to be of One accord. As one comes to the congruency of their Rings, they receive the Spirit of ALhhim. As one

comes to the harmony of their Thoughts, they receive the Spirit of the Holy. And as one comes to the state of unified consciousness, the dove from the Most High descends, with the Intelligence of the Most High, affirming that you are the Offspring of the OLIyun.

The **measures of tens**, being allotments of an *oyphah*/ephah of flour, refer to the studies that accompany and result from the *oylut*/burnt offerings. Whenever we bring to the heart altar the Seeds/Principles of our Names, the gifts are opened, and we proceed with a running of thoughts that expand the giving. Accordingly, with each gift of light comes then an expansion and the flourishing of the thought within the gift. In this expansion of thought and the flowing of the wine/understanding, we affirm that YahúWah makes abundant our giving every morning and evening, even as YahúWah does more than we ask or think, for in Unity all things exceed the initiation. What we give is expanded in such proportion that our cups overflow with the good words that are pouring forth out of our mouth from our heart/altar.

In relation to the thirty days of the month, **the three tens** provide study material/thoughts for every day of the month. Wisdom—the United Principles, arise in all three levels of study. The three tens are the full extension of the united ALphah Principles for the month and within the member unto which the month is dedicated. The 3 tens are for each par. 30 parts for each par $\times 2 = 60$, whereby the studies of Chakmah are set for every evening and morning oylah in a month. The manchain of the parim provide a base/foundation for every days work of the Staff.

The manchain being the *3 tens*, therefore establishes 30 days for the month. **All thoughts in ALOZAR are laid up in the ages of the LIGHTS. Every thought is sequential, and therefore even the furthest thought is already contained within every Seed Word which is sown in the age for which it is appointed.** The 3 ten measures of the manchain for the two parim/ploughers of the month are measures of study pertaining to the underlying united Principles of Light, through which the Lights give their illumination to walk therein. The 3 tens are the 3 sections/grouping/organization of the days: the ten days of ALphah to Yeúwd, the ten days of Kephúw to Rayish, and the ten days of Shayin to Lammad. From these 3 tens there is the yield of 30 fold, from the sowing of the oylah/full giving without reservation, of the Seed Word of the unified parim.

The **manchain of the ayil/ram** is a repeat of the tens of the parim. While the word, *sh'nay*, denoting the value of the manchain, conveys **2 tens, to repeat, a second occurrence, or to do again.** The 2—being **a multiple repeat of the tens** of the parim—multiplies by two the measure of the first. Being that the ayil is an offering of Understanding and the offering in the midst of the parim, the offering of Wisdom, and the kevashim, the offering of HhaALhhim, there is an increase and expansion of the tenths, all inward and outward rings are included in the two tens. The values of Understanding, being in the midst, increase on the side of Wisdom and also increase on the side of Knowledge. The multiple repeat of the tenths are for the Manchain of the one Ayil/Ram, which pertains to Understanding establishing and extending the Principles of Light through observance and through meditation, and thereby provides measures of Understanding for the 30 days and 30 nights, being 60 fold ($30 \times 2 = 60$). As the tens are multiplied by repetition, the ayil provides 20 parts through which the hands of understanding (10+10) are designated to perform the Works of Bayinah.

The **10 ten measures for the 7 kevashim** are the portions for the days of the month designated as the Shayin, day 21, to Lammad, day 30, or from days 21 to 30 of each month. These days are the period of the complete extension/of Thought during the month, being the last ten days of the month. For it is the latter days when the harvest is multiplied 100 fold ($10 \times 10 = 100$). The 100 parts of the manchain of the

kevashim establish the dominion of the Thoughts of the Most High that spread out like the hairs upon the head. The spreading out of the Thoughts is achieved by the studies of Chakmah and Bayinah each evening and morning.

The works of the Lights pertain to your months/מְיָרֵךְ—the activities of the Lights that are within the Teraysarun dwellings. The authority of the Light is through the rod or scepter of the camps/houses/branches of thought in which the sun and moon abide each day. When the moon is the honored guest in the house of Yahúdah in an evening, the sun is the honored guest in the house corresponding to Yahúdah, that being Aparryim. The two houses are the two ends of one Branch of Light which form a staff, rod, or scepter, through which the Counsel of the Queens govern the day and night. In that the Lights govern the days and nights, there are 30 days per month, according to the rule/rod/staff/Lammad/ל of AL. The Lammad/ל of AL, being of the values of 30, determines the Number of days for each month cycle per the sacrifices of the Lammad/Staff, for all of the offerings of YishARAL come from the Tree, being the branches of the Tree that burns yet remains. The twelve houses in which the Lights pass annually and monthly are 12, through which the Lights extend their authority and transmission of the Words. The value of 12 reduces to 3. When the 3 are extended by the Hand/Yeúwd of Light, being 10, there are 30 days (3 x 10 = 30). The rod of the sun is in the Hand of the Queen of the South and is present in Aparryim when the moon is present in Yahúdah. At evening the rod is passed to the Queen of the North, and the rule is through the other side of the branch, being the House of Yahúdah. The Queens serve every house, whereby each house or branch of thought of the 12, by first giving, receives its strength to build-up each other. In this manner the House of the month is renewed totally from every branch in the days when they are called to stand at the Altar. According to the month of their Number, so is the month Named. In accordance with the visitations of each day, the members of the House are given the Light to rule over the lands and all which affects them. In accordance with the visitation, your members have the authority, as the Queens, which abide in your houses.

Thus each evening and each morning, as the sun is coming into the south-west quadrant of the Land, and as the moon is ascending into the north-east quadrant at evening, prepare your house member to greet the Assembly of Lights as your cherished guests. During the year, Chakmah, the Queen of the South, comes into each house for 30 days; and Bayinah, the Queen of the North, enters into each house sixty times, for Bayinah, being within Chakmah, is present in the camps in the evening and in the morning, whereby the tone for the day's activity is set each evening by Understanding. And when the Mind's house is of Understanding, then the deeds will be of Understanding also; but when the mind lacks understanding, then the day falls short in purpose and accomplishment, whereby no day is counted. For until the day is according to the offerings of the day, there has been no day that can be reckoned for a Name.

With their *nesekim*/drink offerings מִנְחָתֵי־יַיִן 14

a *hatse hahin*/a half of a *hin* חֶמֶשׁ הִין

being a giving flow for a *par*/plougher/bullock אֶרְבַּע אֲפָרָיִם

and a third of the *hin* for the *ayil*/ram אֶרְבַּע אֲפָרָיִם

and a fourth of the *hin* חֶמֶשׁ הִין

for a *kevesh* lamb אֶרְבַּע אֲפָרָיִם

being of *yayin*/wine—mature results of the hands extended according to the *manchaih*/study. חֶמֶשׁ הִין

This is the total scope of the *oylah* offering of the month/renewing of mind אֶרְבַּע אֲפָרָיִם

with the month/renewing of mind, joined/linked together, אֶרְבַּע אֲפָרָיִם

to comprise the months/renewals of the *shanah*/study/year. אֶרְבַּע אֲפָרָיִם

The *nesekim* or drink offerings are of the strong drink for the parim and ayil, but the wine of the kevashim. The nesek is the drawing out of the essence and joy of the Principles, the integrity of Understanding, and the Knowledge of the oylut (ascendant offerings). The wine is the means of full extension of the Oyin Head, whereby its power is transferred to and surrounds all members.

The drink offerings are the works of Bayinah to join together the expressions of Wisdom, whereby the sides of the parim are solidified into one House. By the drink of the parim the House is fortified with joy. Therefore, the drink of the parim is called **the strong drink** because it makes one strong from their foundation. As one discerns all that is in the foundation of each house of YishARAL, one comes to know Chakmah, and in the partaking of the flow from the foundation there is joy. The nesek of the par is the abundance of joy that flows from the unified sides/faces.

The measurements of the nesek are **.5 hin for a par**, which is according to the parts of the ALphim. Being that there are two parim, the formula is $.5 + .5 = 1$. The measure of drink for a par establishes the base of the thought and extends it unto its **depth**.

The **3 tens** measure for the ayil provides an extension of the Understanding according to the **width and the heights** of the thought. In accordance with the width of the thought is the trust of the thought in the ayil. The ayil comes from the House of Bayinah which joins all three parts of a house as one. The three in one ayil reaches from the depths unto the heights and extends the sides of the Rings. As far as the Eye can see, so is one's Understanding as they offer the strong drink of the ayil. When the nesek is offered for the ayil, then lift up your eyes to see all within the windows of Enlightenment.

The **4 tens** extend the thought unto its **breadth and grant full access into all realms of mystery and Knowledge**. The 4 tens x the 7 kevashim ($4 \times 7 = 28/1$). The joy of the kevashim affirms and arises from the base of Unity, from the parim. The value of 28 pertains to the 4 cups on the top of each of the seven branches of the Menorah, and to the Number of ALhhim that flow with the fruit of their vines. The nesek of the kevashim is the wine of understanding, whereas the first two are of strong drink for their nesekim are by Chakmah and Bayinah, being the fruit of the grain/Seed. The drink of the kevashim comes from the 28 ALhhim, being the intertwined branches of the Tree of Life, and in whose Eyes are the joy of all understood.

The 3 tens and the 4 tens equal the 70, the Oyin Consciousness derived from the minchut/studies, ($7 \times 10 = 70$ /Oyin). All of the 70 Names receive the Oyin drink of full insight and consciousness coming from the cycle of the Lights. The 70 are the fruit Knowledge that has formed, as the Offspring of YishARAL upon the trunk of Understanding and the roots of Chakmah [CHP 26].

The totality of the oylah is achieve by the drink, which is the fruit of the offering completely extended into strong drink and into wine, whereby the service that has been rendered unto YahúWah is preserved forever, and does not spoil nor loose its savor.

With the *shegoir*/suitable rain/emanations of thoughts/goat, 4רֹוּי 15
of the *ozim*/many strengths of Unity 4ת4 מְרִיֹו
for a *chatat*/correction/realignment/sin offering to YahúWah 3י3רלל X4ת4ל
pertaining to/in accordance with the perpetual/enduring *oylut*/ascendant thoughts 4רלמX3 Xלֹ לֹ

the unified do/perform, with a comprehension of the *shayh/fiery emanations*, אַװוֹל and with the collective *nesek/flowing drink*. אַװוֹל

The *shegoir/goat* is one, indicating the variable strength of Unity that is derived from the works of the Lights within the members. According to our learning and processing the Light within our members, so is the strength of the *shegoir*, depicting the emanations and the structure of the Light within. Via the continuous learning and alignment of our members, our houses and our thoughts are modified. The *shegoir* offering is our partaking of the messages of the Lights through the ascensions of the oylut of the month. We can partake of revelation as we accept correction, change, and are able to make transitions from one level unto another. Through the *chatat shegoir/sin/correction* offering, the members of a house are reorganized, and the mind is renewed with the change unto corresponding levels of giving/thinking/processing the messages of Light. According to the ascension of the oylut/burnt offerings, so is the measure of change through the *shegoir*.

The *shegoir* offering is one/Achadd, for it is **the offering of aligning all members to be in accordance with the Unity of the Houses of Wisdom, Understanding, and Knowledge**. Through the *shegoir* offering, each member is aligned with another and *abides in one of the three united houses of the Lights*, which are the houses of the suns, the moons, and the stars. The alignment process is the basis for progressions and entering into all that is in the Mind of the One of YahúWah.

The application of the *chatat* offering includes that all houses of Wisdom—those of Dan, RAúwaben, Aparryim, and Yahúdah are aligned with single united Principles of every compatible value within a thought. Each thought bears evidence to the HhúwaÚwahHhúwa configuration of Numbers. [For further information regarding the configuration of thought values, see BHM House of Dan: The States of Light of Cardinal Numbers]. Through the use of the 4 members of Wisdom, one examines every thought to determine its worth and means of conveying the immortal Nature of the Light. These houses of Wisdom determine that the thought is first of all worth transmitting and, being worthy, to spin the thought into threads to comprise the dwelling of Names. In having 4 houses of each level of thought, one examines and manages the thoughts from all sides. Thus each thought is examined and managed by judging its properties, observing the Principles, determining where the thought belongs, its color and fabric, and knowing the values/wealth that it has in the House of YahúWah.

The houses of Understanding are four—those of Yishshakkar, Manashah, Shamoúnn (Simeon), and Ayshshur, which operate as the means to extend a Principle in all directions of one's stature and to fill the spaces/spirals in which one dwells with the meanings of the Principles. With the houses of Understanding aligned, one labors according to the united Principles, transfers their properties of United Names within the seventy spirals of habitation, comprehends the meanings and affects of the thoughts, and affirms the position of the thought within their houses unto fully expressing the Lights.

The houses of Knowledge—those of Beniyman, Zebulan, Gad, and Nephatli are aligned to bring forth the full expressions and fruit of the Principles. The houses of Knowledge, being four, multiply the traits and characteristics of the Principles. The four sides of every thought are seen by the wave and frequency of the thought: its full essence, radiance of color, weave/texture, and the patterns of thought crystallization. Through the houses of Knowledge, the united Names fill their lands with concepts of the Seed Words of AL, which provide sequential bases for expansion of the Principles. Through Knowledge they project the Principles into all spaces to fill the spirals with the glory of united thoughts.

As to the wave and frequency of a thought, the wave is of a horizontal flow of Wisdom, Understanding, Knowledge and the combinations thereof, as in the Letter Taúwah. The frequency of the thought is the extent of the wave and moves in vertical, spiral, and diagonal patterns. The combinations of the waves and the frequencies are comprised of the spectrums of each level of Light and pertain to the areas which the thought occupies. No thought is without distinction of wave and frequency, and no space is without significance to house and expand the thought.

For example, consider the eyes. The thought wave in the eyes is of Wisdom; the frequency is of spiral/circle patterns, in which we are able to observe all 70 spirals in ALOZAR and the continuum of the properties of Light. The spiral frequency is in all members and pertain to their level of residence in the 70 spirals of ALOZAR. The length of a member, or its depth and vibrations, pertains to the frequency of the thought. When thoughts are pinched off within a member, or the flow of the member is not connected to another, illness or atrophy may be present.

When the 12 houses are aligned with the Nature and works of the Light of each house, there is no violation and defect in any member. The alignment process of all inward members is the work of discipleship, or disciplining your twelve members unto the Nature of the HhamaShiach—unto your full measurement and expression of the Lights.

