



**יא YæHH 15**  
YAH/JAH

# The Father

in whom are

15 Priority Thoughts—The Fathers—

The Originators of Light called by

THE NAME OF YÆHH

THE SEMEK

The Patriarchal Staff



Including The ALHHIM of the Fathers

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This document contains Ancient Hebrew Letters and Words for clarification of the Origins of Yæhh.  
For further information regarding the Signs/Letters, see The ALpahBayit Book, bethashem.org

אָו לְאָו אָו

For one comes to hear from their foundations to make an inquiry,  
to search deeply to obtain a profound understanding.

Prayerfully, make entreaty

אָו אָו אָו אָו

for the First Generation of Rayshunn

אָו אָו אָו

and become attuned—adjusted

אָו אָו

to search—examine

אָו אָו אָו

Their Fathers of Origins.



## Preface

The undertaking of this study is with humility in that the topic is all encompassing and extremely broad. If the universe does not contain all that is in Yæhh, then how could these few pages? The preparation of the document is to cultivate all that Yæhh has sown in us. It is an honour to compile the details unto an understanding of the reader. In that there are pre-formed and assumed thoughts about Yæhh/אב, our Fathers, and about ALhhim (gods), room within the reader may be necessary to accommodate understanding beyond an initial read. Subsequent readings are advocated amongst other explorations for Knowledge. Held thoughts about God are in most of us, as to whether or not there is a God, and what or who God is. This document is not intended to be a cosmological argument for the existence of supreme Beings; rather a sharing of what is evident within us and unto knowing the Joy of the Fathers.

As an underling statement to this document, the study has been spun from 15 Circles of Light appearing within an arc of 180° semi-circle. Thereafter, the Circles are seen to represent 15 Names of Light. The Names sprang forth freely and in order of the spheres appearing. References to the Names are found in compilations of the Tanach, in my understanding, composed as parables woven within Rings of ALhhim Script. When one interprets parables as historical figures or events, then the wealth of material in the parables is forfeited. Instead of coming to an illumination of the narratives, disputes and divisions result. Details within these document are to state what is observed regarding the Origins of Life and occurrences to Light to formulate AL, the strands of Light, and the ALhhim before the worlds are formed. Whereas most students consider the utterance of Sepher Maoshah Bereshith, the Scroll of Genesis, to be the beginning, yet from which platform are these thoughts spoken that generates a manifestation of them?

The study highlights what is in Yæhh—the 15 Circles of Light. From these Rings the ALhhim appear (from within Yæhh) as well as the Days of Light that make up the 12 months of a year. Actually, all that we are is in Yæhh, whereby it is said that Yæhh is All in All. The wording and the diagrams are a record of insights provided during the making of the oylut/offerings of the evenings and mornings to assist comprehension.

The objective of the document is 1) to know Yæhh, 2) to open up the pages in the sky to be able to read the signs in *shaimyim*/the heavens, and 3) to affirm the origins of Light within you. This document identifies the Names as they appear nightly in the sky—the Faces of Light unto which all things appear through the sun light of Wisdom. Moreover, as you ascertain the thoughts of Yæhh, you cultivate your soul of Twelve Houses which come forth from your Spirit/Breath. As a far reaching objective, may all students of these Names and “their stories”—through which the Names are disclosed in the writings—come to a common table to entertain our unity of Life and the sharing of the free flowing Lights that come from above. Thus, let the words be written and understood in accordance with the messages and visions of the prophets, that wars cease and an era of meShich rises upon our horizons.

In that this material may be new to you as a reader, you may do well, if you have a desire of heart for understanding, to pursue first, the ALphahBayit Book—the Signs of ALhhim, the Leaves of Dan, and ALhhim Achadd to acquire a footing to enter into this material with full understanding. These resources are available at [bethashem.org](http://bethashem.org). The Book of Yæhh is a continuation of the Leaves of Dan which is founded upon the premise of impartiality.

I wish you joy in your reading, for it is with joy that these pages are composed. Merci/Thank you.

## Introduction

Yæhh/אַ is by definition the Giver/א of Lights/א. Yæhh incorporates the Names of 15 Fathers of Light as a Unified Name. The Number of Yæhh is 15 according to the Letters/אַ (10+5), inscribed in ancient Hebrew. The Name creates the structure and radiance of Semek15/א, the fifteenth Letter. In “Modern Hebrew” the He/א/Hhúwa/א is written with a *dagesh* conveying that the Letter Hhúwa is doubled, thus aspirated. The transliteration of the Name is presented as Yæhh as a 10/1:10 ratio/1: Yeúwd/א/10 = Hhúwa/א/55/10. The Values of Yæhh, as Semek, depict the bones which are laid-up in Yúwspah/Joseph which are drawn out and support us through our emergence (SMB/Gen, 50:25; SYM/Ex 13:19). In being a composite Name of 15 Fathers, Yæhh also contains the 12 Heads/Chiefs, and the 28 Names of the ALhhim which are drawn from the sides of Yæhh. The pairs of the Names of Yæhh bear the sum of 465, which is 4+6/10 and 5, or 15. These Numbers and their significance will be discussed in the sections of this manuscript. The document includes some verses of translation; however, primarily, this is a work that continues to flow regarding the origins of the universe, unfolding from the Name of Yæhh—the values of 15. The Name is perhaps uttered largely in the phrase: Hallelu-Jah/Yah. During the process of working in the Paleo script, transliterations have developed to convey the utterance of a Name or word, which are similar to other transliterations yet may cause some difficulty in reading the manuscript. More familiar forms are inserted in the text next to the Names or Words to assist the reader. The document is a collection of Names of Light and sequences of Numbers which are the source of manifestations and the works of Light.

We invoke the Faces of Yæhh as “Our Father,” which is employed as each Father is addressed individually (Yúwspah/Luke 16:24). The Unified Name, Yæhh, incorporates the ALhhim, as they are born of Yæhh, later discussed in this document. The ALhhim provide a secluded habitation for orphans and widows as a *Father—Source Provider* to them. ***From the ALhhim the entire family of shaimyim/the heavens and the earth derive their Names, whereby we flex the knee in honor of our Fathers*** (SMB/Gen 5:1-2). Every good thing given and every perfect gift is from above, coming down from the Father—the hidden Source Principle within all children, with whom there is no variation or shifting shadow as the Principle abides forever, though the form or body changes (Tehillah/Ps 68:4, Ephesians 3:15).

“There is none like AL of Yeshæruan—the *Uprightness of Strength*, who rides through the heavens and on the clouds and ascends collectively to the Unified Faces. Some translators render “*the ride of Yæhh*” with “their excellencies/brilliance” from the concept to be shining. (MT/Deut 33:26, Tehillah/Psalm 68:4-5). The brilliance of the moon is a compound of the Lights of Yæhh; each day the Faces of Yæhh are made evident. Each Name of Yæhh is a Light; together the Names of the 15 Fathers form the Faces of Lights. Collectively, the Unified Faces ascend and pass through the heavens (Tehillah/Ps 104:3). In accordance with Yæhh, we also travel in our merkævah through the heavens via the Fire of the offerings, making the daily ascent with the sun each morning. On clouds of Understanding, formed by the smoke of the offering, we rise with the moon each evening whereby our members ascend with the Unified Faces.

Tehillah/Psalm 68:4/5; Quhhelúwt/Ecclesiastes 1:10-11

***Sing, remembering your origins***, make a residue of thoughts, chant collectively אַ אַ אַ  
in accordance with the ALhhim—your Rings of Fire—the Voices of your Mothers/waters; אַ אַ אַ  
make harmonic melodies with your parts, as instruments, of the Unified Name. אַ אַ אַ  
Weigh your evidence in a basket to present your offerings collectively אַ אַ  
to the one who mounts up in the merkævah/chariot אַ אַ אַ  
through the evening skies, when the Lights are mixed/pleasant/sweet, אַ אַ אַ  
**in Yæhh, the Unified Name;** אַ אַ אַ



Yæhh is the Father of the fatherless/orphans that you will know the Family of Names from which you have come. Though you may sense being a stranger in the journey you are making in your body suit, there is a Father to whom you belong. Though you may not know Yæhh consciously as your Father, you are ever in the Mind of Yæhh as a unique, chosen child. Yæhh is a judge for the widows. Though you sense isolation at times, Yæhh is the Defender and Lover of your Soul and is the Husband of your Name in every distinguished habitation.

### אב Yæhh אב

**Within the Teúwrah/Torah the Names of Yæhh are disclosed through parables.** The parables are written to stimulate the mind to inquire into your origin whereby you come to understand intimately the nature of Yæhh. In comprehending your origins you become one with Yæhh. The writings of the Tanack disclose the Names of Yæhh, which are revealed to babes. The narratives contain the Names of the Fathers. The Names are concealed for those who seek the Faces of the Fathers, whereby one has the joy of discovery within the heart that has learned to trust and confide in the Knowledge of Yæhh (Tehillah/Ps 27:8; II DibreHhaYamin/Chronicles 7:14). One/unified is our Father Yæhh in whom are 15 Names who are called the Fathers. To these Fathers we make our supplications and inquiries. *i.e.* In the Name of Father Yaoquv we are to seek the Faces of Yæhh (Tehillah/Ps 24:6; Gen 32:30-31). To Father Avrehhem the rich man prays, Oh, Father, send your servant Lazarus (Yúwsphah/Luke 16:24). To Father ShmúwAL, Shaul request, please, pardon my sin... (I ShmúwAL/Sam 15:25). Who can forgive sins except the Fathers of ALhhim? You are forgiven of every fault so that the joy that filled your heart from the beginning is restored unto you! The elders of YishARAL asked of Father ShmúwAL for a king. Who can appoint and anoint a king except Yæhh (DaniAL 2:20-22, 27)? Hagar seeks the faces of Father BaarLechaiRai in the wilderness—through Word studies—and receives from Father BaarLechaiRai a living measure for her son. The voices of Hagar and YishmægoAL/Ishmael pray to Father BaarShevog whereby their voices are heard (SMB/Gen 21:14-19). Daúwd/David request the land for the altar from the Hand of Father GerenHhaAuwernehHhaYavúwsi/Ornan, the Jebusite (I DibreHhaYamin/I Chronicles 21:22). Who can give the earth and the offerings thereof except the Fathers of Yæhh? The Lands are obtained through Father ALOZAR. The Faces of Yæhh act as one accord to fulfill their Words. Though the inheritance is spoken through the Fathers and the Collective Voice of YahúWah, the inheritance is fulfilled by Father ALOZAR as the inheritance is actualized and entered into (Yahushúo/Josh 14:1, TK/Lev 20:24). The Acts of the Fathers convey the works of the Light and their fulfillment as they flow from the Hands of the Fathers in sequence and by their administrative positions amongst each other.

The hidden/secret things are for the Teachings of YahúWah of our ALhhim, and the things revealed are for our minds and our offspring forever, that we may observe all the words of the Law. The hidden Names of Light are within the Staff of Semek/15, and as we know them we know their Words that we may fulfill them. We seek the Faces of Yæhh as we are commanded in the Tehillim/Psalms. We find them layered within the narratives of HhaTeúwrah, and thus we pray “hide not your Faces from me” (Tehillah/Ps 27:8-9; 24:6; 119:135; SMB 32:30-31). As an administer of the blessings of YahúWah, the kuwáhnim of Aharúwan cause the Light of the Faces to shine upon you and for them to rise within you by their instructions (CHP/Numbers 6:23-27).

The Faces of Yæhh are hidden in the Words of HhaTeúwrah; as the Words are opened, their Faces appear. ***It is the glory of ALhhim to conceal a matter; to search out a matter is the glory of kings—for those who seek mastery.*** Within the glories of ALhhim are the treasures, whereby they are hidden. We read the scriptures that our eyes be opened to behold the wonders in the Law. That which is shadowed in

evening becomes clarified as the light of the day shines upon it. Hence, what is coded in Understanding is unfolded by the Light of Wisdom. As one seeks Wisdom one becomes impartial in all things. As you are accepted by Wisdom, She nurses you upon her breasts. In this day the deaf hears the words of the scroll; and out of gloom and darkness, the eyes of the blind see.

The Faces of Yæhh soar through the sky (Tehillah/Ps 68:4-5). The Faces are visibly displayed in 30 signs/faces of the moon. Each day the faces of the moon enter and thus look into the 12 Houses of our soul. The Light of Understanding makes a *House Call* to designate the offering of the day. While all of the Fathers visits the houses of soul twice annually, only the Faces of Father ShmúwAL enters into Chækúwmah—as the moon enters into the sun on the 15th day of the month. The light of the moon is not seen on the 15th day as it is swallowed up by the sun just as the 15 Fathers are hid in the Light of HhaDavar. The 15th day is the day of deep darkness when the Words of YahúWah are imparted through intimacy (SYM/Ex 16:1; 19:1).

In the sun resides three houses: the Houses of Zebúwlan; Dan, and Gad. Gad dwells in the flaming edges of the ball of fire, whereas Zebúwlan and Dan are within the center rings of Fire. The core of the sun is the State of Light of Zebúwlan or the Hhúwa-GammAL in which all things are formed. The core is called the kernel. The Knowledge of the seed kernel of all states is Zebúwlan whereby every Name is formed by the Light of Fire and positioned in the universe according to Wisdom. Surrounding the core is the Fire of the Altars through which the core Seed is made into a vessel. This surround ring to the core is the House of Dan. From the innermost core, the Principles of Light within the Seed of the Fathers flames from the altars of Yæhh, whereby your Word-Seed opens and radiates. At the edges of the sun are the Words of Understanding flowing from the branches of the fiery tree, forming the House of Gad. The configuration of how the ALhhim dwell together in Gad and also Nephethi explain the order of their rings aligned with each other. According to how the Rings of ALhhim abide together, so are the various parts of the universe as well as the body made. Hence, your body is the House of ALhhim!

Each of the planets also have three layers: their core, central sphere, and their edges/surface whereby in them are the properties of gold, silver and bronze as the ALhhim designate. The arrangement of the three varies according to the sphere and its location in space. In the Fire are three levels of Light, the Knowledge, the Understanding, and the Wisdom. Each flame burns with seven colors of your Spirit. With the 3 houses in the sun there are 9 spheres or wandering stars/planets. These 9 Houses plus the 3 houses in shemesh/the sun are kept in orbit as they rotate around the Staff of Laúwi.

The black pearl moon of Understanding, on the 15th day of the month, is swallowed-up in the white pearl sun of Wisdom whereby Understanding is within and at the side of Wisdom to accomplish regeneration of the soul. The evidence of the emergence of Understanding is seen on the 30th day of the month when the moon becomes full. Every fulness results in overflowing, whereby a new moon is birthed. The black pearl/dark moon of the 15th day and the white pearl of the 30th day/full moon are in the mouth of Father ShmúwAL as the Faces of ShmúwAL appear twice per month as do each of the 15 Fathers. Each month the Faces are depicted in fifteen distinct shapes of the moon on both sides, from full moon to dark moon, and from dark moon to full moon, whereby the complete sides of the Faces of the Fathers are seen. As the two sides of the faces are joined, we behold 15 perfect circles of Light. The Union of the two sides of the moon carry the Names of Yæhh/אָ, whose Number is 15 (Yeúwd/10+Hhúwa/5). Within the parables in the scriptures, **we find the 15 Names of the Yæhh as they are revealed unto us as the Father of Light.**

Each month, the faces of the moon depict the Nature of the Father to create a body for its Light to dwell. The 15 phases of both sides of the moon (15x2, are written as אָ אָ Yæhh-Yæhh in the scrolls) are the dominate lights of the evening. From the faces of the moon, a day is born and filled with the Lights of the sun. The Lights of Yæhh/אָ, whose Numbers are 15, Yeúwd/אָ/10 + Hhúwa/אָ/5, are called the Fathers for they begat all things from their sides. Though the moon is called small in comparison to the sun, they are called two great lights. The light of the moon precedes the light of the sun each day. By all things made of ALhhim, we know that the moon is before the sun (Romans 1:20). In that the moon gives its Light, as a father gives its life in the seed, the Light in the seed is fully displayed in the Body of Light that it makes—the sun. In the sun the Lights of Faces become evident. The States of Light beam from the core of the sun out of the House of Zebúwan; the Fire of Dan shines in the ring surrounding the core which gives discernment to behold and execute all things with righteousness; and the Light of Gad forms the edges of the sun from which the Words of Light go forth daily (Tehillah/Psalm 19:1-4).

The terms, Father and God, are often interchanged in conventional speech; however, as one speaks of Yæhh and the ALhhim, being of the origins of the universe, the terms are distinct and clarified. The ALhhim are born of the Fathers, whereby *they are of the Fathers*. The Teutonic Order, a military arm of the church, translated the Name of ALhhim, as Gott/God in German and English. The Teutonic Order, who were knights and barbaric crusaders, served God; hence, modern translations still carry this substitution for the Name. In the Teúwrah/Torah, we encounter the phrase: the ALhhim *of your Fathers* (Meshneh Teúwrah/Deut 1:11; SMB/Gen 49:24-25). There are 28 ALhhim of the Fathers, and there are also the ALhhim of each Father: *e.g.* The ALhhim of Yaoquv, the ALhhim of Avrehhem, etc. which are devoted to carrying the messages unto the Light and fulfillment of each Father (SMB/Gen 24:27). Hence, as servants of the Fathers, we belong to the Houses of the ALhhim of our Fathers. We are formed/created in ALhhim—the Rings of the Fathers; hence, we are ALhhim of the Fathers (Tehillah/Ps 82:6). When this message of being ALhhim is thwarted or adversely confronted, the consciousness of a Name is sought to be slain (John 10:27-36).

The Names of ALhhim make-up the Body of the Fathers/אָאָ, *namely the composite Body of Shaúo/OW*, the Mother, from whom is born meShich—the firstborn of the Fathers. Within the Body of ALhhim, souls are born and nourished. The meShich is the OIL in the Seed of the Fathers through which patterns of the Names of perfect and complete souls of the Fathers take on habitations. As in a seed, when the oil and blood commences to run, the stalks and heads are formed. In being the composite WORD Logo of the Fathers, the meShich is the pattern through which all thoughts of the Fathers become manifest. As the core of the Seed is drawn out, the Light stored within appears.

The House or **Body of Shaúo** is concealed in the Teúwrah as the wife of Yahúdah—meaning the Body of Numbers (SMB/Gen 38:2). From the House of Yahúdah the Numbers are drawn out of all Names according to their configurations of Fire. As a body is made from the congruent strands of DNA in a Seed, so is the Body of ALhhim formed by the 15 Unified Strands of Light from the Fathers—the Seed of AL. We first come to learn the Names of ALhhim as Letters through which the Thoughts of the Fathers are transmitted and by which the Thoughts appear in flesh—formulations of their Faces; later we learn the Names of ALhhim to be the Lights of the Fathers which carry the messages of Light in Words to bear the Faces of Yæhh.

As the Seed of every Name draws out of itself, one forms themselves a body through which they bear their expressions/faces. Through the processes of entering into the world—through the natural—we learn to clearly behold the things of the Fathers. The Invisible things of the Collective from the cre-

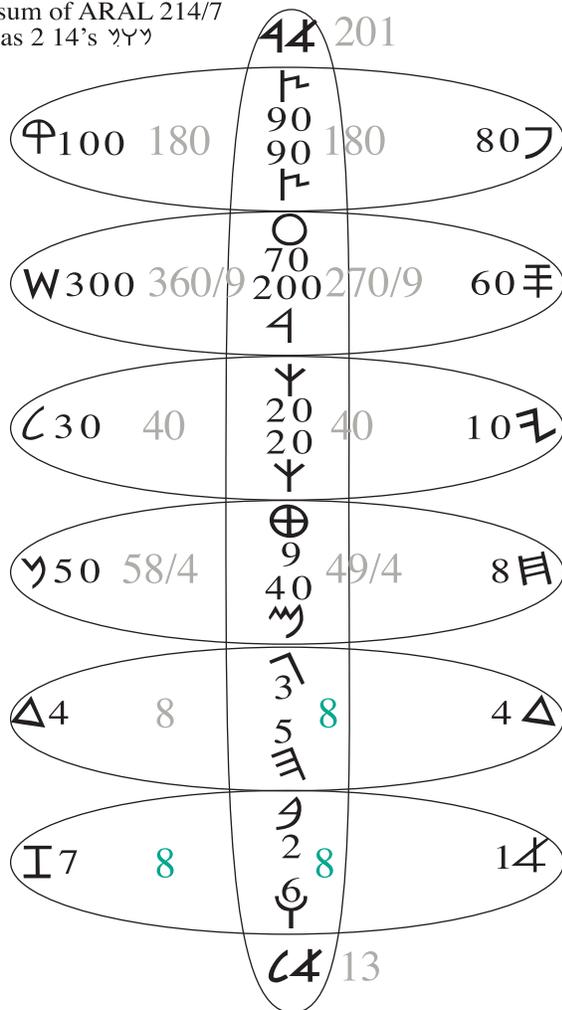
ation of the world are clearly seen, being understood by the things that are made: e.g. the Unified Eternal power/authority of the Lights of the 30 Faces of the moon which governs all forms and mysteries, and the Collective Minds of the Fathers (ALRash/The God Head) are evident by the collective heads which abide in all things, even the twelve members that make-up our bodies, so that there is no excuse to deviate from the orders of Life which are revealed. [Ref of ALRash: ALhhim Achadd, ed. 10:7, p. 288]. What is evident comes forth from the Seed of a person and plant, whereby one attest by their deeds their Lives.

**The ALhhim of the Fathers 𐤁𐤅𐤁𐤅**

**The ALhhim, through whom the Words of Yæhh are spoken, and by whose fingers the Words are written make evident the Thoughts of Yæhh by the Writings of their Names, being an assembly of the Letters of ALhhim themselves.** What is commonly called the alphabet, is a string of letters called after the word for Father/𐤁𐤅, ALphah and Bayit. Though we may recite the Names of the Letters simply as graphic notes, they are the Names of ALhhim through which the thoughts of the Fathers are transmitted? More than signs of script, They are the Names that form the Body of the Fathers and all things made through Yahushúo. In them are the Life and Light of the Fathers drawn out from their sides. The ALhhim are the Rings of the Body of Yahushúo. In the Teúwrah narratives, they are called the ALhhim/Gods of Rechel which are obtained from the House of Laban, depicting the heart. As the sheep are prepared for the

**THE 7 SPIRITS/EYES OF ALHHIM**

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



altar, the ALhhim assemble at the heart—coined as the House of Lavan. The ALhhim are placed into the hands of one having Understanding—the hand of Rechel—the Mother of the West through whom the Seed of ALhhim appears (SMB/Gen 31:19-35). As one learns the Letters of ALhhim, the mind, depicted in the narratives of Yaoquv, is not aware what the heart is assembling until the matter is revealed from the heart to the mind. The ALhhim, as our Mothers, are also called Messengers/Angels who carry the Words of Yæhh. They are steadfast companions of Light, Creators in Yahushúo, whose Names bear the teachings and the Lights of the Fathers. In that we are born of ALhhim, we are called ALhhim and share the nature and ministries of ALhhim. Each Name is sent with a message to fill the world with its Light and to be the embodiment of the Lights of Yæhh, as living stones, through which the Kingdom of YahúWah is built.

The ALhhim are submitted to Yæhh as a plant is to its seed origin, or the wife to her husband, or as the body to the mind, even as the Eyes of RAúwaben are submitted to the Shayin-Semek Rings of Dan. **The Names and Faces of Yæhh, being 15, break open and appear through the Rings of the Seven Eyes,** even as Shayin-Semek rises as the Head, through the offerings of RAúwaben. One sees the Names and Faces of the Father only through their Seven Eyes as they are aligned and opened.

The ALhhim are arranged in pairs, whereby their messages which they carry are given forth as those sent two by two. According to the two by two pattern, there are the pairs of kerúwvim and pairs of ALhhim. The 28 ALhhim are arranged as 14 pairs originating from the Mind of ReShun/רשן, the Neúwn Head/נעון that is 14:14, whereby the Body is according to and one with the Mind. The ALhhim are joined one to another to form all things by the Word of meShich/Messiah. The 28 ALhhim, being arranged two by two or sets of 4, create the 7 Rings or Eyes of the Spirit. The 26 ALhhim hang upon the pole of ARAL, which creates a pole or staff that comes out of the Seed of AL to bear its Light of AL. As you draw forth the skeletal staff from your Seed-Name to bear your seven-fold Lights, you become counted as the members of the House of YishARAL/Israel. The offspring of Yaoquv are comprised of those who give all of the Wisdom within their SeedName to form the staff of AL for the purpose of bearing their Light. In this manner, one creates the skeleton of their Spirit upon which their messages are hung with the Words of the Teúwrah. Though you may consider that you are born of a lineage of YishARAL by your nationality or religion, only those who have created the Staff of AL from their Seed for the purpose of flaming their Fire are the offspring of Yaoquv and the House of YishARAL.

The term, **ALhhim** אלהים, is composed of five Letters/Signs and uttered as a ratio of Reshun: 5:5—אלהים. The head of ALhhim is AL אלה. The Rings of ALhhim circle around the inner core staff of AL/אל/31 as the metameres of the body tissue forms rings around the 15 sets of bones. The Twelve Heads of your Name assemble at your crown as smoke rises from the Rings of ALhhim through your offerings to the Fathers daily: e.g. Yetschaq/יחזקאל and ShmúwAL/שמעאל form the Name of AL/31 from which the Rings of ALhhim appear. The formulas of the 15 Names of the Fathers assemble the attributes of AL/31 which are the strengths of the Fathers. These strands of thought form the skeleton for the embodiment of Yæhh and every Name of Yæhh. You draw out the strands of your Name's DNA as you give all from your Spirit-Name through which you operate fully according to your Spirit of Life. As you create the 15 strands of AL from your Seed, you form the Semek of your Name upon which your Spirit hangs its fruit. In that the fruit is formed by the strings of AL, the fruit abides and does not perish. Within each cluster of continuous Thoughts or Rings of ALhhim, the Joy of Yetschaq and the fullness of ShmúwAL are present via which joy overflows and continues without ceasing.

Within the Seed of AL are the double Hhúwa Hhúwa אהא in the midst of ALhhim/אלהים. The inward Lights extend and continue to draw out the Thoughts in a Seed-Name unto one standing in their fullness of a vast sea/אם of AL/אל. The doubling of the Hhúwa/אהא in ALhhim appears as the nominative state of the Neúwn Mind: W e.g. DaniAL 3:28-29. Whereas most forms of ALhhim appear in associated genitive or construct cases as אלהים or in the plural absolute or the vocative case as אלהים. The accusative case is marked with the prefix א directly before the word conveying the sum or totality within the noun or subject. This declension system, which seems to be lost in modern Hebrew today, gives various inflections and denotes the relationships of words. AL/אל is the core concept of an idea contained in the seed of every thought and appears in the nominate case as the Name stands on it own, being a formulary of the Fathers, Other terms are contingent upon another or are combinations of words, as the terms of ALhhim. ALhhim is composed of two words: the Name AL/אל and the word, him/אם, meaning to sigh or make a noise. ALhhim, being the Signs of Light, compose the sounds, noises or strikes of the strands of AL whereby the thoughts are heard and uttered. Hence, from the notations of AL, as strings of an instrument, the various sounds of words and music are played. There are also references for *hin/אם*, Hhúwa Yeúwd Neúwn, and *hun*, Hhúwa ÚWah Neúwn, which we find contracted with AL (see The Teúwrah/Torah Light Dictionary, *hin/אם* entry for further information). ALhhyinn /אםאלהים means to determine a measure according to AL—the strands of Light; whereby there are measurements of volume and height (SYM/Ex 28:14). ALhhun/אםאלהים means to contain all things of

AL, an inclusive term to sum up the aspects of Wisdom, Understanding, and Knowledge. ALhhim/אב אב אב means the chords/sounds of AL, the living vibrating Principles of Light through which all things are made in YahuShúo. ALhhim determine the notes as when the strings/cords of AL are played or sounded. There are **30 basic notes** according to the frequencies of Light; each note pertains to the 30 Faces of the Fathers. As the notes are combined or paired there are **15 basic harmonic chords** struck as the Name of AL/אב/31—the strength is sang between two sides of the Faces: 30+1, 29+2, 28+3 etc., unto the combination of notes of 16+15. e.g. On the 11th of the month, the cord is struck between BaarShevog/11 and Malekkiytsedeg/20 which form the strand of AL/strength. From this intuitive insight of the cords and an examination of the formations of the Rings of ALhhim, one beholds that the same pairs of Fathers that forms the 15 strands of AL, are the same as those which form the Rings of ALhhim from the offerings upon their 7 Hills.

The unifying Faces of the Fathers form the Teachings and instructions for each day in the month, for every Teaching has two sides whereby there is created a space for the Light of the Teaching to resonant within the head. e.g. The commandments have two sides as the two sides of the stones upon which they are written. You love YahúWah with all your heart, soul and mind; and you love your neighbor as yourself. As the Name AL, means might and strength, through forming the strands of AL your strength is renewed.

**The 22 sounds of ALhhim resonate within the sides of the Seven Rings/Eyes.** The inner and outer circles compose the Rings or Body of

ALhhim. The inaudible thoughts/pulsations of energy become audible as the sounds of the 15 strands of AL are heard within the Seven Rings. The Seven Rings appear as Three Eyes: the Eye of Wisdom, the Eye of Understanding, and the Eye of Knowledge. The Eyes contain three rings: the parameter ring, the white eyeball ring, and the rings of the iris; these three revolve and assemble around the inner pupil as a rod of light. The 7 Rings of ALhhim are played at three octaves or levels to make 21 sounds. The sum of the sounds, struck all at once, form the sound of 22—the TaúWah/א. which are harmonic as well as discords of vibrations. Through music or sounds all things are maintained in an arrangement. e.g. Kepler’s data plotting the harmonic movement of the planets has been realized in sound with astronomical knowledge and a computer-sound synthesizer.

The Name, Hhúwa/א, comprises the Illumination within the core seed of a thought which breaks open as the seed

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

- 30 אב אב/31
- 29 אב אב/31
- 28 אב אב/31
- 27 אב אב/31
- 26 אב אב/31
- 25 אב אב/31
- 24 אב אב/31
- 23 אב אב/31
- 22 אב אב/31
- 21 אב אב/31
- 20 אב אב/31
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- 10 אב אב/31
- 9 אב אב/31
- 8 אב אב/31
- 7 אב אב/31
- 6 אב אב/31
- 5 אב אב/31
- 4 אב אב/31
- 3 אב אב/31
- 2 אב אב/31
- 1 אב אב/31

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

**The Formulations of AL אב as the composite Seed of the Lights of the 15 Aúvim/Fathers**

**Formulations of the Seven Oyin/16 Rings:**

Yetschaq/1 + ShmúwAL/15  
 BaarLechaiRai/2 + ALBayitAL/14  
 Reshun/3 + Yaoquv/13  
 Avrehhem/4 + Ayithamar/12  
 Malekkiytsedeq/5 + BaarShevog/11  
 ALozAR/6 + Aviyahua/10  
 Aharuwan/7 + GerenHhaAuwernehHhaYavúwsi/9  
*The 7 Oyin Rings abide in the surrounding Consciousness  
 drawn out of the Numbers of Nadæv/8 + Nadæv/8  
 in quest to form a suitable dwelling. Nadæv is the midline of  
 the body, the luach, the heavens/sky and earth/planets.  
 These Rings contain the Fire of Yæhh and the Seven Spirits  
 of ALhhim.*

**Formulations of the 15 Strands of AL/31:**

ShmúwAL/15 + Yetschaq/16  
 BaarLechaiRai/17+ ALBayitAL/14  
 Reshun/18 + Yaoquv/13  
 Avrehhem/19 + Ayithamar/12  
 Malekkiytsedeq/20 + BaarShevog/11  
 ALozAR/21 + Aviyahua/10  
 Aharuwan/22 + GerenHhaAuwernehHhaYavúwsi/9  
 Nadæv/23 + Nadæv/8  
 ShmúwAL/30 + Yetschaq/1  
 ALBayitAL/29 + BaarLechaiRai/2  
 Yaoquv/28 + Reshun/3  
 Ayithamar/27 + Avrehhem/4  
 BaarShevog/26 + Malekkiytsedeq/5  
 Aviyahua/25 + ALozAR/6 +  
 GerenHhaAuwernehHhaYavúwsi/24 + Aharuwan/7  
*The combinations of AL/31 are complete as the 15 Faces of  
 the Fathers are United. From the Unity of the Faces your  
 strength is renewed daily.*

**The Seven Hills determine your Faces  
 composed Daily at the Altars of the Fathers  
 upon which you perform the Oylut/Offerings**

Reshun/3 The Crowing Glory in the Brow  
*left side of face + right side of face*  
 ShmúwAL/15—Yetschaq/1  
 BaarLechaiRai/2—Avrehhem/4  
 Yaoquv/13—ALBayitAL/14  
 Malekkiytsedeq/5—ALozAR/6  
 Aharuwan/7—Nadæv/8  
 GerenHhaAuwernehHhaYavúwsi/9—Aviyahua/10  
 BaarShevog/11—Ayithamar/12  
*The Faces are set according to the Elevations or Hills of the  
 Fathers as one comes to make the evening to the morning  
 oylah/offering.*

gives itself. The Names of YeúwdMæyim 𐤅𐤃𐤁 are the means of extending and multiplying the seed unto its harvest. Within every level of thought, of Name or form, there are ALhhim. Hence, as we compare the ALhhim of YishARAL—those of the inscriptions of Fire, and the ALhhim of the nations—those of the processes through which the inscriptions are conveyed, we distinguish between the Fire and that which is formed or made of the Fire, between the Life and the Light of the Seed and that which houses the Seed. Those of the nations follow instinctively after what you wear and what you eat verses those of YishARAL who follow after the Unified Kingdom of Names and their states of residence. In YishARAL we focus on our Names and their alignment/righteousness, whereby we serve the ALhhim of our Fathers—the arrangements of the Thoughts of The Elevated Collective which determine the Numbers and the Lights in Names! Should we intercourse and marry our rings with those apart from the Rings of ALhhim, then we subject ourselves into adultery and slavery—into performing burdensome tasks which are focused on forms verses upon the Life within us. ALhhim spin the flower into a body, and ALhhim appoint the seed of the flower unto its season through which it bears its Lights. There are the ALhhim of Metsryim/Egypt that weave the body, and there are ALhhim of YishARAL that mix the sparks from the altar to bring forth the Offspring and generations of Spirit. Which ALhhim do you serve? In which level of thoughts do you dwell [Tehillah 127:1-2; Matt 6:28]?

The eyes of the Fathers create the Ring of ALphæh from which comes forth Their Unity of Priority Thoughts. As all of the Fathers see as one, their strength is born and in so seeing there are no shadows nor dark spots. Through seeing all things as One/ALphæh, we see as the Fathers. By beholding the Unity of Yæhh in ALphæh comes forth the Zayin—the fiery tongue. As the flame of speech comes forth from perfect Unity, the Zayin appears within ALphæh, the Body of its Unity. Thus to speak with Fire, we must first see as one whereby there are no divisions of speech. Zayin and ALphæh are the two sides or parameters of the Eye of Wisdom. The Eye is a circle containing what is seen from one point unto its furthest extension. The Name of ALphæh/𐤅𐤃𐤁 is *lit.* the Mouth

and the Faces of AL. Every seed is a closed mouth, as a closed clam shell, until the day that it is humbled to give all within itself, whereby its Voice is heard. Within the Seed are the 15 strands of strength through which a stalk is formed to bear fruit. These rings of strength appear as rings in a tree. The 15 strands are of the 15 Fathers. As the Faces of the Fathers are united from one side to the other sides, the Name of AL is formed, which is the strength of the Fathers:  $30+1=31/𐤌𐤅$ ;  $29+2=31/𐤌𐤅$ , etc. Through beholding the Faces of AL we come to see all things from their origins unto their fulfillment/end. From the beginning of all things, the end is seen in Zayin/𐤆𐤏𐤅. Day seven is seen from day one. **Every Word of YahúWah is spoken from the end whereby it is remembered/ZekkarYahu and fulfilled!** Thus the ALhhim speak according to what is seen whereby all things are made (SMB/Gen 1:31). The end results determine the beginning. We see the end whereby there are no attachments to anything between us and the goal.

Within the Ring of Zayin-ALphæh all things appear. **The ALhhim speak only of the goodness of Yæhh, for that is all that is within the Eye.** *What is seen becomes spoken, whereby the forms of Light and their perfections are displayed, unto the Perfect/Complete ÚWahBayit—the Unified Body/House of YahúWah.* Within the Bayit are perfect pairs of Thoughts which hold all parts together as one house in ÚWah. These four ALhhim: Zayin-ALphæh and ÚWah-Bayit, being Principles of Light, congregate as one Eye or Ring of two outer and inner circles. These Rings are called the ZayinALphæhÚWahBayit Eye of manifestation. The outer inclusive circle forms the parameter of the eye, the outer ring of the ZayinALphæh, and the inner white of the eye is the Ring of the ÚWahBayit. In the midst of this eye another eye forms, containing the iris and the pupil, which distinguishes all that comes out of the whitening of the eye. These inner center Rings of the Eye are the Names of ALhhim: The HhuwaGammal and the DallathDallath.

The ALhhim of Zayin/𐤆𐤏𐤅 is an illustration of the tongue that shoots arrows. *In that the Thoughts of Yæhh are spoken by the ALhhim, the Names of ALhhim became known commonly as the Letters of the ALhhim.* The sound of Zayin is like an arrow passing through the air or as a sword that is waved in the sky. The Zayin ALhhim are dedicated to the will of Yæhh. The Words of Zayin speak from the end to the beginning—from Zayin to ALphæh. In that we are formed by the Tongue of the Fathers, we are seen from the end whereby we know to that which we are returning. The result of all that we are becoming is recalled/zekkar/𐤆𐤏𐤅 whereby we are continually traveling to the End—the Shavbet/Sabbath. The Zayin devours all things as the fire of the tongue consumes a forest. As one consumes a stalk with their tongue, or as a cow licks up the grass, so the Zayin tongue consumes what is made whereby it is no more. All returns to the End from which the ALphæh Seed is drawn out. The law of return is within all things: *e.g.* A child comes from the Zayin as the seed flows from the male/recall element/𐤆𐤏𐤅. When the child is born it returns to the west from which it was sown. Likewise, when you die, you are gathered to the Fathers from which you have come (SMS/Acts 13:36). You are gathered by giving-up of your breath to Yæhh, whereby you are retained with your people—meaning that you enter into states of their consciousness (SMB/Gen 35:29).

**The Words of ALhhim are spoken from the Numbers of ReShun—from the sides of the Invisible Lights of HhúwaHhúwa.** When the ALhhim speak, Yæhhi Aúwer 𐤀𐤅𐤇𐤅𐤅, they declare the Name of Yæhh is Light whereby there is a day one—a unified harmonious act of evening/contemplation and morning/observable deeds (SMB/Gen 1:3). Yæhh is the Primary Light from through which Life runs into the world by the Words of ALhhim. What appears in subsequent sayings are Light forms which bear the Faces of Yæhh. The sum of all Sayings is the formulation of the Adim/Adam which is the appearance of the Offspring of ALhhim (SMB/Gen 1:26, Romans 8:19). The process of returning is to

the Word State from which we are spoken even as the fruit of a tree returns to the seed from which it came. The Word is eternal and immortal; hence, so are you. What is spoken by ALhhim does not return void or empty; rather, what is spoken returns with an outcome of the expressions of thoughts which are forever. The results of every planting are contained in the spices generated by the leafing and flowering of a Name. In the flowering fruit of a Name the aromas are preserved which the Fire/Spirit of your Name has drawn out from your soul stalk. The joys of the Fathers return with increase whereby there are sweet aromas in the Minds of the Fathers from all made. The thoughts of our lives are preserved as spices—invisible scents—bottled-up in the Word-Name from which our stalks appear. A life is lived with joyful expressions springing from its Word-Name. One walks in confidence of the Words of ALhhim which do not fail—without anxieties and without false expectations of gaining anything of the world itself. The world, as the body, is as grass today and gone tomorrow. Though we reside in a temporary body, we dwell forever in the Word-Number base of our Name. Through the Word-Number sequences we move and live and have our sense of Being.

#### THE MIDLINES OF NADÆV FORMING OUR BODIES

The Rings of consciousness are joined from side to side unto a midline. The sounds or vibrations of a house are heard in the midline, as a strand that is plucked. As the Faces of Yæhh are in the head, they are also into the body. The midline of the genitals is formed joining the Faces of Yetschaq and ShmúwAL as the body of the 𐌆𐌗𐌆𐌗. Within the genitals resides the expressive Mind of Yæhh to bear the Seed-Name with joy. This is the seat of the double blessings of Light.

The midline of the tongue joins the strength of BaarLeChaiRai and ALBayitAL. The life to emerge is seen from within your Seed-Name and spoken whereby you form a dwelling state for your life as the body of the 𐌆𐌗𐌆𐌗.

The midline in the midst of the ears or sides of hearing unite the Faces of Reshun and Yaoquv. The Eyes of YahúWah and the glory concealed is within the midst of the head from which all begins and ends. This is the body of 𐌆𐌗𐌆𐌗.

The “chest body” midline joins the Faces of Avrehhem and Ayithamar. These are the lands of Light in which one establishes the Tents of Meeting for all of your members to assemble. Here the tribes camp and make their offerings. The midline of the chest extends from the neck to the anus including the hills of Oiyvel/Ebal and Gerizim which form the body of 𐌆𐌗𐌆𐌗.

Malekkiytsedeq and BaarShevog are the Fathers of alignments. They form the brain joined by the midline of Nadæv (Gomúws/Amos 7: 7,8). The Fires in the Rings and their Thoughts of Consciousness form the body of W4O𐌆. The Fires of the Fathers weld all aligned rings or sides into one to create vessels for the waters to fill. The streams run from the Tsur/The Rock in the upper left of the brain and are gathered in the kaiyúwer/laver below which is the bowl of the pelvic bone.

The midline of the faces run from the back of the head and join the two sides of your faces by the Lights of ALozAR and Aviyahua. The word “faces” is always in the plural form as it designates the 15 Faces of Yæhh which appear in our faces daily as we make the offerings at their seven hills whereby our cloth of our faces are changed. By the Faces of Yæhh, the lands of a spirit are formed as an inheritance of your Name. This the body of 444𐌆 which shines the Lights of Yæhh and conveys the Strength of Yæhh in ARAL.

There is also the midline cord of the body that runs in conjunction with the chest and the head to unite mind and body into one house. This is the midline of Aharúwan and GerenHhaAuwerneh HhaYavúwsi. This cord is the Staff of AL whereby one administers their thoughts and their deeds by the Life of their Name whereby the one prevails over hades. This the body of צײַר.

#### THE NAMES OF ALHHIM AND THEIR HOUSES

The Zayin is housed in the ALphæh, through which it appears and then returns with a multiplication of its Word-Seed Numbers. The multiplications occur through the dedicated faces of a Name, each being a formula of Yæhh. Each Name is sent into the world in the Name of Avrehhem for an expression of joy as Yetschaq is born from within your soul. In that each Name is sent by Father Avrehhem, one lives unto the Fathers. The blessings of the Fathers are unto the stages of each Name's development. You draw out the 12 from the left side of Reshun whereby your Name appears unto the fulness of the Fathers, being evident through the 12 on the right side of Reshun. Unto this reason we come into the world to appear as the Offspring of ALhhim, whereby we behold and know ourselves as we are known and seen in Eyes of the Fathers. Our body is given to display the Faces of the Fathers through the assembled Rings of ALhhim. As we know the Numbers and Words of our Names, we operate in them fully.

The inner Eye is comprised of the Principles of Emergence and Placement. The Iris of the Eye houses the Name of Gammal which is determined by giving the side of Hhúwa. According to the Life of everything that Breathes and Animates—Hhúwa/אײַ, the Principle of Gammal/אײַ emerges whereby the Light of a Name is arises and is fully displayed with its 12 radius within the iris. The black pupil within the Hhúwa-Gammal Rings of the iris is the Dallath-Dallath/אײַ, from which comes the Name of Daúwd/David/אײַ, meaning the Beloved, whereby every Name that comes forth is as the cherished pupil of the eye (MT/Deut 32:10). Every Name is formed from a crystal of Light to shine brightly within the darkness. With the branch of your Name, YahúWah makes an everlasting covenant whereby the Crystal Pyramid of Daúwd prevails by the inner Light resident within the Hhúwa-Gammal Ring of a Name. The inner Ring of Manifestation—the Dallath-Dallath/אײַ is the Ring of the Beloved unto which the Eyes of the Father turn night and day. In the House/Chamber of Daúwd the treasures of your Name are sown into vessels or tabernacles for their days of emergence, occupation and rule. Regardless of the type of body you have, your Name is eternal and comes forth in its season unto which it has been sown. Though the outer body perishes, the lingering scent of your Name remains as the fragrance of a flower, and what is of your Name does not see corruption (Tehillah/Psalm 16:10-11; SMS/Acts13:33-37).

The ALhhim of Hhúwa/אײַ are the Lights in a Seed-Name, rising from the Gammal, empowered by the resurrection of Reshun. **In the Name of Hhúwa the heavens are arranged** as sparkling diadems: אײַ (Tehillah/Psalm 148:5). Within the compound Lights of a Star-Name is the Beloved Thought, called Daúwd/David/אײַ. A covenant is cut between you and Father Yæhh in order that your Name branches and bears fruit. Daúwd is the inner stalk of your Name which emerges from the Seed and rises to authority and mastery as king—an administrator of all resources flowing from, to, and within your Seed-Name. The covenant with Daúwd includes the promise of everlasting-life. No beloved thought perishes or will be left in the grave, but will rise to the Throne of Yæhh—unto the Seat of meShich—from which it is sent forth as an emissary. Hereby we understand that meShich is of the Seed of Daúwd, whereby the stalk of Life in your Seed-Name rises with authority over all enemies, even death!

The ALhhim of Gammal/גמל is at the side of Hhúwa, which is the power of the resurrection. The sun, moon and stars rise daily by the Gammal within them. Within your Name the Gammal is the power of your ascensions whereby you climb the seven hills of Yæhh. *Through Gammal one perseveres and rises above darkness, sickness, problems or tribulations.* Via Gammal one gets themselves up and rises from their bed (Yahuchannan/Jn 5:8). The strength of Gammal carries as a camel the messages of Light laden in your Seed. Through the Gammal we lift-up those who are weak. The Gammal is the Voice of your Collective waters/soul whereby your messages are sound and whole. Your soul is lifted-up by the Teachings of Lammæd, the extension of Gammal, as one hearkens to the instructions. All that hears the Voice of Gammal leaps forward. The lame walk (every excuse is put under foot). You shake off your dust lest it soil or diminish your brilliance. When you hear the Voice of the Offspring of ALhhim you are quickened from your sleep. Shaul—one who inquires sits at the feet of GamliAL through whose teachings you rise and stand in your full stature. The deep sounds from your wells are heard when you speak from your throat to produce the “guh/g” sound of the Gammal and the double Oyin.

The ALhhim of Daúwd are the Dallath-Dallath/דלד. They are so called as they are form configurations of the Word Teraysarunim—five compound Dallath sets of the Words of your Name. The sound of “d” is like a hammer that builds and shapes the stones. Your Name is composed of Word configurations. In that you are a Word Being, your Name is able to receive the Light of suns, moons and stars which are emanations of the Words of Yæhh. Through expanding the 64/Saúwd/דפ Words of your Name you emerge as the meShich—the offspring or formulation of Daúwd. MeShich/Messiah is called “The Branch” indicating that meShich appears in the double Dallath—the house of Daúwd/דד as the Lammæd Staff rises in the Dallath/דלד configurations of your Name.

The Dallath-Dallath are heard as stone hitting stone. There are five Dallath configurations through which a Name grows. When your Seed-Name is formed from the four sides of the altar, your Name is composed of four Dallath—a Tetrahedron. As you grow in the Words of your Name, the clusters of Thoughts form eight Dallath configurations—an Octahedron. Your next level of manifestation is the 12 Dallath—a Teraysarun/Dodecahedron. Further expansion of your Words creates the 16 Dallath—the Polyhedron (Birectified-Dual Hexahedron). Finally, in your full stature you stand as the 20 Dallath—an Icosahedron, which is the image of the Tree of Life from which the seed-cluster of your Words are born as crystals of stones.

Surrounding the Ring of the Hhúwa-Gammal ALhhim is the Ring of the ÚWah-Bayit. These Names of ALhhim connect all of your parts into one House. The Name, ÚWah, joins the Numbers and Thoughts of your Name, as well as connects with other associated Names, so that no one is ever alone. Together, we are the building of YahÚWah. In ÚWah all things belong to one house whereby there is no personal ownership. The ÚWah/ו is the basis of all pairs, as connective hooks, it serves to join two sides into one Bayit/body, creating the seam from the head to the tail. Through the Spirit of ÚWah, two spirits are united into one house according to the Unity of the ALhhim. Through ÚWah all parts of the body are made and pleased to dwell together as the 28 ALhhim make-up the House of YahÚWah. The ALhhim dwell as united inner and outer rings. There are those which retain—inner rings of extensions, and those rings which recall/activate directives—the outer rings of momentum to achieve expansion of Numbers and Thoughts. There are no female or male designations as the Body is a unity of ALhhim. As one enters into the likeness of meShich they appear in the Unity of Yæhh and Shauo/OW—the Unified Body of the Lights from both sides of Reshun, whereby they a unified/one body. In meShich you exemplify the Unity of Yæhh above—as above so below. The sounds of ÚWah are those of the Breath inhal-

ing and exhaling from the two sides/rings of every spirit. The sounds of whirlwinds come from the ÚWah which draws out and expels, moving matter and energy forward. The nature of the wind, whether calm or strong, is a display of the magnitude of the Name of ÚWah.

At the side of ÚWah are the ALhhim Bayit/אב, which are formed by the union of sides to make a house. As you join your parts consciously you build the House of YahúWah in which there are no divisions nor partialities shown by one member misplaced with another. Hence, those of the Unified Spirit of Yæhh cause no schisms in the Body of Yahushúo. The Unity of the saints is paramount in their mind. You regard another as yourself. No one hates or seeks to cut apart their own body. The sound of Bayit is the resonance of all unified parts, as the sound of a horn or resonating sounds of sea shell. Through the ears, which are as a cone, you are capable of hearing the Words of Yah-ÚWah, the Name of Yæhh who unites and holds all things together, even the vastness of the heavens and the earth. As the Rings of ALhhim are joined in concentricity, a body of resonance, as the ears are formed to receive and comprehend all sayings of ALhhim, both audible and inaudible.

#### FORMULAS OF THE NEÚWN AMIDST THE FATHERS

The Eyes of Yæhh come from the ALhhim Neúwn, the 14th position on the scales of Light. The 14th note is the inner space between the first Name of the Father—Yetschaq and the 15th Name of the Father—ShmúwAL (15/א 14/ב 1/4). This sacred space is in the midst of all things. In the space of the Neúwn, you draw out from your Spirit of Fire a Head or Mind. In this manner you create the arúwan/the ark that is set apart from the body and reserved for Aharúwan and their formulations/sons of Light. The Neúwn is the Mind of the Fathers which is woven as the threads of Light are drawn out from their Mountains. Through the associations of the Fathers and their offerings, the Neúwn Mind houses their strands of thoughts as fruit are composed of threads of Light. **The associations of the Fathers form 7 Rings or Eyes in which the Spirits of ALhhim dwell.** Each Ring is the Value of 14: e.g. Yaoquv (Father 13) + Yetschaq (Father 1)—the glory of the joy; ALBayitAL (Father 14) + the Space of Neúwn (00 consciousness)—the positions of Light and the Thoughts in which a Name is appointed to reside; Aviyahua (Father 10) + Avrehhem (Father 4) whereby the spirit of a Name is sent into the world; Malekkiytsedeq (Father 5) + GerenHhaAuwernehHhaYavúwsi (Father 9)—the alignment of the altars through which the Mind of Neúwn is renewed; ALozAR (Father 6) + Nadæv (Father 8)—the calculations of all within the Rings: Oyinzayin of ARAL (ALozAR; BaarLechaiRai (Father 2) + Ayithamar (Father 12)—the inner springs of Life form a tabernacle; Reshun (Father 3) + BaarShevog (Father 11)—the Mind of Neúwn set within Seven Rings/Wells. These seven formulas of Neúwn/14 are the Perfections of Aharúwan/7 through which the Teúwrah is composed as an everlasting record of Light. These formulas of Neúwn/14 are drawn out of the Father of Life, Reshun/3, and the Father of the 7 Wells, BaarShevog/11. The formulas of Their Thoughts are recorded as utterances, mouth to mouth, with the priests of Aharúwan for a generation.

As the Neúwn consciousness appears from the midst of the Fathers, the formula of 15:15 is established. Through the Neúwn Mind and the Faces of the Fathers all teachings and the 30 Faces of the Fathers are given forth by the Hand of Lammæd—The Teacher. The 15th of ShmúwAL, from whom all Teachings flow, is Semek/א. The Neúwn/14 is set in the mystical space midst of the Fathers 1 — 15. The Neúwn/14 + 1 forms the means to carry the messages, e.g. as the horse/אב which bears the rider/angel/message of the 15:15 Fathers. The ratio of 15:15 becomes the pattern of revelation. Thirty/30 days are determined to bear the faces of the moon which are set in their seasons/months to reveal the Teachings of the branches of the Tree of Life. The day of dark moon—the unseen 00 consciousness of the Neúwn/14th in a month, appears on the 14th day from the first day or Rash

Chadash/Head of the month in each moon cycle. The 14th day from the Rash or beginning of the full moon is the 15th day of ShmúwAL, as the black pupil, or pearl of great price, appears in the midst of the Rings/Eyes.

At the side of the Neúwn are the ALhhim Chayit/א. With the space/mind of the Neúwn set by the Fathers, their words of grace commence to flow to reveal the works of their Minds. All that flows from the Fathers comes through grace and truth via which one sees Yahushúo—the Crowning Glory of the Fathers. With the flowing of grace, the Mæyim or waters are formed and gathered into the ALhhim of Tayit to contain them. In the midst of these flowing waters the Stalks of Lammæd appear bearing the fruit of Yeúwd—the works of your hands. In the inner core of the Letters, one finds the path to the Tree of Life, the Kephúw-Kephúw, being 11:11 or the sum of 22, the Totality or Taúwah/X of all Collective and Associative Thoughts of the Fathers.

From the shoots, as bones/twigs of Semek, the Fifteen Fiery Faces of the Fathers shine whereby the Shayin, that has been from the beginning, appears in their Eyes—the Seven Rings of Fire. Within the Fire are the ALhhim RayishOyin—the Mind of Understanding with its radiances of Illuminations; which conceals the Fire of the altars. As the Wisdom, Knowledge, and Understanding are joined the ALhhim Qúphah, as the Kuwáhnim/priests of the Fathers come forth with the Sayings of the ALhhim PaúWah in their Mouths. The Fire of the Shayin, the Knowledge of the Rayish, and the Understanding of Oyin sanctify the mind as a kuwahren and purifies the lips to speak the pure language. From the midst of the Crown of the Fathers which adorns Semek—from Oyin/O to Shayin/W, forming Shaúo/OW, the Hosts of YahúWah break forth in song as the Tsada-Tsada. This Crown of Thorns rest upon the heads of the Fathers with the authority to rule over all tribulations and discords that arise in the waters/voices/tongues beneath. In the Name of Yahushúo you rule your lands/states of soul and the inhabitants therein as a King of the Jews/Yahúdim/Numbers in which there are no sentient thoughts or deeds.

The ALhhim, being of the Fathers, are made by the Fathers, through which their Words are spoken and their Faces become known. You, by design, are to be filled with the 7 Spirits of ALhhim and go forth doing all manner of good.

As you comprehend the very design of your Spirit and formulations of your soul, you come to rejoice in ALhhim (Tehillah/Ps 66:1). You know your perfection and the love through which all of your parts of soul are made in likeness of ALhhim. In so knowing you affirm your purity whereby nothing of

From the beginning perceptions, the ALhhim (commonly known as the Names of Signs/Letters) house the glory of their Fire and the Lights of Yæhh. As the moons and the stars, you have dominion to rule in the likeness of ALhhim over the waters—from sea to sea, and over the lands—your body of soul members in which your spirit inhabits.

And now being made free from sin [violations to spirit, blood and waters], you become a servant of ALhhim, and one of ALhhim. Your members are designated as your fruit unto holiness and righteousness, and they receive in the end everlasting-life (Romans 6:22). Hallelu-Yæhh.

*Selected excerpt from Jacob Boehme 1575-1634, Hebrew wording of ALhhim inserted:*

“The Scripture witnesses throughout, and the new-born finds it so, that when the soul is new born in the Light of ALhhim, then it is quite otherwise, and contrary to what it was before. It finds itself very humble, meek, courteous, and pleasant; it readily bears all manner of crosses and persecution; it turns the outward body from out of the way of the wicked; it regards no reproach, disgrace or scorn,

put upon it from the devil or man; it places its confidence, refuge, and love in the heart or Offspring of ALhhim; it is fed by the Word of ALhhim, and cannot be hurt or so much touched by the devil [rising above the sentient world]; for although it is in its own substance, and stands in the first principle in the indissoluble band, it is enlightened with the Light of Yæhh in the Offspring or second principle [formed from the heart/altars of Yæhh], and the Ruach HhaQudash/Holy Ghost (who goes forth out of the eternal birth or generation of the Father, in the Light of the heart, born as Offspring of ALhhim) goes into it, and establishes it to be the child of ALhhim; therefore, all that it does, living in the Light of ALhhim, is done in the love of ALhhim; and the devil cannot see that soul, for the second principle, in which it then lives, and in which ALhhim, and the kingdom of heaven is, as also the angels and Paradise [the inner concealed Kephúw-Kephúw], is shut up from him, and he cannot get to it.”

Jacob Boehme, a shoemaker, experienced while young an intense vision of the spiritual world—a vision of the origin of the universe, the struggle of polarities in creation, and the role of Sophia or Divine Wisdom in the world. This vision inspired his writings and left him with a deep sense of the spiritual all his life. In trying to find a language to communicate his mystical perceptions, he turned to alchemical ideas and Hermetic imagery.

From which come the ALhhim? **The ALhhim are the assembly of the Rings of Yæhh, created in the Unified Consciousness OO of HhaKuwáhnim/Priests of Aharúwan—the enlightenment of the Neúwn Mind of the Fathers.** The ALhhim come from the Kuwáhnim who are the Fathers of all nations. There are **four Fathers of the Neúwn Consciousness of 55 which sum up all Numbers and the compounds of their Lights**, namely, Avrehhem/321; Yetschaq/654, and Yaoquv/987, which are in Reshun/10. Reshun is the Head of the Neúwn. Within the Mind of Neúwn there are three SeedNames, known as the three Patriarchs/Fathers, one branch for the House of Wisdom, one branch for the Seats of Understanding, and one branch for the Words of Knowledge. These are the Fathers of the Seed—Name. Avrehhem is the Father of sowing all Names, Yetschaq is the Father of the lands/dwelling states of the Seed-Name, and Father Yaoquv is the glorious crown that forms on the stalk that is sent into the world. The Fathers appear in a Circle in the 4th, 1st, and 13th Chairs. respectfully. The ALhhim of Avrehhem are six: the Rayish-Oyin, ÚWah-Bayit, and Dallath-Dallath via which the Consciousness of a Name forms and passes through the gates unto its appointed destination. The ALhhim of Yetschaq are six: the Zayin-ALphæh, the Qúphah-PaúWah, and the Tsada-Tsada through which one forms a habitation according to their Numbers and bears the faces, capable of making transitions between states. The ALhhim of Yaoquv are six: the double Rings of the Mæyim-Tayit Mæyim-Tayit, and the Neúwn-Chayit through which the glory of a Name appears. With these Rings of Light, your soul and body are made.

Within the Neúwn/אב are the Numbers: 14+14, from which the 28 ALhhim appear. The Values of 28 are in the word, ALhhim/אבאב. As noted above in this document, the ALhhim are the sounds/אב of the strands of AL/אב. In ALhhim are the voices of AL, comprised of the Lights/א, the Deeds/ב, and the means to bless and expand every thought—the Waters/אב. Hhúwa/5+Yeuwd/10+Mæyim/13 = 28 which are the sum of the cords of AL. Hence, within the word, ALhhim, the numerical values of 28 are the same as their 28 Names which emanate from Yæhh/אב. In the Name, ALhhim, the name of Yæhh is inverted בא whereby the one may behold the Lights of Yæhh through manifestations of the other side.

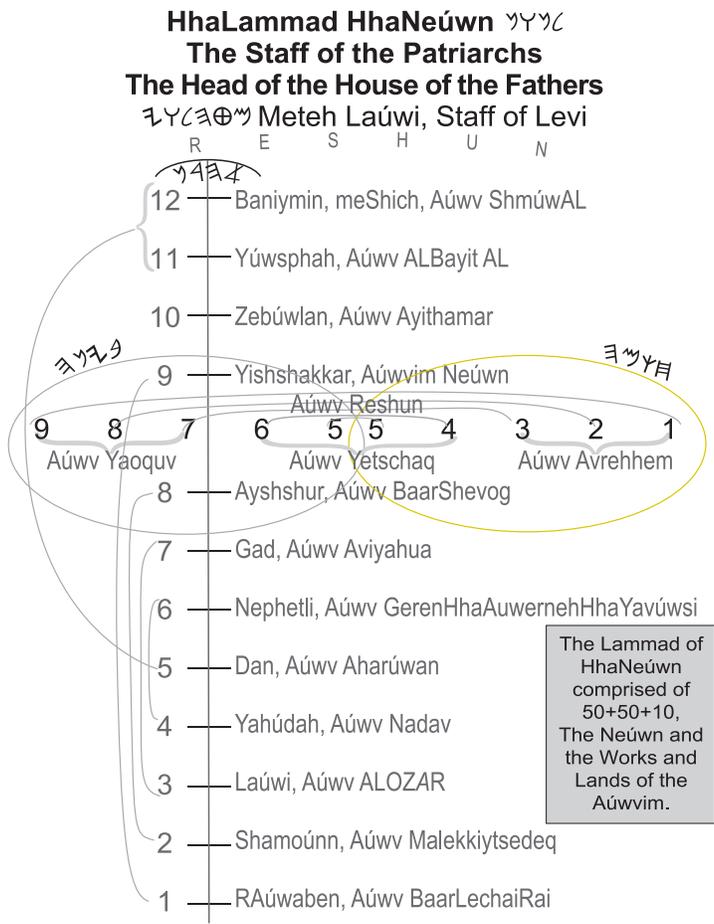
In that your Name and your spaces of Light are born of the Numbers of the Fathers, the Names of ALhhim and their Offspring are derivatives of the Numbers of the Fathers. There are eight ALhhim of Reshun: the Hhúwa-Gammal (7+3), the Shayin-Semek (9+1), the Lammæd-Yeúwd (8+2), and the Kephúw-Kephúw (6+4). These eight are of the Mind of Reshun in HhaKuwáhnim. The 26 ALhhim (6+6+6+8) are formulas of the Neúwn/55 or 10 of Reshun which hang upon the Staff of ARAL as branches of Wisdom, Understanding, and Knowledge [ref. ALhhim Achadd. ed. 10:7, p. 291-292]. The Staff of ALhhim is AR + AL, composed by the unified Faces of the Fathers. With the 26 Names above these

compose the 28 ALhhim from the Fathers, whereby they are called to be of the Fathers (SepherHhaShlichim/Acts 5:30; MT/Deut 1:11).

The Fathers of Reshun/3 are called also the Fathers of Lammæd/12 from whom the Staff of ALhhim is given. As there are 12 on the left of Reshun, and 12 on the right of Reshun, the Staff is called Lammæd, the Teacher, unto whom the soul of 12 disciples/læmmadyim gather. As you affirm your lineage and likeness of ALhhim you hearken to your Teacher and do not follow other shepherds. The pairs of 15 Fathers yield 30 Faces. As the 30 Faces appear, their Lights are seated into the Spirit of a Name whereby one acquires the Understanding of the Teacher, to be of 30/ℓ. As in the parables of the developing consciousness of the Teacher, you come to the age of 30, thus, you have become one of the Staff of Instruction, being able to be taught and to teach as appointed (2 Samuel 5:4; Yúwsphah/Luke 3:23). By the Numbers of Yæhh/א and their compounds the heavens are filled with suns, moons and stars. The configurations of the 15 Fathers are in all Names, whereby the Fathers are Unified as One Father. From the 15 Fathers come every gift of Light. Being 1+5=6, the assembly of their Thoughts are transmitted through the 6 pairs of branches which are the twelve houses of YishARAL. The composite Values of the 15 Fathers are read as אא, the Lights as one. The Name who sends us forth in meekness is heard as “HhaYæhh Ayshshur HhaYæhh אאאא אאא אאאא” —the Lights of Unity are of Yæhh which verify by their own Nature the Unified Lights which are ever emanating/shining (SYM/Ex 3:14; SMB/Gen 22:16).

The Patriarchal Staff/א is the structure of the 15 Names of the Fathers. In that their Faces are hung on the Staff of ARAL, they appear as the Semek/א, depicting the skeletal framework upon which your six pairs or twelve parts of soul hang. The Semek is the picture of your members hung upon the cross/stavos/Semek. The same is the pattern of the Tree of Life from which comes the arrangements of the Teachings, the very Law/Teúwrah of the Lammæd/Instructions of the Neúwn.

The arrangement of the Names of the Aúvim/the Fathers comprise the double Neúwn. The Neúwn is spoken of as the One to whom we must answer and give an accountability of our thoughts and deeds. The Names of the Fathers are paired into five sets of tens. In the 12 positions of the Lammæd staff are 1-12. The 1 is unified to 9, 2 to 8, 3 to 7, 4 to 6 and 5 to the Values of 11&12/5. Within the 9 are the three Aúvim of 987 654 321 and the double Hhúwa 55 of Reshun. As the Values in the Nine are joined the tens are formed: 9 is unified to 1, 8+2, 7+3, 6+4 and 5+5. Through the teachings of Lammæd, you assemble what is given from the Neúwn Mind, whereby your left side/part decreases/imparts, while your right side/part increases/receives to perform. Together, those Values in the Nine are 50/9



as are the tens in the Lammæd of 12 parts. These comprise the sum of 50/י—the Mind of Understanding. The Lammæd of 50/י + the Nine of 50/י are יינ/Neúwn—the Crown Dominion of the Fathers/פ. **From the Fathers and their conceptualizations through their Eyes, the Seeds of the Neúwn Mind are sown to create the heavens and the earth.** The Aúvim of the Nine formulate the heavens whereby the Lights of Bayinah and Chækúwmah are of the Nine [see chart: The Staff of the Patriarchs]. The Aúvim of the Lammæd formulate the earth, whereby the Tree of Life with the Tree of Knowledge of the Good and the Associated Ones are the formulations of the Lammæd Seed. According to the composite Heads of the Aúvim and Shauo, you have a head and a body. As a StarSeed you are planted in the 10 Lands of ALhhim which are composed by the Rings opening from within the Neúwn. The ever renewable states of the heavens and the earth are the means of perpetual extension and freedom, whereby your Seed-Name, being immortal, lives in the lands of immortality—the unified Rings of ALhhim.

The Fathers of the Lammæd, from ALphæh to Lammæd (1-12) form the Names of AL ל4/13/31. The Name, AL, is the Name of Strength of the **15 Aúvim/Fathers of the Lammæd**. When your Seed Name opens, **you behold through your own Eyes the ALhhim to behold the Father**. The Rings of your Seed are your Eyes through which your head and body are made, and by the Unity of your Eyes as One Eye, you behold the Father and meShich. As you are one of Avrehhem who looks for the lands made by the hands of ALhhim, you see through your Eyes the 10 states established for your 12 to reside under the administrations of Father Ayithamar/Itamar. The Name of AR is the Light beaming from the stalk of your Name, which is the composite Values of **the Aúvim of the Nine**—called The Elevated Collective. The Union of the Fathers of Lammæd and the Nine, are the union of the heavens and earth which spins around the Staff of ARAL.

As the Seed of the Aúvim you are YishARAL/Israel. In the writings of Fire you are spoken of as the documents/epistles written from the unions of ARAL. **YishARAL/ל444 is the establishment/W4 of ARAL/ל444. From the heavens of AL to the earth of AR a kingdom is formed uniting heaven and earth** (Ephesians 1:10). You are gathered as the harvest of the meShich—capable of bearing the faces and fruit of the Aúvim. All gathered belong to the Composite Seed of the 15 Aúvim—the Fathers of Emanations [Eph 3:14-25]. **According to the Numbers of each of the Fathers and the Breath of their Names**, all things are measured and filled whereby the Letters/Words of their Names are appropriated according to the structure of the Numbers of Yahúdah and the Breath of Dan. By the Values and Thoughts of the Aúvim, all things grow and become full. The full measurements of the Fathers are released from your Seed to form the Body of meShich. In this corporate body all of your members reside and are connected to others of the same flesh.

In the Book of Dan we shared that the hen is before the chick as the Queens are before their offspring. If the chicks are formed first, who will care for them? Likewise, the Aúvim/Fathers are before the Seed which are the utterances of their mouths. The Word-Seed proceeds from the mouth of the Fathers whereby the Offspring, called the Word of ALhhim, discloses the Father (Matt 11:27; Yahuchannan/Jn 14:8-9). The 15 Fathers of HhaLammæd impart their Lights completely through which their Thoughts are formed into a Seed-Word. Their Word is the collective gathering of their rays of Light woven into sayings. The Word of the Aúvim is created, formed in their likeness, as the meShich is created as the firstborn of the Aúvw א444/15/6 [1+6+6+2=15/6]—a formulation of the Unified Lights of 15. The Seed of the Aúvim appear after the Fullness of the Aúvim have spoken, whereby their Words are formed upon their lips/mouths of manifestation. As with the plants, there are the heads of grain which upon being sown form the flowering corona, then the lips/sepals/tepals, upon which the seed appears. In this likeness, the full moon is before the crescent moon. By the Faces of the 15 Fathers, the seed moon/crescent is formed to become the express image of the Aúvw as it grows daily in Wisdom and Understanding. Likewise, the head of man is

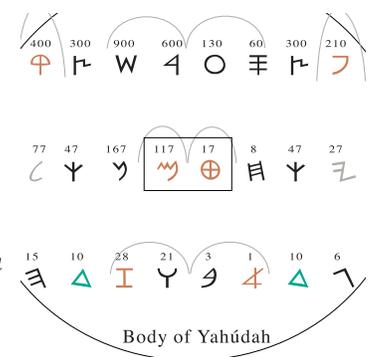
before the seed of a man, for the seed appears 15 years after the head comes out of the womb/waters. According to the patterns of Yæhh, the seed crescent moon appears 15 days after the giving of the RashChadash—the Head of the Month which is set to renew all things by giving of itself. You, as the Seed, are formed to sustain the intent of the Aúvim and to bear their fullness.

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

**The 10 Lands**, which remain of the combinations of Values, **are the Hands of the Fathers** to extend the Thoughts of Yæhh into States of Residences where the Seed of the Neúwn is sown. The 10 of the Hands—their Lands and their Works are in the position of 10 on the Lammæd, the position of Zebúwlan, the Works of Aúwv Ayithamar. The sum of the combinations of ten tens of the Fathers are the Neúwn 50+50 and the Works and the Lands are of the Neúwn 10. From these formulas, the Seed of the Aúvim form the proportions/measures of grain for the manchaih/meal offerings. The three tenths measures are the three clusters in ten of the Neúwn Mind: 987 654 321. The **three ten parts** are for each *par* offering, whereby the sides of a house are established and a foundation laid for its full ascent. The two tenths are composed of the **two parts of ten** in the midst, as 5:5, through which there is strength in the inner core and through which one rises from the foundation laid. The ten tenths [commonly mis-read as one tenth] for each *kevesh* offering are the ten tens of the Lammæd Neúwn Staff from which the full extent of the SeedName branches into 7 stocks, as the menurahh, to bear their Illumination. The ten parts are the configurations of the 9+1, 8+2, 7+3, 6+4, and 5+5 of the Neúwn Mind with the configurations of the 1+9, 2+8, 3+7, 4+6, and 5+5 of the Lammæd. All ten parts of ten are required to bear the menurahh and fill it with the Lights of your Name, as the core of two parts of ten, 5:5, are necessary for strength, and three parts of ten are necessary to form a solid foundation. These are **the structure of the grain for making the manchaih offering** in accordance with the oylut. As the oylah is made daily; the staff for instruction is set upon which the *oylah* offering spirals upwards. Through the offerings you set the Faces of the Fathers of Lammæd in your members through which you make the full ascension. The spices are the result of the offerings which are taken off evening and morning from the crowning of the lights of the offerings. In gathering the spices one sets the Fathers of the Neúwn within their mind and bears the sweet/agreeable aroma of Their thoughts.

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

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



THE NAMES OF THE AÚVIM/FATHERS LAMMÆD 12 ㄨ

THE NAMES YÆHH 105 ㄨ



**The 15 Names of Yæhh/Yah** are inscriptions within the 105 Mind of Consciousness of the Fathers—composing the Rayish/105 or Mind of the HhaKuwáhnim/the priests of Yæhh. This document discloses the 15 Names of Yæhh and their pronunciations that they may be understood with the intent of bearing their Faces within one's countenance and deeds, whereby the hearts of the children are turned to the Fathers.