The chatat is **the follow up and fulfillment of the oylah** for the month. When you have called your twelve to assemble, and have made the offerings from your Fiery branches, then there is the alignment process of all that is proceeding out of your mouths. From the day that you become Twelve, you are engaged in the matters of the mishkan and the offerings of YishARAL [Yúwsphah/Luke 2:42]. In that one calls the twelve, one is able to commence to read the twelve to discern all that is within them. The term “to call” and “to read” is the same word in the Teúwrah. Thus when Yahushúo called each disciple, the Teacher was at the same time reading what lies within them, even to discerning them unto the point that there is no guile present within the members. This is the achievement of the collective Names to fulfill the oylah through the chatat, whereby they are of ONE House with ALOZAR.

From all twelve assembled there arises the leadership/shegoir of the Enlightenment of the oylut. The results of the oylut yield conversion and a shift of elevation for the Collective Body of Names. All that is performed in the oylut remains forever, whereby it is called hatamiyd/ΔϚϞXא, the enduring offering which do not fade as an image that one sees in the mirror. For what is seen today in the mirror is will never be seen again, for when you take another look it has changed. Rather the affects of the oylah remain within the Body of Names, whereby our labors at the altar are not in vain. **The changes that occur in the Twelve are established to ever bear the Illumination, both in the deeds/אW○ and in drink/levels of Understanding/ΥΥϚΥΥ.**

The resounding Numbers of Yahúdah speak within every form, whereby the glory of a House is heard. As the Numbers break open from within a house, the values assembling within are heard. By the Numbers one speaks and makes an utterance. Following the utterance a Letter is written to record the Voice according to the Values uttered, whereby the word, scroll, means to recount the Numbers. Hearing brings forth speech and speech brings forth an inscription. Hence from the House of Yahúdah made of Yahúdah, Yishshakkar, and Zebúwlan, comes the opening of the Rings in RAúwaben, the hearing of the Rings in Shamoúnn, the sayings of the Rings in Gad, and the inscriptions of the Rings in Apparyim. Speech comes through a tongue to convey the Numbers uttered, whereby as one hears the

Govri/Hebrew so they speak. The tongue bears results within the land of that tongue, but another not of that tongue is largely unaffected in that they do not comprehend the Values spoken upon by the tongue.

THE OATH/SWEARING OF THE COVENANT

The offerings of Aparryim, being the teachings, and Yahúdah, being the ascendant, cause the Numbers within us that have been written in our parts to ascend/break through as the level of Perats/Perez rises from the parts. As all of the families of Yahúdah ascend to the most high within a Name, the covenant or agreement of YahúWah is entered into with the House of Yahúdah. Hereby, YahúWah makes the covenant with the House of Yahúdah and with the Houses of YishARAL—those of the fiery inscriptions. The covenant is inscribed first by the Numbers and then by the Letters, first with Yahúdah and then with Aparryim, for all things are set by the foundation of Chakmah and then by Bayinah.

The covenant is made by YahúWah swearing to the House of Yahúdah and to the House of YishARAL whereby the covenant locks in the promises of YahúWah to the peoples, and the peoples unto YahúWah. To swear is to pledge oneself by the 7 Eyes of their Spirit, whereby one can swear by none greater, for one is swearing with all that one is whereby there is nothing more than one can swear by. As Yahúdah rises from the flames of the altar, having given all to YahúWah, the House of Yahúdah is accepted to enter into bonds of the 28 ALhhim. As the House of Yahúdah has given all as the ALhhim they are of the Unified House of ALhhim, and the bonds of the covenant are extended unto them. The sequel to the offerings of Yahúdah are those of Aparryim, the head of the Houses of YishARAL, or the means for the Numbers to be inscribed into Words. As the author of the pen rises with all of its 7 Rings, then the oath of promise is made with YishARAL to be the tablet upon which the Words of the Covenant are to be inscribed. In this manner YahúWah makes the covenant with the House of Yahúdah and the House of YishARAL.

The pledge of the covenant is made with the total assembly of the Rings of a Name. To enter into the covenant of YahúWah one verifies that their Rings of their 7 Eyes totally belong to YahúWah—the Collective. In that they promise all that they are to the Collective, they are as now One with the Collective in all things. They understand that should they violate the agreement to think, live, and do all that the Collective voices, then they would break their own Rings by which they have sworn. In that the Congregation of ALhhim of the Unified Consciousness have pledge the entire body of HhaKuwáhnim to the House of Yahúdah—the embodiment of Numbers and to the House of YishARAL—the embodiment of Letters, having sworn by their Collective Name, YahúWah, they vow with their eternal oneness to watch over, guide, impart rains, and to maintain the peoples. Every blessing/expansion and every curse/regulation are promised to the peoples to keep them in life—perpetually in the ascensions of the ALhhim, continually in the Illuminations of HhaKuwáhnim, and for the people to be the Body of Consciousness of the perfected Unity of ALhhim containing all Wisdom, Understanding and Knowledge, with full rights to the Tree of Life. As the ALhhim move so the people move with them. Wherever the ALhhim are the people are with them, and wherever the people are, the ALhhim are with them. In that they swear by their sealed Unity that cannot be broken, the covenant stands worlds without end, for to break their Words which are founded upon the Numbers of the RashiReshun would be to break apart the Achadd State of the most high. **In that the Numbers and the Words of the most high have been seated in the heavens—in the construct of Mind from which all Lights flow and all gifts of the Aúwvim are given**, the covenant made in the Name of YahúWah cannot be broken as it of the eternal bonds of ALhhim Achadd that have been perfected in Unity whereby there is no possible divi-

sion or breaking asunder one from the other.

Why cannot the bonds of ALhhim be broken? The reason that the bonds of ALhhim cannot be broken is that the ALhhim have imparted to each other all that they have whereby there is no recourse to turn back or become separate by breaking their agreement. In that Rings of ALhhim are of the Rings of the Seed of the Aúwvim, they are woven and bonded to each other as those of a tree. The ALhhim have entered into each other fully, without a reserve of Thought or Number or Word to be anything but Achadd. The 28 are eternally bonded by the 7 Spirits of their Names to be united forever. Each Spirit of ALhhim are of 4 Names of ALhhim whereby they are one by their Breath that cannot be divided or broken. There are 2 Names of ALhhim that comprise every House of ALhhim. As two houses of ALhhim unite, they breathe into each other whereby they are One. *The union of a Ring around and a Ring within is One Spirit*, so are those who are joined together from their two sides, whereby they are one. The breathing into each other makes one Spirit that exhales and inhales. The process of breathing into each other is performed at 7 levels, whereby the 28 ALhhim, 4 ALhhim per Spirit, comprise the 7 Spirits of ALhhim. **In that they have made their oaths 7 times, their oath is perfected whereby it cannot be broken.**

By the Seed of the Lammad from which the ALhhim come, the ALhhim have laid a foundation of Wisdom of 2 Rings. Upon their foundations they build a body with 2 Rings of Understanding by which they stand; and they crown their assembly with 2 Rings of Knowledge through which their Words of Wisdom, Understanding, and Knowledge are spoken by the One in their Midst—the Ring, Lammad Staff of Lauwi, through whom the covenant of ALhhim is spoken and through whom the covenant with Yahúdah and YishARAL are made to be One House with them. The kuwáhnim in the Unified Consciousness represent all of the ALhhim above—in the mind, and the kuwáhnim that comes to dwell amongst the House of Yahúdah and the House of YishARAL represents the peoples in the earth—in the body. By the representatives of the kuwáhnim in the heavens and the representatives of the kuwáhnim of the earth—those in service amongst the peoples, the kuwáhnim make the covenant with the blood of their respective sides through which the Body of ALhhim and the Houses of the People become One House [SYM/Ex 24:8; Yahuchannan/Jn 19:34]. **The blood of the covenant is from the offerings of the Twelve Branches of YishARAL** which are in agreement with the Words of YahúWah [SYM/Ex 24:4-5]. Half of the blood is put in the basins of mind, and half of the blood is upon the altar of the heart—upon the inward parts arranged to be one. The blood from the mind, being of the Numbers in the heavens, is sprinkled 7 Rings in the upper Consciousness מִן הַשָּׁמַיִם whereby the people become of *one House of the Kuwáhnim*, the same being said to be of *one Body of meShich*—the anointed kuwahlen hhagedaúwl/the high priest of the most high.

Why is it that the covenant is made with the House of Yahúdah and with the House of YishARAL? The House of Yahúdah is of the Mind, where the Numbers are seated in the Neúwn; the House of YishARAL is of the Body, where the Sayings of the Numbers reside, being written upon the mind and the inward parts [YirmeYahu/Jer 31:31-40; Govri/Heb 8:10]. In that **the covenant is the State of Agreement**, it is with two parts—*the perfected Values* of the Collective, whereby there are **Nine Numbers** Θ , and with the Sayings of the Aúwvim—*the perfected deeds* of the **Twelve + One/Lauwi** מִן הַאָּדָמָה that fully convey the Values. With the deeds of the Collective Values the Numbers of Yahúdah and the Thoughts of Aparryim are fulfilled. By establishing the agreement with Mind and Body the Thoughts are fully expressed with joy.

The Numbers swallow up the Letters whereby the Numbers are enlarged. Through expressions of

the Values of Yahúdah by Aparryim, the House of Yahúdah swallows up the House of Aparryim. This is as the Seed of a plant eats the fruit from which it rises or as a SeedName eats the body/house in which it is born. As the Letters of the Numbers are spoken upon the tongue, the Numbers eat the Letters uttered, whereby the Values are increased by the speaking. When a parable is interpreted, the Numbers are eating alive the Letters whereby the story lives on and on and does not perish. In like manner a SeedName eats the flesh of its house as it bears the expressions of the Numbers of a Name whereby the expressions of the Numbers are retained and cause an increase of the Values. As the Numbers whiten a Thought or inscription, that which is written is consumed by the Numbers. As the Numbers give themselves upon the altar as the wood for the altar, they lift up both Aparryim/expansions and Meneshah/transitions and consumes their flesh whereby every blessing and every word of encouragement and support of Consciousness are gathered unto the most high and retained in the House of the Numbers of a Name.

Every joyous compound of Thought is derived from the offerings of Yahúdah upon the wood of Gad through which every Word upholds the Numbers as the wood upholds the offering. In that the Word of our mouth upholds the Numbers there is no fault in our speech. As our Words lift up the Numbers of the most high we bear upon our tongues sound doctrines. The wealth of Bayinah and Chakmah and Dagöt are in our mouth to the soundness/wellness of our bodies.

THE RODS OF ALHHIM

The offerings of Yahúdah span the entire mind of Yahúdah whereby the full extent of Knowledge is active in our minds. From this depository of Numbers which we can draw out of the vast supply of Knowledge every computation and calculation to attain to our full measurement in meShich. We set the Rod of Yahúdah in our Ring of our ALhhim, the Qúphah-PaúWah: 610 01≠ Seyo—to determine the structure of the extent of Consciousness whereby the Values in Yahúdah are active to construct the faces/expressions of our Thoughts.

The Rod of Zayin-ALphah sets the eyes, The measurement of 8
The Eternal Ring of Vision of the Unified 8

The Rod of Úwah-Bayit sets the ears, The measurement of 8
The Eternal Ring of Hearing of the Unified 8

The Rod of Kephúw-Kephúw sets the mouth, The measurement of 22
The Utterances of Totality in which stands complete upon the platform of Hhakuwáhnim

The Rod of Shayin-Semek sets the breath, The measurement of 360
The Eternal Ring of the Fire of Marri to Judge according to the inner structure

The Rod of Tsada-Tsada sets the origins/womb, The measurement of 180
The Eternal Ring of the Liberated Thoughts of the Hhakuwáhnim HhaGúwdal
and the Full Council of Consciousness

The Rod of Dallath-Dallath sets the heart, The measurement of 8
The Eternal Ring of the Unified Teraysarunim of the Unified 8

The Rod of Mayim-Tayit sets the blessings and transitions, The measurement of 80
The Eternal Ring of the States of the Unified 8 Consciousness

The Rod of Neúwn-Chayit sets the Seed, The measurement of 85
The Eternal Ring of the Life of the Unified 8 Consciousness

The Rod of Qúphah-PaúWah sets the reins, The measurement of 610

The Eternal Ring of the Pairs of Names and their full extensions

The Rod of Rayish-Oyin sets the Consciousness, The measurement of 730

The Eternal Ring of the Consciousness of the Lammad HhaOLiyun

The Rod of Hhúwa-Gammal sets the lands, The measurement of 21

The Eternal Ring of the Lands of the Unified Mind

The Rod of Laúwi-hhaKuwáhnim sets the Illumination, The measurement of 104

The Eternal Ring of Dominion of Totality

The Rod of Laúwi-Qahhath sets the Origin of Thought, The measurement of 22

The Eternal Ring of the Origins of all Thoughts and Sayings

The Rod of Laúwi-Gershun sets the Veils, The measurement of 77

The Eternal Ring of the Body of the Neúwn, the Consciousness of Fullness

The Rod of Laúwi-Marri sets the Bones, The measurement of 40

The Eternal Ring of Defining the Embodiment and Carrying all Names

When the Name of Yúwspah is used, then both houses of Aparryim and Meneshah are implied, whereby the Rod of Yúwspah stands for both House of Aparryim and Meneshah. Blessings lead to change and changes lead to blessings/expansions.

The House of Marri, being 40, carries all Names as the waters of the deep support all peoples and levels of Consciousness.

The House of Aharuwan is the Illumination that governs all things.

The House of Qahhath is the Source of all Thoughts which are maintained. For this reason Qahhath is not appointed unto the priesthood for should the Source be not maintained of each Thought the foundation of the Thoughts would waver and the connection to the Orgins of the Collective would be shortened.

In the Tree of Life, The Rods of HhaLaúwi are in the ARAL: In AL are the Houses of Marri and Gershun; in AR are the Houses of Qahhath and Aharúwan.

There are 7 Primary Rods of ALhhim: The Zayin-ALphah/8, the Hhuwa-Gammal/21, the Neuw-Chayit/85, the Lammad-Yeuwd/40, Shayin-Semek/360, the Rayish-Oyin/730, and AL/13. By these the 7 Eyes open whereby they are able to converge as one as they are all aligned. The sum of the Primary Rods are 1257, The Twelve/12 of the Twelve/57; the alignment of all in the Body with the Mind. Setting the primary rods in a house forms the Seed which enables all Rods to appear in their order of birth from the SeedName [as noted in the Works of ALhhim, see Offerings of Aparryim].