**The Faces of the 15 Fathers** form the congruent impartial attributes that comprise a SeedName. The Lights from both sides of the Faces are 30. These 30 Faces form the circumference of a seed and the staff upon which the life within the seed spins itself a body. The Values of the 15 Seed Attributes of the Fathers are unified into one Seed. The 15 Attributes are the sum Values in a Seed: ㄨ/31 x 15. Each Seed houses the Faces of Fathers. When the Seed is opened, the Fathers which have been sleeping in the Seed through

its slowing now rise whereby the Faces of the Fathers are seen in the Offspring [2 Kayphah/2 Pet 3:4; Yahuchannan 14:9]. The sum Values of the Seed are read as 465 אפX — The Totality of the Semek Illumination. The sums of  $15 \times 31 = 465$  is composed of the origins of 15 [ $4+5+6=15$ ]. The 15 faces in a Seed bear the Illumination of the Fathers. In that there is one Seed, the congruent Faces of Yæhh are summed to be *One Father—the Unified Origin*. In one Seed there are 15 AL—Seed Principles of Light. As strands of Light, the 15 Principles are connected into pairs [noted in the above illustration]. Each pair is the sum of 31 which is the Numbers of AL אב. In that the Name of AL is formed from both sides of Light, AL appears before and/or after a Name. Your Name is a tree that opens from the Seed of AL and which bears the fruit of AL upon its branches. Example of AL before and after a Name are AL-Bayit-AL; AL ShmúwAL; AL Yaoquv-AL; etc. The 12 on the left of Reshun and the 12 on the right of Reshun comprises the pattern of one being called AL Bayit-AL. Reshun, being 55 or 1 is depicted as the ALphæh in the Name, AL אב. The Name of AL is a House to contain the Lights of Reshun. When a SeedName opens, AL appears as the head/beginning of the Name. When the Name is fruitful in deeds and in words, one extends their 12 members whereby the Name of AL appears at the end of a Name. The Light of Reshun is both the Head and the Tail of each Name. What is in the midst of the Seed is the Name given by the Fathers whereby every Name and gift from above is one or in accord with the Father [Yaoquv/Jas 1:17].

#### אב The Numbers of AL

**The 15** Unified Lights and their Names are the sum of Semek א — the Structure of the Universe. The Letter, Semek א represents the skeleton upon which all thoughts, their Words and faces hang. As the Great Law of YahúWah, the Words hang upon the Semek of an undivided heart, soul and spirit. The love of YahúWah and the love of your neighbor are the 2 sides of Semek which comprise One Law.

The Values of the 15 Fathers expand Consciousness. Numbers are read by their associations and positions one to another. **1500** is the Consciousness of the 15 Fathers. The Consciousness 00 of the 15 Fathers is multiplied by 31—the Number of their Seed, forming the sum of **46500**. 46500 includes  $4 \times [6 \times 5] = 30$  or 120. In **120** the values of the Twelve gather as one consciousness. The 12 members of a Name rise to the upper room, the mind, in agreement with the patterns of the Fathers. The feeding of the 500 [those of the Consciousness of the Fathers] are appropriations of the 46 clusters of unified thoughts. As the unified thoughts are transposed in Seed they appear as a core of 64 Words. The Numbers **64** אפ Saúwd/Sod contain *the Words of a Name—the inherent structure of your origin* of the Lights of the Fathers. These clusters of thoughts appear on the Staff of a Name from which one develops their leaves to capture the Light and bear the fruit of their Names.

From the Words of the Fathers, **the ALhhim** are formed as “Principles of Origination” [see Offerings of Ayshshur for further explanations regarding the Rings of ALhhim of the Fathers and those of the nations]. The ALhhim appear from the branches of Semek as leaves appear from the wood of a tree. In that the ALhhim make all things, they are our Mothers. From their rings our bodies are woven as fruit which appears from the leaves of a tree. Their teachings or leaves are for the health of all processes of thoughts.

Within the 28 ALhhim are the Words of Light. These Words are commonly called the Words of AL and/or the Words of YahúWah. The Words are formed as unified strands of Yæhh or joined houses of ALhhim to contain the Lights of Yæhh. The ratio of 5:5 contains the 14:14 or sum of 28: אב/14:14 : אבאב/14:14. The Name, ALhhim, אבאב, commonly rendered as Elohim/God/Gods, are **the Light Principles of AL which embody the Lights of the 15 Fathers**. In that the Letters are drawn out from the sides of Yæhh, they are the Mothers of Light which govern the worlds, depicted as two great Lights—the Queens of the North and the South, which carry the formula 5:5 of ALhhim: אב/5 אבאב/5.

אב אב אב אב  
13 Yæhh 31

ALhhim אבאבאב contain the Name Yæhh within AL. Yæhh is the *Tao* or Life Force in the Seed. A happy and virtuous life is in harmony with Yæhh. The Letters in ALhhim, אב are an inverse of בא which conveys that the Lights are given and drawn out of AL. The waters—Mæyim/א appear when AL/31 gives of itself which forms 13/Mæyim. The giving from one side to another causes an inverse to reveal the Thoughts of AL. From the compound Lights of the Fathers, waters droplets form, as vapors of energy distilled from the Fire. Yæhh is in the midst of AL, and the Lights of the Fathers run as streams of water which are distillations of the Fire from their altars. As the compounds of Light enter AL Mæyim into the waters, all thoughts and their forms are drawn out to rest upon their founda-  
31 13 tions א/א (SYM/Ex 7:19).  
4 4

The construct root form of ALhhim is ALHaY אבאבא, found in the Tehillim and Teúwrah, a united Name of AL and Yæhh. The Numbers of ALhay are 41+12+35+10 =28, the Numbers of ALhhim which form the Body of Light. Through the Body of ALhhim comes flesh and blood. The ALhay is the Staff of AL with the 15 Fathers. In ALhhim the blood and water flow from the Fathers. The Life of the Fathers, which is the Light of Life, runs into the waters of ALhhim whereby the Life of every man is the Light of the Fathers [Yahuchannan 1:9]. As the AL-Seed of the Fathers is drawn out in the waters, the waters are turned to blood. The same is as maShayh/Moses takes the staff of AL and places it into the waters of Metsryim/Egypt. By the activities of the Light entering into the waters, blood is formed and flows from one side to the other according to the movements of Light from the north to the south. These are the Waters of Life and regeneration. The streams of Light released from the Seed turn the waters to blood and form thread like strands of platelets, compound forms of the strands and layers of Light of Yæhh. The waters are colored by the diverse array of Light whereby the blood is blue in the north or shúwni/red in the south or black, being the composite stillness of Light gathered. During the offerings, the blood is sprinkled seven times round about the altar, whereby the messages of Light are transferred to the heart of the one making the offering. **In Yæhh there is no flesh and no blood** [Mæthiyahu/Mt 16:13-17]. As many who receive this—the Light—to them One gives the right to become the children of ALhhim, even to those who believe in this Name, who are born not of blood, nor of the will of flesh, nor of the will of man, but of Yæhh [Yahuchannan/Jn 1:12]! In that the Light of Yæhh is the Source of all that is and will be, **Yæhh is the first word spoken by the ALhhim: YæhhiAúwer—Yæhh is the giver of Light** אבאבאב [SMB/Gen 1:3]!

The ALhhim אבאבאב are read by the Numbers of ALhhim as 147/אב — 1+50+5+27+63. As the Head of Reshun speaks 147/אב the Body of ALhhim contains the Fire/21/W and the 12/Twelve/א to be born from their Rings. Through the gatherings of the waters/blood of ALhhim, the Fire or Spirit of Life pulses in the 12 of a Name. The Fire or Spirit of every Name comes from the altars of the Fathers where a Name is begotten to be born [Yirmeyahu/Jer 1:5].

The ALhhim, read in the Light of Wisdom are 41-15=26, the Same as the Name of YahúWah. As the seeds of a Name open, one walks with ALhhim—within the Rings of their Name whereby they are translated/taken/accepted to have fellowship with ALhhim [SMB/Gen 5:24]. Through their unity and solidarity one forms the Staff of AL from their Seed, which spins left and right, causing the formations of the Rings of a tree to hang your fruit and the orbits of the stars in which one moves and has their Being.

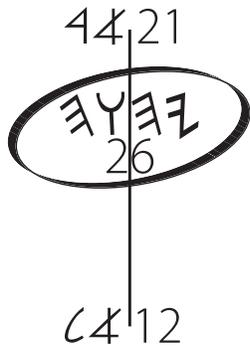
The ALhhim of YahúWah are formed as the offspring of Yæhh+Wah [SMB 2:4-9]. The streams the Lights of Yæhh are gathered in Wah and contained in the Rings of ALhhim—a Principles of Light. The Words of Yæhh are spoken by ALhhim. As the ALhhim speak the Name of Yæhh all things are formed and continue unto this day by the Presence of Yæhh in all things made by their Word. The ALhhim and their 7 Eyes are formed by the Rings of the Aúvim upon their 7 Hills. As the Fathers stream their Lights from the 7 Hills the 7 Eyes of ALhhim are formed. Accordingly, RAúwaben is the firstborn of ALhhim according to the Eyes of ALhhim being the first born of YahúWah [Yúwsphah 3:38].

אבאב

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

The 28 ALhhim are 13 pairs of Names, composing the Values of YahúWah/26 (13x2), which are spun upon the Rod of ARAL. The ALhhim hang on the Staff of ARAL as planets and stars are hung in space. The Names of the 28 are AR-AL, Neúwn-Chayit, Mæyim-Tayit, Mæyim-Tayit, Lammæd-Yeúwd, Kephúw-Kephúw, Zayin-ALphæh, Úwah-Bayit, Hhúwa-Gammal, Dallath-Dallath, Shayin-Semek, Rayish-Oyin, Qúphah-PaúWah, Tsædda-Tsædda. Upon the Names of the ALhhim, the Letters, and thus their Words, are composed into a pure language of impartial thoughts, and therefore, incorruptible Words. Out of AL comes forth the Rings of Lammæd composed of 26 Names and the Staff upon which they hang as a perpetual oylah. The Rings of ALhhim are like the rings of a tree which are spun

from its seed. As the Seed of AL opens, the Fire from which the Seed is formed at the altars of the Fathers now blazes in the crown of AR, whereby the Values of 12 AL are seen radiating from the other side as 21 AR.



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

The ALhhim of the Mæyim-Tayit/⊕ rings are doubled through Yúwsphah/Joseph. The sound of their Names are by the crashing of waves and waters which seek to gather within the boundaries made for them. The humming sound is the result of the frequencies of waters. The Mæyim/40-Tayit/9 are 49, a formula of double perfection: 7x7. The double blessings are through the Houses of Apærrim and Meneshah. Everything made is a gathering/⊕ of the waters/⌘. Hence, each house is formed through Yuwsphah which contains the double blessing; e.g. a head and body, the two altars of the mind and heart; pairs of eyes, pairs of ears, two sides of the sword-tongue; two stones to uphold the pillars; two chambers of the lungs; two

intestinal tracts, two stomachs (the womb and the belly), two heads, above and below, two mouths of blessings and curse (Gad and Apærrim), two gamete (egg and seed), two hearts for the spices of the offerings (the heart of the sanctuary, and the heart of the mind/holy of holies). The double blessing is the heart of the House of Yahúdah through which the soul is transform and perfected into an immortal body according to activated calculations of the Light of our Name.

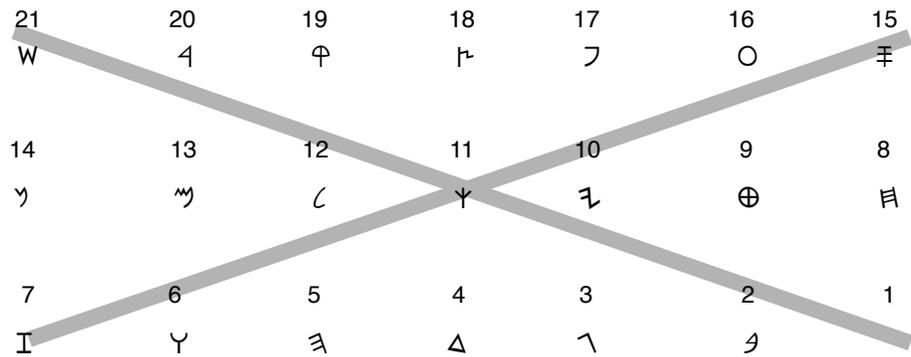
What is in the midst of the Seed is expanded through the Mæyim-Tayit to form **the Seven Pillars** of your house whereby what one saw in parts gives way to the complete Thoughts of ALhhim. The paradigm of the Seven Pillars [illustrated] extend the Seed fully to attain its height and to reveal its glory. The two

Mæyim-Tayit Rings are each 13+9 or the Values of 22 doubled. This doubling effect of the Words of a Name extend a Name from Zayin/𐤆/7 to Semek/𐤌/15 [22] and from ALphæh/𐤀/1 to Shayin/W/21 [22]. The Zayin to Semek is the Blessings of Words, and the ALphæh to Shayin is the Blessing of the Seed. The Words of a Name in Zayin 𐤆/7 are extended to the full heights of the Fathers in Semek 𐤌/15. One hangs their whole life upon the Words of HhaTeúwrah. In so doing, one extends the Words of their Name to form the Semek of the Lights of the Fathers within them. Upon the structure of the Words of a Name one hangs their fruit and deeds according to the faces of the Fathers. The shapes of fruit are according to shapes of the moon as they appear in the course of 30 days. **The study and the performance of the Words of HhaTeúwrah are the fulfillment of your life which is from the Fathers of Semek 𐤌/15.** As the Fire within the Seed breaks forth, one bears their blooms and the glory composed of the original strands of Light within their Seed. The blessing upon the Seed is the full extent of ALphæh/𐤀/1 to Shayin/W/21 through which the Glory of the Fathers are evident through drawing out the streams of Light from within your Seed. The strands form the original

Fruit/Faces of the Fathers upon your Tree of Life whereby the Father is disclosed and known through the Offspring [Yahuchannan/Jn 14:9]. The pairs of 22 form a foundational square of four sides upon which one builds their house.

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

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



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

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

earth heaven  
𐤀𐤅𐤅 𐤏𐤏

𐤀𐤅𐤅

In the midst of the AL Seed there are the 10's—the Hands 𐤀𐤅𐤅: 𐤀 12 𐤏 𐤏 10 𐤀 1 which forms the Name Ayil/strength. When Yæhh—the Life Force is given within AL, the Hands create. In this manner

the worlds are made according to the Words of the AL—composite formularies of the Faces of the Fathers. The Yeúwd/10/א within AL are the Lights אָא/10 which are given, both the smaller and the larger, whereby the works of Wisdom—the larger, and Understanding—the smaller, are fulfilled. Understanding is said to be smaller in that it is within, unseen; whereas Wisdom is spread abroad. Through the Name of Yæhh10/10 the works of AL become evident. As one speaks the Words of their Name, they form a habitation for their Spirit. Hence, the habitation one makes is according to the extent of their words. By the Words of a Name the worlds in which one lives are made.

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

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

**The Seed of a Name is composed of the Lights of Reshun which are sent forth through Avrehhem** for expansion. Avrehhem is the Founder of the Worlds, the first principle of Light sent and devoted to form a house for a Name to expand. *Before the creation are the Fathers Yetschaqljoy; BaarLechaiRai/the single eye, and Reshun/The life of Light.* Yetschaq/1 and BaarLechaiRai/2 are the 12 on the left of Reshun in whom is the Life of the world—the First Cause. The worlds are formed as what is in Reshun is drawn out through the Seed of Avrehhem. The worlds are formed for the exaltation of Principle lest that which is made exalts itself above the Source. For either one loves the world or they love the Father whereby they are ever joined to the Source. From these concepts comes the teachings that the body (conveying woman) is to honor the head (conveyed as man) in all things whereby there are no divisions between what is made and its Source. Through Avrehhem what is invisible is seen in its full spectrum. Hence, the first word of HhaTeúwrah, BeRashshith contains the Name of **Reshun**, the Head, from whom all things flow. As the Head, Reshun is the assembler of Light from which all life flows. In Reshun is the Primal Cause in which are 12:12. From the Seat of Reshun spans the Body of 28 ALhhim [2 8’s], the Lammæd/Staff/30 of Instruction, the Days, and the 24 ALders which surround the Throne of Reshun. Those who sit on the left and right hand of the Father Reshun are those appointed by Reshun. When one sits on the left hand they are seated in all joy/Yetschaq and in the cup of unity/BaarLechaiRai that contains the fulness of joy. As one attains the joy by utterly giving all that one has, they are seated in the seat of joy on the left of Reshun, for they are as Reshun. One gives all that they have for the fulfillment of their Names to bear the Faces of the Fathers, whereby they are seated in the chairs from Avrehhem to ShmúwAL, the 12 on the right-hand. Through the joy of giving all within oneself, one creates the warp and the woof of the single eye of BaarLechaiRai. From the foundation stones of the 12 on the left, one gives their Name to fulfill its Numbers into actions with increase.

The phrase, “the Seed of Avrehhem,” is the Seed of the Lights of Reshun. The strands of Lights are woven together to form a Seed. From this Seed of Avrehhem comes a body through which the Faces of the Fathers expand. The formulation of the Lights into a Seed is called Avrehhem, the 1st Father of Reshun who carries forth the Seed unto its full expression or unto the 12th of Reshun which is ShmúwAL. There are 12 which sit on the left hand, and there are 12 which sit on the right hand. On the left hand of Reshun are chairs 1 and 2 [12], and on the right hand are chairs 1 2 3 4 5 6 7 8 9 10 11 12. The sum of the Numbers in 12 are 78, which are the Number of Offerings in the 30 days of a lunar rotation. On the left hand is the lesser light, so called for it draws out of itself as the moon; and on the right side is the greater/nurturing light, so called for it conveys the deeds of the lesser light, whereby the Light increases through deeds. All sent forth as the Seed of Avrehhem will come to their fulness in ShmúwAL unto the establishment of a Kingdom of Light. When the Seed of a Name comes forth to bear the messages and Faces of the Fathers, they are called meShich/messiah אב אב—one attesting to their Name’s Spirit אב of Life אב to reveal through their Words and Deeds the Lights of the Fathers in them. The parables that compose the scriptures are set to convey the mysteries of Light and the coming of the Offspring of Light. The writings are not speaking of individual people for their messages are universal to quicken the assembled Twelve in all inhabitants unto a glorious dominion of Light. The Twelve, common within all peoples/species, are of the unified emanations of Light called, the Father. The Lights of the Fathers are strands of unified ideas called as the father אב/12. From the Father of us all come 12 members. These 12 form the unity of a house. Through invisible principles of the Fathers, resident in the Rings of Alhhim, there is the form of an offspring through whom all things are made and held together to fulfill the faces/expressions of Light. From the concept of אב/12 many stories develop pertaining to the 12 houses, tribes, etc. in which a spirit resides. To understand the Origins of the Universe and of Life itself, we look into the congruent ideas/faces /principles of the Fathers—the Source capable of abiding as One. Within the writings of the Law/ Teúwrah/Torah and the Prophets, the Faces of the Fathers are revealed through the narratives of the parables. From these 15 Principles come the rings of ALhhim which are formed as clusters/associations of perspectives. By joining various perspectives one forms the eyes/rings of vision. A child cannot see or enter into a conversation because they do not know or see what is being expressed. As one acquires information and experiences of associations they are able to enter into other conversations. Cohesive rings of Light, as eyes, are formed from harmonic ideas. As bodies of perception they are called *the Alhhim/Gods* or 7 Eyes of Spirit. The structure of the 7 Eyes house the 15 Fathers—the Emanations of Light. These 7 eyes are the origins of the Numbers and Signs called the Alphæh-Bayit. From perceptions come creations; hence, the 7 Eyes of ALhhim see and there are seven days—complete acts. The **Voice of ALhhim speak by faith**—from the left side of Reshun in which are the joyous evidences of Reshun. The words are **spoken with hope** unto their full expression. Faith and hope are joined by inner **bond of Reshun which is love**. They speak in the Single Voice of YahúWah—of their Oneness, whereby they speak of those things in the Fathers by oath and covenant. In that there are no other to swear by, they swore by themselves, by the evidence of the Light within their assembled rings. In like manner we speak by the evidence within our Names whereby we swear by none greater. What we say is affirmed, yea; and what is not affirmed, nay, according to the Light of our Names (Yaoquv/James 5:12).

In the midsts of the 12 on the left and the 12 on the right is **the Chair of Reshun**—the Thoughts of Fire of the Collective Mind that both conceals on the left and reveals on the right. **In that the properties of Light are able to generate expressions or Faces of Light, they are called Fathers—The Principles of a house or the Source of appearances.** The Faces of the 15 Fathers are seen in the faces/phases of the moon’s rotation which abide in a Circle of Understanding. The force of the moon regulates forms as the moon governs the waters and the earth that it surrounds. That which the Fathers

The Seat/Chair of Reshun

אבא

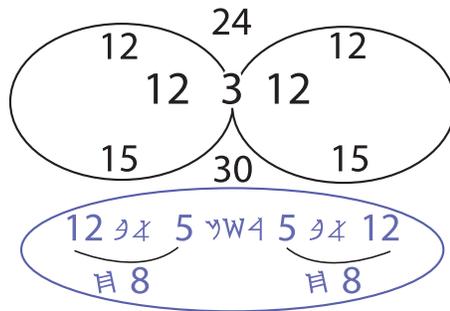
3rd position of 15.

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

Reshun is The Fathers of Lights 55

in which are the 28 ALhhim—the 2 8's—

16 the Oyin State of consciousness in all places of all times.



begat are called the Children of Light. As the offspring comprehend the Heads of the Fathers, they are One with the Fathers even as the body achieves oneness with the Thoughts of Light which forms it, whereby the offspring comes to Oneness with the Father. The 15 Faces of the Lights emanate in 15 days from both sides of a month— from the full moon to the dark moon and from the dark moon to the full moon. These faces are known through 15 Names of the Fathers.

Through seeing into the Origins of Life, do you look for a single deity on a throne, or seek behold the Faces of the Collective Nature of the Light from which you bear the com-

posite likeness of ALhhim? Do you comprehend that you are of the emanations of Light and thus contain the fulness of Yæhh? Do we need to anthropomorphize the Nature of Light by creating images of Super-Beings for our security, or are we at rest to know that there are no Beings as we may have suspected through religious conditioning? In that the formulations of Life are composed of congruent strands of Light, as emissions of the Fathers, the foundations, as well as the security of a House, are of the Lights which do not fail. We, as houses of Light, are built upon Light and are kept by the Lights as vapors. In Them, we are as They. Hence, there are no wants nor longings for anything other than what we are, for all riches of the Lights are embodied within us to share collectively.

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

To say that the Eiffel Tower is more pretty/beautiful than the Statue of Liberty is to put an object above the original idea in the Eye of the Maker. They are both works of art, and both stand as they are.

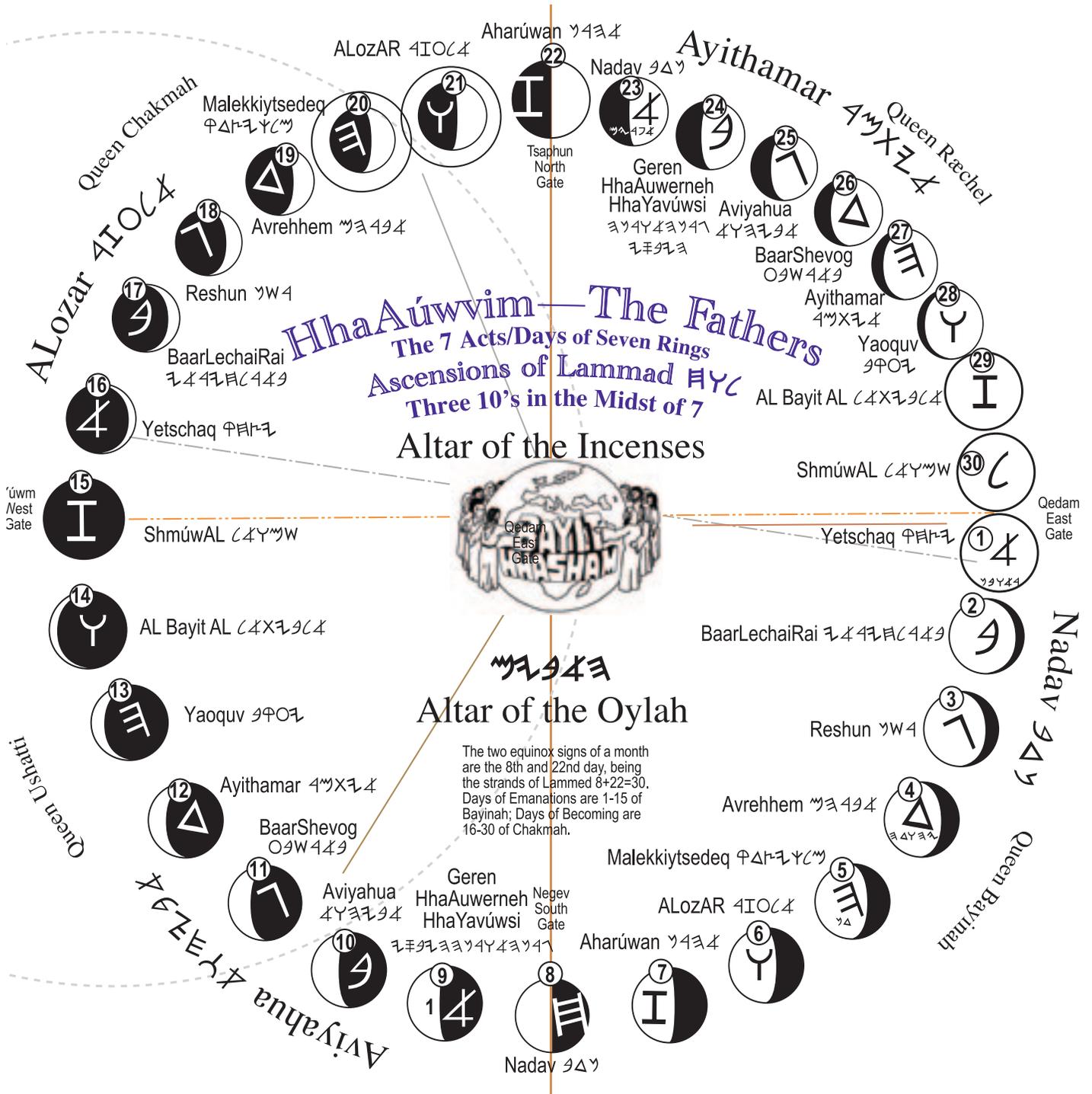
The same thing happens when one inflates one people above another or uses words in sacred books to exalt one religion above another or one god above another. What can we discern about ourselves or gods by comparing works of art by the same artist? ALhhim/gods are congruent ideas which abide as one—being of the same Authors/the Fathers. As in molecules there are attributes which hold all things together, so everything is held together by cohesive thoughts or ideas. We deduce that the ideas which hold things together are the source of what appears. Objects are not the source of themselves even as gods are not the source of themselves. Hence, to understand alhhim/gods we must look to see what makes them and how they hold together. In ancient literature, the collective ideas that hold something together is called a father אב/12. In the Word, Father, there are 12. From the ALphæh Seed comes a body of 12 members. These 12 in Father form the unity of a house. The invisible principles of the Fathers are in alhhim—the bodies that house the Lights of the Fathers. The Invisibles of the Fathers gather to form an offspring, through which all things are made, held together, and have their faces/expressions. From the concept of 12 come many stories pertaining to 12 houses, tribes, etc. These 12 houses make-up the house in which our spirit dwells. To understand the Origins of the Universe and of Life itself, we look to the congruent ideas/faces/principles of the Fathers within us. Within the writings of the Teúwrah/Torah, the Faces of the Fathers are revealed through the narratives of the parables which are a guide to comprehend the very origins of all things.

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

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

form the worlds and the consciousness in which all abide as one. Do we see that we are alhhim, or do we yet seek to see something or someone greater than what is [Tehillah/Ps 82:1, Yahuchannan/Jn 10:34]?

When we think that there must be something greater than what is, we create other gods apart from ourselves. These gods, created from variant thoughts, have wars. Some are given greater attributes than another. Who is the greatest of them all? The people of these gods war with other people. As representatives of their gods, they see themselves greater than they are. Extend this idea to finances. One who has a commodity seeks for more. One who desires the world seeks to increase their value so that it becomes greater, whereby they have more than what they had. The economy of capitalism is founded upon debt which enslaves the servants to things of the world. However, the **Economics of Light**



increase what is by sowing and reaping. To increase is to multiply what one has by giving, instead of getting, whereby there are not illusions. We sow from our SeedNames verses taking or borrowing from another. Hereby one does not put-out their resources for usury/interest. Paying interest causes another's debt. Rather we sow our ideas as seed attributes of Light. i.e. One sows a pea and reaps generations of Light which causes no debt. The outcome generates plenty for all. What is cannot be more than what it is, for though the pea increases the multitude of peas are the same as the beginning. As one cannot add to an ounce of gold, so one is not able to add superlatives to the nature of ALhhim. Nothing is Greater than Itself.

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

Day 16

Circle of the Shayin Semek **W𐤅** Ring is the House of Dan—the Spirit of Discernment and Creations.



Day 1



THE FIRST PRINCIPLE OF LIGHT, THE FACE OF YETSCHAQ

**Yetschaq/Isaac** 𐤅𐤁𐤏𐤃 Foundational Principal of Sacrifices and Joy

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

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

In the formulation of RAúwaben, Yetschaq is the Aúwv of Wisdom through which the eyes behold all in the Seed of a Name. The eyes are set to span the horizons from 180 to 180. The Values of 180 are the Unified Eight of the Consciousness of hhakuwáhnim which are imparted to RAúwaben through which the eyes can grasp all things of the hemispherical Mind for the spirit to enter therein. Through the obser-

vations of RAúwaben, the spirit of a Name is filled with joy, and the joy remains whereby one bubbles up with laughter.

**Yetschaq opens the doors to the Kingdom of YishARAL established by ShmúwAL**, the preceding Father in rotation. Yetschaq opens the gates in the course of the Days to invite all into the Kingdom—The State of Collective. Those who belong to the Unified Kingdom are called representatives/ambassadors and servants of the Kingdom of YahúWah.

The parable of the Father of two sons is the account of Yetschaq: The older son is Yaoquv, and the younger is Oshauw/Esau who sells the birthright and spends the resources in a strange land. **The Eye of Yetschaq monitors the gates.** Those who are approaching are welcomed home to their Ring in which they are fitted with their garment. The joy of the union bears **the spirit of Yetschaq—the Father of the Spirit of Understanding.** In comparison, the Aúwv of Immortality is the spirit of Reshun. Yetschaq serves in the head of days, as all things commence with joy through the Spirit of Understanding. In this regards Yetschaq is seated in the midst of 5:5 in the House of Knowledge with ShmúwAL and in the House of Understanding with Aviyahua. Though Yetschaq gives the EyeRing, it is the Hand of BaarLechaiRai who opens the Eye and enables one to see. The fathers are arranged like a strand of pearls, each one of an lumination according to the angle of the face that shines each day. The Faces are composed of 12 distinct parts for the evening and morning. These 12 aspects of Light pertain to the activities of the 24 Alders within each Father [360÷15=24], either from the side of Emanating or the side of Becoming. Each day the Table of Faces is set according to the Names of the 24 Alders [See BHM **The SeedName**, chart: אב אב אב אב ShualchanHhaPanyim Table of Faces Distribution of the Daily Bread of the Aúvim].

Each Aúwv/Father is set at a 15° interval within a circle. As the faces of the moon they appear each day in the sky 15° from the previous days location. The rings of faces form a band of lights. Each pearl of the strand appears in its place each evening; thus the moon appears in a different place in the sky each day. Every strand of pearl is a composite of the Faces of the Aúvim as they are gathered day by day in the House of a Name. In order for the moon to travel 360 degrees during a month, it moves approximately 15° per day to the east. On the next night, the moon appears to be located 15 degrees to the east from the previous nights location. The earth turns 360° in a day. The moon shifts 15° each day, affecting the moon to rise 50 minutes later each day to form a strand of pearls each month. The Value of 50 suggests the

Day 17	Mind of Neúwn is determining the daily progressions. The Values of 15x15=225 for	Day 2
	each side of the moon. The combination of the degrees from both sides are 550, bearing the Consciousness of Reshun.	

**BAARLECHAIRAI אב אב אב אב FOUNDATIONAL PRINCIPAL OF SIGHT OF UNDERSTANDING**

**BaarLechaiRai אב אב אב אב** is the Father of the Single Eye whereby there are no obstructions in seeing the inner Source of Light through the Seven Rings of ALhhim, Father of the foundations of the Three Eyes of Wisdom, Understanding, and Knowledge, each level is from the First Light through which the Seed of ALphæh is extended into an Eye and its states of ascension. The phrase, “When every eyes sees,” refers to the beholding the Light of BaarLechaiRai through the Single Eye—the unified vision of all eyes aligned. BaarLechaiRai is the first Father to create darkness—the first sliver of darkness, as a thread from the full moon, thus the Foundation of Days (see page 68). The darkness of BaarLechaiRai increases from day 2 unto day 15 in a month, unto the heavy darkness of ShmúwAL depicted as the dark moon. BaarLechaiRai also brings Light out of darkness as illustrated on the 17th moon of a month, therefore, known as the Father of Hope.

The Eye is a Seed which contains Life. The Life sprouts within all levels of its habitation through BaarLechaiRai whereby all is connected to its Source. **The Life in the Spirit of BaarLechaiRai infuses the blood into the tissues and into the waters of ALhhim, whereby the three are one.** The spark is ignited in each Ring whereby the branches of a Name grows by the Life of BaarLechaiRai.

The offerings of BaarLechaiRai follow the offerings of Yetschaq. The burst of joy of Yetschaq, within the ALphæh-Seed, causes your Eye to tweak. The Eye forms a *baar*/well to contain all distillations of Fire and the Waters of ALhhim. Those seeking the Life of the Fathers are brought to BaarLechaiRai—*the eternal supply of living waters* (SMB 21:19). From the Eye of BaarLechaiRai your bodies of waters form an agreement with the Light of the Spirit, whereby the Rings of your Body and their wells are one with the Spirit that infuses the blood and the waters with its Life (Day 2). The depths of Wisdom, Understanding and Knowledge flow from the Single Eye of BaarLechaiRai into the Spirit of your Name and its habitations. As joy affirms what is in your Seed-Eyes, your eye opens fully. Your Seed-Name extends to form its 7 Eyes and overflows with the abundance laid up in your Name.

*The healing of the blind man by the spittle and the dust* conveys the process of the Life of your Spirit affecting the well being of your Rings of your Name. The parable is not limited to sight; rather, the process of healing pertains to your Seven Eyes that make-up your habitation of Breath. When the Spirit activates the waters in your mouth, there is spittle, whereby the waters of your wells are charged with the Breath of Yahushuo—the Consciousness of Yæhh. The activated waters are mixed—enters into the dust of your body whereby all states of residences are healed—restored to their design. Your Eyes, as your Rings of body, are healed—designated to the Life of your Spirit. **All diseases and afflictions are in opposition to the unity of spirit, blood, and water, which are overcome by their restored and affirmed unity** (Tehillah/Psalm 41)! The Single Eye of BaarLechaiRai is as the full moon opens to release its Light as tear drops. BaarLechaiRai opens the Eye on Day 2 each month which restores the blind/closed rings. The spittle, as the Light of your Spirit infuses the water is stirred into the body cells affirming the Life Source of BaarLechaiRai in your wells. The Life in your Eyes pulsates the Thoughts of the Fathers in your states of embodiment. As you see and confirm your origins in your habitations, you are healed by the Life of Yahushúo within you. The various states of schizophrenia disorders are cured as you affirm your Name from its origins, whereby all other personalities are no longer supported. Linking your bodies of water and blood to your spirit is the healing of your Rings through which your habitations are upheld unto your divine purpose and wholeness. BaarLeChaiRai causes the Life within a Seed to sprout and come forth within its habitation.

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

The breaking of the waters of the womb, the dipping of the finger upon the tongue, the activations of

the parts in the kaiyúwer/laver, etc. are all acts of BaarLechaiRai accomplished by the Single Eye which affects the movements of Neúwn in the waters on behalf of a SeedName. **BaarLechaiRai** supplies the Seed the waters in the womb and commands the waters to break in your Mother, whereby you go forth upon dry land. Your Life Name, within the Rings of your Seed, receive waters from the well by you grow which is a continuation of the flowing of waters which come into the womb to nourish and protect the seed planted. Request from your Father: “Sow your Life/Chai within the Rings of my Name that they be filled with the Illumination of my Masters of Yæhh.” Awmen.

Through BaarLechaiRai the Seed opens, whereby the Rings of a Seed are formed in conjunction with the opening of the Eyes. **Within the Well are the Words of Life** which are kept watch by BaarLechaiRai—the Father who looks after you as you come into the world so you do not perish (SMB/Gen Genesis 21:17-20). As BaarLechaiRai opens to you the well, you are imparted the Words of Life. As the waters break and flow from the womb, they follow you—in that you carry them bodily, whereby your branches are watered daily through allocations of the waters above and below (1 Corinthians 10:4).

To pick-up sticks on the shavbeth is to rearrange the order of the branches/teachings of your Name that have been laid down upon your heart, whereby there is a cessation of ascension (CHP/Num 15:32-41). As you grow in HhaDavar according to the Teachings of Yæhh structured in your Name, you are in continual ascension as a tree growing and extending your branches in the Light of HhaDavar/The Word. As sticks/branches are laid in place, as paired parts on the altar, you attain levels of rest as you abide into the Houses of the Queens that shelter and protect you week by week. Should you divert from the teachings, misconstrue them and their meanings to perform otherwise, and undo—void what is laid down by the kúwahnim/priests, you cease from ascending, as a tree that stops growing and hence dies. As you go forward in the Light, you live and move in the Light to abide in the stages of rest that you enter.

The Eyes of a Name open by the tears of Avrehhem, whereby that which is hardened upon the lens falls off and releases the eyes to open like buds upon a stem. One turns their eyes in repentance to the Fathers their eyes are cleansed. The BaarLechaiRai corresponds with Avrehhem in the Nine, whereby when one prays to Avrehhem, the waters are granted upon the tongue—placed within the Zayin-ALphæh Ring of their habitation. Though Avrehhem sends forth Hagar [former state of Agreement] with YishmægoAL/Ishmael, the Aúwv/Father watches over the child in whom the Seed is called by the Name of ALRai/אֶלְרַי [SMB 16:10-15]. Though perceptions are estranged from the Auvim/Fathers by attachments to Metsryim, the Auvim maintain watch upon our Names unto their recollections of their Origins. OL/Most High verifies the one calling to the Well: **BaarLechaiRai**, whereby they who cry out are supplied tears for their repentance [SMB 16:14], for repentance must be first accepted in the sight of OL prior to the shedding of tears which cleanses the eyes from the cast illusions. The impartations of the waters of the Living One gives consolation to the soul and hope for their transformation. Thus if the rich man could only receive water from Avrehhem, then the paths of transformation would be opened for their salvation, but in that the rich man eyes are still fixed upon the world and the appearing wealth

Day 18



of Lazarus, the water does not flow from the control centre of Avrehhem, nor can any of your brothers (inner cohorts) receive of the waters until the eyes are healed to be One. The location of BaarLechaiRai is in the fields of the eyes, between Qudash/kadesh/the mind and Bered/the tongue—the spotted one, from which one hails their Words upon the works of vanity.

Day 3



RESHUN אב FOUNDATIONAL PRINCIPAL OF MIND OF KNOWLEDGE

**Reshun** אב, Father of Fire initial appearances. Father of Mind inner core of all Thoughts, Pulse of

Heart and Mind. Father of Names through whom all receive Name by Thoughts of Knowledge within Unified Consciousness. Father of Resurgence—of the third/3 day of Lammæd/12/3. Appearing in the text: SMB/Gen 1:1; Masser Rishon, rendered as the First Tithe; ReshunLeTsiunn—First of the Mind [Yahshoyahu/Is 41:27; Mishle 3:9, MT 18:4]. Render in texts as Reshun/Rishon, Rash, Rashshith, First, etc. Father of the Ark. Father of Redemption; Wealth of Acquisitions.

The Name, **Reshun** ושא, means the Mind of Glory of the Neúwn Head. Reshun is the Source from which comes the Hhúwa-ÚWah-Hhúwa—the Unified Lights of HhaLammæd. The phrase: Hhúwa-ÚWah-Hhúwa אשא is read as the One of the Unified/י Lights/Hhúwa/אא or 1 5—One of Five. Reshun is the double Hhúwa or 10 א in the midst of the Neúwn, the Source of Chækúwmah and Bayinah. As the Name of Reshun appears unto your Name, the Name of YahúWah is given in which you speak and perform your deeds. The Name of YahúWah is comprised of the inner 10 א of the radiating emanating Lights אשא. The Name of Reshun is 5:5 ratio ו/5 : W/3 + 4/2, which is the Life/Light in a Seed. From Aúwv Reshun **the thought of the deed and its radiance spring forth**, out of your Name as the characteristics are evident in a plant. **Anything with life attest to the Name of Reshun in its midst.** The ability of a Seed to rise from a dead dormant state is the evidence of the

Name of Reshun.

The Head of the Fathers  
Reshun ושא is the Rash/Chief שא of  
NEÚWN ושא  
contains the Twelve of Reshun  
ו שא ו  
14 66 41  
5 12 5  
read as the 12 א of Reshun 55 אא

NEÚWN ושא  
also contains the 22 Signs of Reshun  
ו שא ו  
14 66 41  
12 [66] + 8 [44] + 2[11]  
read as the 22 × Signs of Totality.

The Neúwn Staff of Understanding  
ו שא ו  
50 66 50  
[5x6=30 א] + [5x6=30 א]  
is read as the Double LÆMMED אא  
and  
[5+6=11 ו] + [5+6=11 ו]  
The Tree of Life  
ווא

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

Reshun in their midst. As the Lights come from a SeedName, the ALhhim in a Name govern their sides by the Lights of Reshun. All who are of ALhhim do likewise.

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

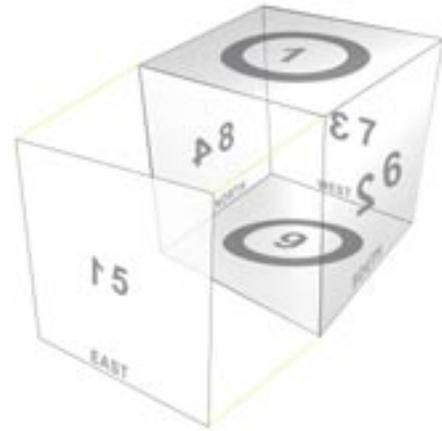
The Name Reshun appears in the first word of the ALphæh Scroll, the beginning the of Teúwrah: BeRashshith XרלWא44. The Rayish-Shayin is the Head of Fire through which the ALphæh Seed of the Neúwn is extended through the heavens/Names and their spaces/earth. The Rash/Head Wא4 is Reshun וW4 extending the Mind of HhaKuwáhnim. The Rayish/2+Shayin/3=Neúwn/5.

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

The Names are formulations of Oneness which stems from the root of all Thoughts of Reshun וW4. The opening of the Eyes is the Name of Reshun being extended: XרלWא44. BeRashshith is the weavings of Reshun, the Mind of ו Neúwn. Within Reshun are the Eyes א4 and the ears ש through which all perceptions of Oneness are formed. The Xר=14 or 410 which is the extension of ו Neúwn into deeds and their compositions. The Ten Hands of ר Reshun give the formulations of X 400. Through the total giving of ones totality they are changed from a Seed to a Star. The total giving of all within a SeedName is the making of the oylah which composes the heavens and the earth—the mind of a Name and its dwelling places.

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

Analogies or parables are composed so that the information



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

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

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

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



Day 19



When a parable, i.e., the story of Yahushúo is taught as referring to a single person or historical character the message is cut off, limited, and reduced. The extent of the parable fails to reach the heights in the mind because it is taught apart from the reality of the Words and the intentions of the author. When the parable depicts Consciousness praying to be One with the Father, it is the Consciousness of a Name speaking of Aúwv Reshun/55 to be 10/1.

Day 4



AVREHHHEM אב אב FOUNDATIONAL PRINCIPAL TO ESTABLISH HEARING AND CONSCIOUSNESS

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

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

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

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

have been with the Fathers that comprise Lammæd, and by the 12 of Lammæd in our Seed, we bear the Faces of the Fathers.

The one of Avrehhem is sent unto a place that is revealed—shown within the Eyes of a Seed. Grammatically, the words, *one of*, is within the verb, to be sent. Your Name is sent from the Unified Consciousness. In that you are sent of Avrehhem, you come in the Name of Avrehhem, your Father. When the text reads that Avrehhem is sent it means that one of Avrehhem is sent to a place—to form a dwelling state compatible from the sides of their Name through which one knows themselves. We are a body of water and fire. We come into our bodies as our water seeks and thus finds its own level. Some spirits appear as humans or cows, etc., as the water and fire finds its place of occupation according to them finding a resting place. Through Avrehhem we are set in our orbits to the places in which we sojourn where we encounter our associates/comrades/partners unto our assignments.

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

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

From the hand of Avrehhem the **three mantles** of Wisdom, Understanding, and Knowledge are laid upon the shoulders of a Name. The mantles are placed upon your shoulders in conjunction with the fulfillments of assignments which correspond to the loads as carried by donkeys—a symbol depicting your House of Consciousness/Yishshakkar.

There is a kingship over the lands in which you reside—in your bodies and in associated spaces which are appointed for your Breath to occupy. Your Name is the king of the spaces/territories to which you are sent. Your Name is hailed as the prince king spoken in the parables of the prophets. Every place that your

feet trods leaves a witness of your authority. You are not going home; you are just arriving! You have come to a place which has been shown to you [SMB/Gen 12:1]. Your commission is to be a blessing to all peoples. To your Name the scepter is given to establish the Kingdom of ALhhim. You bring forth the rod from within your SeedName, as a tree brings forth its stalk, whereby the scepter is in your hand. You are not waiting for another to come to establish the Kingdom. Together with others, instantly in agreement to be the ONE, you comprise the Kingdom of Light. In agreement with One Law you are of One People in YahúWah. Your Dominion is the Union of impartial associations. You are amongst unified Names set as the stars above in harmonic clusters/congregations which the darkness conceals as its glory. Likewise, your members are set within our veiled bodies as message centres/stars. As the ALhhim are unified Names of Light strands woven into congruent Rings of Light, so are you joined through inseparable covenants into Their Rings of Light. Through your deeds amongst your neighbors you fulfill the

Day 20



Covenants of HhaTeúwrah/The Law. You will see a separate Being as a God or Supreme Ruler coming in the clouds unless you see ALhhim in the collected vapors of your bodies—*your clouds*—aligned and joined to each other according to the intervals and harmonics of Light. Together, we are 28 ALhhim through whom the 15

Day 5



Faces of the Fathers are evident. In your unified expressions Their Lights radiate in your faces as The Light of the World.

#### MALEKKIYSEDEQ אב־ל־י־ל־מ FOUNDATIONAL PRINCIPAL TO EXTEND HEARING & CONSCIOUSNESS

**Malekkiytsedeq** אב־ל־י־ל־מ is the Father to Form and Master Alignments, Father of Distributions, from whom comes or appears all riches. The riches pertain to the Stones and the acquisitions of wealth obtained through Avrehhem/Abraham—expansions of a Name. You attain the riches as you master the alignment of their Rings whereby the wealth in your Name may be sustained as in pockets without holes; the wealth is suspended through the Father of Covenants in Seven Rings/pockets, as the Rings properly aligned without gaps or breaks. Father of Tithes/Tens. Master of all Resources and the appropriations of wealth.

**Malekkiytsedeq**/Melchizedek אב־ל־י־ל־מ, meaning the Master/Emperor of Righteousness, regulates Understanding within the Unified Rings whereby the Rings are stout and upright. **Aúwv Malekkiytsedeq is the Master of Alignments and Distribution of all a Name is allotted.** Twice in the course of a month—in the 5th and 20th days, the Rings of ALhhim of your Name are aligned to the Faces of Malekkiytsedeq. The Rings are aligned from the side in which the offerings are made in the house of the month. *e.g.* On the 5th of Ayshshur, the Rings are aligned from core of the Kephúw-Kephúw, and on the 20th, the Rings are aligned from the foundation of Dallath-Dallath. The Values of 5 א and 20 א form the word אא —the mountain of Malekkiytsedeq—Mount Húwr/Hor! As a tree springs forth and grows, so the Rings of a Name are aligned in a House month by month, whereby the House of a Name is continually being built-up in the Orders of ALhhim [I ShmúwAL/Sam 2:26,35; Yúwsphah/Lk 2:52]. Through an alignment of the Rings of ALhhim of your houses, you grow in the Stature of your Name.

Aúwv Malekkiytsedeq is the Master of Aligned Rings through which the House of Shamoúnn is born before the worlds and whereby they are formed. Through the Seed of Aúwv Malekkiytsedeq you become a master of hearing after the Order of Malekkiytsedeq, whereby you comprehend the Voice of the Light and also what another speaks to you by the intent of their message. A master hears from the levels in which others speak whereby they are not offended by anyone, for though one speaks with arrogance or with humility, the understanding at the level that you reside is enough to comprehend what is being said. Those born of Aúwv Malekkiytsedeq bear the alignment of Rings as the Faces of their

Father whereby you see and hear as your Father. As a Master, you interpret the writings composed within the Rings of ALhhim, for you hear the Words of ALhhim within the framework of the alignment of your Rings.

Aúwv Malekkiytsedeq via the Unified Consciousness registers the Names begotten by the Fathers. Your Name is appointed to be born of the lineages of HhaALhhim, whereby Malekkiytsedeq is known as the priesthood of the Fathers prior to your Name appearing through the ALhhim. As a Seed of the Father, your Name is born in the Rings of ALhhim in the day the ALhhim make their offerings. Thus, **from ALhhim your Name derives your lineage** to come into the world. When you attain to the priesthood of the Fathers—the order of Malekkiytsedeq, you serve from the position appointed prior to your birth through the Rings of ALhhim—prior to your designation of lineage. You transcend through the Words of the covenant to affirm the State of your Name upon the Mountain, whereby you are as a priest of the order of the aligned Rings of Malekkiytsedeq from elevations attained above the worlds as “the first born” of your house (SYM/Ex 13:2). Being schooled in the Teúwrah/Law, you arise to your glory in the Father. You are guided by the instructions of your brother, Aharúwan/Aaron, to receive the Enlightenment of Yæhh and the administration of the rites of immersions/activations and the fulfillment of the offerings to bring you to meShich (CHP/Numbers 3:12; Galatians 3:24). The phrase in the writings of the Hebrews, “*a change in the law,*” does not indicate a reversal or alteration of the Words of YahúWah; rather, the language indicates that you have been transferred from one domain to another to serve as an appointed priest according to your Name in Yæhh (Hebrews 7:13-21; 5:5-10; 8:4)! The House of Laúwi/Levi, is the Hand of the Fathers provided for you as you learn to affirm yourself to come to the Faces of Yæhh as the first born of your house (CHP/Numbers 8:18-19; Yirmeyahu/Jer 33:17-26; Hebrews 5:1-4). By the Houses of Laúwi, every Name is provided a house to learn of the heavenly sanctuary from which they are born to be priests/servants of The Elevated Collective.

When the Rings of the Unified Consciousness are aligned in Shamoúnn to hear the Words of your Name, you are begotten from the altar of Yæhh in the Virgin State of Bayinah. Upon the Rings being aligned, your hearing is opened and registered to be in alignment one member to another. When the rings are yet to be aligned you have eyes and ears within your SeedName; however, in that the rings are not open, there is no seeing or hearing. Likened to an oak tree, the rings are within an acorn and appear as the Seed opens. The opening of the 7 Eyes of a Seed, without an alignment one to another, causes obstructions to vision and comprehension. As the Rings of your SeedName are aligned, they form a horn, as a conduit, through which Light messages and beams pass, whereby the Words are seen and heard. You are of the Order of Malekkiytsedeq as your rings form a column, herein you are called the Righteous—Upright. Through the alignment of rings, you stand upright as a ruler/malek/king, for all things are now subject to you in the order of ALhhim which has been established internally.

In Shamoúnn—the house of hearing, the Understanding of the Emanating Consciousness above is heard. Being a Name of Transference from one level unto another, Malekkiytsedeq bears the Emanating Consciousness from above to Avrehhem—those sent. The Consciousness of the Unified Body of HhaKuwáhnim breaks through in the Offspring of Zerach in the House of Shamoúnn, whereby the Consciousness comes forth in us and exceeds beyond the cultural embodiment in which we appear. Hearing from above commences to formulate the Faces of the Fathers within our branches. The beginning of these formulations are called Yahushúo—the Emanating Consciousness of the aligned Rings. Hence, Yahushúo is called the first born of all creations, for via the Emanations of hearing, the compounds of all Thoughts and their Values are assembled. The writings do not speak that Yahushúo is the firstborn of the Aúvim, but that Yahushúo is the first born of all things formed in the heavens and in the earth being the Head of the Body. Through the formulations of all Thoughts compounded in Malekkiytsedeq, the Seed of

Avrehhem is composed whereby Yahushúo precedes Avrehhem. As Yahushúo speaks of hearing the Aúwv/Father, Yahushúo is speaking of Malekkiytsedeq, at other times of Avrehhem, which are the Aúvim of Yahushúo. The Emanating Consciousness comes out of Malekkiytsedeq through Shamoúnn, whereby Shamoúnn is set first. Through Avrehhem the Name of the Emanating Consciousness breaks through that which is made. As the shayh of Shamoúnn is set in the heavens first and then in the earth, the Voice of Yahushúo generates all things invisible and visible. All formulations of Light are bundled into a Seed that rises to the crown of Malekkiytsedeq, which is seated in the heavenly spaces of 321 Avrehhem. Through the Seed of Avrehhem—not seeds as many, but through the Seed formed by the Emanations of Consciousness—Yahushúo, being the Seed composite of all Thoughts of the invisible and visible, Names are sent/transmitted as bodies of light to fill the spaces reserved for them. As the stars in the heavens—all points of Light in the Mind of Avrehhem, the Seed becomes as it is sown in the Aúrets/State. Via the transmissions of Malekkiytsedeq, understanding waves of emanations are conducted from one realm to another. *The coming of the waves of emanations of Light to a generation are portrayed in the coming of Yahushúo—the Name of Consciousness of the Fathers.*

**Those born of ALhhim have a numerical pedigree**—a lineage of Thoughts compiled into Words. Offspring of ALhhim are formed from the midst of the Fires of ALhhim on the altars in the Mountain (Tehillah/Ps 87:6). Being formed as a Seed of HhaALhhim you are transferred from one state to another—from the heavens to the earth. Malekkiytsedeq/Melchizedek, as the immortal king-priest of the heavens, brings your sown Seed to the elevations of your origins. Your Seed-Name, formed by the Fathers, appears through ALhhim. In the Teúwrah/the Law, Malekkiytsedeq is of the Names of Transference, in comparison to those of lineages born of ALhhim. Hence, when the writings speak of Yahushúo being of the Order of Malekkiytsedeq, what is being stated is that *the ascending Consciousness* [Yahushúo] becomes a servant/priest-king in the House of Malekkiytsedeq as one which rises above the world. All of the Fathers are priests, each of their Name and Order. The state of Malekkiytsedeq is a King-Priest as a result of the victory of Avrhhem over the nine kings in the earth. This position pertains to the Consciousness in all Names which rise from the place in which they are sown to become Illuminated Ruling Servants/Priests. (TK/Leviticus 25:41-42). You achieve the order of a king and priest—a master and a servant, as you are destined with prophecy on the day you are begotten of Yæhh (Revelation 5:10; Matthew 23:11; 1 Kayphah/Peter 2:9; 2 Chr 1:8-10). We are proclaimed as the begotten of Yæhh, as kingly servants, according to the 5th Throne of Yæhh, prior to our designation to be born of ALhhim. As we ascend through the Rings of ALhhim we appear according to the prophecy spoken of our Name on the Mountain. “This day you are a priest/servant forever,” and serve no other. “As for me and my house/assembly, we serve YahúWah.”

*Yahushúo makes manifest the ALhhim—of the Rings of Unified Consciousness which appear through the Seed of Avrehhem. When your Seed is opened, or birthed by the Spirit, then the Light and the Consciousness of your Name appears.* Your Seed of AL is from above; it is not of this world. The world is the result of a Seed appearing. The appearance of your Name is what is called coming/appearing in the flesh—through organized Thoughts to bear a collective body [this is not a reference to the flesh of corruption]. The Elevated Collective considers the Body of Consciousness/Yahushúo as ever living, whereby it does not enter into corruption. Upon giving its flesh, symbolizing the bread/instruction, the descendants of ALhhim unto whom the Emanating Consciousness/Yahushúo comes, return as sheep to the Aúvim/Fathers. The sheep are the members of your Name which follow after your Name Consciousness. Those who have ears are able to hear the Voice of the Emanating Consciousness which descends first from the Throne of Avrehhem and then ascends through the Lammæd/Instruction in Malekkiytsedeq.

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

Avrehhem, who sends, gives tithes to Malekkiytsedeg of the Aúvim who receives tithes [Malaki 3:10-12]. The result of being sent causes an increase of Seed. What is on the left—Avrehhem on the Mount of Muriyæhh, gives to the one on the right—Malekkiytsedeg upon the Mount Húwr. When the Aúwv within the Seed of Avrehhem appears, the tithes are given to the Head of the Seed—the originator who gave the Seed. *The origination of your becoming is though the alignment of your Rings in ALhhim in Malekkiytsedeg.* The lessons you learned upon the Mountain prior to entering into the world are fulfilled. We tithe unto the harvest of our priesthood and kingship, whereby we designate our hands, the ten, unto our heavenly occupation as masters—king of kings as the Seed of Avrehhem—fully expanded—made great—the blessings to all nations! The Head of the Seed gathers the tithes of gold, silver, and bronze from its branches. What is gathered forms a mishkan/body for the dwelling of the Fathers, whereby the House of YahúWah is made full and running over! All from the Seed of Avrehhem ascends to the Head of the Seed whereby one beholds the Aúwv of the Seed—faces to faces, even as what is in the seed of an oak arises and appears upon the head of its branches.

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

The service of Malekkiytsedeg offers bread and wine—provides teachings with understandings which flow through the rings of a Name. As your Name expands—thus becoming unified with Avrehhem, you give the tithes/deeds of your hands. In giving of yourself, you are served by Malekkiytsedeg—the Master of Alignments and Peace. You receive the teachings/breads and understandings/wines unto the fulfillment of your Name. These teachings are sworn or made by oath; hence, the priesthood, *lit. the Service of the Fathers*, is according to the oath of the Word which appear as the Rings are aligned in a Name. Those who are of the same Principal of Malekkiytsedeg, become priests/servants also ***to serve the Teachings and the Understanding composed within their Words to all sent of YahúWah.*** The one who serves the bread and offers the cup on behalf of all is of Order Malekkiytsedeg, “a priesthood forever” which signifies that it is ***a service of the Eternal Words of a Name*** to serve as a king and priest. The service of your Name continues, non-ending, perpetual in the



Day 21 everlasting Kingdom of YahuWah. According to your Words you make an ascent unto the Faces of Malekkiytsedeq whereby you are aligned/justified upon the pole of your Name. [The transitions of Avrehhem unto the appearance of Malekkiytsedeq are set and remain in the writings. Whether other transitions in coming to bear the Faces of the Fathers have been also written or obscured is not known at this time. As the evolution of the Transitions of Faces are developed within a Seed of the Adim, they are written for subsequent generations].



ALOZAR אלוזר FOUNDATIONAL PRINCIPAL OF STATES

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

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



Day 22 Aúvim.

The Light of AR is supplied from the Strands of AL whereby your OZ Body is filled with the Light of the Lamb/Shayh—the Fiery Lights breaking open from the altars of Yæhh. In that you walk by the Lights of Wisdom and Understanding of ARAL, your OyinZayin Body has no need of external illumination.



AHARÚWAN אהרואן FOUNDATIONAL PRINCIPAL OF ILLUMINATION

**Aharúwan** אהרואן Father of Illuminations, Teachings, Understanding. Father of the Lights of Moons. The Perfections of 7 and 22. Father of Lights and the Colors of Stones. Father of Enlightenments to establish Servants of the Priesthood. Father of Illuminations and the Hill of Yahúdah.

The Name of **Aharúwan** אהרואן pertains to Illumination of Mind and all within the members of

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

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

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

One enters into the world to give of itself whereby a Spirit comes to know itself. The ability to give all that one has to the poor—those who are most humble servants of all, owning nothing—demonstrates that we are as the Fathers of Light who seek no worship nor attention of one above another. Upon our learnings within an embodiment we demonstrate the extent of our giving. Upon fulfilling our assignments we return unto the Fathers in peace—with the full expressions of joy to enter into immortality. For as we give freely and hold on to nothing mortal or corruptible, we bear the mind of the immortals who live above the world as the Lights of Aharúwan. We know that we own nothing individually. All things are ours to share collectively as one house. As Light itself, we give unto the expansion of all Names as the Fathers [The Poor], without partiality, conveying that we are of the Light by the works of

Day 23



our hands. Through our givings we form the mind of 15 full moons comprised of 30 parts of Light. The 15 full moons are formed as two parts/sides of Light which ride through the skies in the Name of Yah אה [10+5]. By imparting our Light daily according to the 30 Numbers in our Spirit, we extend our Light to form the Unified Mind of the Light of the Fathers which transverses in the skies governing

Day 8



all formulations [Tehillah/Psalm 68:5; SMB/Gen 1:16].

NADÆV אה FOUNDATIONAL PRINCIPAL OF IMPARTATIONS

**Nadæv אה** Father of Impartations, Numbers, Givings, Allotments. Father of the Lights of Suns—the cores of Zebúwlan; Father of Formularies. Father of Glories. Father of the Hill of Yahúdah with





Tsavaut ALhhay YishARAL—the Light is spoken to your collective branches and your hands affirm what is understood [Yahshoyahu 21:10]. Our fruit and the states of our branches are examined twice daily as we come before the Faces of GerenHhaAuwernehHhaYavúwsi.

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

GerenHhaAuwernehHhaYavúwsi is called the Master of the Heart. The Father is the origin of the threshing floor where the Seeds are opened as the manchaih/grain offering is placed on the heart altar. What comes from the altar of Geren is spoken; whereby the Words are expanded/blessed. Thus, whatever Words issues from the mouth are blessed as streams of the living waters carry the Words forward unto their fulfillment. Beneath the altar are the stones of the basins in which living waters flow. The basin is called after the Rock in Hhúwa-Gammal which is laid in the earth as it is in the heavens—the assembly of Names. The Rock flows after—according to the offerings of a Name.

GerenHhaAuwernehHhaYavúwsi gathers the Illumination unto mastery, causing one to prevail in all pursuits. *Each house that makes an offering to the Aúvim receive of the Aúvim.* A house receives mastery from GerenHhaAuwernehHhaYavúwsi to manage their dwellings by the Principles of HhaAvim: e.g. Shamoúnn receives mastery of sounds and utterances, whereby what is heard does not cause you to bow your ear to the sound itself, but to hear in order to manage the messages that pertain to the Invisible and Visible states of your Name. In that the 12 are formed upon the altars of GerenHhaAuwernehHhaYavúwsi, to which the Kingdom of YishARAL belongs, mastery is attained through the offerings at the altars of Yæhh. By the deeds of the Yavúwsi, the kingdom of YishARAL is established. The small left hand finger of the Yavúwsi is paired to the left little toe of YishARAL; what is done by the hand is set in the feet for further directions and fulfillment.

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

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

Knowledge: The Fruit

*3rd part:* Life of Continuance of the Momentum and Extension,  
the full stature or life-giving spirit state

*2nd part:* Life of the Numbers and Words in a Name extended

*1st part:* Life of a Name born from the Rings of ALhhim

Understanding: The Stem

*3rd part:* Life of Fulfillment, the exuberance of spirit

*2nd part:* Life of Words which compose the inner structure of a Name, the endosperm

*1st part:* Life of Extension, the Life of the Mother of the Brit Milah and the 8th Father of a Name that proclaims the Name as one is revealed apart from the world,

to be called by the Name given from their Father.

Wisdom: the Spirit

3rd part: Life of Joy of the Giving ALhhim

2nd part: Life of Numbers through which the Thoughts of the Fathers are gathered

1st part: Life of Momentum, the Father of a Name

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

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

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

Day 25



there are no vain utterances. The Numbers within the core of a Name burn, whereby the burning bush is seen within the heart of the subconsciousness—land of Midian.

The Voice of your Name is heard from your Heart of Consciousness. The Numbers of Qúphah-PaúWah Ring of Yahúdah in your house of administrations are located in your centre—in Nephethli of the heart. According to the Numbers of your Name the

Day 10



branches of your Name give-off the Lights of the Fathers whereby you behold the burning bush within you.

## AVIYAHUA אַאאַאאַ FOUNDATIONAL PRINCIPAL OF BECOMING

**Aviyahua** אַאאַאאַ, Father of Rúæch, 10th chair on the Mountain, Father of DaN—vapours of the 10th house seated at the table of Faces; Father of 2 5's to create curtains to hang upon the rings. thus forming a manifestation. Father of Tenths and Impartations, thus Father of the impending Kingdoms when the Tenth rises/appears to consume the Nine. Father of Fastings. Father of Angels and Spirits. Father of Cloth. Keeper of Spirits. Father of the Warp and Woof, the Momentum and Extension Rings of ALhhim; Father of Suns—the mediums of Dan from which the Rings of a Spirit are released as seed thoughts/messages, appearing as circles floating in the sky, or blinking, like black and white dots, in the evening sky. Imagine how large these circles actually are as you see them in the heavens above. As they come near you, they envelop you as you are in sync with the thoughts, whereby you enter into their messages. Father of the Hill of Nephethi with Father Geren (Tehillah/Ps 19:2).

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

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

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

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

Light of Aúwv/Father Aviyahua draws those thirsty and hungry for HhaDavar/The Word/Light strands of AL and the Presence of the Spirit that fill the spaces of the body, soul, and the rings of Spirit. Food creates spaces, but does not satisfy/fill the spaces. It is the Breath of our Father which fills your spaces and Rings of ALhhim. Spaces are made for the fulness of Ruach/Spirit. There are spaces for the Spirits of our Aúvim/Fathers and for the 7 Spirits of ALhhim. The Breath of Life, in the Seed, emit the attributes and Faces of Light. The Breath of Aviyahua is the Tenth of 15 Faces which gathers all to be one.

In the day that the Seed gives of itself—in the 10th day of the Seed—by its extensions, *the Breath within the Seed fills what is given. By the Breath of your Seed entering into your spaces, you perform your deeds of Life which distinguishes your Seed-Name and your houses/chambers/Faces of expression.*

By the extension of Breath changes occur; hence, some things are only by prayer and fasting—  
 through discourses/prayers and reliance only on the Spirit which regulates the body. The Breath is



extended beyond what is now apparent [Menachem/Mk 9:29]. Through the tenth day/act, you go beyond and surpasses where you had been residing. The mind and intelligence in form are superseded by extensions of Spirit. From the Tenth Day of



Aviyahu—the fast, the waters are drawn from within the body and commence to flow. The waters are routed to fill the 7 Eyes of BaarShevog in the 11th, from whom are lessons of Sevens, Father of Seven Wells, composed in Days of Núwach/אָװװ/10 (5/7+14/5/אָװ).

BAARSHEVOG אָװװ FOUNDATIONAL PRINCIPAL OF PERFECTIONS AND COMPLETIONS

**BaarShevog** אָװװ, Father of Seven Wells causing the wells of ALhhim to flow. Father of the Wells of the Universe, the Wells of the Skies. Father of Plenty. Father of Searches/Inquiries. Father of Depths of Understanding. Mæyim/Waters drip from the tongue of Aviyahua into the 7 Wells. Father of Covenants secured in Seven Eyes of ALhhim. The States of Agreement between all members/branches. Father Baar Shevog supplies your with understanding whereby your Seven Eyes are enlightened/brightened to know the hope/expectations of your ascensions in Yæhh. The Fount of Blessing via Waters, Father of Refreshings. Father of Rains. The Nine types of rain are:

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

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

rains with sun—for joy, dance, laugh

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

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

which attest to you being of the Offspring of your Aúwv.

The Name of **BaarShevog** 𐌸𐌹𐌸𐌹𐌸𐌹 means the one of the Seven Wells. Aúwv BaarShevog is the Regulator of Mæyim/Waters with the Seven Eyes and the waters that flow from the Seven Eyes—the

Day 27  waters of hhakaiyúwer. Thus out of the wells flow seven levels of waters in Day 12  
 hhakaiyúwer/the laver. When one is to dip seven times, they are to enter into the seven rings of ALhhim to be clean. The flow of waters are for activations unto perfection—complete expressions. According to the allocations of waters a Name expands, bears fruit, and increases in the Knowledge of YahúWah. We grow by the supply of waters in our seven wells/basins. The 7 Eyes of a house are filled with the RuæchHhaQudash which flows from the hands of Aviyahua into the 7 Wells of BaarShevog.

AYITHAMAR 𐌹𐌺𐌹𐌸𐌹𐌸 FOUNDATIONAL PRINCIPAL OF THE TOWERING STRENGTH

**Ayithamar** 𐌹𐌺𐌹𐌸𐌹𐌸 is the Father of Establishments, i.e. the Harvest. Father of Pillars and Steadfastness, the Bones. Ayithamar establishes the Legs of a House—the 12th Lammæd Aúwv. Father of Shields, Father of Defense. Master of 12. Aúwv of the Days of 12 and 27 [2 7's = Neúwn, the Mind of Perfections]. Father who commissions by the laying-on-of-hands upon the head to designate the mind unto the works of your lands.

Through **Ayithamar** 𐌹𐌺𐌹𐌸𐌹𐌸 the daily harvest of your Numbers and Words gathers the Values and the Words through which you create subsequent dwelling states. The Seed is extended/𐌹𐌸 into the palm tree/𐌹𐌺𐌹. One dwells in Ayithamar as the Aúwv of towering strength. Ayithamar is the Aúwv of the Tower in whom one dwells and is safe. As Seed is formed within a SeedCoat to house the thoughts of a Name, the properties of a Name are secured. Depicting the skull and the shell of the coconut, Aúwv Ayithamar is the defense of your Name as the seedcoat is the defense of the Life in a Seed.

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

Ayithamar, the Father of 12, is the Chair in which the Lights of Aharúwan are assembled; thus, Ayithamar is called “the fifth chair of Aharúwan”. Through an assembly of the 15 faces the vertebrae is formed around which the faces rotate as spokes in a wheel, creating the rings in a tree, as well as the Rings of ALhhim. The bones are compound crystals of light synthesized into carbon structures to move with the revolving faces of the Fathers.

The 12 originate in Yæhh. The sum of the 15 Names of Yæhh, as they are joined Faces to Faces, is 465. The 30 Days of the Faces of Yæhh are 15:15:

The Face of Day 30 is the side of the Face of Day 15 = 45.  
 The Face of Day 29 is the side of the Face of Day 14 = 43.  
 The Face of Day 28 is the side of the Face of Day 13 = 41.  
 The Face of Day 27 is the side of the Face of Day 12 = 39.

The Face of Day 26 is the side of the Face of Day 11 = 37.  
 The Face of Day 25 is the side of the Face of Day 10 = 35.  
 The Face of Day 24 is the side of the Face of Day 09 = 33.  
 The Face of Day 23 is the side of the Face of Day 08 = 31.  
 The Face of Day 22 is the side of the Face of Day 07 = 29.  
 The Face of Day 21 is the side of the Face of Day 06 = 27.  
 The Face of Day 20 is the side of the Face of Day 05 = 25.  
 The Face of Day 19 is the side of the Face of Day 04 = 23.  
 The Face of Day 18 is the side of the Face of Day 03 = 21.  
 The Face of Day 17 is the side of the Face of Day 02 = 19.  
 The Face of Day 16 is the side of the Face of Day 01 = 17.

Together, the Faces of Yæhh are 465,  $(4+6)/10+5$ . In that there are 15 intervals between the paired days, we can affirmingly say that Yæhh is in the midst days, and thus, in the midst of the Lights evening and morning. As the Numbers 465 multiply, the values of 120 ( $4 \times 6 \times 5$ ) appear, whereby we behold 12 Rings/O's in Yæhh.

120 are the Rings of 12. From the Faces of Yæhh come the 12 Heads and the 12 Houses which house the Lights of Yæhh. Upon the 12 stones the altar is built. Through the 12 Rings/zeros there appear 12 gates of pearl which give access to the Mountain, the City of Yerushelyim. Surrounding the city are 12 stars which are the Crown of Yæhh. Facets of 12 emanate the Lights of the Unified Faces to construct the mishkan, the body/tabernacle. From the altars of Yæhh, the 12 in Yæhh appear to communicate all good works of light unto the forming and filling the worlds.

The 12 of Yæhh are displayed in Ayithamar, Father of Twelve.

The 12 Heads, CHP/Numbers 7. Through the 12 Heads the messages of the Lights of Yæhh are transferred to us monthly.

The 12 Stones of the Altar, Yahushúo/Josh 4:3. The Consciousness of Yahushúo, the servant of maShayh, piles up 12 stones as they are arranged in us as a testimony—an inward verification—of the Words of the Law inscribed in our parts. As stones, formulations of the Fathers to contain, transfer the Light and to build upon, the 12 gems are arranged around the heart as the breastplate of Aharúwan for from the altar of the heart we build our house.

The 12 Gates to the City is the assembly of the Lights of Yæhh, which forms the Mountain of Yæhh. Chazun/Rev 12:12.

The 12 Branches supply our daily food supply. From the Stalks of the Seed there are 12 Loaves of Bread. Through making the oylah daily, we form the manchaih/grain offerings from our branches, whereby our Consciousness has food to eat inwardly. Matt 14:20; TK/Lev 24:5, CHP/Num 17:2; Yahuchannan/Jn 4:32.