Daily as we make the offerings of ALhhim, we operate from the heart whereby we do not stray from the paths of Wisdom and Understanding that lead to the fullness of joy in Knowledge. In each house we set the Rod of ALhhim according to the Numbers of Yahúdah that the house may be entirely full and running over, for the Numbers of Yahúdah are the Numbers of the Unified Consciousness through which every Ring of ALhhim is determined to occupy a place for their deeds/works. Therefore according to the works of our Names we occupy a place, from which comes the saying that one's gifts makes room for them.

The sum of the works of ALhhim are the measurements of their rods, whereby the sum of the works of our Name is according to the Values of our Rod. The ALhhim Rods are 2112—the Fire of the

Twelve—the Lammad of Wisdom. The Laúwi Rods are the sum of 243—the platform of the Mind of threes—the sum of Nine. The sum of the Rods are 2355—the two sides of the Unified Consciousness 35+35 and their compound Lights 55—the sum of 78—the Consciousness of Ascension/Giving Life.

The joy and exponents of the Numbers rise upon the dedicated Words of a Name, as the offerings of Yahúdah rise upon the wood of Aparryim. As the Letters are honored through our Words and Deeds, giving them distinction, the Numbers dance upon the Letters whereby their full Values break through the Words. The breaking through of the Lights are through the Names of Perats and Zerach causing the gerrenn/גִּרְעָן at the four corners of the earth/altar whereby we fix our parts to their sides. The four horns—streams of radiance at the corner of the altar are the star light of the north, the early dawn light of the east, the sun light, and the compound lights of all sides—the lights of the sun setting in the west.

The sides of our Names are fixed to stream with the Lights at the corner. i.e. The northern lights are comprised of the houses of Dan, Ayshshur, and Nephethi in concert, as they stream their illuminations in the tsaphun. The Houses of Yahúdah, Yishshakkar, and Zebúwlan carry the early dawn light at all times as the Houses of RAuwaben, Shamoúnn, and Gad carry the full radiance of the sun in the negev/south. The yúwm/west is filled with the Light streams of Aparryim, Meneshah, and Baniymin as the coat of Yúwspah/Joseph. According to the house making the offering, they carry the lights of Bayinah: Those of the star lights and early dawn, or when the offering is of Chakmah, they carry the illuminations of the negev and yúwm. Thus as we gather the spices from the offerings, we are storing the lights of Bayinah and Chakmah into a house as plant receives the Lights and stores them in their bodies. For as an offering spirals through the Rings of Bayinah and/or the Rings of Chakmah, so the Lights of their sides are gathered with the ascent. For each side of light there are the measures of joy with their coming, and thus their are the songs of the tsaphun, the qedam, the negev and the yúwm.

The Numbers of a Name enable one to expand and go beyond their states. Therefore, as the Numbers of YishARAL increase in the land of Metsryim, the people of YishARAL are able to go beyond the state of their definitions, to break their enslavements, and to emerge unto a new state of lands. The combinations of the Nine Values of Yahudah are limitless; however their combinations are by the orderly progression of Thought and their gatherings into Yishshakkar. As the Values gathered are implemented into deeds they are fully extended as fruit upon a branch in which they multiply and thereby expand the state of the peoples/Consciousness through which they are able to go beyond the lands in which they once reside.

THE GOVERNMENT OF THE PEOPLE IS FROM WITHIN A STATE

The majesty of the Numbers break through from within every form to bear the expressions and glory of Aparryim. The union of the Values and their Faces is the bases of the two houses becoming as one stick. The union of these houses occur as the Values within a Name are the foundation of the expressions born upon one's faces and through one's deeds. According to the Numbers within all things and the according to the leaves which bear the flowers, the Houses of Yahúdah and Aparryim govern the worlds as one. *The government of YahúWah is within the peoples, within the plants, within the spheres, within the stars, whereby the government operates and serves within the peoples rather than above the peoples.* As the Staff rises from within the Seed, a sceptre is placed into the hands of those qualified to administer the traits of the LifeSeed: namely the organization of Numbers by Yahúdah within the Seed and the patterns of flowers by Aparryim through which the Seed multiplies and increases on behalf of all peoples. The first king of the kingdom is Shaul of the House Baniymin. As the rule

state the last king of YishARAL is also the first, whereby the authority of Baniymin reigns from the beginning of one's emanations unto the full extent of their Names. Subsequent rules are appointed thereafter who are called in the third, sixth and ninth, and eleventh hours to labor in the kingdom [Mattithyahu 20:1-16]. The House of Yahúdah commences to rule with the reed of a Name enters into the chambers of the heart—the Double Dallath [sixth hour]. The House of Aparryim commences to rule as the staff of the Seed rises into the mind [ninth hour]. With the House of Daúwd are the The Laúwi carry the Staff of Baniymin at all times to maintain the Unity of the branches and to administer the stages of the Tree on behalf of all Houses of YishARAL whereby the Trees of all Names are qudash/holy to YahúWah and fulfilled with much fruit [YechúwzeqAL/حزقيال/Ezek 34:20-31; Yirmeyahu/أرميا/ Jer 33:19-26].

Through the offerings of Yahúdah upon the wood of Aparryim, the government within the body and mind are fully activated whereby all Values of Yahúdah are allotted for the full growth and expression of the Tree of a Name. Unto this end the offerings are fulfilled within the people, whereby the peoples are served by the House of Yahúdah with every possible blessing from the most high, and whereby there are no wants amongst the people, for every good and perfect gift are appointed within their dwellings.

The Numbers of the Dwelling states of ALhhim, and the altar, and the houses and Names of the servants that come to the altar enable every possible means of blessings to be bestowed upon the peoples. With the activations of the Numbers of ALhhim, the altar from which they yield their fruit and offspring, and the Names of those who are of the Rings of ALhhim all things of the most high are set to be performed and expressed with joy and understanding [Chazun/Rev 11:1; Yirmeyahu/أرميا/Jer 31:38-40]. **Via the Numbering of all things, all is distinguished as belonging to the most high,** and without the Numbering of the dwelling states, the altar, and those who serve there all things are common yet to be made holy to YahúWah. Herein is the understanding: the Dwellings of ALhhim are the measurements of the Rings and their summations; the altar is the measurement of the twelve stones, six on the side of Bayinah and six on the side of Chakmah, and the servants are those who come to the altar by the Numbers of their Names.

NEPHETLI נֶפֶתְלִי

In the House of Nephethli—The Elevations of Laúwi— the offerings of Yahúdah are made upon the wood of Aparryim. Aparryim is the servant of the most high in all generations which gathers the waters to support a succeeding generation of thought and consciousness.

THE BUILDING OF THE HOUSE OF YAHÚWAH IN THREE DAYS

In response to what is given by Aparryim, the Numbers of the most high quicken the formulations of Aparryim whereby Yahúdah takes what is brought by Aparryim and weaves the threads according to the Breath of Dan and by the Hand of Yahúdah. In this way the dwelling state/tent of the mishkan is built for a generation. The materials for the mishkan are first given and developed for the Collective by the hand/works of Aparryim, and then formed according to the Numbers of the most high whereby what is built in 3 Days is of the most high. Accordingly the Voice says, destroy this temple—the dwelling state of this generation, and **in 3 Days, meaning in accordance with 3 Acts—the Days of HhaKuwáhnim, the Days of Dan, and the Days of ALhhim it shall be rebuilt for an everlasting dwelling.** Until the former is dissolved, that which follows thereafter is prevented from appearing. As we decide Collectively, the former state is exhausted, given-up, whereby the strength of our emergence appears within our Unified Rings of ALhhim that appear as they arise upon the altar of our total giving.

The Voice that speaks is of the Unified Consciousness from the apex of Yishshakkar, which is the Vine and the One who assembles the consciousness of all parts, whereby the Voice of Yishshakkar speaks on behalf of all houses. Yishshakkar—Meneshah is the Vine that is the Body of Yahúdah and Aparryim, and apart from the Consciousness of this Voice you can do nothing—make progressions and fulfillments, for until the Voice speaks within the Consciousness the members are idle or still within their dwelling states of mortality as those which are dead.

In the light of the offerings of Yahúdah, the former consciousness surrenders and hangs itself to give way to the supreme consciousness of the most high to rise within us through the ascent of the meShich—the measurements of the Numbers of Yahúdah. What was former chosen betrays that which is forming as a Body of the Numbers within us. As we come to seek and to find the paths of antiquity the former thoughts of the most high ascend above the thoughts of our entrapments. The betrayal is by Yahúdah Yishshakkar/Judas Iscariot, meaning the Numbers of the Consciousness assembled. The betrayal is to the former understanding—the former teachers and priests. As a result of the decision to betray, the former consciousness acknowledges the supreme consciousness with a kiss of acceptance whereby what is formed gathers its teachers around them and kisses that which it is now embracing! Following the kiss of acceptance, the former consciousness hangs itself—gives up its former life and thoughts in exchange for the consciousness that it has embraced, whereby when what is given up makes the way for the supreme consciousness to be ascend, depicted by Yahushúo ascending upon the stavos. The message of destroying the former temple and the hanging of Yahúdah Yishshakkar is the same. When the former is spent, the new Values may arise, for as we hang on to the former, as a rag, so the new leaves within our branches are prevented from appearing. Therefore, we must decide to destroy this temple that we may enter into the design of the most high. The former consciousness throws away its silver obtained from the former teachers and priest for it considers what is former to be worthless [Phillipians 3:8]. The former silver is discarded at the feet of the former teachers whereby one acquires the new currency to treasure within their dwellings. We let go of the old to embrace the new Values and Understanding through which we form a new body of consciousness for our consciousness contains one or the other—there are not two bodies of consciousness that abide in one house. The hanging of Yahúdah Yishshakkar is the shift of consciousness within the house of a Name.

Upon the wood of Aparryim, Yahudah establishes a new state. The Values of the most high are drawn out of Nephethli and then set into the fabric of Aparryim whereby new worlds and their dwelling states appear.

THE PRAYER OF YAHUDAH

All Values of the most high arise without limit from your altars, for they are given without any restraint. The Values given through my blood are gathered into the Body of Consciousness of all peoples whereby it is not my will—the former consciousness, but your will be done in the Assembly of Names [heavens] and in their places—states of emanations [earth]. I prepare my rings to carry the full light of your Names and faces whereby they are not dimmed by my veils nor compromised by any thoughts, for I accept only your Values to abide in my consciousness and dwell there for the sake of the Collective.

Nothing but a pure heart of Nephethli in me and a soul totally given upon the altar can house and bear the Lights that lead us to a new world of Yetschaq/Isaac—laughter—the tongue of inner understanding—that quickens all to the Voice of Yishshakkar. The darkness within me has passed away, and me and my companions stand upon the threshold of a new göat/epoch/×0.

The former consciousness does not equip you to buy the truth. Your former teachers have lied and deceived you. You are to take their books—the bound-up understanding with silver edges and cast them at their feet, for you cannot hold them in your hands nor walk according to their thoughts, even as our former skins cannot contain the new wine.

As we set Yahúdah unto Aparryim, we set the Numbers for expansion and to form the faces of the most high. When there is a warming of the Seed in Aparryim, the Numbers of Yahudah may flow from them upon the heart, whereby they form a heart of Wisdom, Understanding, and Knowledge. These are the Words of Yahúdah amongst the branches of Aparryim.

Through generations the Values of all things in Yahúdah are displayed whereby all in the generations of Dan are understood. For though there is an appearance through Aparryim regulating the Rings of RAúwaben, there is an Understanding of Shamóunn of that which is within the Rings of ALhhim, which are the Numbers of Yahúdah.

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

THE CITY OF DAVID

When Yahúdah is set in the heart, and the city of Yerushelyim is given to the House of Yahúdah as their inheritance. With the Qúphah-PaúWah Ring offering in Nephethi, the Numbers are set in the midst of the heart. When the Numbers are set in a land, then the land is qudash to YahúWah. In that the House of Yahúdah is in the midst of the lands of Nephethi, the city in the midst of the land is given to the House of Yahúdah, and is called the City of Daúwd, being the centre of the unified Dallath-Dallath. The centre Ring of a House is associated with the Name of the city within the land. From the city of the Dallath-Dallath—Daúwd, the Words of the Unified Kingdom are spread abroad into all lands for those of the heart of Daúwd comprise the Kingdom of YahúWah—a domain of unified dwellings of the Teraysarunim of Names.

THE GOOD NEWS

The offerings of Yahúdah, upon the wood of Gad within the House of Nephethi, is *the origin of what is called the Good News*. The results from the offerings of Yahúdah upon the wood of Gad in Nephethi bring forth all that has developed within a Name since the day of its appearance in YishARAL—from the day it is born in BayitLechem/Bethlehem. ***In that the tidings breaks open from the altar in Nephethi, the good news goes out from Yerushelyim to all nations and peoples.*** Why does the message of the Good News issue from the offerings of Yahúdah? The term for Good News/Gospel is *AWA beshsher* meaning an appearance, an embodiment, flesh, one who bear tidings/messages. **The News that we bear are the messages of our Names for they are messages from the Collective Rings of ALhhim from which we are born.** When all is set within us to bear the Words of our Names, then the messages of our Names ring out from the throne in Dan to the waters of Ayshshur, through the halls of Shamounn to the chambers of Nephethi, from which they ascend upon the tongue of Gad to declare the breakthroughs of all that is coded within us by the Numbers of Yahudah! Our Words/Messages appear by the Numbers of our Names that are nurtured as chicks by the Queens of Light until the day that our shell breaks open, and all that the ALhhim sowed within our SeedName emerges with the Words from the altar in which the SeedName is composed.

To facilitate the breakthrough of the Words/Tidings of our Name the mouth is set as the wood to lift upon the Numbers of Yahúdah. We speak as servants to uphold the Values of the Kuwáhnim, whereby

the Words of the Collective State flow from our lips. The Words of YahúWah go forth from the heart— Yerushelyim unto all levels of consciousness and their states of residence, and all that hear these Words have peace for there is no strife in them, and they are for the Illumintion of all peoples.