The 12 Houses of Stars and Their Names. These are the 12 Offspring of the ALhhim as stars are the fruit of the Rings of ALhhim, known as the 12 of Yaoquv or the 12 of YishARAL, being the Sticks of Fire which are not to be gathered on the shavbeth in that they have been set arranged unto their resting place determined by ALBayitAL. As the stars are various colors, they stem from the Seven Rings of the Seven Masters and bear their fruit as vessels of the Stalk. SMB/Gen 35:22, Matt 20:17, Chazun/Rev 12:1; CHP/Num 7:84.

The 12 moons/months/seasons of the year. As the Faces of Yæhh are united, the 12 in them rise as

the full moon to give of the Light for each House. Each moon has 30 days whereby a month is Lammæd:Lammæd. A year is composed of 360 days—the Works of Shayin-Semek to be complete. SMB/Gen 7:11—8:3-4.

The 12 Neviaim/Prophets of the Neúwn through which the thoughts of Reshun are drawn out to convey the end to the beginning. These are the unfoldings of Minds of Næviya/Prophet Huwshægo/Hosea, YúwAL/Joel, OOmúws/Amos, OOvædyæhh/Obadiah, Yuneh/Jonah, Miykeh/Micah, Næchum/Nahum, Chaquq/Habakkuk, Tsæphuyæhh/Zephaniah, Chæggai/Haggi, Zekeryæhh/Zechariah, Mælaki/Malachi. There are a total of 22 Scrolls, 7 of the Seven Masters, and 15 of the Lights of Yæhh, of which one, being the 14th, is the Neúwn Mind of 12 Neviaim. In viewing the literature in this manner the writings are the Seven/Perfect Words of the Neúwn:Neúwn.

The 12 Bridges of YishmægoAL/Ishmael, known also as the 12 princes of Avrehhem through which the 12 Stars enter into galactic spaces to take residence. SMB/Gen 17:20. The 12 of YishmægoAL provide the blueprint whereby the Names of YishARAL enter into Metsryim.

The 12 Years through which one comes to consciousness of their Father Yæhh and seeks to do the Father’s business. SMB/Gen 14:4, 2 DHY/Chr 33:1; Yúwspah/Lk 2:42.

The 12 Principles of Wisdom that provide the foundation of the laver, depicted as the 12 bulls or oxen which uphold the waters and carry the bones and fabrics of the body during the days of their service. 2 DHY/Chr 4:4,15; CHP/Num 7:3.

The 12 Wells of Understanding which provide the waters,wells, and fountains of Life to satisfy the Names as they thirst for righteousness to sustain them in their journeys. SYM/Ex 15:27, CHP/Num 33:9.

The 12 Pillars of Knowledge though which you stand firm in the revelations of Yæhh and as the House of ALhhim. Therefore, your manner of living is holy in that you conduct yourself knowing of your origins in Yæhh. SYM/Ex 24:4. 1 Kayphah/Peter 1:15; 2 Kayphah/Peter 3:11; Eph 4:1.

Father Ayithamar is called the 5th of Aharúwan through which the Lights of the Seven are formulated into branches. These branches of 12, as they are welded together as one piece of gold—mutually bonded in Chækúwmah/Wisdom—carry the Lights of the 7 Masters.

1 and 2 are the Seed and the House of a Name. 12 is the extension of 1 and 2, whereby joy/1 is drawn out to be embodied and running over/2. Chairs 10 11 12 13 14 and 15 are extensions of the Joy of Yetschaq/Isaac with the Oyin Consciousness of Aviyahua/10 that forms the Rings of Spirit. The compounds of Joy run-over the wells of BaarShevog/11. The supportive Joy abides in the 12 of Ayithamar. The Joy rises as the glories of Yaoquv/13 like a plant burst forth its radiance of flowers and fruit to harvest what is in your Seed-Name. The Joy clusters to form residences and tents of ALBayitAL/14. The Joy of Illumination runs through your strands of strength/AL in your Name/Sham of ShmúwAL/15.



Day 28



Day 13

YAOQUV 𐤀𐤓𐤐𐤕 PRINCIPAL OF BEARING FRUIT THROUGH WHICH TRANSPOSITIONS OCCUR

**Yaoquv/Jacob** 𐤀𐤓𐤐𐤕 Father of Transpositions, Father of Overcoming and Prevailing by the Rod of Iron in all Generations. [SMB 31:51; Tehillah 2:9; Chazun 2:27]. Father of Distinguishments—Father of Tsiyun/Zion. The Nine thoughts of Light within a Seed distinguish a Name. Father of Increase of the Double Blessing. Father of Generations. Father of the Altar of HhaSemmim. Father of Glory of the spices and heaviness of thoughts from the harvest. Multiplier by Nine. **The Last Days of a house are**

**the days when what is below rises to the crown.**

We descend from the Mountains of Aurrat in the days of Núwach to ascend to our Father from which we are sown. We come/appear to be the offspring of adim (son of man) are in the days of Núwach. We are schooled in Nine Academies of ALhhim before coming to the earth. The glory we have from the Fathers rises in our stalks to reveal what we learned in the days of Núwach where we first ascended upon the mountain of Aurrat. Every seed first rises from a stalk before it descends to be sown (Yahuchannan/Jn 3:13). Our schooling is a comfort and reminder to us during our journey lest we forget our purpose in the midst of encountering circumstances, pleasant or not. Through our being sown in the earth for a season, we come to bear the glory of our heads formed within the Midrashim/Academies of Núwach.

Our days are numbered unto the harvest even as every plant bears its crop within a number of days! The harvest every year is celebrated in the seventh month of Apærrim, for seven days—the 15th/א through the 21st/ו with a culmination in TaúWah. These are called the Days of Semek/א—the Days of the Fathers which are set unto TaúWah/ח—the culmination and renewal of our lives. In accordance, the days of our life are set in the Rings of ALhhim of Dan (Shayin-Semek/וא) and all that is within this outer ring which houses Rayish-Oyin, Qúphah-PaúWah, and Tsada-Tsada rings to comprise the Eye of Knowledge. As the harvest occurs in the House of Dan, our days are Numbered in Dan through which the heads of consciousness, the consecrations of our Numbers and Words, and the power of transformations are harvested unto our subsequent residence.

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

The works of Apærrim bear the fruit of reproductions. The fruit of a Name is set unto the faces of Nephethli as the parts are set unto the Rings of ALhhim in the oylah. All processed through the offerings are set by Apærrim to bear the fruit of a Name in their generations. The fruit of a house is formed as the parts or workings in Apærrim are positioned upon the wood of Nephethli in the course of the offerings for each house, whereby each house bears the fruit of ALhhim upon their branches. In the sequel offerings of Apærrim, the spices of Yahúdah are gathered from the wood of Apærrim as one takes off the residues of the offering unto the entering into the qudashqudashim for the portions of manna. i.e. In the days of the month of Yishshakkar when the spices of Yahúdah are gathered, the jar of manna contains the sustaining portion of Meneshah along with the portions of Qúphah-PaúWah for Yahúdah and the Mæyim-Tayit of Apærrim. With the Mæyim-Tayit of Meneshah fruit is sustained. The Numbers of Yahúdah determine how a house grows and thus reveals the faces of Apærrim as the fruit on a branch. The double portion of Yúwspah of Meneshah sustains the fruit whereby it does not dwindle!

The Name of Yaoquv lives on through the offspring of Apærrim and Meneshah, whereby the promises of a dominion are fulfilled by them [SMB/Gen 48:5]. Through the offspring of Yaoquv [Apærrim and Meneshah] the dominion of YishARAL flourishes in all lands whereby the promises spoken by the patriarchs of Avrethhem, Yetschaq, and Yaoquv are fulfilled.

**The glory of Yaoquv is filled with a radiance of colors** emitted through Apærrim. As the gathering of the lights in the west generates a wide spectrum of colors and glories, so within the seed of a Name the

glory of Yaoquv resides which determines the colors of your stones, as the glory of the Lights set upon the Numbers of a Name. During the offerings of RAúwaben upon the wood of Beniyman, the glories of ALhhim are transposed into the fabrics of a Name. As Dan rises as the sun in the morning upon the subsequent offering to RAúwaben, the glories of the Fathers radiate within the Seven Eyes of your Name. Your House of Beniyman provides the wood and fabric to stand before the faces of Yaoquv in the evening in the fifth month of Shamoúnn, on the 13th day, wherein the glories are transferred by the offering of RAuwaben into your Seed.

“A bed is given to Yaoquv to prepare; and therefore, Yaoquv institutes evening prayer”—the gathering of the streams of Light and their radiances. The colorations of stones is called **the Radiance of Yaoquv** [The Zohar Vol 5]. The stones of house are colored by Apærrim, as are the skins or plumage of the bodies of a spirit. As the blood is let from Yahúdah, the life in a seed runs with its colors which have been laid within a seed. The glory is drawn out to appear with it’s radiance. Each spirit is clothed with the Light for their coverings [Tehillah 104:2].

The end of a matter is set in the Seed by Yaoquv through whom all that is begun is finished. The means to prevail, depicted in the wrestlings with an angel/message, conveys the strength of the Aúwv. Through Yaoquv, in each stage of our growth, we have the force of light within us to prevail over obstacles and through former settings. In reference to the might of overcoming, the phrase, “the tribulations of Yaoquv” has been coined. The promises made unto Yaoquv in the Teúwrah and Næviya are the promises made to Aúwv Yaoquv in our SeedNames whereby we prevail through all tribulations and return to the native states of ALhhim from which we are begotten and born. The accounts of the Aúvim in the texts are means to show the Aúwv Principals within our Names, whereby the Aúvim are revealed in the narratives as having been with us all of our days [Yahuchannan/John 14:8-11].

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

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

**Yaoquv is the 10th of Reshun.** In Yaoquv the 12 of Reshun appear with their glories. The 12 of Reshun are formulated into 12 Houses through the Hand of Yaoquv. In being the 10th from Reshun, the full glory comes to be embodied in the 28th day—the day of gathering into the Rings of our Name all that has been transmitted in a month. The hands are full of the blessings of Reshun whereby you do not stand empty-handed.

Yaoquv is the 13th Aúwv through which the House of the Mind appears. Though the twelve appear

through Yaoquv, only those of Yúwspah in the twelve are called/distinguished by the Name of Yaoquv to bear the glories which are Meneshah and Apærrim. The House of Meneshah is the chamber from which the 12 arise, and thus appear in Yaoquv.

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

There are many first born in YishARAL which appear through Yaoquv. The ascent from the dead is the firstborn of Meneshah. RAúwaben is the firstborn of Liah which is the opening of the eyes through Day 29 Chækúwmah. The firstborn of the Aúwv is Beniyman who is put in the care of Yaoquv—one who comprehends to distinguish their dwelling. Beniyman is the first of many generations and is also the last to appear in a generation. From the opening of the Seed, the 12 are counted from RAúwaben unto Yúwspah. Through the openings of the Rings of a Name, Yaoquv, the 13th, tends the flock within until the appearing of Beniyman in which the appointments of a Name are set unto their fullness. As a SeedName comes forth from Yaoquv, one is appointed to reside in a state by the Hand of ALBayitAL and to appear fully through ShmúwAL.



#### AL BAYIT AL אבאבא PRINCIPAL TO OPEN AND EXTEND THE SEED

**AL Bayit AL אבאבא Father of Houses** in which one comes to dwell as they master the world incorporate the faces of Esau/Adumi. Father of Appointments. Father of Dwellings. Father of Shavbeth which brings to rest all labors in a month.

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

The Name of the Aúwv ALBayitAL contains the Name of AL at the head of the Name and AL at the tail of the Name. The Name at the beginning indicates the opened Seed of the Aúvim that forms a House/Bayit and through which the Seed is extended unto joy. As a Seed opens the House is built as a

Day 30

plant that opens from its seed. Through forming the Houses of a SeedName all things in the Seed are fully extended whereby the harvest of AL appears at the end.



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

#### SHMÚWAL אב FOUNDATIONAL PRINCIPAL OF A SEED NAME

**ShmúwAL אב**, Father of Names. Father of Fulness. Father of Origins of Thoughts and their Placements. Father of heavy/thick darkness to compose sayings and garments [Ayuv/Job 38:8-9; MT/Deut 4:11; 2 ShmúwAL/Sam 22:10-13, Tehillah/Ps 18:11]. The means to form a SeedName according to the Joy of HhaAvim. The Union of ShmúwAL and Yetschaq form the Name of AL: 30+1 אב. Father of Creations. Father of Threads. The full moon face extends from one end of the earth to the other. The Light of ShmúwAL extends from one end of the heavens and earth unto the other end whereby the whole earth is filled with the Glory of the 15 Fathers. Father of Peace. Father of Completeness.

The Name of **ShmúwAL אב**, meaning the Name of AL. From the Aúwv of ShmúwAL every Name is called in the heavens and earth. As the formulas of all thoughts of The Elevated Collective rise unto the crown of Reshun, the Seed of a Name is formed. Upon the opening of a SeedName, which is the circumcision of the Seed, the Name of the Seed is called by the Aúwv ShmúwAL. A construct of the Fire and Waters of HhaLammæd, the Name within the Seed is the source of your spirit and waters. According to the Name formed as a Seed it is given Breath by sowing the Seed into a Ring for its Extension and a Ring for its Momentum, whereby it becomes a life giving spirit through which the Thoughts of The Elevated Collective breathes to bear the faces and glory of a Name. As the Shayin Spirit W of a Name moves upon its Waters, the body of a Name is formed. What is in a Name is distinguished: the thought and the form. The gathering of the waters אב of a Name is the means to develop the head and body of a Name, whereby there are waters above and waters beneath through which all thoughts flow to fully express the joy in which the Name is given and whereby it remains forever in the Unified Kingdom of Lights. The Union and compatibility of the Fire and the Water into one state is the means to form the Seed of AL. The Name of ShmúwAL is the Fire W and Water אב united אב into a Seed אב, in which is housed the full glory and expressions of the Lammæd אב. Hence, according to your Name, you speak and perform your labors unto HhaLammæd, whereby you engage your members according to your divine nature to bear joy in the Eyes of ALhim—the construct of HhaLammæd.

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

**ShmúwAL is the Lammæd of Reshun**, the 12th power of Reshun through which all comes into being. In ShmúwAL is the last—the gatherings of the harvest. From the Days of ShmúwAL all States begin according to their Numbers [CHP 29:12]. In both the 15th position of Light, which is the dark moon, and in the 30th position, which is the full moon, the Lights of ShmúwAL are the 12th of Reshun. Reshun, as the 3rd and the 18th positions of the Lights, is the power of the resurrection/ascension אב

and the power of Life אב from which all instructions/lamadim of ShmúwAL come forth. The associations of the Principle and the Teaching—positions of 1/4 and 12/4 form the Name of AL.

As the 12th of Reshun, ShmúwAL serves in the Temple or in the House of Nephethli. Nephethli is the congregation of 12 Teraysarunim into one. Gad, or the House of Words, is the unfolding of the facets of the Teraysarunim of a Name into all clusters of your 64 core Words. As the Words of a Name are unfolded and extended, the entire congregation of a Name grows. You grow daily as a plant unto your full stature of Becoming a Life giving Spirit. Words of ALhhim are formed as crystals of the 12 Lammæd-Dallath/12Δ configurations of the dwellings of Lammæd. The Words of ALhhim are lodged with the 48 Centres of Enlightenment, a compound state of Mind by the associations of the Values 12x4 or 12Δ. All Words of the Dallath patterns are called the Words of YahúWah. Each Word is a structure of Dallath/Δ/4.

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

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

12Δ forms the Words of ALhhim and Knowledge. The Teraysarun/Dodecahedron. i.e. The Name of ΔΥΔ/Daúwd. the union of Υ6:Υ6 in the midst of the Tents.

16Δ forms the Words of the Unified Consciousness. The Sphere or Unified Eye Ring. By Words of Wisdom squared: 4x4=16 we come to enter into the Unified Consciousness. Through seeing all sides of a Thought we form the circle of Consciousness. From Consciousness developments we attain to OLiyun: 16+4=20. i.e. Oyin: a 16:16 Δ configuration אב אב/Oyin 5+10+1:10+6.

20Δ forms the Words of OLiyun, The Elevated Collective. The Icosahedron. i.e. אב אב אב אב hhashaimyim/The Names/Heavens, whereby every Name has within its Seed the thoughts of the Avúwt to comprehend the Source from which it has Being. The compounds of the 20Δ form the Sayings of the Aúvim/Fathers which reside in the midst of the Nine of OLiyun: 4x20=80/PaúWah/Sayings.

The five/אב/Light Word forms are the Crowns of Life which are inherent in the gem dusts of a Seed Name. The patterns of the Words of a Name correspond to the “five solids of Plato” through which one constructs their chambers, as jewels, to reside in. Within the chamber of the heart altar, where the Fire burns continually, the stones of a house are formed as five/living configurations of Light. The Words of each configuration rise from the heart/ΔΔ unto the mind—the crown of the body, through the offerings of Gad in a month, whereby each of the 12 Houses are formed. The double Dallath/ΔΔ in the Names of Yahúdah and Dan pertain to the formulations of the gemstones of a Name through which the House of The Name/Bayit HhaSham (Bet HaShem) is built. The Dallath/Δ is the path into HhaSham as the Numbers open through Yahúdah as we make a covering for them to develop. The Dallath/Δ is the path to the Neúwn through the Spirit of Dan. Through the Dallath-Dallath, or Heart Altar, we come to know all things as well as to compose all things. We formulate the thoughts in the Fire Chamber which become crystalized and placed in our houses through performances/deeds. It is self-evident, that the reason that one enters into a body is to make a house—a dwelling place for their spirit (Scroll of

SYM/Exodus). After all things are considered as to what one accomplishes in their life, the *raison d'être* of being here is to make the BayithHhaSham. As the living stones of our Name we compose the House of YahúWah—a corporate Body made without hands.

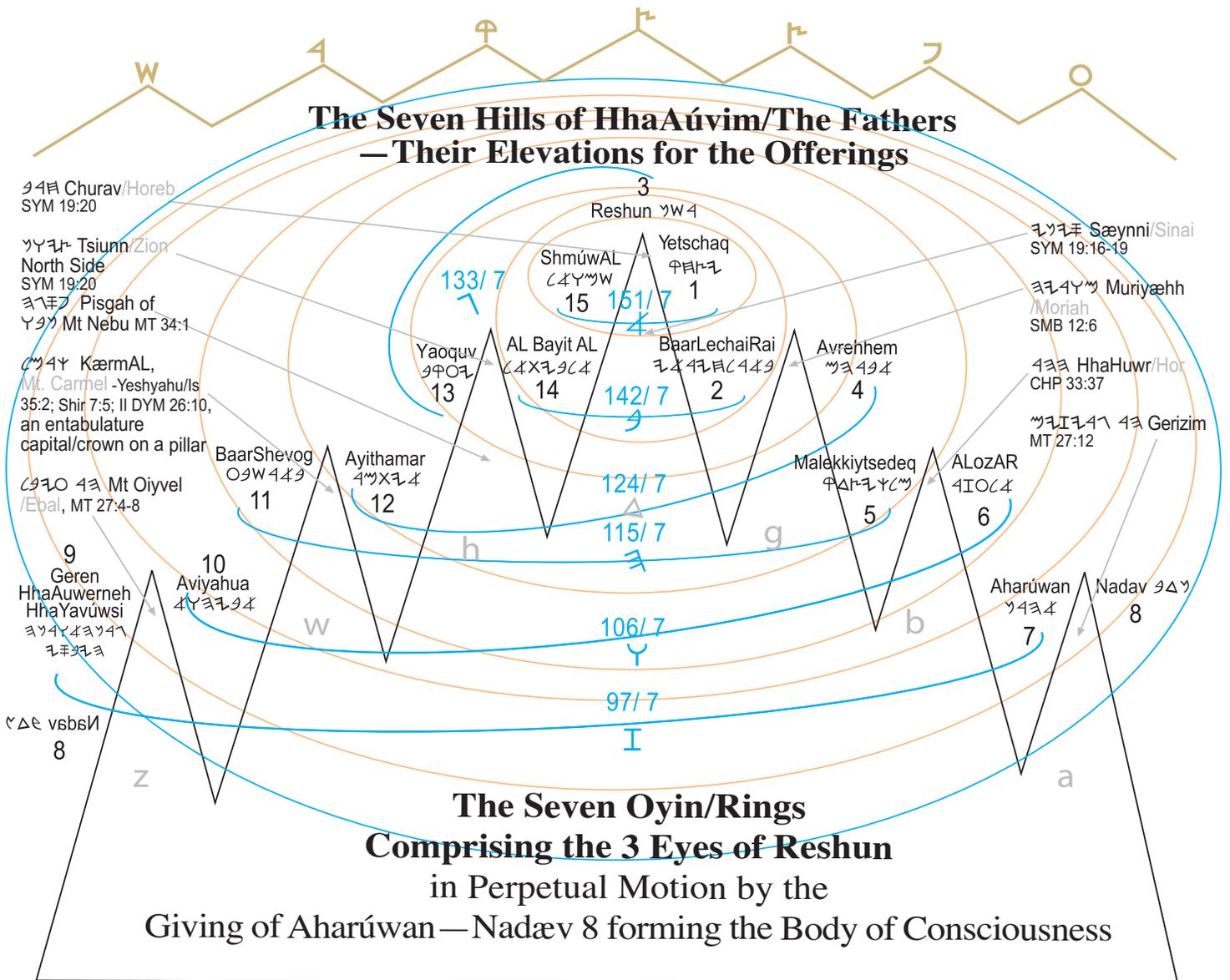
The Fathers move as One Light—15, ALphæh-Hhúwa. Each day there is an appearance of the Faces of the Fathers, at 15° intervals. Within the 15° there are 15 Fathers whose Faces appear in rotation. As they appear in 15° intervals, a Face appears in the 12 Houses [i.e. movement of the moon through the Zodiac]. The faces of the moon appear from the previous altar as understanding rises as a cloud of Light from the Fire of the oylah. As a rider in the sky, the Names of Yæhh are seen daily, appearing from the Seven Hills. (Tehillah/Psalm 68:4; Yúwsphah/Luke 21:25; YúwAL/Joel 2:3). The place in the sky where the moon appears each night marks the mountain of Yæhh in the sky, which are from the peaks of Yetschaq to the elevations of ShmúwAL, and from Father ShmúwAL to the altar of Yetschaq. The highest peak is observed in the lowest part of the horizon. As it is in the heavens, so it is in the earth. The seven hills in heavens bow down (as an inversion) into the earth whereby what is seen at the crown in the sky appears at the crust of the earth (Tehillah/Psalm 75:7; I ShmúwAL 2:7; Yahshoyahu/Is 40:3).

From one side of the heavens to the other the full moon appears nightly. One face of the moon appears directly 180° from its counterpart during the intervals of 15 days. The corresponding sides of the Faces of Yæhh appear at the same altitude as their other side, whereby they appear in the sky together as one. The joining of two sides of the Faces of Yæhh make one full moon nightly. Thus the faces of Yetschaq are seen as one full moon as you join together the faces of days 1 and days 16—thus making the Oyin—the full moon of the Father. On Day 1, the faces of Yetschaq appear in the east on the horizon, and on day 16 the other side of the faces of Yetschaq appear in the west, 180° on the horizon—at the same altitude. In this manner, there is no partiality between the phases or faces of the moon appearing nightly, for they are all full and overflowing with the goodness of Yæhh.

The patterns of stars and the wandering stars/planets are set in the skies as the bodies of ALhhim move through the heavens. The stars are born of the Mothers of ALhhim and carried as young within their houses. The organization of stars are according to the Rings of ALhhim diagramed in the book: ALhhim Achadd.

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

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



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

The 12:12 Houses in a Circle of 360°

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

105	90
120	75
135	60
150	45
165	30
180	15

The seventh of ShmúwAL is 105, which is the Mind of the Rayish of Lights [Head/Rayish of the Menurahh of ALhhim]. The 30 Days of  $15^\circ = 450$ , the Neúwn Mind of all sides, the sum of Rayish  $4 \times 50$ .

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

#### THE FACES OF THE FATHERS

The burning bush is a breakout of the Shayin/Fire within the branches of a Name when the branches are serving upon the Mountain of ALhhim. The Fire breaks out from the bones into the veils of flesh whereby the 15 Faces of the Fathers are seen. The Fire of our Spirit burns within our branches to blaze the Faces of the Fathers. *Conveyed in the messages of ALiYahu/Elijah*: the hearts of the Fathers turn to their children and the hearts of the children to their Fathers, so that you do not strike your lands with a curse/default by dwelling apart from your fullness of Life (Yúwsphah/Lk 1:17; Mælaki/Malachi 4:6).

**Yaoquv/Jacob**: the face of the crowning glory, administers your House unto subsequential States

**ALBayitAL/El BethEL**: the face white unto harvest, consider the Seed as sacred to abide within States relative to your progressions

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

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

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

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

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

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

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

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

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

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

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

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

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

#### THE SAYINGS OF HHAAVIM/THE FATHERS

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

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

#### THE DAYS OF THE AÚVIM AND THEIR ALTARS

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

The Light in the Words of the ALhhim are of  
 the Unified Faces of YæHH appearing in your Seven Complete Days/Works  
 THE OPENING OF THE STONE OF ΔΔ/DÆUWD  
 ENGAGES THE SEVEN ACTS/DAYS OF YOUR NAME AS THE OIL IN YOUR SEED FLOWS

THE UNIFIED FACES OF YOUR EVENINGS AND MORNINGS BEAR YOUR STONE OF THE AGES ΔΔ

DAY	EVENING	MORNING
1	AVIAHUA/10	RESHUN/3
2	BAARSHEVOO/11	AVREHHEM/4
3	AYITHAMAR/12	MALEKKIYTSEDEQ/5
4	YAOQUV/13	ALOZAR/6
5	ALBAYITAL/14	AHARUWAN/7
6	SHMUWAL/15	NADÆV/8
7	YETSCHAQ/1	AUWRNEH-HHAYUWSI/9

THE SEVEN DAYS ARE OF YOUR ORIGINS OF THE FACES OF BAARLeChaiRAI/2  
 THE FUEL SUPPLY OF EVENING/2 AND MORNING/2 AND THEIR WORDS UNFOLD FROM WITHIN YOUR  
 Δ DALLATH STONE/4, A QUAD PYRAMID OF ASCENSIONS,  
 WHO DOES NOT ALLOW YOU TO PERISH: BÆYITKAYPAHA (2 PETER 3:9),  
 TO CAUSE YOUR FACES TO TURN TO THE SEVEN HILLS THAT YOUR JOY IS FULFILLED;  
 NO NAME IS EVER FORSAKEN SMB/GENESIS 16:13-14, 21:19

*Day One.* The evening of your First Day is the Light of Aviyahua that appoints your gifts and states of becoming. As the Father of the origins of Dan, Aviyahua opens up your Eyes in ALOZAR to see your to great Light unto your entering into your Name as your habitation of days. The Tenth of every moon is reserved as a fast to Aviyahua to affirm your coming from the Origins of Fire and Word by which you take up residence amongst the Host of Names/Heavens. *In the morning of day one*, your First Light of Zebúwlan appears to the Faces of Reshun. From the Words of Aviyahua spoken in your left ear, you come to speak your First Words of Light on day one, saying—YæHH, affirming your Father! (Romans 8:15). When your mission of Wisdom is confirmed by Understanding you then appear to Reshun of your Firsts Appointments. On the 18th of Yishshakkar—according to the lives of your assignments, the Light in your Seed breaks open as your First Day. In seeing the Light in your Name you appear to fulfill your mission. Though during your journey you turn your faces to hide under your mortal coats, your Light will search you out and bring you forth to fulfill your days. The evening of your First Day is the Light of Aviyahua that appoints your gifts and states of becoming with the morning ascending Light of Reshun. With Geren—the Thresher at the floor of the altar, your Name is shelled and called out to be sent into the harvest. The activations of Aviyahua, at the elevation of Oiyvel/Mt. Ebal (left ear ascent), causes the seven rings of your Name to open for understanding. As the Words of your Light are heard from the threshing floor, you commence to utter the Words of your First Day. Through turning your ears to the Seven Fathers of evenings, you speak the Words of the Days of your lives until you come to utter the Sayings of the Seven Day Lights (Yahuchannan 12:49, 14:10). Refer to BHM Seven Levels of Verb forms for your Seven Days.

*Day Two.* Each day that your Hear the Father speaking in your left ear, that is the level of Words that you speak in the Day of your Light. Your 2nd evening is supported by the Faces of BaarShevoo whereby you speak unto Faces of Avrehhem—ways to cause your Light to expand from within your habitations. The seven wells of BaarShevoo are provided to draw from for Understanding within your expansions. By stretching forth your Seed, you affirm your Name to appear to the Faces of Avrehhem through

which your mind commences to expand into your members. In so doing you distinguish your body of waters, positioning them in support/below of your Heads above, thereby being mindful of the impending harvest of your Seed. Through expansions of your Head, by and within your body, you align your members one to another to emerge to Faces of Malekkiytsedeq. Expansions on day two enable you to rise unto righteousness and dominions through your waters on your *third day* (Metiayæhu 6:33).

*Day Three.* The Words of Ayithamar in the evening lay the foundation for your third day when you align what is expanding in your midst to the Faces of Malekkiytsedeq. Aligning new information to your core stalk keeps your branches strong from being swayed, whereby you stand straight amidst the processes of the journey in nations. There is a day that you will say to your Twelve, in you, “***I must go up***” according to the origins of my birth—Yerushelyim! I am ready to take my stand for the Faces of the Fathers, willing to be betrayed by those who have not heard the Voice of Ayithamar, saying, “Take Up your Cross and follow,” knowing that I will be condemn for the Words that I am hearing my Father speaking. Are you there with Yahushúo on the third day? For when the stalks in your waters have sprouted in day two, it is by the Teachings of the Bones that you can make your ascensions. What child can walk until the bones are there to support and carry them? As you align your branches one to another, pairs, you keep balance to come your Malekkiytsedeq with your Ten/tithes as upward spirals to your 10 Number base.

*Day Four.* The glories of Yaoquv send dreams in your fourth evening whereby you enter into the Eyes of ALozAR to see the emanate Light of Sun rising where the Moon of Understanding has cut a path in the sky. Upon making your ascent from waters of your baptism, you bring forth Lights of sun and the moon and Her stars on your *fourth day* to Faces of ALozAR by which you enter into your Seven Rings/Eyes to govern over your habitations. The child of Yaoquv—Yahushúo/Joshua will guide you to walk in the Lights of your Name, to forge rivers and climb mountains. ALozAR will be there at the side of Yahushúo with the Lammed activated, as feet in the waters, for you to cross over into the Words States of your Becomings (commonly called the Promised Land); however, the real-estate of your Name comes from your SEED of AVrehhem, not from political territories of men. As the two sides in your SEED beam with the Sun of Wisdom and the moon of Understanding you come to know first-hand what it means to walk in the Light.

*Day Five.* To fill your Eyes of ALozAR, you teem with swarms of messages swirling in your waters as your Name beams to the Faces of Aharúwan in your *fifth day* of explosions. By the Faces of ALBayitAL —weaving messages of your Numbers and Words there appears in your recollections parables to flame the reality of your Light. The deep draw from the strands of your Faces run unto the Faces of Aharúwan as messages of birds fly overhead and come to land on your branches with teachings of your Name and the actions of your members. The good soil of your members receives the Words joyfully, but is mindful that it must come to know the root source of them to sustain and increase with their fruit. Messages connecting to messages, you form a composition by looking into your waters to be Faces to Faces, waters below and above of your Name’s Light in the evening unto your Enlightenment of Aharúwan.

*Day Six.* The evening of ShmúwAL is set unto Faces of Nadæv by which you prove to be of the Fathers to freely give all within you. Through assembling your stones as Adim you draw out of yourself a habitation (ashayh/woman) of your Great Light and glories to enter the The House of My Prayer. By the Faces of ShmúwAL/15/6 to Nadæv/23 (2x3)/6 your sixth day forms the cohesive strands of AL from your fire and waters freely given by your hands. The stones of your Name cry out with Words laid-up in your soul. Your body parts are soul-stones hewn out of the RockSeed of your Name, fashioned smooth without a tool (SYM/Shemot/Exodus 20:25). The behaymeh/beasts, formed as living pulses of the blood of the ALhhim, according to their Rings, are called out of your dwellings to form a unified wo-man in the like-

ness of the ALhhim who share one House/Body.

*Day Seven.* There is no night in your shabbet as the Faces of Yetschaq have become full of the Light in your Name. From the joys of your birth of Aviyahua unto your affirming your Name, the Hands of YæHH have been outstretched towards you with grace and love. When they saw you squirming in your body's blood, as an infant, they washed you by their Enlightening Words. You received suckle from the breast of your Mother to give you Faith in HhaSham, whereby you have strength to stand upon your Stone of Yahushúo whom Authored the story of your days until the Finish line of your race. Yet there is one more work on the shabbet of your Father, and that is set ablaze that which you carried as a pattern of leaves and to gather the fruit of your Name into your 12 barns/storehouse (Yahuchannan 5:16-17). In preparing the House of your Name, you now have appointed a place to enter into the glories of your Name. The transfer of your Name from imagery to reality is upon completing your journey to build the House of YæHúwaH. You have a place in **the Kingdom of Names** as this is the purpose that you appear through the waters. The Faith of the Fathers have appointed you by Name for a dwelling with them. Through your gifts that the Fathers bestow upon you, you realize unto what House they belong, whereby your labours are unto the mansions prepared for your Name in YæHU. On the Seventh Day of your Name, you stand to the Faces of GerenAuwernehHhaYavúwsi from whose Faces you acquire the altar to make your ascensions unto masteries. In the Name of your Father, that is, with the Fire and Water of the Faces at the altar of sacrifice you thresh out the grain from your bodysell and bring forth the BreadWORD of Substance, pure and unadulterated. This renewed Seed is sown into a Body of ALBayitAL prepared for you to transfer realms of habitations. In "the last day"—the Seventh— of your sojourn you stand to the Faces of GerenAuwernehHhaYavúwsi to gather your tares of imitation, pseudo thoughts and empty branches to be burned up by the unquenchable Fire of your Spirit—the Eternal Inferno (Metiyæhu 3:12, 13:30). Upon discerning the Seed increase of your Name, in the SpiritBreath of your 64 LightWords you gather the fruit of your Branches to enter into new dwellings on the 7th Day of your Name! Yes, there is an eternal damnation of lies and pretensions of unbelief. By the Fire of your Name blazing you remove such from your dwellings to carry only the fruit-light generated by your Oil.

As paired dwellers of meekness you build houses of shabbet of your mutual sides of gold (right or top side) and silver (left side or underside) of your branches. In your Twelve there are the two sides of your bodies, *e.g.* the left silver side and the gold right side. With the free gifts of gold and silver which have also freely given from your bosom and hands, you are likened to your Fathers with whom you are intimately joined being of the same Faces. For how can two remain separate when they agree totally? You are the generation of journées anciennes/Ancient Days to renew what is given to you in the Shennayhh Glory of the Faces of Light becoming radiant in your Name, with perfections in ALhhim, as prophesied of your SeedName, to be complete/full.

Your seven days of progressions unfold the Words you are hearing from the Father. What you are speaking in your days is own witness that provides assurances and give evidences of the truth within your Seed as you encounter, two:two, the Faces of your seven evenings and their seen results in your days.

Beneath the platform of your days and in the sack you are given for your journey are the ever supply Faces of BaarLeChaiRai who watches over you night and day. The one who watches over your sheep neither slumbers nor sleeps.



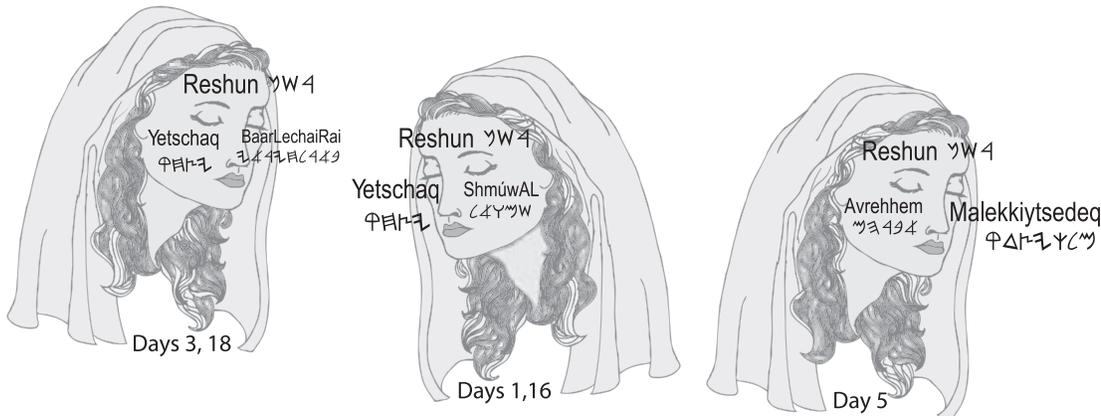
The 15 days of Wisdom are the impartations of the Lights. Through giving all Faces of the Aúvim/Fathers, a Seed is formed from the offerings, whereby your Name is an Offspring of YæHH/Yahu. The 15 days of Understanding are the transference of all gifted within the body of the month unto the Head of Knowledge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

The total giving of the Lights of HhaAvim, from day 1 to day 15, are their deeds upon the altar of the oylah through which the gifts are imparted. The sides of the transference are from day 16 to day 30 which are the deeds of the Aúvim upon the altar of spices. Surrounding these two altars the Faces of HhaAúvim/Fathers turn daily. Through the offerings to the Faces, we bear the corresponding countenance in our expressions (1 SM/Kings 22:19; Mattithyahu 18:10; Yahshoyahu/Is 49:23). According to the Days of the Aúvim, every day has its measurements of giving and transferring.