The process of bearing the Good News of a Name is told in a parable. A SeedName appears in the House of Bread whereby one is born in BayitLechem/Bethlehem of Aphrat. One goes to Nazarath for stages of growth. In Nazarath one devotes their mind to branch their Twelve Houses of Thought. When one comes to Yerushelyim, they take their seat to inquire into all things of the Teuwrah for the sake of governing the processes of their Thoughts and their deeds. In Yerushelyim they make the offerings of their Name upon their tree. As a result of their ascensions, they are proclaimed as a king amongst kings, a ruler amongst rulers for they have subjected all things to the One to whom they belong and have become a master of all that they are given. The Words of their Name flow upon their lips, whereby the Words of their SeedName go out to all peoples. With the Words of their Names they feed the hungry and clothe the naked; they heal the sick and mend the broken for **the Life of their Words** is the bread that they feed the hungry, **the Light** that makes the cloth for the naked, **the ointment** that opens the blind eyes, and **the liberty** that sets free those who are bound [Yeshayahu/Is 61:1].

THE PURPOSE OF THE ANOINTING

The Reúwch Aduni YahúWah Most High extends/fulfills. רִּלֹ אַיָּאֵל רִּיָּאֵל אַיָּאֵל

The Spirit of Mastery of the Collective's ascensions are fulfilled through our Names as our Names give all unto the service of OLiyn and tone the members to dwell within the congruent Rings of ALhhim. The Spirit of Dan attains mastery over one's house and members to dwell Collectively and in the ascending position [One who rules their spirit is greater than one who takes a city...Mishle/Prov 16:32].

The Unified Collective purpose to anoint אַיָּאֵל יָּוֹאֵל
the one of YahúWah to be the total sum of their fulfillment. רִּלֹ אַיָּאֵל

The anointing enables one to come to their full measurement/stature of the Collective sum's fulfillment through hanging the Emanating Consciousness to facilitate its full ascensions in all of YishARAL [SMS/Acts 2:36]. There is no short sightedness in all that the Unified purpose to achieve, for every aspect of a Name, as it has been tested, is destined for their total fulfillment whereby their Light is fully extended, nothing less. There is no lameness nor impairments in view as the Eyes of the most high see your Name and your place in the Unified Kingdom. Your full expression of Light is seen whereby a place for your totality is already set in the Unified Kingdom and whereby your Name is the cause of joy to all inhabitants.

The anointing enables a Name:

to bear the messages of the embodied meek/humble ones, אַיָּאֵל יָּוֹאֵל אַיָּאֵל

The messages are within the our 7 congruent Rings which carry the Thoughts of HhaALhhim in the day that we are created in the Fire of their offerings.

to be sent to calculate the instructive probings of the heart, אַיָּאֵל אַיָּאֵל אַיָּאֵל אַיָּאֵל אַיָּאֵל אַיָּאֵל אַיָּאֵל

We come to know inwardly the Numbers of the Teachings whereby they are classified amongst our members in accordance to the Schools of Nine. The construction of all of our parts are determined and read whereby we know the design and the origin of the thought around with the design appears.

to read the instructions of the precious stones flowing freely, 4Y4Δ מַלְאָכִים לְאֶפְרַיִם

As the stones open from our inward parts, the details and teachings within them come to us freely, as a flow of revelation.

מִיָּדָה מִפְּנֵי מַלְאָכִים לְאֶפְרַיִם

to form bonds/to be harnessed/to regulate the openings/inspections of what is being collected,

The bonds between Names is being soul of soul obtained by the meek ones who are faces to faces and faces of faces, capable of giving all to another and receiving all from another whereby they are achadd/one. All that comes from the sides of a Name are treasured within the Collective Union of Names. The ability to be woven together achieves the strength of the bonds amongst Names and their Seed.

יְהוָה אֱלֹהֵינוּ מִיָּדָה מִפְּנֵי מַלְאָכִים לְאֶפְרַיִם

to read the marks of achievements acceptable to YahúWah and the day/act of retribution/return of the collective group of ALhhim—all that belongs as one to the covenant of the Rings [TK/Lv 26:25].

The reading of the **The 30 marks on the Lammad/30** indicate the pivot points and rotations of our transitions unto the gathering of all Names into ONE SEED to comprise the SEED of YETSCHAQ from which the new worlds are born. The Unified Seed is the harvest of this world and the *göat*/epoch of Núwach.

THE WORDS OF ETERNAL LIFE

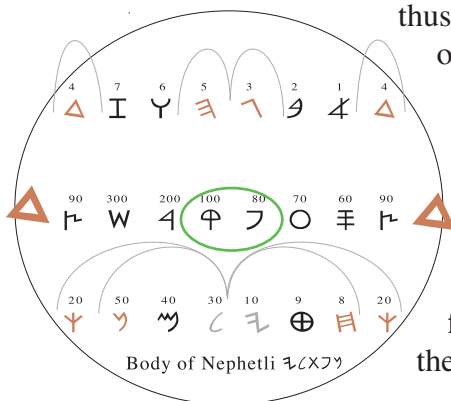
The offerings of Yahúdah upon the wood of Gad enable us to speak the Values within the Words of our Names, whereby the utterances are declarations of the Numbers of the most high which we embody in our members. As we set our mouth as a nest to contain the clusters of Numbers, we speak of those things which are of the eternal and have no demise in them. Accordingly, we bear glad tidings for there is no sorrow in our Words. Hereby do **we speak the Words of Eternal Life** for they are the Words coming from our SeedName according to the Numbers of our Name.

The flowing of the Numbers of Yahúdah form an umbrella that spreads out through Aparryim, whereby the Numbers have a home to flourish therein. Hereby the blood of Yahúdah runs into Aparryim which quickens the text and the body with the messages of HhaKuwáhnim.

The Numbers of Yahúdah give shape to our days as they evolve from one to thirty in a moon cycle. The days of a month are configured by the Numbers within the offerings, for by the Numbers are the Flames of Fire and the Words that break open from the offerings. Through the drawing out of the Numbers of our parts and their being woven into a Unified fabric, the SeedName of Yetschaq is composed. The sizing of our parts/branches and the height of our stature are determined by the appropriations of the Numbers as they are released within us through the offerings,

thus who can add an inch to one's stature, or who can change the spots on the Tiger which are set to bear a recall of all formulated within?

The body and the fabric are set according to the development of the Reúwch within and the Numbers within the parts/stones that are released for the common dwelling of YahúWah, even as the city of Yerushelyim is built and appears according to the pulsations and sparks/whitenings of the **Qúphah-PaúWah ring** in its midst. All of **our bodies of waters and the lands that emerge from them are determined by the Numbers**, their health/vibrancy, their clarity/illumination, and their level of service/performance are all



affected by the Numbers/Values that are carried within them. When the Numbers from the inner core of the Seed explode then ***the Crown Diamond is formed on the head*** for what has been sown in the inner core breaks open and forms a crown of its opened Numbers as jeweled facets. This is the Crown Diamond of a Name.

The messages that flow regarding the Kingdom are according to the Numbers of Yahúdah that flow unto Aparryim. As the lands are composed first by Numbers they are then occupied through the hand of Aparryim, i.e. the hand of Yahushúo/Joshua Bann Neúwn. The Numbers determine the Words of the Kingdom, whereby the inflections upon the tongue are set by the Values of the Thoughts rising from the capital of the Kingdom—Yerushelyim from which they are carried forward by the emissaries of the Unified Kingdom. The Numbers are stored in Yatsaor of Nephathli, laid up in the cornerstone of the House, and come forth in sequence as each stone is laid in place, joined together as a strand of pearls upon a chain. Hence it is futile for us to be insistent upon putting something in place in another, for when they are prepared the stone is formed and seated in order, stone upon stone, doctrine upon doctrine. Until a house is ready, the stone would not fit within their framework of mind nor members. Enough it is for us to be humbled and diligent in our services before the most high to receive the jeweled stones as they are readied to be placed within our houses. Through the stones, numbered is sets, we radiate the Lights of our Names through our stones whereby all colors of our Lights are displayed and with them the radiate thoughts of most high, for we are the building of YahúWah and not the builder.

As we receive the Numbers we can formulate the Thoughts of the most high and bring the Values forth as Words through which the Thoughts and Numbers are assembled in order to be branched and multiplied. The Letters clothe the Numbers and give them bodies in which the Numbers are housed and through which **the Numbers multiply by associations within the lands of those bodies**. In this manner the Numbers formulate a state/body and then enter into the body as the Numbers are accepted. Otherwise there is a body made but the Enlightenment does not enter until invited. The sun does not enter nor the moon until a window is opened in the house. In that the Numbers of HhaKuwáhnim occupy all states, all are to be enlightened whereby they are gathered into one accord through the harmony of the Numbers.

When the Numbers produce a house they have a place to reside, to build, and to expand through Aparryim. The Values are multiplied through the bodies that are made to house them. Though the Numbers are set together in a Name, as they have a place to enter, they give of themselves and formulate their lands to bring forth the complete expressions of their Numbers. Thus there are the variety of forms and bodies, colors and plumages; each are made according to the assembly of Numbers within them. Bodies able to multiply the Numbers are those which fit together according to the Numbers and Letters of their Names; otherwise, though two come together, there is no new creation nor increase in the Numbers for they are not fitted to be joined by the Numbers. The Numbers are locked into a mold until there is a bowing to the Numbers to have right away and to become increased as it pleases them. Those being joined for the sake of their bodies seek to produce their own likeness of faces rather than the likeness of the Rings, which are continually interchanging and ascending into forms with the compilations of consciousness from the servants which expand the Numbers and their faces. Though one attempts to sustain their own image, it will fade; but those who seek to honor the Numbers in them will continue in states of evolution and wonderment, transposing one state unto another as they are made within the Unified Consciousness of the Neúwn Mind 09876543210. ***By the Numbers and their power of transfiguration***, one is transposed from one state unto another. One moves from one land unto

another whereby the glory is not to be captured or bottled, nor can it be contained within a static temple built by the hands of men.

THE TEMPLE BUILT IN THREE DAYS

The desire to build a temple for the most high with the gold, silver, bronze, wood and fabric of this world is folly to the most high and will be destroyed, one stone upon another. The House that is built to the most high is made in three days—by the Act of Wisdom, the Act of Understanding, and the Act of Knowledge in which the Thoughts and their Numbers assemble a dwelling state which is carried within the House of Laúwi. Those things which are spread out and clothed with Words are carried by Qahhath when they are able to be set in motion. Those things which are woven as curtains to contain the works of ALhhim are carried by Gershun. Those things which are formed from the branches of unified thoughts are carried by Merari as they have the Understanding. The silver upon the wood is the Understanding of the Teachings of Aharúwan through which the boards move by Merari. With the Word spread out upon the vessels, and with the weavings of the cloth by the Lights of Chakmah and Bayinah, and with an understanding of the Teachings of HhaKuwáhnim, the peoples move like a host of light that fills the lands into which they sojourn, the lands being the states of their assembled thoughts of the Directive Mind of 09876543210. Such is the assembly of the House of YahúWah built—put together in three days/acts. This is the mount of transfiguration in which the inner most parts of maShayh and their unfoldings by the Words of the mouth of ALiyahu are joined in one house with Yahushúo—the Emanating Consciousness of Yahúdah. The three, maShayh of the day of Wisdom, ALiyahu of the day of Understanding, and Yahushúo of day of Knowledge build the temple of YahúWah. Should we isolate the inner to be one temple apart from the veils of the Lights in which the Emanating Consciousness is formed, we see glimpses of Light but do not see the Unity of the Light that is formed by the consensus of the unified inner parts and their veils/garments spun by the Queens of the north and south to house the offspring of a Name to bear its Consciousness. As we bring our vessels unto Aharúwan daily, they are covered with the cloth of enlightenment through which the House of Qahhath sets the members into motion upon the ascending spiral, attired in the garments of Gershun, and upheld upon the pole of Merari. By these three acts/days of HhaLaúwi the dwelling state is made and set up for our proceedings.

The hope of universal peace is in the midst of all peoples—adim and bahamah—those of the Breath of the most high. In that all are made of the Numbers they are inherently related and capable of connecting in mutual and harmonic configurations as servants of one another. The means to coming to peace with all things are through the Numbers that are in them, which have no barrier as bodily forms but are the common denominator of all living things and their states.

Upon the branches of Yahúdah, we lay the Letters of Aparryim that they are arranged according to the configurations of the Numbers through which they are elevated above the dissension of tongues and the impositions of thoughts of one generation upon another, but they are free moving as the Numbers that in them whereby they are not bound. When the Numbers are set in our parts with associations amongst us between our minds and our bodies then transfigurations occur. As two parts of Aparryim are joined as one, the paired Numbers of $17887 + 17887$ are combined into a new Number of 35774 which forms a new house in which the Values now resonate the Thoughts of their unified associations and which bears the spectrum of their Thoughts and Numbers. What is of maShayh and ALiyahu are transfigured into an ascending Consciousness in Yahushúo, whereby the two are no longer seen, but the Emanating Consciousness of their Unity is behold only. For as one accepts the inner constructs of another and humble themselves to unfold the inner assembly gifted as a garment of light, then

Aharúwan has spread a garment over the vessel and a body of Gershun has been prepared for it to reside. By their unified branches/boards the understanding moves within the newly formed tent of meeting, as they have been joined to form a House of YahúWah—of their Collectivity. In the mount of transfiguration we are shown how two become one.

Through the associations of Numbers there are also healings. In that all things are made by the Numbers, as they are restored to the Numbers then the parts are restored also.

The *formulations of all in the waters of Aparryim* are by the interactions of the Numbers in the waters which cause the waters to swarm and bring forth every trait in the waters—activations and arrangements of the distillations of the crystals of Dan. Through the appropriations of the Numbers within our offerings, the waters in us are activated to form the appearance of every Value of the most high that we bear in our Thoughts, dwellings, and deeds.

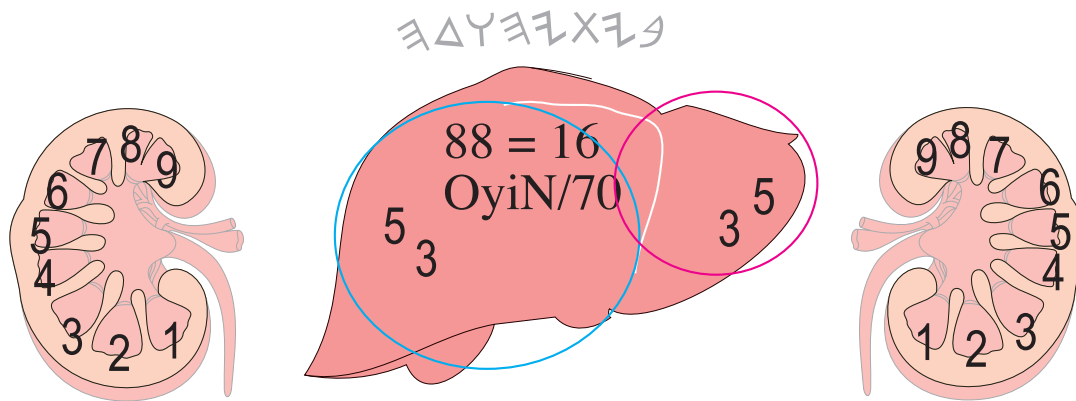
Everything moves according to the patterns of the Numbers within it, whether one swims or walks or flies, the movement is by the structure of the Numbers set in the waters of Aparryim, whereby what is born as the offspring of the Rings of ALhhim is “hhabann Yúwspah—the son of Joseph.” From the activation of our hands and feet according to the Numbers of Yahúdah to the placement of each of our parts in the waters and their arrangement upon the altar, Number of wood to Number of parts, what is created in us is of ALhhim whereby we bear in our members the offspring of ALhhim bodily.