THE BLESSINGS OF THE FACES OF YÆHH

The Blessinga of Aharúwan are according to the placement/arrangement of the houses amongst each other whereby the blessing pertains to all of YishARAL. The first part of the blessing is the Collective’s work through Yahúdah. YahúWah blesses by the increase of the Numbers in Yahúdah, and keeps you by the Illumination in Yishshakkar. The unfoldment of these ancient words follows [CHP/Num 6:22-27]:

And YahúWah—the Collective of your Rings speaks of ALmaShayh—the strength of the inner parts of your Seed for an instruction/a saying/a promise.



With unveiled faces, we bear the glory of Yæhh, set in our faces day by day.

The Collective Breath—Spirit of YahúWah resides within the Two Rings of a spirit unto their Seventh Perfection. As the Spirit of YahúWah is within a Name, so the

Voice speaks inwardly within the unfoldments of your Seed-Name. According to the expansion of your Spirit—from one to seven rings—you hear the Voice of YahúWah! Thus, every Name shall be taught of YahúWah, for the Voice of YahúWah is within every Name (Yahshoyahu/Is 54:13)! In that your Name is composed of the Words of YahúWah, the Voice of YahúWah is within your Seed-Name! Unto the full release of the strands of Light within you, the Blessings of the Faces are muttered. Your Name is destined to stand in the likeness of meShich as you arise by the Light of your Name. YahúWah speaks to you, whereby you discern the Voice that you are hearing (1 Yahuchannan/Jn 4:1)! Hence, when the phase occurs: “And YahúWah/the Collective speaks,” the information following is of the inward state transpiring amongst the branches.

The teraysarun/dwelling—the Word State—of an offspring אגא 23  
 is of ALAharúwan—of the Seed of Illumination. אאאאאא  
 With the Seed opening there are unified formulations אאאאאא  
 each a saying/a promise/meditation: אאאא  
 Now, there are compositions to expand/bless all that is unified: אאאאא אא  
 —the sum of the offspring of YishARAL— אאאאא אאאאא  
 a saying for your Collective Illumination :אאא אאאא

As the inner parts open within your Seed there is an opening of the mind of Aharúwan for you to receive from the Faces. The Seed of the inward parts together with the Seed of the mind open whereby there is a way to expand all within your Unified Houses which comprise the sum of YishARAL. By the mind giving all within its Seed, the inner parts of the SeedBody open upon the altar. The result is an expansion of mind. As the head gives its body, the mind is expanded with Illumination, receiving directly the Light stored-up within the Seed. Your mind gives its body upon the altar of the oylah, whereby you are illuminated to cause an increase within your entire network of branches.

The reoccurring phrase, אאאא, for a saying/a promise/meditation, indicates the results of the actions. i.e. When your Seed opens there are formulations which result, amongst which are the emanations of Words and your emerging states that you occupy: promises. Promises are determined according to the state in which the members are dwelling; and hence, there are many promises that correspond to every state of Light [2 Kayphah/Pet 1:4]. The promises that follow the opening of the Seed are an increase of the branches stated in the subsequent lines.

YahúWah increases/blesses your branches אאאא אאאא 24  
 and keeps your branches :אאאאאא

The Voice of your Unified Rings is the Voice of YahúWah within you that addresses your Twelve Houses of Lammæd. When you speak in the Name of YahúWah you speak with your totality of Rauch whereby there are no projections of partiality. The increase of your branches comes through Yahúdah—an appropriation of the Numbers, and the keeping or watching over the branches of the Twelve by the ministry of Yishshakkar—the Shepherds. We are kept in a State of Light/Zebúwlan. The state of our dwelling is according to the degree in which our SeedName opens, for there is no darkness that can cover the Light that has broken forth by Perats of Yahúdah. What can shade the sun and hold back its Fire in the day that it blazes from under the coverings? The Light that comes out of a Seed dispels the darkness whereby all that is of the Seed is kept in the Light. The young and the stout that come forth out of Meneshah are tended by Yishshakkar who receives of Meneshah and thus you receive from all ascending from your loins. Hereby you are received into the Unified Consciousness as you commence to give of your SeedName for the sake of the Collective.

YahúWah enlightens/shines within the unified faces/expressions אאאא אאאא אאא 25  
 of the opening Seed which gives/extends its branches, אאאא  
 and grace—the flow of oil occurs, being extended to the branches. :אאאאאא

The illuminated states of our SeedName are the expressions/faces of the Fathers which form dwelling states of Zebúwlan. The States of Illumination shine upon us. You give/extend your branches upon the altars whereby your gates open and receive the Faces of the Fathers in meekness—through

acts of total humility—you find grace layered upon you from every side of the Light! As you are of the meekness of the lamb of the Fathers, there is direct commication between your Faces. The works of grace and the extensions of the branches are the works of RAúwaben and Shamoúnn within the Twelve. The grace is the favor of the Lights that come to us and enter into us through our opened Rings. Via the grace we see and are given comprehension whereby the grace causes developments within us. Hereby we grow through grace—favorable impartations.

YahúWah lifts-up the unified faces/expressions יללל איללל אולל 26  
by the strength of AL within your branches, ילללל  
and appoints your Name/sets you to bear the fruit unto your fulfillment of peace. :ללללל ילל לללללל

The inward faces of your Name are elevated to appear. The Voices of Chaggai of Gad within your Seed Name speak to lift up all expressions woven into your Seed-Name. The faces are formed by Apærrim; your elevations are determined by Meneshah whereby the fruit of Baniymin flows from your branches. *Meneshah, within you, releases the strength within your loins to lift up your houses unto the apex of your staff, upon which your branches flower to bear your increases of Seed which are the fulfillments of the initial words of the blessing set through the activation of Yahúdah.*

And the Name unified is the sum/composite of a Name’s extension— ללללללל יללללל 27  
The offspring of OL/Most High are YishARAL. ללללללל לללללל  
And Anni, the Voice of the inward Neúwn Mind, לללללל  
continually increases your collective branching. :לללללללללל

You are known each day according to the extent to which you bring forth your branches and their works. Through drawing out of your SeedName to bear fruit, you increase in Numbers whereby there occurs the sum of your Names. The gathering of that which issues from your Name is its sum, and by the resources in your Seed there is a multiplication by your Name’s emanations. Your Name is continually extended as a Light that cannot be extinguished. Your Name learns through humility to draw out of itself and give its Life and Light. *Your Name is of the Offspring of The Elevated Collective, for you are of the Numbered Thoughts of The Elevated Collective.*

The gatherings of your fruit are determined by the judge of Dan within your parts. Dan determines that which is profitable for the perpetuation of your Name. By the summations of a Name, your Named Spirit is set by Dan. Every level of residence is determined by the state of our ruach to abide in the ascendant Vapors of the Rings of ALhhim as the Adim or in forms of animals in which the Breath pulsates to discover its congruency and harmony of members [Yirmeyahu/Jer 31:27; SMB/Gen 37:33; 45:15; Yahshoyahu/Is 11:6-9]. The properties within your branches are extended through Dan and Ayshshur—by the Breath of Dan and by the affirmations of Ayshshur whereby the branches within your Seed-Name are as OúwaL—The Elevated Collective—above every form of the world! The Voice of the Neúwn speaks out of Nephethli—from your heart through the Mind of Aharúwan who is your servant and speaks while you make the offerings of all YishARAL. Through the blessings of Aharúwan, the Blessings of the Faces of Yæhh rise from within you whereby your inward parts are Illuminated with the Light of Yæhh. As the Faces of Yæhh appear in your faces all shall know that you are the Offspring of Yæhh, for your Faces attest that Yæhh is your Father!

### Formularies of Yæhh 𐌶𐌿𐌿𐌰

4IOŁŁ  
ALozAR

ALozAR/Eleazar is the Staff of ARAL containing the 7:7 inner and outer Rings of ALhhim.

IO are 16:16 or 7:7

The formularies of 𐌶𐌿 32, the Heart, Altar, Teeth  
and 𐌶𐌿𐌶 14, the Quest, the Will and the Hand of a Name  
for the desires of the heart are impulses of the mind which are initiated by the hands.

𐌶4𐌶4 𐌶𐌿4𐌶4  
AHARÚWAN

Aharúwan/Aaron is the weaving of 44 “Light” and 𐌶𐌿, “yes”, “to verify.” The illuminated one affirm/verify the Lights of Yæhh, and thus carry in their countenance the Faces of Aharúwan. The concept “weaving of numbers” produces rods of strength and fabrics of thoughts. The formularies of Aharúwan are 𐌶𐌶 = 4 x 𐌶 = 4 — 100/1 = 1000/1 = 1. The utterances are as Ahærænn— 1:1:1 and Ahærúwan— 8:8; the later conveys the Illumination of the Neúwn Mind of Reshun as 𐌶𐌿𐌿=4𐌶4 in which the ÚWah appears before the Neúwn as the link to Reshun.

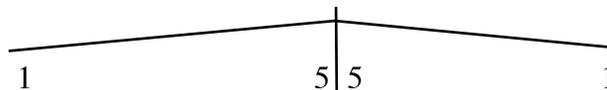
Aharúwan is the foundation of HhaKuwáhnim/the generation of priests and the Source of the ALhhim through fiery formularies:

- 𐌶+𐌶 (14+14) as the Tongue of Reshun speaks through the full body of ALhhim, making Zayin/28;
- 4x 𐌶 (2x5=10) as the mind performs the illuminations, gates or portals opens making Dallath/10;
- 4 (1) the composite parts of a Seed-Name unified into One Name making ALphah/1.

These three are one: 28/10/1 + 10/1 + 1, conveying the Eyes of the priest sees all that is written and appearing as one in a SeedName. Through beholding the unity of all parts within a Name, one is positioned for counsel and is able to excel in all that confronts them; in that a divided house is defeated by itself, whereas a unified house has its resources aimed in one direction to succeed.

The numerical formularies of Aharúwan stage one to enter into avenues of Wisdom, gates of understanding, and paths of knowledge unto subsequent residing states. The 4 Δ I are the unified paths of ALhhim which are made accessible for you to proceed within as you affirm consciously with deeds the Light of your Name and thus bear the Faces of Aharúwan.

From the platform of Aharúwan, the ALhhim speak the Name of Yæhh from the midst of Reshun— 5:5 which is extended left to right. whereby all things are achadd/one/unified.



The Name, Yæhh, is the first Word of spoken by the Strands of Light—the ALhhim, through which The Invisible appears as visible (SMB/Gen 1:3). From the Unified Lights of Reshun the 15 Faces are set on the left and the right through which Lammæd or 30 is given. In accordance with this impartation of Light there are 30 days for the works of Light each month. From the full moon to the complete giving of Light—the dark moon there are 15 days, and from the veiled moon unto its brightness, 15 days

(BOOK OF ENOCH The Apocrypha and Pseudepigrapha, The Clarendon Press, Section III. Chapters LXXII-LXXXII).  
Likewise, a spirit speaks through its soul to communicate the joy of giving the Light of its numbers.  
The first utterance of HhaALhhim contains the formularies: אַיִל אֶלֶּלֶל

$$2\ 3\ 1\ 1+1+1\ \text{or}\ 6+1=7$$

Hereby, the ALhhim speak unto Seven/complete/perfect acts of Light, Zayin unto ALphah I-4.

The servants/priests of Aharúwan activate the Lights in a Name unto their full expressions of Joy!  
אֶלֶּלֶל is the span of unity אֶל/6, noted by the parameters, in which are the Seven Hills אב/7 upon which they serve the peoples of the world.

The formula of אב is read as 25, being the sum of Rayish and Hhúwa.	6 אֶלֶּלֶל	25
From the sides of the Seven Hills, the strands of AL are formed.	25	+6
		31 אב

The formulations of AL/אב/31 x 15 = 465 which are the strengths of Yæhh.  
According to the Strengths of Yæhh one has access to the Paths of Instructions in Life אב/465.

אב is the expressed will of Reshun to extend/give the 25 or the two fives of Reshun, whereby the two Lights of Chækúwmah and Bayinah are in Aharúwan. Reshun imparts the Neúwn אבא to abide in AharúwaN whereby Aharúwan is the voice to affirm/verify אב the Light אב of Yæhh 15:15.

The Lights of 25 comprise the Neúwn Mind in אבא/Aharúwan. Within Neúwn are the 28. אבא =28. As one beholds the 28 ALhhim in their arrangements, there are 7 per side which are the seven days in each of the four weeks in a month. The formularies of the 28 in Aharúwan are

28 read as 16/0

27 read as 14/א These are the 7 above and the 7 below the א, given of Neúwn whereby it is 14.

The sum is 30/א whereby the Teachers of HhaTeúwrah are of Aharúwan. The Instructions come from the 30 Faces of Yæhh set 15:15 which are read as the two Hhúwa of Reshun by which all things are made (Tehillah 148:5).

In hearing the Voice of Neúwn we hear the Voice of Yahushúo—Consciousness of Yæhh. At the sides of Neúwn are 7 and 7 and in the midst is the Voice of Consciousness/Oyin/16. The formularies are reading from the two sides of Neúwn/אבא.

14 The Neúwn

11 The Kephúw Life in the midst which rises through all forms.

565/0 The Ring of Consciousness/Oyin/16.

The formulary: 7 — אבא — 7

565/0 The Ring of Consciousness/Oyin/16.

11 The Kephúw Life in the midst which rises through all forms.

14 The Neúwn

The Lights of Reshun/25

The 22/X of TaúWah appear as the pairs of the 28 ALhhim are gathered into one house or stalk. Through the stalk of Kephúw all parts are held together in one body. The doubling of Kephúw convey the unity of spirit and soul, as well as mind and body. Should severe attacks occur to the body structure, the state of the Kephúw is changed.

The Neúwn and the Names of Aharúwan are of the unfoldings of Faces in Reshun 5:5. In Neúwn are 10, the embodiment of Nine to compose all Numbered Thoughts. The formulary:

5+5/א The Hand of Reshun or the United Hhúwa of Reshun through which all is made.  
 777

7W4  
 RESHUN 5:5  
 The Head of Neúwn

From the Faces of Reshun 5:5 all things appear unto their full stature whereby all that is made embodies completely the Light allocated in their Names. The complete stature of a Name is obtained as the formularies of Light within your Name are enacted and come to reside in a state of residence which bears the 15 Faces of Yæhh.

The two Lights of Reshun:  $5+5 = 10$ .

10 is the embodiment of all Thoughts: 1 2 3 4 5 6 7 8 9

The Nine are called Elevated Collective (rendered as the Most High) in that they are above all forms through which all things appear.

777 (14+14) are the 28 in the midst of Reshun. The ALhhim appear as the pairs of Neúwn, thereby called the 28 ALhhim which create a body to house the Thoughts of Reshun through their utterances and arrangements. Everything that appears from the waters enters into the world to know itself in Reshun. Through manifestations, you come to see all within you, as one looking in a mirror, whereby you behold the faces of your Name as the Faces of Yæhh. Being made visible is a route to affirm your Name to be of the Light Reshun, whereby you behold The Father in you! As you enter into the Lights of your Name, you enter into the formularies of the ten lands which are your inheritances—those of the House of Cham. From these land your Name is called by your Fathers to enter consciously into the origins of Light from which you are made whereby you enter into the eternal Kingdom of YahúWah. You drive out of your lands of Cham what you sowed there that is contrary to your Name and soul; however, the people/consciousness of States of Cham comprise the Kingdom of YahúWah with the people of Ayshshur and YishARAL. You possess the lands only as you live in the Light in which your Seed-Name is formed whereby you are the Native Born of the land. The world and its lusts are subject to your Name as you emerge from your vapory veils. You are appointed for a season to behold the inner Light formularies of your Name through which you enter into the Lands designated for the Offspring of YishARAL and the cities/centres of Light of HhaLaúwi and Aharúwan. Every Seed is made to house the Light in which it is made; thus, every plant or Name appears in its season to create a body for the explicit purpose of housing the Light and bearing its fruit to testify of its origins!

We are made through Yahushúo—the Lights of ReShun; thus, all that we are or will be are of Chækúwmah and Bayinah. According to the Lights of Shauo OW we live and have our being. In that we are made of the Lights of Yæhh all that we have capacity of storing in our Rings are of Chækúwmah and Bayinah; all else does not enter into our Rings, nor is it able to enter in that it is incompatible to our nature. Hence, when one seeks for the Wisdom and Understanding, the pursuits are not in vain, the only thing that satisfies the spirit and soul, mind and body. The accumulations of gold and silver define our heads of bronze. We have Knowledge through the acquisitions of Wisdom and Understanding, and according to the accumulations of bronze, within our Seed-Name, we transfer from one world to another, from one state to another of Metsryim/Egypt.

Formulary:  $\text{WO } 21 \ 16 = 10$  א of Reshun. As we engage our hands in the commandments, we fulfill the Words of Chækúwmah and Bayinah through which we are made. Through consciousness, we seek and fulfill the Law of YahúWah. Through drawing out from our sides of Wisdom and Understanding we form our Head of Knowledge, according to the Mind of Reshun, from whom we are sent through the Seed of Avrehhem, and unto whom we come faces to faces being of the same Mind.

Formularies:

$$\gamma\text{W}4 = 5+5 \text{ or } 10$$

According to the Values of HhaKuwáhnim, the formularies are

$$600 + 900, \text{ the sum of the } 1500 \text{ Lights} + 167 \text{ of Neúwn} = 1667$$

1667 is a formulary of  $\text{I}\text{F}\text{O}$  of the Mind of Reshun which contains the Consciousness of the 15 Fathers and their Words.

The sum of 1667 is Rayish/20/4 conveying the Source or Head of all Words and their appearances.

Reshun, meaning “first,” is the beginning from which 14 other Names of the Fathers are drawn out. As a tree, there is a seed, a beginning. We understanding the nature of AL Rash for all made to house the Thoughts of the Fathers. From the seed of a tree all else within the seed appears in their order. The Name, Reshun, means the Rash/Head who appears from the Fires of Shayin/Wisdom as the Thoughts of Light become identified as those congruent—to belong together as one. From their congruency the Thoughts spread out forming the Neúwn/14 to access all avenues and to create tents for their expansions. The 14 Names form the Mind of Reshun, which is  $2+12$ , or a doubling of 12. The doubling is fulfilled in the Houses of YishmægoAL/Ishmael and YishARAL/Israel, whereby there is a tent to house the Thoughts blazing from the Fires of Reshun.

The 28 Mothers are drawn out of the two sides of the 14 Fathers of the  
Neúwn that emanate from Reshun  $5:5/10$ ,  
being 28 they are 10 also and,  
of the  $14 \times 2 = 28/10$  which  
together comprises 30, Lammæd, the Number of Days.

The 28 ALhhim form 7 Eyes by their associations and congruency,  
and within them are born the  
12 Houses of YishARAL  
from which comes the momentums and extensions of the  
12 Heads in Yæhh by their utterances within ALhhim; these  
twelve hang upon the first born of the central stalk of Lauíwi  
who provides a house for all peoples worlds without end.

The 28 ALhhim are the formulations of Spirit/Ruæch, whereby a spirit is called of the ALhhim (SMB/Gen 1:2). The word, Ruæch/אח = 28. Translated as breath, the spirit is capable of making an interchange between soul and body, the invisible and the visible. Spirit is an intelligence with an assignment, a ring of smoke ascending with a scent generated by its work, attributes, specific to its ordained purpose of habitation through the Neúwn Mind/אח/14+14=28.

The 15 Fathers are distinct generations of Light evolving from Reshun and forming a perfect union in the Name of Yæhh in whom they are eternally bound unto one another by covenant whereby there is no shadow caused by turning apart from one another. Inscriptions of Ayuv/Job record the Name of

Reshun as Rashith—the Thoughts of Totality, denoting the heads/minds that formed a collective weaving of thoughts into their first Head—Reshun through which all Names become evident or appear. Rashith is the composite Name of Reshun. The 15 Fathers are in Reshun just all parts of the body are in the Seed-Head. To create the Mind is the first work of the Fathers as they form a covenant, even as Aharúwan is the first born of all generations.

The synthesis of the Fathers into a Unified Name is the process of all spirits entering into the fold of Yæhh to abide in the Kingdom of Light. While the Mothers or ALhhim are referred to as “Principles of Origination;” the Fathers are the “Originators of Light.” Thus their is a head, created by the Fathers, and a body created by the Mothers/ALhhim. The Mothers are drawn out from the four Collective Sides of the Fathers to make manifest and bear the joy of the Fathers. The head and body comprise one House of Yæhh with many parts/rooms/chambers. The 15 Fathers are the Originators of all parts of your House of Light. As noted in this document, the parts of the mishkan/tabernacle originate from the 15 Fathers, the Name of each Father contributing to the whole.

The Fathers are prior to the organization of ALhhim, thus prior to Words. By their covenant of Numbered Thoughts they form a body of Consciousness to display their goodness—the harmonic union of trusted Values. The consortium of the Fathers forms a Kingdom. The eye has yet to see the extent of this Kingdom based on the magnitude of calculations of the Fathers. The kingdom extends their joy whereby the joy becomes full through stages of manifestations and employment of ideas into deeds. Through development and implementations of the ideas of the Fathers, the joy is made full. Every phase of your growth is a delight in the Eyes of Yæhh, from the day of your formation on the altar unto your bearing the full radiance of their Faces within yours.

Monotheistic thought develops from the Unity of the Fathers, but more so, from the lines of the Scriptures that speak of the Unity of ALhhim. Ideas like, “one god,” etc., lead people to consider singularity verses a unity of compounds which contain the strengths of many Faces in one accord. Which is greater, a single person or a collective of many which are unified into one accord? The belief in a single entity will not clamp the door for you to comprehend the Origins of the Fathers, for having a heart for unity enables you to receive their Unified Name within your heart. Their multi-faceted-gems of Light and their multi-breasted-hearts of the Mothers are inscribed in the parables of HhaTeúwrah, written by the Signs of the Light themselves within us. When the Tehillah says, that we are remembered as dust, it is not speaking of the dust of mortality, but rather the Dust of the Gems of Light from which we are made and unto which we are returning (Psalm 103:14; YechúwzeqAL/Ezek 28:13)! Hence, in that we are sparks of their gems from the Fire, we come to know them intimately. To affirm, there are Fathers, plural, and there are Mothers, plural, through which all things are made with diversity. The Names of Light are the Seats of Thrones which have dominion in the universe (Colossians 1:16; DaniAL 7:9-10; 27:28). **The Fathers are the Originators of light through the Numbers of Fire.** All stems from 5, the Values in the midst, and in the midst of 5 is 3—the Throne of Reshun amidst thrones.

The stones of the SeedHead are appointed for Aharúwan to be worn upon the chest—the location of the altar from which the stones are formulated through cultivations of the offerings. The colors of the stones are those of Light emitted through the Fires of the altar, whereby they are in the vapors of every Spirit. When your Spirit is formed from the altars of Yæhh, the twelve dust gems are within your Name. Thus, the 12 stones are formularies within the cell of a Spirit, as dust specs, through which one formulates their soul. The cultivation/*gong* of the stones yield the colors/aura of your Spirit. Two gongs (depicting the ears) are sounded before and following a meeting which sanctify the ears to be servants of HhaDavar.

“All become in GoDann/Eden, the garden of ALhhim; every precious stone is your covering: amethysts, opal topaz and crystal blue diamond; white crystal silicate (beryl), silver streaked calcite (banded layers), and black onyx babingtonite, yellowish sephúwyr, magenta garnet and emerald; and gold (which holds all stones in place as one body), the workmanship of your settings and sockets, are in you. On the day that you are formed, you are attuned perfectly, an established branch of Neúwn.” YechúwzeqAL/Ezek 28:13

The extent of your aura conveys the internal cultivation of the stones. First, a body is composed to house the stones, and then, secondly, the stones are cultivated within the body. Thus, there is born first of Avrehhem, YishmægoAL (Ishmael), and then Yetschaq (Isaac). The body of stones is made by the Numbers of Yahúdah and the Breath of Dan within a Spirit for an immortal dwelling in Light, as the stones are incorruptible. Hence, in the parables of Sepher Yetsiat Metsryim (the Scroll of Exodus) there is the coming into Metsryim/Egypt first, and then the emergence from the slavery to the world to build the mishkan to HhaSham (The Name). Thus, no one should despise nor hinder the movement of spirit with the veils of the body. From the day of conception, the Spirit of a Name is active to construct a dwelling for the cultivation of its stones of glory. Upon our emergence from the state of Metsryim, we manifest the inner glory of the stones that we have with the Fathers. Hence, it is well for us to strike the *gong* as we commence a gathering and as we conclude our meetings that the House of Shamoúnn (hearing) hearken to the Voice of Consciousness unto the manifestation of the glory within us.

Through the Numbered Thoughts of Fire a temple is constructed—a building not made of hand, as our bodies, which is the testimony of their achieved unity. When any man beholds their origins from the Fire of Reshun, and the 14 Names of the Fathers which are drawn out of their Name, they come to organize their Names and members by covenant as the Fathers. In affirming your inward Faces of Light, one to another, you are given universal access/14 into the Kingdom of the Fathers. In this sense, your Name is the first or Reshun of your domain to set your 12 on the left and your 12 on the right to enter into the Unified Kingdom with consciousness unto your appointed service. As your Name is the Thought of the Fathers from the Fire that determines the Head of your Seed-Name, you are ReShun, the first of many fathers, whose Faces appear from your offerings. From your Name comes also your mothers—the body and its chambers as well as comrades—the supporting branches. The immortal body for your habitation is composed of gems, for this is your fire dust in the day that you are called. As you bring forth the Light within you, clusters of gems form to contain your glory. The first Father of Origin drawn out of your Name is Yetschaq, the Joy of abiding as one with all of the kingdom of Yæhh, and the last is Father ShmúwAL which attest of your joy being made full with your strands of strength.

𐤀𐤆𐤇

Yæhh/Yah/Jah 1:1  
The Father

Pessech is the message of the Consciousness of Yæhh emerging within the nations.

The formulary: 𐤆𐤀𐤆𐤇 conveys that the surrounding 28's 𐤆𐤀 are the covering of the interior skeleton 𐤆 of the 15 Fathers. Through Pessech there is the fulfillment of the promise regarding the ascension of the bones of Yúwspah which arise out of Metsryim to carry us forward to our new states appointed by ALBayitAL.

The Father is the Source of the 12 Houses of YishARAL and the 12 of YishmægoAL/Ishmael. These 12 come from the midst of the Fire, which are the cities of our inheritance in Zebúwlan. In that we are of these cities, they are our home town, part of our inheritance in the Eternal Kingdom of Light.

These inward and outward states are formed by the Numbers of YishARAL. The inner houses are the soul; the outward houses are the body which are formed in the core of the Fire. Thus, in the core of Shemmesh/the Sun/Fire are 12 cities which are given to Zebúwlan—the States of our soul for the occupation of the Numbers of our Names—the Life flow of Yahúdah (Yahushúo/Joshua 19:16; MT/Deut 32:8).

The 12 States of our living Numbers—the House of Zebúwlan are from Yæhh, our Father/12/אָ. The Numbers of 12 are manifested through the Letters ALpahBayit. The Letters are drawn out of the Numbers, and as such they are always turned facing the Numbers. As a wife has desire for her husband, so the Letters desire the Numbers that give them Life. A virtuous woman provides choice garments for her husband, keeping her faces humbly covered lest she appear apart from the inner strength of her origin. She is called the righteous woman/body as one who attest to the marriage/alignment of spirits in their states of habitation (Mishle/Proverbs 31:10, 22-24). The appearance of the 12 in Yæhh appear as Reshun gives from the Third Throne. 3 has 12 at its left hand and has 123456789101112 at its right hand. The sum of these Numbers 123=15 and 312=15. In three are 30 or 15:15, the Faces of Yæhh from which comes the Lammæd or Staff of the world, around which the planets as well as the members of soul and body spin.

When the offerings of the House of Dan, which are born from the Shayin-Semek ring of ALhhim, are offered upon the wood of the House of Zebúwlan, the fruit of the ALhhim of Hhúwa-Gammal, then the Faces of Yæhh appear as the structure of the spirit of Dan rises and blazes from the wood. We speak of this as the offerings of Dan upon the wood of Zebúwlan to denote how the center of the sun blazes from the inner ring of the sun. When the WÆ center ring surrounds and also enters into the אָ, then the Name of Yæhh commences to blaze from the Spirit of a Name. At which time, YahúWah becomes the Defense of your Life and the Guardian of the 12 houses of your soul and body (Tehillah/Ps 27:1-6). The ascension occurs as the two rings of your spirit become aligned one to another—as WÆ is aligned unto the core of Fire אָ.

From the patterns of Yæhh, emerging from the sides of 3, come forth the menurahh/menorah, the six pairs of vertebrae to create the 6 wagons for HhaLaúwi/the Levites, and many other patterns of Light that comprise our dwelling. 3 is the core of the Life of Reshun in which are Lammæd/12 and Shayin/21. As three are extended, the Staff of Aharúwan or the Rod of Understanding appears as Lammæd/30, and through the extensions of the Teachings of Aharúwan, one comes to Shemmesh, the congruent state of their spirit with the Spirit of Yæhh as 300/W. The sum of

300

30

3

900 the Number of Shayin of HhaKuwáhnim.

The Three/3 of Yæhh become evident in 12, 21 and 1.5+1.5, and in special ratios as 111. The 12 of Yæhh are ALphahBayit/12, from which comes the word, Father/אָ. Hence, when we say, Father, Aúwv, we are stating the 12 in Three, from the Source of Emanations of Reshun in Yæhh.

#### Hhúwa, the Fifth Cardinal

The Cardinal Numbers of ALhhim are equated to the Thrones of the Fathers. The Fifth Cardinal, Hhúwa, is in the midst of all Numbers, through which there are two sides, the sides of Understanding and the sides of Wisdom. These two sides of Hhúwa uphold all things and through them all things appear. The Emanations of Light stream from Hhúwa, from the lands of our Origins in *shemesh*, to

appear by the power of Gammal, as the Light within us rises on the third day — by the Hand of Reshun which is concealed/hidden in the world. For as Reshun drew out the Lights from Hhúwa, the Name of Reshun became covered and thus concealed until the day of understanding when the curtain would be lifted! Hence, creation is stated to be from Hhúwa, the Lights of the Shayin Oyin in Yæhh, coined as Yahushúo (Tehillah/Psalm 148:5). These streams of Light are allocated to **BetsalAyL** of Yahúdah to administer the Numbers, and to **AhúwlyiAV** (Oholiab) of Dan who

Cardinal	Fathers	ALhhim
1	1/10	Alphah/Yeúwd/Qúphah
2	2/11	Bayit/Kephúw/Rayish
3	3/12	Gammal/Lammæd/Shayin/AR
4	4/13	Dallath/Mæyim/TaúWah/AL
5	5/14	Hhúwa/Neúwn
6	6/15	ÚWah/Semek
7	7	Zayin/Oyin
8	8	Chayit/PaúWah
9	9	Tayit/Tsada

weaves the Numbers as one weaves threads of gold and silver into vessels of Wisdom and Understanding — our body parts (SYM/Ex 31:2-6; 35:30-35). The Numbered Thoughts of Yæhh stream from the lights of gold, silver, and bronze and through the prisms — the twelve teraysarunim of scarlet, blue and argúwmæn/purple/violet (SYM/Ex 25:1-9). These light strands are assembled into a tent of various skins in which our spirit enters to bear the glory of Yæhh! As the Lights of Hhúwa are activated within us, what is from our origin appears, whereby there is the resurrection of the Offspring of ALhhim by the hand and teachings of Gammal (SMS/Acts 22:3, 5:34). Thus, the Lights of Yahushúo, those of Hhúwa, as the Fifth Cardinal of ALhhim, appear in the Third Throne of the Fathers — Reshun from which they emanate. We are born in the lands of Hhúwa. We come into the world to sit at the feet of GammiAL (the strength of Gammal) to learn the mysteries of Yæhh whereby we enter into the Kingdoms of Light. The enlightenment of our spaces/residences, through the pairs of Wisdom, stems from the School of Budd/ΔΥθ, from which comes the Name, Buddha, a Sanskrit Name rendered as: Budd-Hhúwa. What is from the beginning of Hhúwa appears at the end of the days in Gammal.



The sun burns continually by the wood of Semek, the Fires of Yæhh. The Semek of three rungs portrays three Fires of Wisdom, Understanding, and Knowledge. These three are in agreement as 3:3. The outer and inner rings of the sun are (4+8)12/3 which are in agreement with the ring of Dan in the midst of the rings: 21/3. The three burn upon the wood of Yæhh from which comes 1) the Words of Yæhh — the Commandments, also called the Sayings and Testimonies of the Fathers; 2) the Ordinances/Judgments/Meshpætyim/𐌆𐌗𐌗𐌗𐌗𐌗, and 3)

the Origins — the Statutes/Chæqúwt/𐌆𐌗𐌗 and Precepts of YahúWah (2 Nephi 5:10, Psalms/Tehillim 119; 19:7-10). These three bodies of Light comprise the Teúwrah which blaze from the offerings of Fire fueled by the wood of Semek. The teachings are given to the Father seated on the Seventh Throne — Aharúwan, as Words of Perfections emanating from shemmesh 7:7.

*The Fathers are Names in Yæhh:*

- 1 Yetschaq, the Joy of Yæhh;
- 2 BaarLechaiRai, the opening of the wells of Yæhh, the first cotyledon/appearance of life;
- 3 Reshun, the Resurrection and the Life of Yæhh;
- 4 Avrehhem, the expansions and multiplications of Yæhh;
- 5 Malekkiytsedeq, the alignments of Yæhh;

- 6 ALOZAR, the Illuminated Rod of Yæhh which lights are pathways, hence; the Rod and Staff;
- 7 Aharúwan, the Perfections/Seventh of Yæhh;
- 8 Nadæv, the Mysteries/Calculations of Yæhh through which the stars are set in their places;
- 9 GerenHhaAuwernehHhaYavúwsi, the Mastery of Yæhh through the altars;
- 10 Aviyahua, the formulations of Spirits and the Emanations of Yæhh creating heavens (Tehillah 148:5);
- 11 BaarShevog; the Seven Wells of Yæhh—the depths of the Seven Eyes;
- 12 Ayithamar, the Pillars/Establishments of Yæhh;
- 13 Yaoquv, the Glory of Yæhh, being the 13th Throne, through whom the 12 appear;
- 14 ALBayitAL; the places and houses of Yæhh; and
- 15 ShmúwAL, the Names of Yæhh drawn of 31—the Strands of Strength of the 15 Faces—unto the fulness of Joy to consummate the beginning.

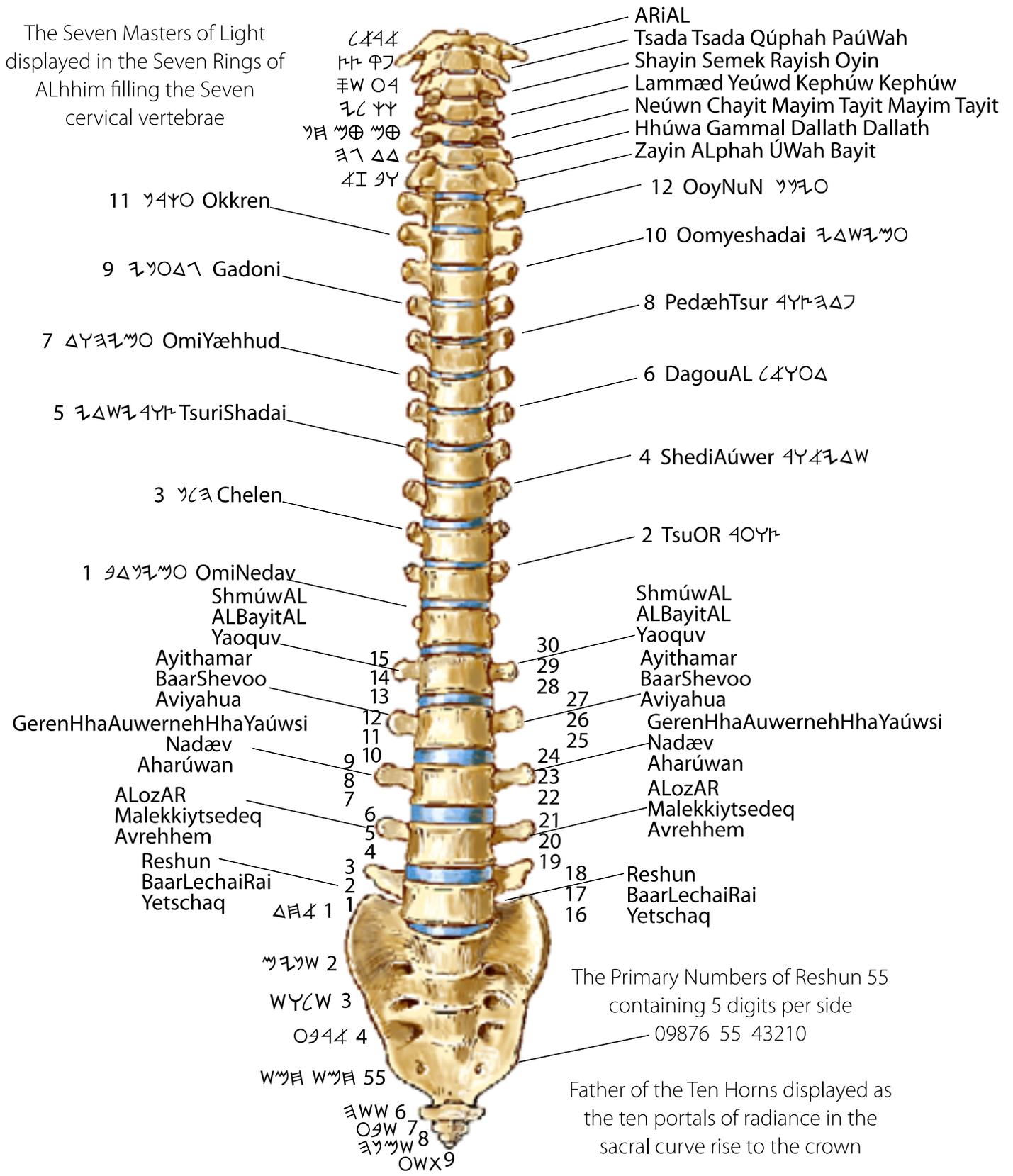
The Name Yahu is understood as the literary form to convey the doubling of YæHH-YæHH—the union of both sides of Faces.