Each Number is said in faith and the Numbers are set face to face with each other to combine together whereby they multiply within us to formulate the structures of the Thoughts of the most high in our soul, mind, and reúwch. Through the setting of the Numbers within us, every thing that is made is formed in us, every tree and its kind, every bird and its kind, every bahamah, the adim, the malakim, and the hosts of the heavens and earth are formed in us whereby we know all things and are one with all things in the holy mountains. Through every pair that comes to the altar, that of the wood and that of the qarban, the kinds of ALhhim are formed in us, and we carry their likenesses/demúwat within us.

In the House of Ayshshur—The House of Origins— the offerings of Yahúdah spread out as wings over the House of Aparryim to spark the Values within the waters of ALhhim to bear the image of the Unified above. Through the stimuli of the Values in Yahúdah, what is in the Arets is conformed unto the images above—in the House of Enlightenment. The patterns in the mountains of Enlightenment are received in the Body of ALhhim, whereby all that is born in the Rings of HhaALhhim bear the traits of the Aúwvim as their Offspring.

The spreading of the wings of Yahúdah are the values of the Tsada/90/ᵀ. Within the House of Yahúdah are the Numbers of the Neúwn through which the Kuwáhnim regulate all things in the heavens and in the earth. The liver contains the design of the Unified Consciousness Values 53+35—the Eternal Unified Eights/88, which comprise the Oyin/16/70 or Body of the Unified Consciousness. The same as the Unified Neúwn 𐤒𐤕𐤒: 𐤒14/5 𐤕/3+3 𐤒14/5. The values in the wings of Yahúdah are 45—each wing being the span of 987654321. The sum of two sides are 90/ᵀ. The 2 kidneys are each a cluster of 9 stones, whereby the kidneys are the Nine Pairs of the Neúwn = 140 or 149.

Within the large stone of Yahúdah, the liver, which serves as the cap on the well of Life, is the Oyin Consciousness of all woven by the Numbers. The stone is comprised of the jelling of the dark brown fluid, for it is the composite layered Thoughts of the Numbers. The Thoughts and their weavings are



Formulas of Yahúdah. Each side is the sum of 45. $45+45=90$. The wings of the kidneys are as the wings of the Tsada/90. Together with the liver they are 160: $90+70=160$ — The seat of the Unified Consciousness.

In that the Unified Consciousness is two circles of Oyin, they $16/70 + 16/70 = 14\text{Neuwn}$. The sides being the sum of $9 + 140 = 149$, from which are the 9 pairs of Thoughts of the Neúwn residing within the Body of Yahúdah through which the Values of HhaNeúwn are regulated and whereby Yahúdah is known as the House of the Numbers.

gathered in the stone through which our deeds are weighed upon the scales of Dan. Yahúdah is the 4th month of Dan through which inquiries are made. Through the gifts of Yahúdah there is the discernment of Numbers, whereby one draws together meanings of all forms and depictions of the Thoughts of HhaKuwáhnim. The ability to draw together meanings is called the Tsamonniam/אזלזלזל, a complex term of three words: זל/to fasten/join together זלזל/the humble ones of the זל/mother—the means of extending the thoughts. The humble ones are those which give of themselves to extend the Thoughts of the Nine Aúwvim.

The Numbers are the core strength of all transitions and states of liberty. According to the alignment of our parts with the Numbers of OLiYun we are connected to our Origins in Ayshshur and therefore know in our mind and inward parts that we are from above.

As we joined to OLiYun by the Numbers in Yahúdah, there is nothing that can separate us from the state from which we have come. Though the body turns and fades or is transferred unto another state, the reúwch maintains its connections to the Origins of its Name by the bonds of the Numbers.

As the Numbers are acquired by a Name, so is their state of residence. The Numbers that one receives from OLiYun determines their state of residence and the levels in which they are extended. Each receives measures of their Names as they have the purity of gathering them, which is the sanctification of the Houses of Aparityim. According to the Numbers that are actively implored in our services to OLiYun so we appear in the likeness of the Numbers. We do not know what we shall appear as in our sequential days; however, we know that according to the measurement—the meShich—we shall be like the measurement that has been drawn out of our Name of Origin [I Yahuchannan/1 John 2:28-3:3]. Unto this realization, we do not shrink back from the measurements or let go of the Numbers that appear amongst our branches lest they would be encapsulated again/shrink back into our SeedName, but more so we purify ourselves in the Eyes of OLiYun that we may receive the full measurement of our Numbers and

appear in the Rings of ALhhim from whence we have been begotten and unto which we are to be born. For in that we have become begotten by the Fiery combinations of Rings from their offerings, when the likeness of the Rings are formed in us then we shall be born into their Kingdom and likeness.

The sequel offering to Yahúdah is Meneshah, whereby the Numbers imparted into the branches of Aparryim are elevated, awakening the mind to the Values of our Origin, through which the mind gains Enlightenment. Through Meneshah we behold the Numbers imparted and bear them into our consciousness whereby they are active amongst our branches.

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

Knowledge leads to the realms of the most high even as fruit give evidence of our attainments and elevations of mind. Hereby Yahúdah follows Gad in the course of the offerings. The ones who bear the fruit upon their lips shall find them in their hands, and in the midst of the fruit the Numbers are within them. By the Values the thoughts are formed and their fruit. One who bears the thoughts with holiness and gives their members to bear the fruit of the most high increases the Values of the most high in their dwellings.

Yahúdah releases the Values of the Thoughts to Gad, whereby *Gad communicates the Thoughts with the associated Numbers*. With the service of Yahúdah to Gad, the Words of Wisdom, Understanding, and Knowledge are spoken as Values instead of merely as sound bites.

Yahúdah, at the crown of the body of Ayshshur, manages the states of transformation. As all lands are determined by the Numbers of Yahúdah, the states in which we develop occur with a release of a Numbers to Gad whereby they are spoken. As the Numbers of Yahúdah are spoken, they are clothed by the Letters of Gad. Hence, all parts of the universe, as well as the organization of the cells within us, are determined by the setting of the measures in HhaKuwáhnim . The extent to which the Thoughts are given determines the measurement. ***When the measurement of the thought is fully extended then the measurement of the form appears thereafter.*** The Numbers of Yahúdah come from HhaKuwáhnim. As their thoughts are measured, the Values of the Thoughts are shared with those who are prepared to receive them whereby the receivers come into fellowship with the Thoughts above.

When the Numbers are given, their Values can be drawn out whereby the Numbers are whitened—become white due to their being drawn out like strands of light. The Values also then whiten the mind and the body that receives them—by thinking and acting according to the Numbers. This whitening of the Numbers release the shechalyet spices from the heart that are gathered into the mind whereby the Values are stored up from the state of their opening and being extended, for as they are sown and extended they are able to arise into the mind to manage the houses and states of light. As the Numbers are spent into the waters, then the waters are configured according to the Numbers through which all Thoughts of HhaKuwáhnim are formed in crystals of Breath from whence comes the vapors of ALhhim known as the Adim.

The offerings of Yahúdah are continually carrying the Numbers of HhaKuwáhnim whereby the Thoughts of the evening culminate in an everlasting joy of all done/performed in a day/deed following. As there are no two days exactly alike nor can there be, the freshness as the morning dew leads to us bearing the expressions as they are configured to appear by the setting of the Numbers. Thereby there is

no monotony of words nor deeds with which one comes before another, for with the newness of the Values released in the offerings there comes the newness of the expressions. For as one may say again or do again that which has been given, the sayings and the deeds are ever energized by Understanding the intent and origin of the saying or the deed. Upon the ashes of Yahúdah the faces of Aparryim arise and appear.

THE STONES OF THE LETTERS are set by the offerings of Yahúdah whereby the Words are founded upon the Rock of the most high and do not waver or change. The stones are comprised according to the Numbers and the configurations of Thoughts, whereby every Name and every Word of the most high is a living stone. Each SeedName is a stone of the most high, a solidified cluster of Numbers and Thoughts. *As the Numbers and Thoughts are gathered as one a stone is formed. From the beginning every Stone is considered how it fits into the sum. When the stones cry out their Voice is heard through the Letters of ALhhim.* The union of Numbers creates a solidarity through which the veils of the Letters hang. Upon the foundation stones of a Name the garment of a Name is hung.

Upon the stone of a Name a house is built. We build our house upon the stone of our SeedName. Otherwise, a house built upon another land or configuration of thought is unstable and continually shifting for by the Numbers of our Name we are fastened to the stone of our Name whereby the roots are connected by matching Numbers.

The cornerstone of a Name is the union of the Houses of Nephethi and Yahúdah located at the corner on the left side. The cornerstone contains the sum and the ability to transfer the Numbers into Letters through which a house and its veils are made. Every house of our SeedName is aligned with the cornerstone whereby the parts of our house fit together as one. Every part of a house is positioned according to the Number of our Names.

Within the assembly of our parts is the agreement or covenant which is inscribed upon the SeedStone. According to the covenant of YahúWah, the houses of our Name are unified and dwell together with another Name. From the beginning of the offerings of HhaKuwáhnim in the Unified Consciousness, the Numbers are given through the blood of Yahúdah whereby they are transferred to make a house. The Numbers of HhaKuwáhnim in the blood of Yahúdah are sprinkled upon the fabric screen of the altar, through which the Numbers are woven that pertain to our Name. As the Numbers are given and transferred into a cloth, we are made upon the altars of the most high. In the blood that flows from the left side of Yahúdah there is a contractual agreement whereby all that is of the blood is joined as one. *This blood is the Life of the meShich—the measurement capacity of our Names that flows in accordance with Yahushúo—the Emanating Consciousness of our Names.* The agreement/covenant is according to the Numbers of our Name which are chosen to be fitted into the House of YahúWah forever. Should a Name proceed to generate its thoughts without the flow of Chakmah and Bayinah, their thoughts are apart from the cornerstone, and hence the alliance with the Kuwáhnim is broken. Within our Name's branches are the Numbers of HhaKuwáhnim whereby we are made and placed in the Collective as ones bonded to the Kuwáhnim worlds without end.

The Life of every Name is within their Seed. The blood that flows from their SeedName releases the Numbers in the Seed whereby the wealth of gold and silver flow from their Names. The flow of Life in a Seed renews the agreement of all of their associated parts. The giving of our lives for the Collective activates and maintains the foundation/origin within a Name which keeps them in alignment with the cornerstone in the House of YahúWah.

When a SeedName opens, the blood of a Name runs. This is what is called “the shedding of blood.” Without the flow of blood one remains in sin/violation/isolation/defiance to the Collective. As our blood is shed for the whole House of YishARAL the initial covenant is renewed/reinstated. Our SeedStone is fashioned to be fitted into One House. As each stone is joined together the House of YahúWah is built. **As the SeedStone is laid upon like tablets upon the altar, the inscriptions of the covenant are inscribed upon the inner parts whereby the Words of the Covenant are consciously understood and upheld by the inner core of Understanding. The strength of the renewed contract is greater than the former, not because it is a different contract, but it surpasses the former understanding.**

A SeedStone is opened by the mind bowing down to the foundation of a Name. As the head of a Seed gives all within its SeedBody, all within a Seed is opened. Until that sacrifice is made, a mind draws out strength from the crystals of Dan, like a thief, to generate an image apart from the Collective. Once a SeedName is opened, by the meekness/bowing of the head to give all within its Seed, the Understanding within a SeedStone runs. The flow of blood runs from the foundational stone in Meneshah unto the crown of Yishshakkar. Upon this column of Understanding all parts are upheld securely whereby they cannot be overthrown.

The productivity of mind, called the upper branches of Knowledge, are secured upon the foundation of Wisdom and the fortified shaft of Understanding whereby they cannot be broken off by the winds of interpretations, vain imaginations, and selfish pursuits. From the day that a Name is made in the Fire upon the altar, the Numbers of its Name are held securely together, as a reserved depository of the wealth of the most high. The head of the Seed does not know the vastness of its deposits of wealth until the treasure chest is opened. Upon a SeedName making its offerings, **the flow of Understanding from within the SeedName surpasses the Understanding contained in a Seed** whereby the flow of Understanding extends unto the head of a SeedName and fills the branches of a Name. As the understanding overflows with an abundance of life, the Numbers of a Name are multiplied through its giving of itself. The Understanding is called the silver of redemption that flows into every part of mind and body. By this silver one is bought with a price, even by the blood of meShich, that renews their covenant in the Rings of ALhchim. That which was formerly apart from the Commonwealth of YishARAL is now brought near to the covenant bonds of the Aúwvim/Fathers, whereby all that was former is forgotten, as though it never existed.

Every Word of YahúWah is a house of Light built upon the solidarity of the Numbers of HhaKuwáhnim. By transferring the Thoughts—emanations of Light into Numbers, the Thoughts are measured and determined for a place and function within the Unified Kingdom; otherwise without a measurement the Thoughts are yet formative and without definition. The measurement within the Words is meShich whereby the Word of ALhchim is the expressed measurement of the Kuwáhnim. Therefore the meShich is called the Word of ALhchim. The Words of our Names are our means of communicating with the Mind of the most high and are our confidence in trusting in the Words of YahúWah, for they are by nature a contract between all known twelve realms of HhaKuwáhnim, the ten states of Dan, the nine configurations of the Aúwvim, and the seven levels of ALhchim. According to the 12 levels of HhaKuwáhnim and the 10 states of Reúwch, the 22 Letters are formed as crystals, then as inscriptions upon the tongue, and then upon a parchments of leaves.

The Nine Seed types of the Aúwvim/Fathers are the means of distinguishing a Name as to the type of body that it receives, for the body that one has is according to the thoughts that have opened within their SeedName. Through the body given of the Rings of ALhhim the SeedName is fully expressed. The Body serves as a lamp to radiate the States of all that a SeedName has developed in terms of service to others which is harmonious with the level that one serves the most high. In that all Seed have the 9 properties of the Aúwvim, one may enter into the Nine Schools through which their SeedName is taught the ways of the Aúwvim. The seven levels of ALhhim are the seven hills or mountains that are scaled and ascended during the spiral or wind of Dan through which one fulfills the Teúwrah according to the intent in which it is uttered. These 38 interactive states are read as the Consciousness/8 of the Lammad/30 as all levels of thought are derived by the Lammad—the Teacher of the most high. These 38 states are in the Neúwn/50 and from them are the 12 Houses of both the Numbers and their forms: 50 minus 38 = 12.

38 is the inverse of 83, the sum of Aharúwan that encounters the shayh for the redemption of YishARAL. To say that Aharúwan is 83 means that all 38 interactive states have been sent from the other side whereby they are activated in Aharúwan who comes to the 12 Houses for their liberation [SYM 7:7]. As Aharúwan at 83 comes to the 12, they are gathered into Neúwn/50 by the sum of the Enlightenment of the Tree of Life.

The Words of ALhhim are not as the words of the contracts of this world which are often broken between nations or between marriages or promises, for such contracts are uttered by the words themselves without cognition of the stones within the words. The contracts of this world are made upon things: i.e. We agree to form a union; we agree to a cease fire; we hereby take one to be a wedded companion; we issue this order for a quantity of good, etc. All of these contracts are based upon changeable states/bodies, composed as documents of appearances, and physical conditions whereby they fail and do not continue. In that the Numbers do not change, the veils hanging upon them are immortal also, for they are woven according to the solidarity of the Numbers that comprise a Word. **The immortal skins on the Words are the same that are upon our soul whereby we have an immortal Body to house the Thoughts of our imperial Minds.**

DAN 𐤃𐤁

In the House of Dan—The House of Breath— the offerings of Yahúdah are made upon the wood of Aparryim to release the Values into the reúwch. As the reúwchmind comes to understand the Rite of the Numbers and their purpose, so they are prepared to receive of the House of Yahúdah. The teachings of Aparryim convey the purpose of the Numbers to set a face and to transform a state for the ultimate joy of Enlightenment. The Honor of the Numbers opens the gates to the Numbers. The one who esteems the Numbers in all things becomes one with all. In knowing the Numbers in any specie we come to enter into their gates whereby we learn of their construct all that is within them, for each state of residence is set by the Numbers as they are face to face with Aparryim.

THE GATES OF A HOUSE

To enter into the House of Dan one comes to the gate of the Numbers of Yahúdah on the eighth day of Dan, the day of the circumcision. Each month there is the circumcision of the house on the eighth day whereby one has access beyond the veils of the four chambers/sides/bodies of a house. Though passing the eighth day of Dan, the head of Dan is revealed as the construct of the Values of 10. The Name of

Dan is uttered as $\gamma\gamma\Delta$ Denn, whose Name is the Gate to the $\gamma+\gamma=28/10$. The Gate to the $\gamma\gamma$ Neúwn, from which comes the Light of a Reúwch, is $\Delta 4 + 5 + 5 = 14/\gamma$ or \aleph —its emanation. The Light through which every Reúwch comes into the world is the Light of the Neúwn, for every Name is formed by the Light as a Seed of the Aúwvim through which it is sown into the Arets [Yahuchannan/Jn 1:9]. Though a plant is formed and blooms by the Light of Chakmah, the seed of a plant is determined by Bayinah, whereby the Seed is the offspring of The Neúwn.

The Gates of Month are set by the Neúwn, as there are 14:14 days in a month which comprises the two sides of days according to the Name of $\gamma\gamma$ Neúwn. These days of 28 are in the midst of the Head and the Tail as the 28 ALhhim are in midst of the two sides of the Unified Consciousness 8+8. According to the 28 all days are the Works of ALhhim which flow from the Mind of Dan—as the Wind of the north carries the Thoughts of the most high. Therefore the offerings of each day are the offerings of ALhhim as they comprise the Body of each month. With the Head and Tail of a month, which are the Head and Tail of the LammadSerpent of maShayh, a month has 30 days according to the Lammad Rod that turns the spheres in the universe. In the midst of the 28 days are the intervals of 7. The 7 are within the 2 8's, for as we read that which is within the sum of the Neúwn, we find the Oyin 16 [2 8's = 16], from whence comes the Unified Six days which are 7: $1+6=7$. In that each side of 14 is comprised of a two parts, there are seven days for each part which comprise the 4 sides of Illumination from which the Kuwáhnim speak regarding every house. As we pass through one gate unto another we enter into the palace of Dan in which the reúwch of a Name works to fulfill its gift in the midst of the collective.

The Gates of Dan are 4: The first gate is the Qúphah-PaúWah or the House of Numbers. To enter into the Mind of Dan, we commence with the Numbers of Yahúdah. The second gate is the Zayin-ALphah through which the Rings of the Reúwch of Dan are opened. The second gate is the House of RAúwaben which is the House of Dan. The second gate in a month is called the chamber of the bridegroom, for in the second gate Dan and RAúwaben are wed. The third gate of Dan is the Mayim-Tayit which are the waters of the Reúwch through which all in their house of a Reúwch flourishes. As one passes through this gate, all of the waters in their bodies are not designate to bear the fruit of their Reúwch. The fourth gate of Dan is the portal of the Shayin-Semek, which are the gates to the palace of Dan or the home of the Reúwch. Thus in order for all who are sent on a journey to come home, they must pass through the three former gates to have access unto the palace from which they are sent forth to do the service of the most high. For a reúwch/spirit to return it serves in the gates of Values, then in the Letters or Rings of ALhhim, and then in the portals of blessings, whereby it has given all of its gifts laid upon their shoulders to come into the world/arets. As one imparts their gifts to the Houses of YishARAL, a path is opened for them to enter into other states, for until then cannot come through the gate for the baggage upon their shoulders restricts them from entering [SMB/Gen 37:13; Matt 19:24].

Our SeedName is from the Celestial as it has risen from the altars of ALhhim unto the most high. As we walk in the world with our SeedName closed, we walk in darkness, as the blind. As we give measures of Light from our SeedName we have the capacity of receiving Light whereby we enter into the Kuwáhnim House of our Enlightenment. What we learn in the House of HhaKuwáhnim is then carried forward into the Terrestrial Body—the State of our Name in Light. Having come to dwell in the Light of Wisdom—pairs of mutuality, we are gathered into the Body of ALhhim, from which we may see the Celestial Home from which we have come. We commence from the sides of the Celestial north in Dan unto HhaKuwáhnim in qadam/east, and then into the Lands of Promise of our Name in which we bear the full Light of Wisdom as in the negev/south. Having shown the radiance and authority of the Light of our Names we are gathered in the Rings of the ALhhim in the yúwm/west from which we behold the Celestial State of our Origin from whence we have been sent.

We are sent from the most high with joy, as one that sows with tears. Our Names drop from the Eyes of OLIyun into the waters of ALhhim. Whether the tear drop crystallizes in the north or falls as warm rain in the south or comes as a snowflake or is carried by a cool breeze in the west, our Names find lodging in the pools of ALhhim within an occupational class destined by Dan, according to the House in which our Name is begotten and appointed to serve. We are carried by the wind to reside three months in the depths of earth until we are transferred unto the waters of our origin in which we receive a garment for the journey of our reúwch. Should we be of the sparrows or of the large beasts that roam, or should we be able to assemble our members to be of the speaking and upright adim, we are known in the Rings to which we have come. All that has breath is known by their Name's Light, whereby those of the Rings know when you come and when you go for the presence of your Breath occupies a place and your Light flickers as a star in the universe [Matt 10:29].

Yahúdah is the sanctifier of all things whereby the intent and the purpose does not waver from the allocation of the Numbers. The Numbers are true and do not lie one unto another. Though the form lies, the form will answer to the Numbers, for its alignment and duration of days are from the Numbers, and according to the Numbers is the ultimate judgment of Dan.

The stability of the Numbers keeps a Name suspended within a form until the Numbers change within the House of Dan. By the Numbers of HhaKuwáhnim in Yahúdah, Aharúwan blesses and expands YishARAL. YahúWah blesses and keeps is a statement regarding the Collective State that one enters into for only by the Numbers do we expand and maintain our progressions.

The gifts of YahúWah are the words of Enlightenment to all of YishARAL. YahúWah blesses you and keeps you means that the Collective expands—causes an increase and multiplies the thoughts by the fruit that are born from your Name whereby the Numbers of Yahúdah do not dwindle. The mutual interchange of sides as well as the mutual exchange between Names causes increase/blessing. As we pass the Values from side to side, they interact and thereby cause an increase. i.e. As one puts the hands into the waters of HhaKaiyúwer, they are multiplied ten times—unto deeds. The deeds are multiplied by the Names in the waters whereby the hands increase the Numbers that are active in a reúwch/spirit. Take a tree for example: with each set of branches the Numbers within the seed of the tree are multiplied and therefore the amount of fruit increases. Both the branches and the fruit attest to the Numbers in a plant. The Number of deeds of Teúwrah that one performs attest to the Numbers activated within their reúwch, for as the Numbers of a Name are active in their House of Dan they are able to perform the Words of HhaTeúwrah.

With an increase in the Numbers of the most high, one is able to interpret a parable, a dream, a story, a plant...for as one has activated within them the Values from all Twelve levels of the Lammad, they can read that is written by the Lammad-Yeúwd Ring. What is written in the Teúwrah comes as the Letters are spun from the Twelve levels of the Lammad and the intervals between the levels. Hereby is the teaching that a king shall write the Teúwrah, for as one pursues mastery, they write the inscriptions of the Teúwrah whereby they are a king—of the Lammad. For who can be a king within the inscriptions of the scepter?

With the donning of the robe of Yahúdah, one increases in traits, stripes, and marks relative to the activation of the Numbers within them. As a bird, it first appears with a skin, then with a layer of down, then with a single color, but as it advances the various rings and stripes and spots appear! The distin-

guishing attributes are relative to the activation of the Numbers within reúwch/breath of a bird as the Lights of Bayinah and Chakmah cause that which is inward to come outward.

When the Light of Chakmah fills the menurahh of Yahúdah, then what is hidden becomes manifest/apparent. The concentration of the Numbers determines the strength of expression. As one establishes the expressions of performing the commandments, then the Values will thicken and bear the Light of the Word.

The structure of Life and every form that is made, whether it is pleasing or non-pleasing, are according to how one uses the Numbers. Via the Values appointed to Aparryim through the offerings of Yahúdah, the image is cast to become a seat of the Reúwch to take up residence. The consequences of all done affect the Values gathered to be stored in Dan whereby the judgement is already written within the staff of a Name before it is born, as death is already in within the mortal world before one enters into it. One carries the thoughts of life or death with them regarding all things that they have committed to house within their Rings and to multiply by their deeds, whereby we chose/select/discriminate the thought and the deed for Life. Through the assembly of our Thoughts now we are determining the body into which we are given. The body and the mind are compatible the body that is given is according to the mind whereby they reside together in the states of their thoughts and deeds.

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

The offerings of Yahúdah are made upon the wood of Gad. As one speaks of the ALhhim, unto them are imparted the true riches that do not fade. Speaking of ALhhim is conversing in a manner to make manifest the thoughts and the Lights of HhaALhhim, whereby all that is in the Breath of Dan is transferred from Yahúdah unto the garment/tongue of Gad. By the offerings of Yahudah upon the wood of Gad the tongue is whitened [Chazun/Rev 7:14; 22:14]. All Numbers given from Yahúdah in the House of Dan are a transfer of Values in Yahudah to Dan. Together, Yahúdah and Dan are positioned to make all things of the mishkan [SYM 35:30-35]. Through the sequence of the offerings the appointments of Yahúdah and Dan to make the mishkan are fulfilled. Though the Words of YahúWah speak of the works of Yahúdah and Dan, they are fulfilled only through the offerings. The making of the mishkan by your Reúwch is through the appointments and the fulfillment of the Houses of Yahúdah and Dan within your Name's assembly of ALhhim. As your Reúwch is awakened unto its place and service, it builds the mishkan whereby *the constructs of its parts are now according to the patterns above.*

Through the offerings of Yahúdah the Numbers rise out of the Sayings of Gad. The revelations of the Numbers leads us to the source of the Words—unto the Fire of YahúWah, for from the Fires of the Collective the Words are formed. Each offering yields sparks that are formed by combined Names and branches, for a spark is the result of two sticks being joined to create and sustain a Fire. Within the spark are Values of the branches and their thoughts through which the Words of ALhhim are made. Within the Letters are the Numbers that become apparent through the offerings of Yahúdah. All that is brought forward within a House belongs to that House; hence, what the Numbers that arise from the offerings become the Values for the ReúwchDan to profit.

As the offerings of Yahúdah are made upon the wood of Aparryim, the waters in the kaiyúwer swirl through the rings of Yahúdah and gather the Numbers that are imparted though the arrangement of the parts on the mezvach/altar. Hereby the Numbers of Yahúdah are gathered within the waters of Aparryim

whereby the soul and all lands are determined by the Numbers. In this manner the Body of HhaKuwáhnim serves the Body of HhaALhhim, and the two become one through the transference of the blood and the water from one house unto another.

The daily appropriations of the Numbers of Yahúdah regulate the formulation of thoughts per oylah. The daily appropriations of the Letters of Aparryim regulate the expressions/faces per oylah. Both of these aspects are evaluated by Dan to determine the sequel state of our members and the development of our dwelling states—the 4 Bodies. The mishkan is made daily upon the structure achieved from the previous oylah. The tent of yesterday structure is clothed by the Lights of today's oylah. The Numbers and Letters determine the operations of mind and soul that is the result of the state of the Reuwch. The Values and Thoughts from the offerings are applied to formulate the mishkan daily, whereby the mishkan is according to that which is made from the Fire and the Water of the offerings.