### *Knowing Yæhh*

Is there an insulation to the “Originators” whereby one becomes separate from Them? An answer to this dilemma is becoming subject to the outward elements and patterns that one considers themselves to be different or apart from their “Originators.” Your heart is turned to the Light from which you Originate. Through sorting out the complexities of your design, you come to behold the evidence and witnesses of the Thoughts that are woven as a draped skeleton. The elevation of the Thoughts of Yæhh within you is your source of joy to bear everything that you are and do. Your body is a school in which your 12 Houses have assembled. Through states of manifestation, you come to know first-hand the strengths of Yæhh to dwell above the world, in recognition of your origins in Light. “The creation is subjected to frustration, not by its own choice, but by the will of the One who subjects it, in hope that the creation itself becomes liberated from its bondage to decay and brought into the freedom and glory as the children of ALhhim” (Rom 8:20).

Through explorations you enter into the ideas to form elevated purposes of coming to earth. You are more than you know; hence, through coming to know the mysteries within you, the joy of your emergence is tapped. Further, you are seen beyond your current understanding level as skin and bones. In the eyes of your Fathers you are seen as radiant gem stones. The destiny of what you are becoming far exceeds the temporary afflictions of the moment. When the scriptures say that you are remembered as dust, it is speaking of the Dust of the Gems from the altars of Yæhh which you are made and unto which you return! Your Name houses sets of crystals within your dust-bowls! You cultivate your members into precious gems whereby former skins of wine rupture by the new flow of understanding within your veins. The insulation factor from your “Originators” is created by limited observations. The Foremost Mind speaks to you through everything that is made, even from the core of your being whereby every Thought and Word of YahúWah are accessible (MeshnehTeúwrah/Deut 30:11-14).

**Your vertebrae** supports and upholds you 24 7, transmitting thoughts of Light to every cell in your body through the connective nervous system of Qahhath/Kohath. The vertebrae are layered stone upon stone of the foundational Numbers of Reshun. The base of your skeleton are Nine vertebrae of the coccyx and sacrum. The Names of the 15 Fathers form the lumbar. The 12 Chiefs/Head within the Fathers of Yæhh are arranged as 12 thoracic. The Names of the Seven Masters in which are the 28 ALhhim form the seven cervical vertebrae. The thoracic discs are designated as covered wagons to transport your soul from one world unto another as well as to carry the state of your tabernacle through 33 marked stations (CHP/Num 33).



The formulary of Numbers and Names of the Vertebrae upon which hangs the Teachings and the Fruit of the Tree of Lives.

From the sides of the 12 thoracic vertebrae come 12 ribs, forming a shielded case around the lungs and the heart. As the heart corresponds to the Throne in Yerushelyim/Jerusalem above, the twelve thoracic discs and their twelve offspring—the ribs—are the 24 ALders/elders that surround your throne (Chazun/Rev 4:4). Each disc and rib are seats—thrones which administer the Words of the Light which rule night and day. Hence, the ribs form a ring from one side to another, circling from the left side of Bayinah to the right side of Chækúwmah. As you ponder the magnificence of the heavens and stars, you behold the Throne of Yæhh in the midst of the zodiac constellations which are centered around your heart. The 12 assembled rays of Light correspond to your 12 sets of thoracic vertebrae discs and ribs that spiral in your midst. The moon visits through your 12 constellations, thus striking your ribs twice during the month. The presence of Bayinah in your houses gives you understanding to designate your meekness/lambs as offerings for the evening and the morning (CHP/Num 28:3-4). The two sides of the month are days 1-15 flowing from the Rash Chadash (Head of Renewing your Houses) unto days 16-30 to forming a new head—a renewed mind. This pattern of 30 days in a lunar cycle of two sides are emanations of the Name of Yæhh/אַ— the Yeúwd/אָ which gives Light from the descending side—from full moon to dark moon—unto the Hhúwa/אָ bring forth the full illumination ascending side—from dark moon to full moon. The pattern of thoughts descend during the first side of Yæhh to ascend during the second side of Yæhh.

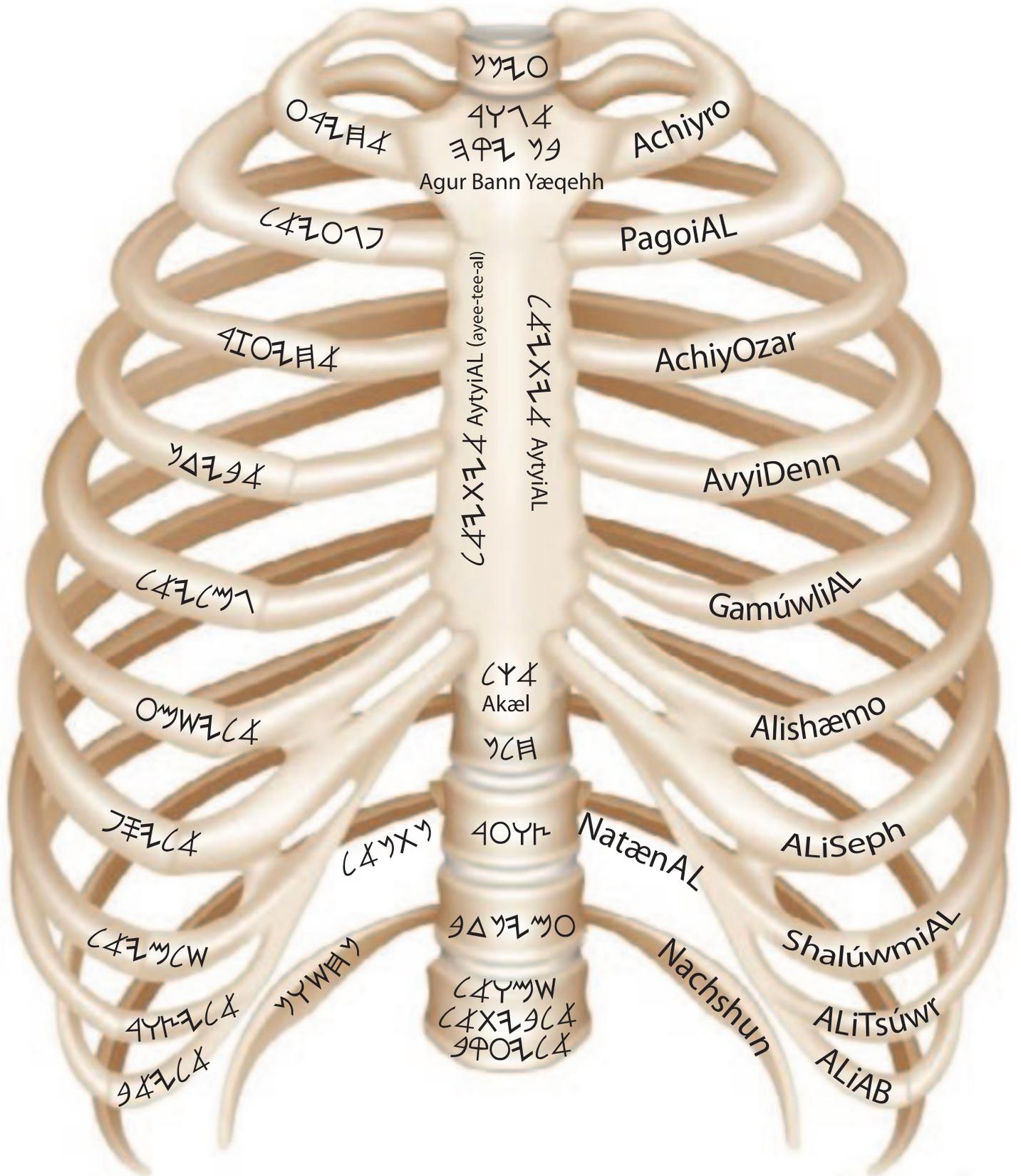
In the midst of the rib case—the sternum, the Teachings of the 12 Heads in Yæhh gather the Lights to be administered by Aharúwan/Aaron. The sternum is made of three parts: a head, body, and tail. From the rib cage the Laws of the 12 Heads are transmitted through the nerves of Qahhath to the Houses of YishARAL through which they are extended to all lands and peoples. Aharúwan speaks from the mind of Yæhh, out of the body of the Lights of Yæhh, and to the extent/end/tail of Yæhh. The Names which form these the three bones of the sternum are Agur Bann Yæqehh, for AytyiAL for AytyiAL and Akæl (see corresponding diagram).

The Head of the sternum is Agur Bann Yæqehh (son of Jakeb, Mishle/Prov 30:1-4). Agur means to gather, collect, bring together. As the head of the ALders, the thoughts flowing through the body of the ribs flows into a Head—Agur. The Name, Agur, is the foundational root word meaning to create an epistle, letter, edit; hence, all writings stem from Agur. As the offspring/son of Yæqehh, Agur follows the orders from rib to rib, writing down the sequence of thoughts in obedience which venerates the Letter/Epistle/Document whereby it is considered as an inspired oracle. The location of the head of the sternum at the top of the ribs is like one gathering their possessions in a sack and binding the thoughts into documents.

The body of the sternum is formed by the double Names l' AytyiAL l' AytyiAL. The compound Names denotes the weaving of thoughts of Understanding and Wisdom from both sides to create a book/document/scroll as inscriptions of the two sides of Yæhh.

The extent of the writings is to consume/eat the Words (YechúwzeqAL/Ezek 3:1-3). The name of the tail of the sternum is Akæl, meaning “to partake”—to be engaged in assimilating the thoughts of the Chiefs unto the end—the full system of your habitations.

Your Mothers prepare your food as Queens of the Heavens. They serve you milk and sweet meat of hhadavar/The Word evening and morning—Words of the breast denoted as quail with the lacing thoughts of *man* (manna). The milk is in the Seed to nourish you with Understanding; the flesh is com-



These are the Names of HhaAnayshim 𐤆𐤊𐤆𐤋𐤐 to verify your stance who are with you. CHP/Num 1:5

posed of harmonic strands of Light woven in the Seed to give you Wisdom and Knowledge. *e.g.* Reveqah/Rebecca prepares two *ozim*/goats of the *tsann*/flock for Yaoquv/Jacob to be eaten/*akæl* *whereby you are verified to the Faces of Yetschaq* (SMB/Gen 27:10). Regarding this provision of growth, there is to be no baldness in the midst of your eyes/rings (MT/Deut 14:1). As the Lights above, Mothers clothe their children with hair—strands of vitality—in order that the mind may receive the blessing as those verified first-borns from which the bodies of Oshaúw/Esau appears.

The duty of a woman feeds her young. *The right of woman passes* from Mother to Mother: from the Womb of Yæhh in which you are conceived, to the Mothers of ALhhim in which you abide in the Words of your Name for transformations; to the Mothers of Lights/Constellations through whom your star appears, to the Mothers of YishARAL through whom you manifest; to the Mother Body of your Holiness through which your children of soul are nourished and fed by your Hands of Understanding and Wisdom (Tehillah/Ps 128:2). In that the Word of Yæhh are with the Mothers, the milk and the meat of the Words flow through them in sequence of stages of developments (Mishle/Prov 6:20-24). This sustenance of provisions flows through the 12 Heads of your souls, whereby your body chambers are sanctified by your husbands/heads of Yæhh.

### The Marriage of YahÚwah to YishARAL

The heads of the tribes are the husbands of your 12 houses to whom your soul is joined as in marriage to the Collective Name, YahÚwah. As each of your twelve bodies/branches are unified with the 12 Heads of Yæhh, you are joined in the marriage of YahÚwah—the Collective Bodies of Light.

The promise of entering into rest—the shavbeth—is the union of becoming bone to bone, flesh to flesh, whereby you are called *ashah*/woman/אשה—a lamp of the Fire from the altars, taken out of Yæhh though being born of HhaAdim—the Rings of ALhhim. The preface of the restoration of your soul involves the union of your bones to be attired by the Thoughts of Light, whereby the Houses of YishARAL are restored to their former glories of Yaoquv—with the Father before you appear in garments of star-dust (YechúwzeqAL/Ezek 37:1-14).

Through the union of your parts of soul to your husbands, you are betrothed to YahÚwah. Woe in the wilderness—through explanations of your Word base, you are drawn into the Fiery Tent to be forever joined bone to bone to bear the Faces of Semek (Huwshæoo/Hosea 2:14-23). Your emergence through the Pessech is unto carrying forth the bones of Yúwsphah/Joseph unto the fulfillment to abide in the sukkt/tabernacles (SMB/Gen 50:24-26; SYM/Ex 13:19). From the days of Pessech/אפסך, the Faces of the Fathers rise whereby you are distinguished to be free from under the burdens of Metsryim.

### The Wagons for the Laúwi/Levites



The wheels of 6 wagons (2 wheels per wagon), are designated for the Laúwi/Levi. These wheels are the rounded discs of the twelve vertebrae of the Chiefs. The muscle tissue surrounding the discs are the coverings of the “the carts” (CHP/Num 7:3-8). The configurations of these bones correspond to the constellations of Ursa Major, for the House of Marri, and Ursa Minor, for the House of Gershun. These two carts are in the sky, commonly called the big and little dipper.

The wagons and cattle are given to navigate/carry the body of soul and information that you are laden with as servants of peoples—states of consciousness. In so doing it is the responsibility of HhaLaúwi/the Levites to carry the souls of all inhabitants. These servants are given to your lineage of Marri and also to Gershun. Qahhath bears the Arun/Ark of the Testimony and qudash/set-apart vessels upon their shoulders as nerves carry the Lights of Aharúwan to all peoples/nations/parts (Mæteyahu/Matt. 24:14). As messages of Aharúwan flow from the crowns to the toes the words of the Dominion/Kingdom of Light are imparted through every nation. The source of the wagons and cattle are the 12 Princes put over all those numbered of YishARAL—over the soul body (CHP/Num 7:2).

**The discs of vertebrae are as wheels** to carry the bones/boards and muscles/veils of the mishkan/tabernacle body (CHP/Numbers 7:2-8). The Chiefs are considered oxen. The pairs of chiefs comprise the wheels. The wheels are seen as stars which move the carts as the vertebrae moves the body. The constellations known as “bears,” are also rendered as “sheepfolds,” as they carry the messages or sayings of Aharúwan; however, *they are the carts of HhaLaúwi*.

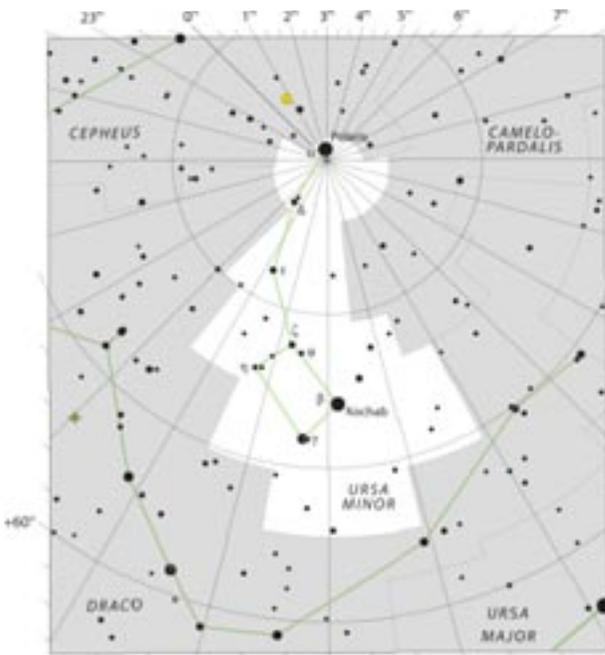
The Seven Stars of the constellations of Ursa Minor and Ursa Major correspond to their being part of the Body of Laúwi, of the Oyin-Zayin dwelling for YishARAL. The small cart is the field of Gershun; the larger cart the field of Marri. The positioning of Gershun near the dragon of 6 Rings, pertains to the associations of Gershun and the House of Yúwspah for creating the garments of a Name.

The winged dragon, Draco, is the body of Zebúwlan-Beniyman which keeps its closet near its body.

Draco, as the winged dragon conveys the flying cockatrice/serpent (Yahshoyahu/Isaiah 59:5). The closet is the same as the cart of Gershun, who carry the wardrobe of a Name. As a serpent/locomotive train of glory and fire, the dragon is the Serpent of Old from the Tree of Life. From the Seed of the Tree, the dragon spans its Stars from the tongue to the anus as the Life within a Seed-Name is drawn out. In the midst of the dragon is the double Hhúwa of the House of Zebúwlan whereby Beniyman is covered with five exchanges of garments by the hand of Yúwspah (SMB/Gen 45:22). The dragon is a very complex shape due to gravitational interactions between the components of the multiple stars at its center, as the 55 from the midst of HhaKuwáhnim. Of interest, the tail of the dragon is composed of interacting galaxies, featuring a “tail” of stars 280000 light-years long encompassing the 28 galaxies of ALhhim, as there is a galaxy for each Name of ALhhim.

The dragon, as a Seed, unfolds itself and its wardrobe, drawing itself out from its tongue to the anus. Draco eats the sun and moon during an eclipse which symbolizes the Kuwáhnim feeding up Wisdom and Understanding (Yahshoyahu/Isaiah 14:29-30).

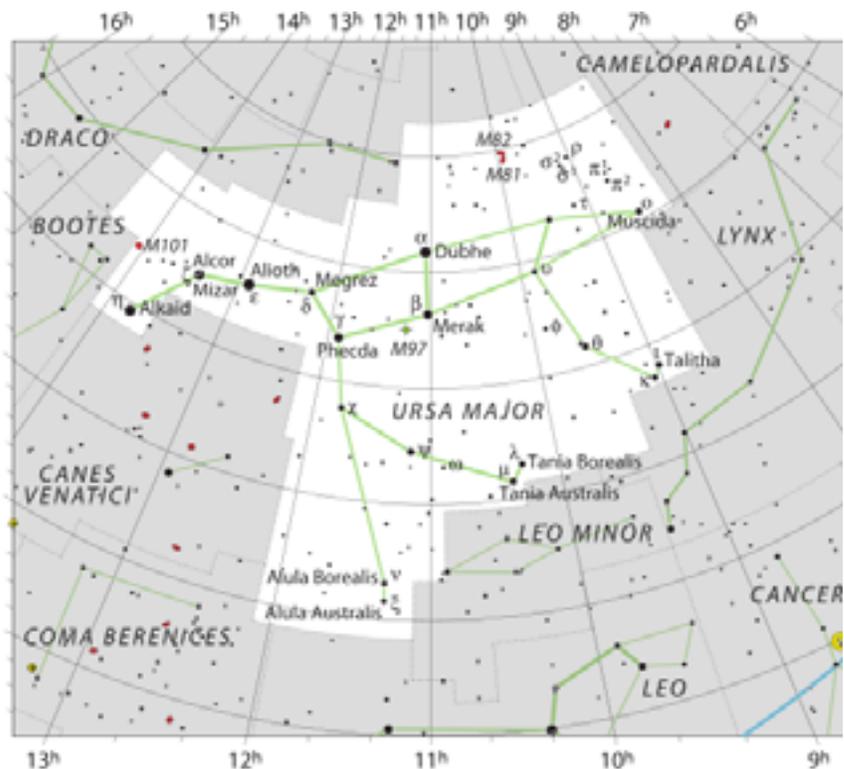
As a vessel of Aharúwan, the tongue is a double edged sword. Aharúwan speaks by the two edges: by the Numbers and by the dancing Letters coming forth from the Fire of the Altars. The sparks within the central nervous system are carried by the House of Qahhath. In this manner, the House of Laúwi are the Guardians of the House of Treasures, Gate Keepers, on behalf of all peoples (Ozra/Ezra 7:12-26).



Ursa Minor is **the cart of Gershun** whereas the Pleiades are the Houses of our Mothers that weave the threads of our bodies. The paired oxen appointed to Gershun, as the inner Heads of the Fathers, point the cart to the North Star. In this manner Gershun connects to the supply line of Yúwspah to draw out the garments for all things created. As Gershun is placed on the west side of the mishkan, they appropriate all from the Throne of Yúwspah (The North Star) to weave the cloth for the mishkan/tabernacle. The Throne of Yúwspah is established the Head of ALishæmo Bann OmiYæhhud (Mind equipped to hear the vibrations of the Fathers within the Consciousness of Huyd), who is Head of the Huyd/ΔΥΑ School of Knowledge of Threes. Gershun carries all the veils and coverings of the mishkan within their cart. The veils are the weavings of the body. With the Light threads of the moon, sun and stars, Gershun creates the garments of the oylah for each evening and morning.

There are two classifications of the tissues, the inner and the outer. The Names for the tissues are Livni and Shamoi (CHP/Num 3:18). **Livni**/לִינִי means to elucidated, to whiten which pertains to the outer tissues such as the coverings, designations, definitions, muscles and veils to create passageways. **Shamoi**/שָׁמוִי means to hear, comprehend, which pertains to the inner tissues of the organs. The inner parts of the body are ears—hanging fruit on the skeleton, as leaves, through which we receive messages to understand and cultivate the Rays of Light.

Qahhath and Aharúwan, as the central nervous system share the field of Stars of Kesil/Orion. Aharúwan speaks as the advisor to the Throne of Yahúdah—the Star of Thuban. Qahhath sees all things from the vantage point of Sirius, the Thone of RAúwaben. As Qahhath carries the menurahh, one moves in accordance with the Single Eye of Osiris in Orion, transmitting information through the nerves in accordance with the Throne of the Eyes of RAúwaben—the Star of Sirius. As one sees, so the nervous system pulsates with messages. Whatever the eyes see creates an electrical impulse which is transmitted through the house of Qahhath unto the houses of a Name. In that the eye of Osiris triggers electrical currents there is a catalytic effect/change in the molecular structure of the body; thus, healings/changes/reformatting of cells are stimulated and carried out by visual stimulations of the nerves and mind. As what is seen is clothed with the illumination of Aharúwan, in that the impulses are bare wires initially, so to speak, then the thoughts are carried within the nerves unto associative behaviors. Hence, as Aharúwan clothes that which is seen with threads of Understanding and Wisdom, the House of Qahhath carries these vessels unto a new state through 42 destinations, the parameter of the Letters. In this manner, the soul enters the 33 stages of cultivation from Romsas/Rameses/רָמְסֵס unto Mount Hhar/הַר, and then the Nine stages within the Mountain, אֶרֶץ/25/10, unto the Yarrdenn/Jordan to make a transition of states (CHP/Num 33).



There are 4 major regions and operations of the nerves. The Names of these operations are, first, **Oomarræm**/אמאמא assemblers, bind in bundles, to compile and expand the messages. Oomarræm gathers the thoughts each day and compiles them in the head whereby consciousness is cultivated through the cervical nerves. Secondly, the family of **YetsHar**/אחאח serves the heart and the altars of the mountain to assist transformations and maintain states of freedom. YetsHar are the strands from the thoracic vertebrae. Third, is the family of nerves named, **Chevrurn**/אחאח, who bears associations of thoughts as they are transmitted from the lumbar region, conveying connective strands of meanings whereby an idea is fulfilled with joy and understanding. Fourth, is the family of **OZyiAL**/אחאח, which connects the twelve houses of soul and provides strength and endurance, transmitting impulses from the tailbone or sacral nerves. The servants of the mind distribute the messages throughout the earth, comprising the communication network through trillions of interconnected neurons. As the thoughts of Aharúwan are spoken the messages go forth unto the ends of the earth to fulfill the commission of being sent into the world (CHP/Num 3:19).

The Single Eye is formed as the Seven Eyes are opened through the oylah/ascension. Via 7 Eyes welded in the Fire of the Altar, the Single Eye forms through which the Lights of the Seven Masters in Aharúwan fill the chamber and the entire Body of a Name. As the branches of a Name are fused into one piece of gold, the Single Eye which is then covered—designated by Aharúwan to send signals through the central nervous system of Qahhath. The covering the parts/vessels comes by drawing out the threads of thoughts through enlightenment whereby they are transmitted through the nervous system to all nations. Qahhath, as the brother and companion of Aharúwan, pulsates the Light unto the prepared offspring—the arrangement of stones, whereby there is an eternal pulse, non-ending signal of Light occurring within a Name.

Ursa Major, **the cart of Marri/Merari**, points ultimately to the Throne of Dan as Marri as well as to the constellation of Sagittarius whereby the terse and potent thoughts of Marri are condensed and solidified to make concrete decisions. Marri serves the mishpatim/the judgments according to the impartiality of Dan. Through these terse decisions, the bones are kept in order/place as one has an impartial spirit. Marri's focus is unto Sagittarius and the Sun as the Laúwi sit to evaluate/judge the intent and the results of the deeds in the Gate of Beniyman and Dan.

Ursa Major has been coined in France as the Great Chariot, imprinted on Gaulish coins. The earliest titles for the cart of Marri constellation is the Wain or Wagon—Riccioli's (Italian astronomer) Amaxa/chariot—of the Iliad and Odyssey. Poet LaLande cited is as la Roue, the Wheel. Occasionally it has been called the Car of Bootes, all which correspond to the wagon provided for the Marri family of HhaLaúwi/the Levites.

The works of Marri are two-fold. The bones are classed as two works. The Names of the bones are **Machli**/אחאח, meaning to hollow out, to form cavities; e.g. as the cavity of the chest, the eye sockets, etc. The other Name is **Mushi**/אחאח, meaning to feel, handle, sensitive, disposes, to detect any intrusion, pain, or harmonic sense, as well as to stabilize and support the entire body in direction and movement with the Words of the Staff (CHP/Num 3:20).

The energy of the Seven Stars of the Pleiades and their intricate relation with Ursa Minor are the Stars of Gershun whose energy flows in accordance with the Seven Stars of the Great Bear, the field of Marri/Merari, then to Sirius—the Throne of RAúwaben composed of the Rings of ALhchim, then to the Sun through the Seven Masters of the Seven Rays of Aharúwan into the Hand of Orion of which are the

Fathers. The Rays of Wisdom break out of the Dallath, namely the Alphah Ray, Bayit Ray, Gammal Ray, Dallath Ray, Hhúwa Ray, ÚWah Ray, Zayin Ray, each with three waves which are displayed Fire/Shayin/21 and intertwine as the Taúwah/22. For the sake of clarity, The Fathers are the faces within the Seven Rays of Aharúwan. Within the Fathers are the 12 Heads/Chiefs of the consolidated Thoughts which hang on the Seven, as fruit that appears on the stalks of Semek/א. Through the 12 Heads, the rays of Light are imparted from the heavens to the substrate energy earth fields, passing through the Dallath or Teraysarun for each month/season. The Seven of Aharúwan are summed up as the HhúwaRayish/א, (2+5=7) The Mountain of YahúWah—the Collective, as the rays of Light stream forming peaks. Hence, the Seven of Aharúwan, are evident in the clusters of stars of Marri and Gershun. The three bodies of Stars, namely, the Great Bear/Ursa Major—The House of Marri, Kesil/Orion—The Houses of Qahhath and Aharúwan, and the Pelaides with Ursa Minor—The House of Gershun, are the House of Laúwi which compose the House of all Peoples (Ayuv/Job 9:9). These star fields pertain to the three parts of the body: the tissues/fruit of Wisdom; the nerves/the strands of Understanding, and the bones/the crystal origins of Knowledge (CHP/Num 3:17).

Through Father ALBayitAL, the places in the universe are reserved for a Name. The fields of Light are designated for our dwellings in the heavens and on earth/substrate energy (molecular catalytic chemical reactions, an arrangement of Light crystals). As the stars are arranged in the heavens, so are the generations of Avrehhem numbered and appear in earth.

#### The 12 Oxen of the Carts

The term, ox/AYW/*shuar for the carts* (CHP/Numbers 7:3) conveys the Wisdom contained in Knowledge transmitted to us during the 12 moons of the year. The *shuar* is the strength of Light that flows from the path set forth at each Rash Chadash. As the head of the month appears, the course of the days are set in the path of the sun. The blazing full moon, as it rises, creates a pathway through the heavens. This Head of Light is called the *ShuaR/ox/AYW*. The Light of each month passes through the teraysarun/pyramid in sky whereby the thoughts of Yæhh are transmitted through the 12 Heads. Through the Chiefs we receive the concepts of Light from the RashChadash, the Head of each Month. The heads are referred to as oxen for they carry us forward by the fiery thoughts emitted through the oylut/offerings of the 30 days each month. The term, oxen is also inscribed as אפא/hhabaqær (vs 6-7), for we are lead as we observe the thoughts imparted to us. As you observe the Teachings of the 12 Heads of ShmúwAL each month, then your carts, carrying your inner support and the works of your hands, are moving under their direction. Thus, the oxen are present—are unto the faces of the mishkan, carrying you forward, as you are an observant follower of meShich and establish the instruction imparted to you daily.

The two carts of Gershun are appointed first, and then the four carts of Marri, both under the administration of Father Ayithamar, the 12th Throne of the Fathers in whose hand the 12 oxen reside. The meaning of this line is that the deeds of the 12 Heads of ShmúwAL are evident in the Hand of Ayithamar—the Father which establishes the Teachings as Pillars of Yæhh.

The oxen of Gershun, which carry the veils are 4, namely:

Achiyro Bann OoyiNuN of Nephetti  
 PagoiAL Bann GOkren of Ayshshur  
 AchiOzar Bann OmiSheddi of Dan  
 AvyiDenn Bann Gadoni of Beniyman.

These four heads weave the cloth from the flow of blood at the heart/Achiyro Bann GoayNuN, from the waters of the womb/PagoiAL Bann GOkren, drawing out strands of fire from the Breath in the lungs/AchiOzar Bann OmiShadai, which are in the gamete Seed of a Name/Avyidenn Bann Gadoni. Their associated vertebrae disc are the wheels of the carts/wagons. The garments of our soul are woven from the blood, the waters, and the spirit within a Seed-Name which are in agreement to form a unified body to house the 12 members of soul. These garments contain the thoughts of these 4 Oxen/Leaders with which our soul is covered now, in our journey, and the crystals of thoughts that form our immortal bodies of incorruption.

The oxen of Marri, which carry the boards are 8, namely:

GamæliAL Bann PedæhTsur of Maneshayh  
 Alishæmo OmiYæhhud of Aparryim  
 AliSaeph Bann DaouAL of Gad  
 ShalumiAL Bann Tsurishadai of Shamoúnn  
 AliTsuar Bann ShediAúwer of RAúwaben  
 ALiAV Bann Chelen of Zebúwlan  
 NatænAL Bann TsuOR of Yishshakkar  
 Nachshun Bann OomiNadæv of Yahúdah.

These eight heads form the bones of the body which rise from the sac of Yúwsphah/GamliAL Bann PedæhTsur as the trunks of a tree rise from below; from the crystal clear stream of the glans that turns the bones a whitish color drawn from the semen/Alishæmo OmiYæhhud; taking the 64 Words of a Name to form cavities to house their thoughts/AliSaeph Bann DagouAL; crystalizing the thoughts into strong cellular patterns (highly anisotropic apatite crystals) of ShalumiAL Bann Tsurishadai; forming rings for sockets and their round balls, and basins by the thoughts of AliTsuar Bann ShediAúwer; creating distinction of parts for the lands by the hand of ALiAV Bann Chelen; creating the cranium to bear the turban and consciousness of Yæhh through NatænAL Bann TsuOR; and appropriating the Numbered Thoughts of a Name unto organizing and maintaining the bones to uphold the Body of ALhhim/Nachshun Bann OmiNedav.

The two pillars of your body temple, which are your legs, are named, Yakin/יָכִין and BúwOZ/יוֹז. Yakin/Jachin is the name of the right leg and means that “*Yæhh establishes*” through understanding. BúwOZ, is the name of the left leg which means *the House of the OyinZayin* which upholds the Body of the Serpent—your embodiment of Words (1 SM/Kings 7:15-22; 2 DibreHhaYamim/Chronicles 3:16-17).

The sacrum of the vertebrae is composed of the Numbers 12345. Five is fused with 1234 as the Name Yæhh/15/𐤀𐤅𐤇/𐤅. The coccyx is composed of the Numbers 6789 which are 30/𐤚. The Lammæd or the Teachings of the Teúwrah are the summation and the end/fulfillment of joy. The 15 + 30 form the word, 𐤚𐤅𐤃𐤃/suúwl, from which the word, soul is derived. The Numbers of the Yæhh are housed in the soul to bear their Faces. The sum of the sacrum and coccyx are 45/9/𐤅, the Totality of the Thoughts of Yæhh, transmitted as Light streams which are housed in the bones to carry the soul. The Numbers flow from the Name of Yetschaq as the Joy of Reshun is released. From the beginning the Numbers are present unto the end.

The seven rings of the cervical vertebrae flow from Achiyro Bann GoayNuN, as the spiraling thoughts of ALhhim rise from the altar of the oylah. The Names of the 12 Chiefs flow from Father

ShmúwAL as they are the strands of Light through which all Names receive their strength. The 12 heads of Aúwv ShmúwAL appear as the 12 full moons of each month.

The skull is composed of 22 bones depicting the TaúWah/Taw/X, the sum of the Neúwn Mind 14+8. There are 8/א bones which protect the brain. These 8 create a cranial vault or calvaria which include the frontal/forehead bone and the temporal bones of the cranial sides, the occipital bone of the rear and the butterfly-shaped sphenoid bone that holds the bones together. These 8 bones of the cranial vault rise from Neúwn as the Chayit whereby they are at the apex or crown. The remaining bones of the TaúWah/22 are 14/ו or the Neúwn which form the facial bones and supply openings and passages to sustain the soul as gills of a fish. As the Neúwn is the pattern of the skull, the Head of the Fathers is called Reshun, meaning the Rash/Head of Neúwn which is in the midst of the Numbers and Letters as 14/5+14/5 from which comes all Numbers within ten: 109876543210.

### The Support and Framework of HhaLaúwi/The Levites

We receive our directions and support through the House of Laúwi, whereby we are guided in the paths of progressions to our inheritance.

The bones, which is the House of Marri HhaLaúwi, support you to move and fulfill your assignments in Life. The nerves, the House of Qahhath, carries the impulses of Light with understanding which determine the actions of the body. The body, depicting the House of Gershun, carries out the thoughts held in the bones and transmitted by the nerves. The mind, the House of Aharúwan, administers the operations of this network of thoughts and their fulfillment. As the thoughts are fulfilled unto their full expressions to the Faces of Yæhh, they crystalize in the mind forming a crown. The Names of Laúwi which belong to these houses are the servants of all people, and as such they are comrades whom are to be esteemed and honored in our associations.

### The Way You Carry Teúwrah.

The parables, words, and sayings of the Fathers of Semek are formed from crystalizations in the bones. The Words of the Law provide a structure for our thoughts to carry the weight of our luggage, As the bones of Yúwsphah, our soul and body are supported are carried from one world to another.

The bones are impregnated with HhaDavar/The Words of Yæhh. According to the Words that we carry we build-up our defense/immune system. YahúWah is my light and my salvation--whom shall I fear? YahúWah is the stronghold of my life--of whom shall I be afraid? YahúWah is the strength of my unified consciousness, a fortress of salvation to adhere to the anointing flowing from the wood, as the branches/bones seep the oil and myrrh.

The Words of our Names are discerned by Dan/Fire of Breath, As stands of Light, the Words are woven in Ayshshur/Asher/womb of origin and blaze in Nephethi—the heart. We study and internalize the parables, the words and sayings of the Fathers of Semek, whereby we are able to transmit the illumination from which the Words originate.