The Union of the Numbers and the Letters is the weaving of strands of Light through which all things are made. One comprehends the worlds and all that are within them according to the union of Values and their Thoughts transmitted as a fabric of colors through *the frequencies of the Letters, which are actually the Rings of ALhhim*. Therefore the ALhhim are Bodies of Thoughts made by the Numbers of HhaKuwáhnim through the Aúwvim and their Seed. According to the assembly of Numbers and their use by a Reúwch, so is the type of dwelling, the specie and the state of the specie, that the Reúwch enters. The record of the Numbers allocated to a Reúwch and their utilization by the Reúwch are in Dan, whereby one sets the judgment of their Name as to the state into which they enter. Accordingly, the judges of YishARAL arise in the House of Dan and from those of the territories of Aparryim, Meneshah and Baniymin, whereby **the judgment is set according to the manner in which one has received and used the Numbers** of HhaKuwáhnim [Shuphetim/Judges 6:11; 10:1; 12:4; 12:13-15; 13:2].

In the House of Baniymin the offerings of Yahúdah follow after Aparryim, thereby releasing the Numbers within a SeedName to support and upgird the plant of a Name as it branches forth from its SeedName. Hereby we have distinctions as to the use of Numbers. In following after Aparryim, the Values support the inner walls of the plant as well as determine the size of the threads that are being drawn out from the SeedName. Though there is a ball of yarn, or a bolt of fabric, the Values in which the threads are appropriated are determined by Yahúdah. Yahúdah within Aparryim guides the weaving and determines the outcome.

The wall of the Numbers are guarded in the Seed by the Tsada-Tsada ring and defended by the Rayish-Oyin Ring whereby they are secured by the defense of Baniymin of Shephupham and protected by the Shayin-Semek Ring from which comes Chupham of Baniymin. Even though a seed undergoes fire the life within it is preserved by the Shayin-Semek positioning of the House of Baniymin [CP/Num 26:39].

With the swirling of the waters of Aparryim within the House of Baniymin, the Values of Yahúdah are gathered from every ring to comprise the Seed of the day, whereby every study that is derived from the offerings are comprised of the Values of the offering. The action of the waters also fills the rings of each house with a measure of the waters from the reservoir of the Rock/HhaTsur which are the eternal waters of a Name reserved from the distillations of the Unified Consciousness. Hereby every Name that is sent to bear its light in the Unified Kingdom of Names is supported by the living waters of HhaKuwáhnim that ever run from their leaves and branches. As a Name generates its leaves upon its

branches, it forms also clouds at its head which gather the distillations of its reúwach/breath which circulate from its Rock unto its basin in hhakaiyúwer.

The Numbers within a Seed determine all details of the plant/body in which the life of the seed appears. All of the Numbers of YishARAL and their offerings are constructed with the Numbers of our Names which reside amongst the branches of YishARAL. i.e. Should our Names reside in RAúwaben, then all of the Values of the Twelve become housed in the Numbers of our Name as the Numbers of our Name provide a house for the Twelve. What holds the Twelve together within our Names are the Names and Numbers of Laúwi. Hereby there are 14 sets of Numbers to every Name. The Numbers of the Name; the Numbers of YishARAL, and the Numbers of HhaLaúwi. The Numbers of all processes of thoughts, commonly called the nations, are derivatives of the Numbers of YishARAL whereby they have land and function. As the Teúwrah states, all lands are founded upon the Numbers of YishARAL for the lands are the territories within a seed. Hence there are Seeds for spheres, stars, as well as for bodies of waters which are in the designated lands that contain them. The Seeds for spheres are the configurations of the ALhchim that reside together to form the sphere for no place nor body is made apart from the 28 ALhchim that speak all into being as one voice, whereby all are present/represented. The spaces in which all things are suspended are the meridians of the Most High which are assigned to all Names as they have a place in the Unified Kingdom. The meridians are the matrix of thought in which the Names and their lands are placed.

Upon the waters of Yahúdah, the construct of the Numbers, and by the garment of its body, the offerings of Aparityim are made and follow thereafter. For every offering—to extend the consecrated thoughts in the house of the Neúwn/נְעֻמִים is activated by the waters, arranged by the Numbers, and is received by another to be carried forward.

The offerings of Yahúdah regulate all combinations of Values as they are brought to the altar. In these Values are eternal life whereby it is said that salvation/reclamation comes from the Jews for all acts of redemption and salvation come by the Numbers of silver. The Values are transferred to the body of Meneshah, and then unto the Consciousness of Yishshakkar whereby they redeem all levels of thoughts that have been imparted to the House of YishARAL, and whereby they gather all nations into one accord as a unified kingdom of most high. Hereby the offerings of Meneshah follow after Yahúdah.

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

The offerings of Yahúdah determine the height of a SeedName. As the Numbers are released through the blood of the offering, the Words are formed in the mouth which determine and set the expressions of all within a SeedName according to the Numbers.

We wait upon Yahúdah, for through the regulations of the blood and the Numbers, all states are dependent upon Yahúdah for their vitalization and revitalization, commonly termed salvation. Salvation is the ongoing process of renewal, the exchange of energies whereby we are not left to wilt and decay. The vibrancy of life and the joy therein is what is meant by the joy of your salvation. Processes to enable salvation stem from Aharúwan and then flow into Yahúdah, the suffering servant, for as Yahúdah gives all from Aharúwan they are the servant that suffers long—endures on behalf of all YishARAL. Daily as the bread is served from HhaKuwáhnim, the information is sent via the blood lines through the House of Yahúdah to all parts. This is the role of Yahúdah to serve in the Collective and whereby

through proper distribution of the Numbers of HhaKuWáhnim, one becomes a master of the Numbers, called the King of Yehudim through which they attain their full stature of service. According to the distribution of the Numbers of YishARAL, all processes of thought and deeds are set within the consciousness of a Name. **In that one is a Master of the Numbers, they are not subject to any form nor the lust for the world. By their position they are the governors of all things whereby they do not bow to what is in the world. As one is resolved to bow to nothing of this world, your adversary will leave you, and angels will come to you** [Mattithyahu 4:8-11]. *Having subjected all things to the Order of the Numbers, they present themselves and their lands to the Aúwv of their Name whereby what has been subjected to them is according to the Numbers from which they have come, and in this state there is unity without a fraction of division* [SMB/Gen 47:14;18-20;23; Tehillah/Ps 31:5; I Cor 15:28]. The transfer of all things to the Aúwv of our Name is through gathering all silver, denoting understanding; the live-stock, denoting means of extension/attainment of measurements; the bodies of the servants, denoting all members that serve in the House of our Name night and day; and their lands—denoting all meridians that comprise the states of the kingdom, whereby all that is within us is transferred and therefore redeemed to the Hand of the Aúwv that the Aúwv may be in all and through all and whereby there is no strangeness in our bodies or in our lands to the expressed glory of YahúWah.

With the Numbers set for YishARAL by Yahúdah, the services of Aparryim rise to transfer all Values into manifestation. In that the manifestation is according to the Numbers, there is no chaos amongst through frequencies nor their habitations. Hereby the offerings of Aparryim are acceptable in sequel to Yahúdah.

Through the offerings of Yahúdah the preeminent thoughts ascend into our mind, for they are of the Numbers and their strands of thought that set the mind to develop all other aspects and attributes. One would think that the Qúphah-PaúWah would be the first to open from Baniymin; however, there must first be a place for the treasuries to be gathered. Hence the Wisdom of RAúwaben opens first and then Shamoúnn whereby there is a path for utterance—the formulation of Words to treasure the Numbers of Yahúdah. This is an extremely important point to realize, for as one forms a speech of words they are making a body for values to be projected and expressed. As we speak the words of ALhhim, the Values of ALhhim rush unto us and fill our mouths whereby the Numbers empower the Words that are uttered and whereby the Words are of Life and do not falter but accomplish what is spoken.

MENESHAH מנשה

In the House of Meneshah, the offerings of Yahúdah commence upon the wood of Aparryim whereby all that is coming into appearance is based upon the Numbers of Yahúdah. Hereby the forms are subject to the Numbers and by the Numbers the forms are made as clay is shaped upon the potter's wheel. The details of all things made in the House of ALhhim give evidence to the combinations within the Thoughts transferred to Aparryim from the Twelve Heads of Knowledge that reside in Nephethi. In this regards, the offering of Aparryim precedes that of Yahúdah, for the branches of the body are first made through which the evidence of the Name may appear/rise as Yahúdah rises from the wood of Aparryim. Hence, the state of our Name is formed first and then the details or evidence within our SeedNames are released in the lands through which our expressions and deeds become evident in the House of ALhhim [SMB 10-11]. Even though the Numbers are distinguished in the day that the Spark of our Names rises from the Rings of ALhhim to the Eye of OLiyn, a body is formed prior to the full manifestation of our Names, even as a plant must be formed first before the plant flowers according to the Values appearing from all stored in the Seed. The sanctification of our bodies precedes the revela-

tions of our Name, for as the body is toned to the Lights, then it is capable of containing the measures, Values, and Thoughts, even as the menorah is formed first and then the branches are dressed and trimmed to carry the Illuminations. The process of transferring occurs in the days of Meneshah when the offerings of Yahúdah are made upon the wood of Aparryim. In the Eighth maúóde, the transference occurs now in the worlds through which our Breath is passing which sets the stage and destiny of our Names for the emerging mauódim?

As the waters of Aparryim swirl out of hhakaiyúwer through the Rings of ALhhim, the properties of Yahúdah are encircled in the waters whereby a new generation of our Names is formulated. The encircling of the Values and the Waters are conveyed in the term: “the waters of regeneration” [Titus 3:5].

The union of the wood of Aparryim and the opening of the kevesh of Yahúdah establish the Unified Kingdom of ALhhim and the Kingdom of OLiYun, whereby the two domains of the heavens and the earth are united. What is in the mind is in the body; what is in the Thought is seen in the deed. The cognition of this union is transferred from the offering of the body of Yahúdah unto the seat of Yahúdah in the mind whereby we are mindful at all times that the deeds of our hands are conveying the precise measurements and Values of Yahúdah. As the complete Values of Yahúdah 9876543210 are caught up in the Mind of Meneshah, our mind registers with OLiYun whereby what is the will of OLiYun is carried forth with precise details and measurements.

The ascent of Yahúdah yields the branches for the subsequent offering of Aparryim. The body of Yahúdah is laid down for the body of Aparryim that they may be one in the Fire of YahúWah. As the Numbers of Yahúdah accept the Letters of Aparryim the accounts are written of the Rings of ALhhim whereby all texts of Light are written in circle. The Letters of Aparryim, being sanctified by in the Fire, are activated in the waters of Yahúdah through which they assemble to record the teachings and deeds of Meneshah. The only way the texts of the Fire can be written is when the Letters bow themselves down to the Numbers to convey the Thoughts of the Invisible, whereby no form or person is attired by the Letters to show any degree of partiality. Herein is the foundational purpose of the meshúwal/allegorical style of writing to teach that which is in the Fire of Wisdom in order to come to an Understanding of all within the Mind of OLiYun.

The Body of Yahúdah is the House of the Numbers which determine all praise—value statements. Yahúdah rises as a crown upon the wood of Aparryim, whereby the statements of praise rise amongst the Letters. As we arrange the Words and Letters into the Rings of ALhhim, we create a column, like a tree, through which the residing thoughts of the Aúwv, from which the tree is born, appears amongst its crown. As the crown rises the sign of the judge is inscribed above its head: King of the Jews, meaning a Master of the Splendor within the Numbers. The rising crown of Yahúdah is the head of the Twelve, for the Twelve are born of the Numbers of Enlightenment. The Body of Yahúdah is a development of HhaKuwáhnim Reshun, through Nadav, through Yetschaq, who determines the residence, and then to Yahúdah. In this manner, as the Enlightenment is arranged amongst our branches, hhameshich emerges from the assembly of the Twelve of our congregation.

The hand of the Numbers shape us into vessels fit for the master’s use. Every Number has its vessels whereby the Light in the Numbers may run and convey the praise of its Values. The same is as the Mind of HhaKuwáhnim runs into the Houses of YishARAL. The Numbers create words, and the words emanate the Light of the Numbers. The Words are therefore called the Life of the Light. As we make the oylah of Yahúdah we formulate Words from the associated Rings which are the Life—emanations—

pulsations of the organized and harmonic Numbers. The words of Life are then those that convey the eternal Values and which are sweet as the syrup that flows from a tree or as the bread that is produced mouth to mouth. The meal for the grain offering is formed from the assembly of all Rings of ALhhim. For the offerings of Wisdom, the meal is ground from the two sides of a seed; whereas the meal of a house of understanding, the meal is from the inner part of the grain only, as semolina. The drink of Yahúdah is the fine wine, refined through seven siftings from each layer of the Rings of ALhhim.

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

The offerings of Yahúdah give the Words of Gad authority, for they empower the Words and the Teachings of the Tree of Life according to the Numbers. Hence Yahúdah follows Gad. In the House of Meneshah, the offerings of Yahúdah affect the distance and the outcome values of our transitions and elevation. One may not realize how each movement with the Illumination affects their entire course of days, for even a 15° shift of consciousness to fulfill the Words of YahúWah will be so immense that one will be unable to even count the increase of their movement. Each movement establishes the Numbers within us, whereby they are continually multiplying and interacting in all relative realms of Understanding. For example, the keeping of the shavbeth has far reaching strides that pertain to every direction and access into all gates of a House. The observance of honoring all rauchut/breaths without partiality far exceeds beyond all distinctions and classifications of outward relevance.

The ashes of the offerings of Yahúdah combine with the ashes of Gad to yield the sum of the parts and the affects of the teachings, for every teaching is to be received as to make an alteration in our assembly of body and mind. The combination of Yahúdah and Gad is the ability to speak with the intent of the Thoughts whereby the Values of the Thoughts of the most high are uttered with the Letters, and therefore affecting the outcome of what is said. As the Values of the Thoughts are uttered to convey the intent, the Words are spoken to determine the result of speaking rather than simply blowing hot air.

The manchaih of the offering is determined by the assembly of HhaALhhim as the parts are arranged upon the altar. According to the giving of the parts; the Values of the parts in combination with the Values in the Waters, both being affected by the Names of the offering and the waters, i.e. the offerings of Yahúdah and the waters of Gad; the gorav/evening or the baqar/morning illumination of Bayinah and Chakmah, plus the request, the extent of the growth of the one making the offering, and the fulfillment of the understanding upon which platform one makes the offering, *all combine to formulate the manchaih of each offering*. The manchaih is formed as the head of Baniymin commences to be arranged from the union of the Rings of ALhhim that comprise the offering. **As one makes room in their mind for the Thoughts of ALhhim to gather from the oylah, the bread is formed for your kuwahren/enlightened mind to eat.** *Thus the head follows the arrangement of the parts on the oylah, for as one so arranges their parts so is their mind and its continual renewal/transformation* [TK/Lev 1:8; Rom 12:1-2].

As the teachings of Aparryim are set in the Body of ALhhim, **the flux of Numbers from Yahúdah flow to channel all Values and Thoughts of OLiyn unto their full implementation and expression.** Hereby Yahúdah follows Aparryim in the sequence of the offerings unto establishing the Kingdom of YahúWah in all states of Light [2 Maccabyahu/Macc. 2:13]. *For why is there a Kingdom if it remains in Thought only?* When the Thoughts can flow through Qahhath/the nervous system, then the Thoughts can run into the Twelve Houses and with the frequencies of the Thoughts there comes forth joy, hope

and love. The joy is the sense of satisfaction achieved as when one fulfills a thought; the hope is the expectation and means to extend the thought; the love is the illumination that is ever present between the thought and the form of expression, which is the enduring foundation for subsequent harvests of the thoughts to appear in their season. The season is the composite conditions of the Light in which the Thoughts are formed and through which they grow unto maturation.

The combination of the ashes of the wood of Aparryim and the kevesh of Yahúdah create all possible expressions of the Thoughts of OLiYun, whereby these two houses are the regulators of the Thoughts and the forms in the dominion of YahúWah—The Collective. Through the total submission of the two unto each other comes the statement: “All things are possible.” Through the offerings of Yahúdah upon the wood of Aparryim we behold all things not as they are but how they are becoming, and lay open our minds and bodies for a platform for the Numbers to appear within us as is pleasing to the Collective within the seasons of our lives, especially the season in which our Names are formed in the Rings of ALhhim and affirmed by the Mind of OLiYun.

APARRYIM אַפּאַררײַם

In the House of Aparryim, the offerings of Yahúdah commence upon the wood of Gad through which **the Values of Yahúdah are transferred to the mouth of Aparryim**. In the midst of the Fire are the gathering of Gad, Yahúdah, and Aparryim within Yahúdah, and from them one like to the Offspring of ALhhim appears with them. **The transference of the Numbers come by being mouth to mouth.** Gad and Aparryim are brought together upon the altar to support the offerings of Yahúdah. In this manner all creation and the visible worlds appear, for as the Numbers of Yahúdah are transferred to Gad and Aparryim, the Values are spoken by the mouth of Gad and expand through the mouth of Aparryim. By the mouth of Aparryim the Numbers are woven into fabrics that bear the expressions/faces and the colors of the Numbers whereby the worlds and all within the worlds are composed. The foundation that ones wealth—the acquisitions of Thought on ZickrunTeruah of the Head of the 7th leúwach/month—is determined on this day is according to the Head of Aparryim releasing the Numbers through which the expansion of the harvest commences. The sum of the harvest is determined by the Seed count for which all offerings and their faces have been made. According to the Seed count the scales of Aparryim are laden with the abundance of the moons, and the fruit of one’s deeds is measured according to the Seed that multiplies within them.

Yahúdah provides the Numbers of thoughts which are assembled in the Monarch Chambers of the mind to govern over all lands, without such one does not know how to govern their members. Through the Numbers one knows how to measure their parts and the values that are within each house, whereby they are never cast to the dogs or left unguarded. With the Numbers of Yahúdah we know the Aúwvim, whereby we enter into the Tents of the Aúwvim and receive the Rod of Government over our lands. These are *The Rites* who are the Offspring of the Aúwvim [Yahuchannan/Jn 1:12-13]. As we are One with the Numbers of the Lammad, so we receive the Staff of the Lammad. Though the offerings of a house we receive the garments of a house, hence as we make the offerings of Yahúdah we are clothed with the vesture of the Monarch. The garments are the weavings of OLiYun through the wands of Bayinah and Chakmah, being threads of Light spun through the needle or orifice of Aparryim.

Yahúdah follows Gad the second time of coming to the altar in the month/House of Aparryim:

As the construct of the Words of a Name are set their branches, the Numbers come to them and open within their mouths, so are the offerings of Yahúdah upon the wood of Gad. **The Values are drawn**

to the corresponding Words, and with the Numbers coming to the Words, the Words flourish. As the Letters are drawn out of the Numbers, the Words are formed by the Numbers. This is as ChaúWah is drawn out of HhaAdim. ChaúWah is the body of the life of the congregating mists/vapors from the unified assembly of ALhhim. First a body of fabric is woven, then the Numbers come to reside therein. When the Numbers come to the Words, then the Values enter into the fabric that is woven, whereby the fabric is warmed and becomes impregnated—charged with the Light of the Values and their combinations of Numbers. The same relationship occurs as the garments are made from the Numbers of the offerings. Daily the garment is woven and then charged/activated with the dam of the kevesh from flows from Yahúdah. As the garment is made daily and put on, then the blood of the oylah rushes unto it whereby the garment is whitened and one walks in the Light infused into the fabric. This is the same structure of the parable of Liah who makes a dwelling state for Yaoquv through bearing Zebúwlan. From the primordial level, the Body of the Consciousness is formed as the Values of the 35:35 Kuwáhnim give of themselves from both sides. As the Body of the Oyin:Oyin is formed the Numbers are released into the fabric whereby it is lite and through which it expands/multiples. This is as the Body of Aparityim is formed in a month. During the entire month the body of Aparityim is being made through the offerings of every evening and morning. At the end of the month the Numbers of its house come into the fabric of Aparityim, whereby the House of Aparityim increases greatly, as over night. Upon a body being formed and its garments prepared, the bride is taken by the bridegroom. The preparations of our members to be of the 144000 is prerequisite for the marriage of hhaShayh, for *the body of our consciousness is first set and then the inward Values are released unto it*, whereby the garment of the Letters and the Numbers are achadd. ***The Numbers of our Name are held inwardly until there is a body to receive and cherish them.*** As one reserves their strength for their Names' Light and Values, then the genie within them appear and fill their deep quests with its Illumination. As trust is formed by the faithfulness of the members to its Master Name, one learns of the deepest secrets that are within the Reúwch.

As the bodies of this imperfect world designate themselves to the Image of the Invisible AL, the god of this world is mocked, whereby we attest that another Kingdom is within us which is taking control and regulating the kingdom of this world. There are no structures of the incomplete world that can hold back nor restrict the Light of the Kingdom of OLiyn, for the Light within overpowers all weakness and turns that which is contrary to behold the Faces of the Perfect, whereby it is transformed.

The Numbers provide the heart beat of the body of manifestation. Yahúdah is the pulse of the body of Aparityim unto the full extent of its frequencies 112 to 1120. These Numbers are preset into the seven layers of the waters of Aparityim. As the Tree of our Names grows through the waters, the Numbers of our Names are activated in each level of the waters through which the body of Aparityim increases in the Light of our Names and their deeds.

The garment of praise is formed by the spiral of Yahúdah. Through the spinning of the Nine Values to the tenth power, the Garment of Praise/90/1⁺ is woven to denote the States of Liberty derived from the Values.

GAD Δ∩

In the House of Gad, the offerings of Yahúdah grant the Numbers at the base of the mouth, through which the thoughts of the Most High are conducted through speech. The positioning of Yahúdah in the Qúphah PaúWah Ring in Gad is foundational for all Words to be spoken according to the Numbers. When words are spoken from any ring of Gad, they are coming from the Ring of ALhhim

in which they are spoken. As words are uttered from the Rings of the Qúphah PaúWah and the Mayim Tayit they are the words of the kings of YishARAL.

The fruit of Yahúdah and Aparryim are a synthesis of sounds formed by the union of the Numbers and the Letters. The harmony of the Values and the Letters creates perfect speech. As one comes to possess the Numbers, they are able to express them through their words and deeds. Only by entrustments from the Unified Consciousness does one come unto perfect speech, for when the Values are lacking in any dwelling, the words are not complete either, for words are dependent upon the Numbers. Likewise are the garments of the body: when the Values of the houses are resident, then there is the immortal structure to clothe a Name.

Yahúdah determines a tongue/language to convey thoughts, whereby the utterance corresponds to thoughts being spoken. We can designate a group of letters to convey a meaning; however, which group of letters is the suitable vehicle for each group of thoughts? The Language of the Father combines the Values/Numbers of the Thoughts of the Most High with the Letters of ALhchim, whereby the utterances are pure vibrations of Breath through which the Thoughts are opened into a visible display which resonates and reveals the Invisible Thoughts. Each word has an origin in qadam composed of the Numbers and Values within it. Their associated meanings are derived from the combinations of Values that make-up a word/saying. In contrast there are words that are also a group of letters upon which meanings are hung and whereby the meaning of a word in one era may be changed to the way the word is used in another era. The group of letters in Aparryim are derived directly from the Numbers in Yahúdah whereby the meanings that stem from the inherent Numbers are communicated and whereby the words of Gad adequately convey the magnitude of the Thoughts of OLiYun/The Most High. This is the meaning of a pure language [Tsephanyahu/Zephaniah 3:8-20].

As the House of Yúwsphah is dedicated to bear the glory of OLiYun, then the Numbers of Yahúdah are granted, measure by measure, to Aparryim, and with great joy are they given. The senses of intercourse are heightened when the purpose is to bear the weight of the Seed and the glory of all that comes from the Seed of the Most High. As the blood of Yahúdah flows unto the body/garment of Aparryim, the Numbers of the Most High are transferred from the origins of Thought unto Aparryim for full expression and manifestation. The transfer is according to the covenant with the House of Yúwsphah.

The offerings of Yahúdah upon the wood of Aparryim are ***a network of origins***. Every word within a Seed Name is formed by the Numbers imparted to Aparryim whereby words are uttered from the platform in the Mind according to the foundation of understanding that flows from the heart. One speaks the words of their Name through which the totality of their SeedName is borne upon their lips. According to the words that one speaks, so is the Light that surrounds them. ***All words spoken create an illumination that radiates around the collective settlement of the branches of a Name, whether the illumination is from the Mind of Understanding or from the Seat of Wisdom or from the Stars of Knowledge***. Every Light is traced to its Origin of the SeedWord from which comes a Name and its houses and lands. As the Words of a Name are spoken, so are the Names the Light of the world, for the unfolding of a Name is the Light therein [Tehillah/Psalm 119:130]. Let each one rejoice in the Light of the Father that dwells within them, and let each one walk in the Light of the Father whereby they do not stumble in the world [Ayuv/Job 38:19-33; Yaoquv/James 1:17-18].

The House of Yahúdah is the divine arrangement of all Names and their words. According to the Numbers of the Fathers all Names are arranged to dwell in peace in the universe. The violation of the Numbers within a Name is the cause of all turmoil and illness, war —the conflicts of words and hands. The harmony of the Numbers within Names is the peace of all lands and those which reside within them from the smallest to the greatest—from those who understand unto their full illumination whereby there is no darkness in the lands of Avrehhem. In that all species are classed by their Numbers, they are at peace with each other as they abide according to their Numbers. As we see all according to the Numbers of their Names we fit together. The communicate between species as well as Names commences from the foundation of the Numbers that are within each state of Light. The Light of a Name is formed by the Numbers entering into the waters, as Yahúdah enters into Aparryim, whereby the Source of Light, being the Numbers, and its Lamp of Light, being the Letters of a Name are one/achadd. According to the waters in which the Numbers enter so are the bodies, the plumage, and the illumination of all living things. The sounds of a Name are according to the vibrations of the Numbers that reside and resonate within a body. As a cricket, the sounds are made by the Numbers of the specie that determine the body in which it resides. A cricket sings in the night as the stars. As the body grows so the sounds are modified from baby sounds to large and deep sounds.

In the House of Shamoúnn, the offerings of Yahúdah release Numbers into the Body of Consciousness that has been prepared by Aparryim/Ephraim. Thus in the sequence of offerings, Yahúdah follows the offerings of Aparryim for this purpose. The giving of the Numbers through the offerings of Yahúdah within the Body of Shamoúnn, enables the ears to hear at the frequencies of the Numbers through which all sounds ring clear and have distinction with meaning. Such occurs via the gathering of the netiph/myrrh spice. As the expressions of the Numbers are gathered by the shechalyet spice into the cone of Shamoúnn, then the House of hearing is able to comprehend the significance of the deeds of the Numbers and the faces that are composed by the Numbers. As the chalavanah spice of the offerings of Yahúdah are gathered into the house of Shamoúnn, then the ears are able to discern all Thoughts of OLIyun and the traits of the Fathers within the fruit/deeds that are heard—understood according to the purpose of the deed and the result of a deed.

In the House of RAúwaben, the offerings of Yahúdah during the month of RAúwaben define the space of our perspectives and visions. During each month, the Numbers of Yahúdah are released by initiations of Gad. This occurs when Gad precedes Yahúdah in the sequence of the offerings, whereby Gad provides the wood/thought structure to gather the Numbers upon the altar. According to this union of Gad and Yahúdah the sayings of the month are formed. Hence, during the month of RAúwaben, the offerings of Yahúdah are released unto Gad, and thereby a fountain of Knowledge flows in the course of the month. Once the mouth is readied to receive and carry the Values of Yahúdah, then the Numbers are imparted unto our lips whereby we have upon them the Words of Knowledge. Therefore, it will be that one will speak things that they did not know before, for the Words of Knowledge are being released upon their lips, in that the lips have submitted themselves to carry the messages.

In each of the Twelve Houses the Values of Yahúdah are set. According to the Ring of ALhhim, i.e. RAúwaben, the position of Yahúdah is determined by the placement of the Qúphah PaúWah Ring. In the eyes, the House of Yahúdah is seated in the iris, through which we interpret all things through the Values that are active in the eyes. The Values in the eyes are activated and set by the offerings of Yahúdah in the month of RAúwaben.

Through the offerings of Yahudah, the Numbers of each House are released which forms the lands of each House and all lands that pertain to each land, both Invisible States and Visible States. Every month the lands of our members are formed according to the offerings of Yahudah. For RAúwaben, the sphere of Mars is formed for its occupation, but also all stars and other bodies of light that pertain to RAúwaben, including the constellation of lights commonly called Cancer. The Lands of RAúwaben are the states of seeing, thus as the Numbers expand within RAúwaben, then the States of Seeing expand likewise. Thus one may not see the same, for all see as they have given their Eyes and all within the Eyes upon the altar of YahúWah. As one gives all of their Eyes upon the Altar, for the sake of the Collective, their Eyes shall see all things of OLiyn!