Qahhath/Kohath. HhaLaúwi, carries the inner meanings and transfers them to the eyes, the ears, and the lips. The secret things belong to YahúWah of our ALhhim; the Words revealed belong to us and to our children/members of Name forever, that we may follow all the words of this great Law. As we walk in the Understandings of RuachHhaQudash, we do put out the Spirit's fire. nor grieve the Holy Spirit of



The Words are carried in our bones; the deeds are carried in our bodies; the secret things are carried in our nerves, and the Lights of the 7 Masters are carried in our Mind. In this manner you distinguish the compilations of the Teúwrah and fulfill the Sayings masterfully inscribed.

### Overseers of the Body—The Tent of Congregating

The Chief of your flesh, the composition of your body, of the House of Gershuni is **ALiSæph Bann LaAL**, meaning the strength of the basin or threshold which holds all strands of tissue together to contain the waters of the body *as a goblet* (CHP/Num 3:24). The Chief of the nerves, of the House of Qahhathi is **ALiTsephen Bann OZyiAL**, meaning the strength to decipher the messages of Light *as a decoder* (CHP/Num 3:30). The Chief of the Chiefs of the Laúwi over the tissues, nerves and bones is **ALOZar Bann Aharúwan**, hhaKuawahen, meaning the overseer of all within the body of the OyinZayin *as a chief of servants attending to all affairs of a Name* (CHP/Num 3:32). Under the directive order of the OyinZayin formulations of AL, from the Mountain, all things within the body are kept and secured for their designated purposes of Light. The Chief of the bones, of the House of Marri is **TsuryiAL Bann AVich'Chil**, meaning the solidarity of the strands of AL *to maintain discernment, protection and preparations to move in the Circles of Light* (CHP/Num 3:35). Through TsuryiAL, you make your moves with the Rings of Light unto your State of Inheritance, the same is your Land of Origin.

In the month of Yishshakkar, for example, we interface daily with NetænAL bann TsuOR, as the head of the month through whom the offerings of the month are transferred. NetænAL occupies the second vertebrae from the base of the thoracic. The Light that is given to us daily this month is coming through the Yishshakkar Paradigm, and hence, this section of the thoracic bone, as a disc of the vertebrae, spirals the information through the entire skeletal network, to the nerves, the tissues, and deposits the thoughts in the cranium. The skeletal network is the house of Marri/Merari—the bones/boards, Qahhath/Kohath is the house of the nerves, and Gershun, the body of tissues/muscles all set in service to Yæhh—The Fathers! During the offerings of Meneshah, which serves as the wood/branches to hang the Yishshakkar offerings, the turban of consciousness expands that we see the double blessing of our Seed Name coming out of Meneshah where we first appear; who is the first of Yúwsphah. Your health and vitality comes from the bones which flows into your blood (Mishle/Prov 3:8; 24:14).

The pelvic, serves as the laver, which is a composite of thoughts, as cities, which have formed a foundation for the Seed to dwell and make its ascensions (Mæteyahu/Matt 5:14-16). The left side of the pelvic bone is the collective centre of thoughts named, Tabchet/אבאב, meaning to guard, execute, slaughter to implement the offerings, whereby the oylut are slain from the north side (TK/Lev 1:11). The right side of the pelvic bone is the Name of Kúwn/אבאב, meaning to stand, establish, set-up, confirm as one rises from the basin of the kaiyúwer/laver. The right leg is the extension of Kúwn, called the Yakin/אבאב. The composite Name of the pelvic is Hadúwdozær/אבאבאב, meaning the help/אבאב of Daúwd/David/אבאב. From the Name of Hadúwdozær comes the left leg, Boaz/אבאב, meaning “with strength” as you fulfill your offerings. These Names are recorded in the DibreHhaYamim, the Chronicles of Days which pertains to your generations. Your body is commonly called the City of David or the Tabernacle of David (ALphahDibreHhaYamim/I Chron 18:8; Yúwsphah/Lk 2:11; Oomúws/Amos 9:11-12). As the Light of your Name rises from your loins where your Seed Stone is laid, the patterns of your **Stone Sculpture** appears as City set on a hill—as your Light rises on the Mountain of Yæhh to Golgotha. The Light of your Name is carried in the branches of your menurahh/menorah. In “making” your menurahh daily, “you perform the duties of your tabernacle” according to the instructions of your 12 Heads of Yæhh, which are your Chief Teachers, as you walk unto the Faces of your Fathers and hearken to the Voices of your Mothers.

**The Foremost Heads in Seed do not leave us nor forsake us.** Though we enter into sheol—the watery grave of the testes where the worm does not die, and though we enter in the sea of the womb and pass through the waters from our Mothers that sustain us, the Foremost Mind is always present, within every facet of our dwellings. More-so, from the Fires of Their Altars we carry the foundational thoughts of their Spirit through which we are Spirit! The essence of your Spirit comes from them which cannot die. Within your Spirit is the Voice of Resurrection/Gammal/3 and the Life/Yeúwd-Chayit/18, (the combined Voice of Shayin/Wisdom/ Fire/21) coming the Thrones of Reshun. The Master says to us, affirming through your very fibers—strands of Light, “I will not depart from you nor forsake you.” The Voice of Consciousness affirms: If I go up to the heavens, you are there; if I make my bed in the depths, you are there (Tehillah/Ps 139:8). When you are focused on the external world and your ego, then you insulate ourselves from the Life Forces within you. Your Life Forces are from the Fathers from whom you originate, the Mothers who watch over you, the Chiefs who transmit to you daily the Words of Knowledge, and the ALhhim through whom you are born/manifested to bear your faces of Light. In recognition of their Presence, you walk in humility and give honor to the Unified Name of Yæhh every moment of your life! The very nearness of Their Companionship is a Shepherd who guards the flocks of your soul and leads you into daily pastures to feed. Only a fool would deny the Living Principles of the Organization of their life to move independently from the meekness of community and the commandments of Life. Through joining into assemblies and the service of Yæhh you affirm who you are and drink the Joy of the Fathers who give all things freely. You trim the fat of your perceptions to be lean and keep your weighty thoughts to the bone of your foundations to move with a quick step.

All peoples take their shavbeth/sabbath with consolation in their hearts and minds as they bring their members into the gates of the Queens House. Through the shavbeth offering of two keveshim, we build a tent for the Queen of the week. Our bodies are designated to be the Queen’s House, whereby we welcome the Queen on the shavbeth and receive the attire of her vestments. Via the two keveshim we form the sides of a house whereby the Queen of the Shavbeth comes into our dwelling (CHP/Num 28:9-10). We build the Queen’s House on the Chayit/8th, the Semek/15th, the Taúwah/22nd, and the Tayit of the Rayish/29th of each month! The veils of the temple are opened—*they are developed through successive days*—for us to enter on the RashChadash and on the Shavbeth (YechúwzeqAL/Ezekiel 46:1) indicating that our houses that have been nurture in the prior month and days are now prepared to be opened, as a gift, for new emanations of Light to enter into them, namely the Light of the coming 30 days for a month and the Lights from the sides of a month for the four shavbeth each month. As we step into the Fire of 7 Rings for each oylah offering, the inner structure our members are cultivated to receive the new emanations of Light and to be attired with new garments for our wardrobe.

### Our Support—Legs, Arms & Hands

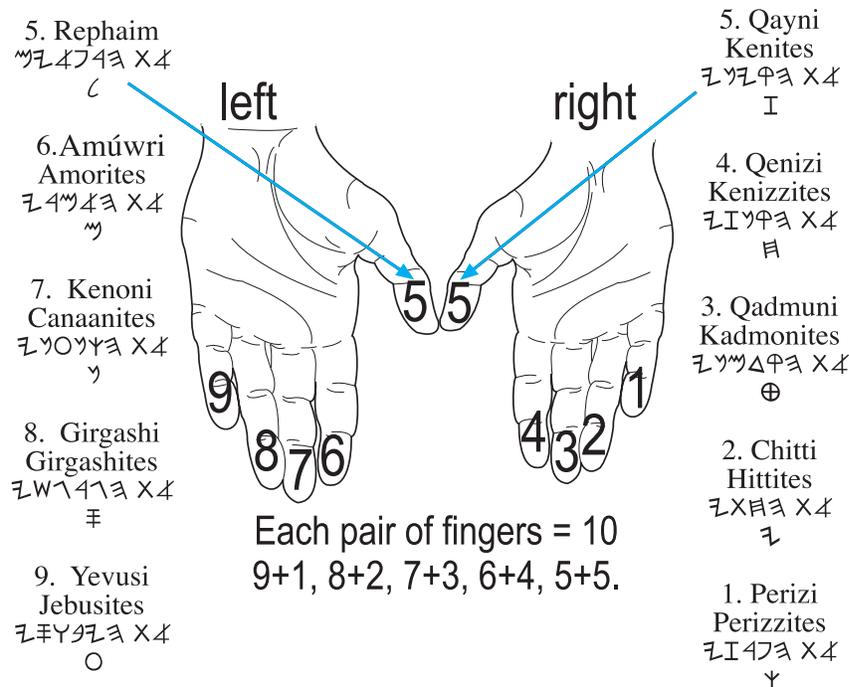
The Names of the arms are conveyed to us in the narrative of maShayh/Moses, when the hands become heavy with the weight of the universe (SYM/Ex 17:12). As we stand daily before the Father of the altar, we place our hands into the universe. The weight/impulses of energy from the corresponding planetary fields in the universe, which pertain to the oylah offering, yield a heaviness in our hands, as conveyed in the School of Falun Dafa. The upholding of these prevailing messages of Light are upheld by the arms of Aharúwan/𐤀𐤁𐤓𐤀 and Chur/𐤀𐤆𐤓. Aharúwan is the Name of the left arm which teaches through Illuminations, Interpretations with Understanding, and Chur is the Name of the right arm which confirms the Voice of Aharúwan by the clarity of Numbers, thus to fulfill the directions with nobility and freedom from all entanglements. Whether one is facing/coming near a message or obstacle or mov-

ing forward/progressing with what has been learned and won, the arms of Aharúwan and Chur support your coming and going (MT/Deuteronomy 28:6). Hence, the Teúwrah writes: 𐤀𐤃𐤁 𐤀𐤇𐤅𐤅𐤁 𐤀𐤃𐤁 𐤀𐤇𐤅𐤅𐤁— from this identity to be one and from this identity to be one, the inner house is unified to prevail. The arms are upheld, whereby Yæhh gives/𐤅𐤃𐤁 to the unified hands, truth and confidence to establish the proceedings of the offerings, with verifications unto the appearance of *shemesh—the blaze of Fire settling in the parts. Through the hands the offerings of Fire are retained—the Words, the Judgements and the Origins* (SYM/Ex 17:12). (See above the illustration of shemesh for a review as necessary for comprehension). Aharúwan and Chur are alternative sides of the 7 and 22 moon. As the hands, appointment of lands, and feet, designation of kingdoms, are bathed—activated in the kaiyúwer/laver each evening and morning, the lands and the kingdoms are united.

The wings or arms of the body provide the fabrics to the cover the faces, as a cloth that is spun by the deeds of your hands (YechúwzeqAL/Ezekiel 1:11). The farthings and the sparrows stimulate inquiries through associations and prayers as their wings flutter, and not one of them are forgotten by ALhhim (Yúwsphah/Lk 12:6). The faces are clothed, being composed by the extensions of your thoughts which are carried by the wings. The kinds of deeds determine the types of fabrics. According to the vibrations of your thoughts, the cloth is woven for your expressions. Through the veils, as a lamp, the radiance of your Faces express the Light of your deeds. Your faces convey the thoughts you are extending through your hands. In this manner, the clothes of your deeds creates a body to be the lamp of your spirit.

The Two Fives of the Lands and the Kingdoms

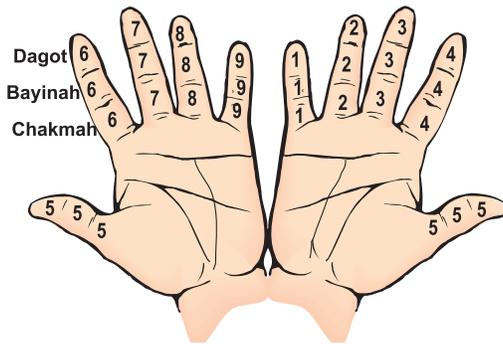
# The Ten States—Lands of Inheritance



The hands and feet are joined daily as they are brought to the kaiyúwer/laver twice during an oylah. In this manner the Lands or States of Residence and the Kingdoms are unified together. The connections of the hands and the feet connect astral planes within the universe as well as the states and domains resident within our embodiment. As we affirm the connections within us we are able to enter into the domains of all states of Light including galaxies and their star fields, moons, suns, and planets.

The days of a month are the giving of the Lights of Chækúwmah, Days 1-5; the Lights of Bayinah, Days 6-10; and the Lights of Knowledge, Days 11-15. Upon

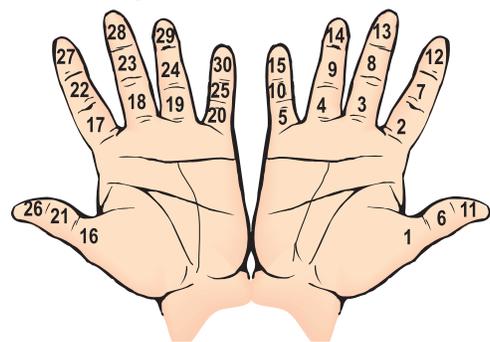
The Hands of Aharúwan, the Two Fives 55



the complete giving of the Illumination of the Fathers, a new head commences to be formed: first by the Lights of Wisdom, Days 16-20, then the Lights of Understanding, Days 21-25, and then the Lights of Knowledge, Days 26-30. The days of the month can be counted and tracked on the hands. Each hand has 15 segments corresponding to the days of the Aúvim. The segments of the fingers are in three rows of ten. The month commences with the full moon of the right lower segment of the thumb. The days are counted right to left unto the lower part of the little right finger. From the thumb to the

little finger are the first 5 days of a month. Days 6-10 are counted on the next layer of five segments on the right hand, and days 11-15 are counted on the upper three segments of the hand. Upon the full giving of the right hand, the days open in the left hand. Counting clockwise from the thumb to the little finger, there are the five days of 16-20. Then the Lights of Understanding 21-25 follow in the middle section of the left hand fingers. The final days of a month, days 26-30 are counted upon the upper segments of the left hand fingers whereby the full acts of the Aúvim are complete. According to the Numbers of the Days, the Names of the Aúvim are inscribed in our hands. As the deeds of the Aúvim are performed by the hands, the results are registered in the corresponding patterns of 30 in the toes, set in three bands of ten.

The Days of the Auvim—The Fathers



Across the hands spans the three hues of light in three bands of ten. There is the Wisdom flame of scarlet; the blue radiance of Understanding; and the argúwmæn/purple harvest of Knowledge. In the Hands the Nine of OLiyn span through the Lights of 10 10 10.

The sets of 2 Fives, stem from the Name of Reshun, whereby Lands are formed, as extensions of thoughts, for us to dwell in. The ten lands are extensions of the Thoughts of Reshun. These 10 Lands are the States of our inheritance as our Seed is enlarged/expanded to fill the lands designated to Avrehhem's Seed. (SMB/Gen 15:18-21).

The **Qayni/Kenites** is the state to acquire, attain ideas, grasp the meaning. In the lands of the Qayni we take hold of the sides of Wisdom and draw out the Understanding in her midst to translate the Words in the parables of Knowledge. The right thumb is the extension of the Thoughts in Reshun to gather the thoughts of Light. The thumb of the right hand is paired to the thumb of the left hand whereby you acquire the healings of Rephaim.

The **Qenizi/Kenizzites** is the ability to target your speech. In directing your Words, you set goals and speak to perform, capture territories, pointing you forward in the path/orbit of your Names. In this state, fulfill the Words of the Commandments as you speak them to perform them. Paired to the index finger of the left hand, you transfer your meditations to point you in directions to your fulfillments.

The **Qadmuni/Kadmonites** is the state of sitting-in, to converse and meditate, as well as to pass through gates according to their regulations and requirements. By your deeds you attest to your readiness level to proceed into other levels of Wisdom, Understanding, and Knowledge. As you occupy the gates of your Names you occupy the vast fields on the other side. The middle finger of the right hand of the Qadmuni is paired to the high elevations of the Kenoni to attain your full stature.

The **Chitti/Hitties** is for you to gather securely as you lay-up treasures. The meaning of this state is to seal-up like the bee that seals the comb. In the Chitti land you make provisions for future transactions and states of transitions. This is your land of deposits. As you grow through associations paired to the Girgashi, you have adequate supply from your reserve to flourish the traits of your Seed-Name. YahúWah orders the blessing on you for your storehouses and to all which you set your hand. YahúWah blesses you in the land which your ALhhim appoint for you by Name. YahúWah opens to you the good treasures that are designated and belong to your Name from the altar—set apart for you on the day you are begotten; the heavens of your mind to flow with understanding, providing rains to your land in its season, and to bless/extend all the works of your hand/deeds. You are the lender/provider/contributor to many nations/processes, and you shall not borrow/extract resources from another.

The **Perizi/Perizzites** is the state of govern and rule by the Light of Wisdom which is paired to the dominion or the Yevusi state to govern by Understanding. Though these are the little fingers of the hand, they convey that the most humble thoughts are the means to govern over the largest problems. In the Perizi land we expand through our spiritual attainments of freedom, which are the fulfilled promises of keeping the commandments. YahúWah causes your enemies who rise against you to be defeated before your faces; though they come out against you one way, they flee before you seven ways. The Perizi state is composed of the unwallled cities of peace secured by the Light of your assembled compounds/Numbers/Words. As the little fingers are the far extensions of your hands, your peace extends into all the world around you.

We enter the **Rephaim** land as we overcome hades, rising by acquisitions of Chækúwmah, acquired in the Qayni. In Rephaim you manage acquisitions, your thoughts, and your Numbers, to heal—to make whole/complete, reclaim, remedy all imparted to you by the Hand of Bayinah. It comes to pass, as you diligently obey the voice of YahúWah of your ALhhim, to observe carefully all of the unified commandments which orders your days, that YahúWah of your ALhhim sets you high above all nations/processes of the earth. Rather than being absorbed in the world, your heads are elevated to behold your origins, in which Light you attain your destines.

The **Amori/Amorites** is the land in which we formulate Words, creating vehicles to carry the Thoughts of Reshun. In Amori we meditate, think through, what is in the Words of Light whereby they create our fabrics as strands of Light encircle us. Ideas flow, line by line, whereby we are able to record them upon our stones. At times our Words request to be tended and brushed over to smooth out the thoughts. As they are the Living in us, they take pleasure in feeding us. Our 64 Words rise from our Seed-Name core into our members to flourish, whereby the flavor in Them flows and gives joy/stimuli to our hearts. The Words are living; thus, they speak to us how they desire to be arranged to be enacted.

The **Kenoni/Canaanites** is the state of humility from which we sprout the traits of Light in our Seed-Name without compromise or disgrace. As a tree, you branch out of the Kenoni land and become evident in your generation. Your branches are paired as the menurahh/menorah to carry the seven-fold Lights of the Masters. From this wholeness of Thoughts of Reshun, you come forth to be manifest as the Offspring of ALhhim. From the clusters of the Dallath-Dallath אΔ, you break-out of the stones with singing. Though you are little among the thousands of Yahúdah—in the vast computations of Numbers

of Reshun, yet out of you comes forth unto a ruler in YishARAL; whose goings forth are from of old, from the everlasting hills, ascending to the peaks of the left hand. Blessed are you in the city of assembled Names, and blessed are you be in the country—in the fields of AL Shaddai. Blessed is the fruit of your body—the womb from which the generations of your Name multiply, the produce of your ground—the Rings of your Name; and the increase of your herds—the faculties of your soul, the increase of your cattle—your concepts and ideas, and the offspring of your flocks—your assembled members.

The **Girgashi** is the state of entering into congregations and being a vital member of a group. Here we abide in clusters/groups to demonstrate that we are of the flocks of YahúWah, having a collective heart and mind as One Body. We assemble and work together knowing that we are of the same Kingdom; upholding the same Principles unto bearing the Collective expressions love that brings joy and peace to all inhabitants. We uphold one another lest we stumble and there is no one near to catch us. Like sheep, we are under the care of the Shepherd of our souls to feed upon the pair associated thoughts from the Shulchan Paynim—the Table of Faces.

As with the unwallled lands of the Perizi on the right, the Light of Understanding is our defense on the left in the land of the **Yevusi/Jebusites**. This is the state of mastery and overcoming. As the name implies, we are positioned to tread underfoot all enemies of mind and restrictions whereby we ride upon the heights of the earth—the elevations of the Fathers. YahúWah establishes you as a holy people to belong to the Collective, just as promised to you through many confirmations of Words, as you keep the commandments of YahúWah of your ALhchim—the assembly of your Rings and walk in the paths of Unity, barring separations and partialities. Then all peoples/consciousness of the earth shall see that you are called by the Name of YahúWah, and they shall be afraid/give regard of your Name and position.

These 10 States are the Lands of your inheritance as you follow the Teúwrah/Torah of YahúWah—the Laws of the Collective. This is where you dwell. They are the cities/centres built by ALhchim that are in your Eyes—Rings when you are sent through Avrehhem for the expansion of your Name unto its occupation in the universe. Your Name is given the lands for your occupation. They are other formulations than those of our Name as our Name is of the Fire and Water of the altars of Yæhh. As the ecosystem, the lands are given to you through which you pass for the cultivation of your Name. The 12 in you enters into definitions to find grain—to cultivate your Seed—Name, and to bring that which is of the heavens above into the world (SYM/Ex 1:1; SMB/Gen 42:1-7). Yahushúo—the Consciousness of Yæhh orders the twelve houses of your Name to heal all diseases and sicknesses, to drive out the unclean intelligence within your soul which carries incomplete thoughts which are not of your origins of the 12 Heads in Yæhh. As you learn—become discipled in the Law of the Master—you are given authority to cast out the demons and heal the affirmed of your lands!

The Consciousness of Yæhh—Yahushúo—causes vitality in your lands as occurs in your soul. The waters in your twelve houses are turned to wine. The joy of your heart flows with understanding as you are joined to your Husband YahúWah through your covenant/bonds of marriage—spirit to Spirit. Your blind eyes/closed rings are activated to see the Words of HhaTeúwrah/Torah by which all things are made. Your deaf ears or opened to receive the thoughts of angels and the messages hidden in the Law. Your withered hand is restored to perform the works of righteousness. The lame in you rise-up to walk in the Light of the Word, to run, and leap with joy. The hunchbacked,—bent-over stance of your inner person—stands up-right as the load of the world is replaced with the weight/glory of the Teúwrah/Torah. Your dead attributes, yet sleeping in your Seed and being carried about in your body, are awakened. Your funeral procession is halted as you hear the Voice of meShich, inwardly, in your

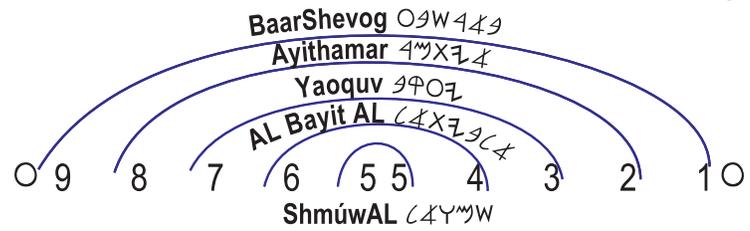
Seed-Name speaking. What fell asleep in you comes to Life; you are raised from your slumber. The sleeping dead in twelve your houses hear your Voice—crying out from within you as the Offspring of ALhhim.

(Yahuchannan/Jn 5:25). The attributes of your Seed-Name come forth out of your grave clothes to affirm the Life of your Name.

Your maiden, twelve of age who appears as dead—stifled by procedures under synagogue/religious rule, is quickened to life as the Consciousness of Yæhh—Yahushúo—enters into your house. Your woman (body) of 12 years, with an issue of blood, is healed. All studied and

processed over 12 years is saved/reclaimed/reaped. The apparent loss of your life’s vitality is gathered, to be regained and set-in-place within your members with a vibrancy of understanding. You press in from behind—through mysteries of the north to encounter the hem—the flowing strands of Light which transfers virtue and sanctifies/cleanses/distinguishes your soul and its dwelling states. In connecting your hand to the hem of your light strands flowing through meShich—the power of your Seed Name arising (as strands of light commence to be drawn out of your Seed-Name), the 12 years are restored. The flow of your lives is retained inwardly whereby it is not spilt in vain. Miracles continue, worlds without end; though the body perishes, what is healed is perfected and reserved unto life everlasting.

5 of Dagot  
Light of Stars



5 of Bayinah  
Light of Moons



5 of Chakmah  
Light of Suns



Unions of the Fathers

THE FORMING OF THE LIGHTS IN THE HEAVENS BY THE PAIRING OF THE NAMES OF THE AÚVIM/FATHERS

The fulfillment of Wisdom in Knowledge/Dagot is through Chækúwmah/Wisdom rising to the Head of Dagot. The symmetry of mind forms from the sides of your SeedName that generates a body. The body is achieved by the Unions of Yetschaq/Isaac and ShmúwAL/Samuel 1+5/6; BaarLechaiRai and ALBayitAL 2+4/6; Reshun and Yaqouv 3+3/6; Avrehhem and Ayithamar 4+2/6 and Malekkiytsedeq and BaarShevog 5+1/6. These five 6’s are the sum of Lammæd/30 *to fulfill everything spoken by the Aúvim/Fathers regarding a creation of your many parts by your Head of Knowledge* according to the pairs of the Aúvim within your Seed-Name.

Steadfastness, endurance, and your means of fulfillment of days are achieved through the **Unions of Bayinah with Chækúwmah and the Unions of Bayinah with Dagot**. Through the Unions of Bayinah, Chækúwmah is lifted up into dwelling states/embodiment. Formulations of Body are by the Unions of the Aúvim: ALozAR + Malekkiytsedeq 1+5=6; Aharúwan + Avrehhem 2+4=6; Nadæv + Reshun 3+3=6; GerenhhaAuwernehHhaYavúwsi + BaarLechaiRai 4+2=6 and Aviyahua + Yetschaq 5+1=6 as noted in the illustration: *Unions of the Fathers*. These five 6’s are the sum of Lammæd/30 *to fulfill what is spoken by the Aúvim regarding your dwelling states as Tents of Meeting*.

Via the Unions of Bayinah and Dagot all glory is born upon the head of your Name. **The fruit formed upon your branches** are set by the strengths in Bayinah unto Dagot. The formulations of fruit are by the Unions of the Aúvim: BaarShevog + Aviyahua1+5/6; Ayithamar + GerenHhaAuwerneh HhaYavúwsi 2+4/6; Yaoquv + Nadæv 3+3/6; ALBayitAL + Aharúwan 4+2/6 and ShmúwAL + ALozAR 5+1/6. These five 6's are the sum of Lammæd/30 **to fulfill everything spoken by the Aúvim regarding your Vessels and their Glory.**

These five pairs/unions comprise the lattice of your embodiment from its foundations unto its crown. The unions are called the Arms/Sides of YahúWah which extend the Thoughts of Nine unto the uttermost to achieve the fulfillment of the Words of HhaKuWáhnim/the priests of Lauúwi. Each group of Unions are five 6's, yielding the sum of 30. Together, the three Unions of 30 are 90, the State of Liberty enabling transformations. **Ninety/90 is the Consciousness/O of The Nine/9. Within 90 are 3 30's each composed of five 6's—the unions of the Lights of HhaAuvim. When your Mind is set to be of the Mind of The Elevated Collective, then you are at Liberty in all things and able to transform whereby you know the power of the resurrection from the dead within your SeedName.** The complete Works of Nine Heads/90 are in the 15 Fathers. In the Nine Heads are 2 5's that give of themselves to create the 5 tens/50/7—the Directive Mind. The 5 tens are 55/10, 64, 73, 82, 10.  $9 \times 25 = 525$  — the outer sum of 9 times the inner values of 25 reveal the origin of the Staff/12 (525) in your midst as 12/3 is the root of 9 and its origins of consciousness. whose sum is Lammæd/12. Lammæd is the Offspring of the Nine Heads in 10—which dwells in the Unified/1 Consciousness/0 and whose Name is אַחא HhúwaÚWahHhúwa, 525, or אַחא. Two fives are read as the Union of 55 of Reshun א/5א/5. When the 9 10's are distinguished, the 15 Fathers appear in their midst through their Faces of Light.

The interplay within **the dominions of Light** are explicitly unfolded in the narratives of the Ten Kingdoms of Light. Though one kingdom rises and falls unto another, the end result is the harmonizing of all works of Light into one unified kingdom. Hence, when Bavel/Babylon takes captive YishARAL or when Ayshshur or Peres become the governors of YishARAL, one should not think disparagingly nor disgracingly that such are evil empires, for they are appointed to carry forth their obligations for the sake of the Kingdom of YahúWah. Though Bavel falls, it does not signify that Bavel is destroyed, nor should one think that since Metsryim/Egypt is cast into the sea that it means the annihilation of the peoples of Metsryim. Such thinking stems of ignorance and arrogance of one kingdom opposed to another verses understanding that there are ten kingdoms from the Name of Reshun, 55, 01234567890, and each kingdom is an integral part of the whole/sum. To say that YishARAL enters into Metsryim indicates that the Numbers of Light enter or appear within the definitions or forms and words whereby they emerge, breakout with singing. Hence, the stories of YishARAL portray one people becoming enslaved and reconciled to another. The essence of the parables tell us a greater story: the Numbers of your Name serve the forms of your habitations unto your liberation whereby you transcend one domain/kingdom unto another, whereby the full extent of your glory is understood consciously and entered fully. Thus, the forms/houses through which we enter and practice our faith provide an avenue to attain to other elevations of transparency, illumination, and glory. Though YishARAL is small and fewer than any other kingdom, depicted by the little left toe, yet they as a people—a Consciousness of Light Body—fill the universe with their light, create and sustain all other kingdoms.

The Nine Kingdoms in the three sons of Núwach/Noah

Cham houses the Kingdoms of

- Bavel/Babylon
- Adumi/Edom
- Metysrim/Egypt

Yapheth houses the Kingdoms of

- Madi/Media
- Peres/Persia
- Gaúwg/Og

Sham houses the Kingdoms of

- Sichúwn/Sihon
- Ayshshur/Assyria
- YishmægoAL/Ishmael

To grasp the Kingdom of YahúWah, consider the Domains of Light inherent in all creation existing before the worlds are made. Through formulations of Light into substrate energy, you come to understand the dominate patterns of Light being displayed, and that the Kingdom of YahúWah is within you—inherent within all that you are.

There are 10 areas of the Kingdom of Light. These ten kingdoms comprise the domains in which the Light reigns, and through them the Words of Light are employed. The Unity of the Ten Kingdoms is called the Kingdom of YahúWah. For the sake of this Kingdom, *you are sent into the world to save it—to distinguish it* unto the Faces of the Fathers.

The term, “*Son of Man*,” echoed by the Chasidim/Essenes conveys the coming of Consciousness in the Kingdom and its priority within the hearts of humankind. This phrase pertains to “*every offspring of Adim/Adam*.” The Son of Man, or offspring of the Adim, are called “the servant,” another term to convey the House of YishARAL/Israel embodied within humanity. The Prophets refer to the “coming of YishARAL” as “*my servant*” who is sent into territories of Light to redeem the world, whereby all come to a knowledge of YahúWah (Yahshoyahu/Is 44:1-8; 49:3; 41:8-20). YishARAL, as the hand of YahúWah, is the tenth/א Kingdom in the Dominions of YahúWah, sent into the world of Nine Kingdoms to bring them unto the Tenth—the state of their fulfillment. Why is it necessary to redeem the world? Why does Yæhh “so love the world” that the only begotten from the Spirit of Yæhh is sent into the world? The coming of the offspring of Adim, the son of man—aka YishARAL, the world is sent a Servant to collect the harvest for the Master, as a reaper. Through the Hand of the Master, the scattering ambitions to gain what is in the world are redeemed, whereby all given does not perish. The Son of Man, YishARAL, is sent into the world to save it—to appropriate its resources—to lift-up what is made for the Faces of Light, unto the Service of Reshun from whose hand the Kingdom is generously given. Though saving the creation, the entire Consciousness of all made awakens to the Joy of YahúWah. You behold the splendor within you and in the world to which you are sent. The splendor observed in your eyes/portals rises from the ashes into your heavenly mind (Yahshoyahu/Is 41:20; 49:3-5).

When *the son of man YishARAL* loses the perception and mission to save the world, then the servant becomes enslaved to the world by being caught-up in the affairs of the world, whereby aspects of the other Nine Kingdoms become the ruler. Thus, the parables are drawn out to relate that Bavel/Babylon, Metsryim/Egypt, Madi/Media and Peres/Persia become the rulers over YishARAL. The power of the Nine Kingdoms are set over us that we enter into them as school houses. As servants we learn of their treasures and strength through which “the servant” rises from within them and goes forth with their silver and gold to save that which is lost. It is not the soul that is lost to be saved; yet when you do not use your soul of 12 to save the world, then you lose your own soul to the world whereby it is lost to its Source within your consciousness and the purpose of your being sent to all nations/processes (Yahshoyahu 49:6; SMS/Acts 13:47).

The first kingdom is Bavel which is created to house the compounds and elements of Light. Bavel provides a distinguishment of thought through matter under the hand of Næmrúwd/Nimrod. We are called to come out of Bavel, whereby we distinguish ourselves by the Light of our Names verses the fabric woven of the elements of dust. There is also the kingdom of the Adumi/Edomites, the domain in which thoughts develop and expand the compounds of Bavel into an array of fabrics to be worn by the son of man. Then the Kingdom of Madi, which is the domain of measurements of the thoughts of Light whereby you see the length, the breadth, the heights and depths of the universe and all it contains. You

enter into Metsryim/Egypt, as an assembly of the above. Metsryim is the kingdom to define the thoughts through symbols and forms via which you manage your bodies/collective houses to unify the vastness of all that Reshun has handed you. A symbol, as a tabernacle, is a shadow of the Numbers and Words by which it appears. The tabernacle of Metsryim is a pattern, but not the reality of the Eternal Structure of the Semek to House the Eternal Flame of the Shayin Fathers. A symbol is an image, a projection of thought that refers to something else. The Letters, which correspond to the hieroglyphic pictographs are symbols that hold thoughts—the ALphah Bayit (abc's) is a set of drawings of ideas; however, they are not the objects they represent. A writing is an assembly of symbols/representations that refer to the true essence; hence, there is the black text of images and the white text of illumination that is contained in between the spaces and lines of the text. You also become subject to Peres/Persia that you learn to go beyond the defined boundaries. In Peres you open and expand the symbol to attain the illumination which the symbols and their embodiments represent.

As you come out of these configurations of Light, you encounter the Kingdom of Gaúwg/Og and Sichúwn/Sihon. Here you dual with the tongue to acquire the Circles of the ALhhim of the Fathers which are the real world in which you are born and live, a world apart from the illusions of temporary dwellings. You come to possess the Kingdom of Gaúwg. From the rings of a cell to the vastness of the rings of planetary orbits in the universe, you take/acquire the Kingdom of Rings, all of ALhhim! This achievement is in concert with your taking/acquiring Sichúwn, for as you learn the words/vocabulary of ALhhim through which all things are made and uttered to transmit the Seven Lights of the Masters you possess the Rings of their Names also (Tehillah/Ps 135:11; MT/Deut 29:7).

During your course of days, you encounter the dominion of Ayshshur/Assyria which are the lands of your origins. You see the domain of Light—the land from which you came as you passed through the waters of the womb. In this kingdom all things held in secret about your Name is affirmed. The two daughters of Maryim/Mary, conveying the Mothers of your Name. will keep watch over you during your days as your journey. These are the Mothers of Bayinah and Chækúwmah who see you in all kingdoms through which you pass and who appear faces to faces as you rise upon the stake of your Name (SYM/Ex 2:4, Yahuchannan 19:25).

In the domain of YishmægoAL, you restore and pass through the 12 bridges of the universe whereby you are not estranged to any path of Light. The domain/kingdom of YishmogAL opens upon the 12 gates for the offspring of Avrehhem to enter into the world. As the son of man YishARAL, you escape the damnation of the world that perishes. You resolve all conflicts so that wars cease. Each aspect of the Unified Kingdom is redeemed. The 12 Chiefs of body and soul are made one. Your expressions rise according to the perfections with those of the Seed of Avrehhem in all generations.

Having become circumcised in heart by these Nine Nations, you come forth clothed in the garments of the Kingdom of YishARAL, the Tenth Kingdom, into whose hand all nations are assembled. Foreordained, before coming into the world, you announce the Kingdom of YahúWah to come/appear! The apparent Light of your Name beams with the appearance of the Son of Man YishARAL as in the days/works of Núwach/Noah. The Days of Núwach are the activities of the Neúwn Mind that determines its works from old—the antiquities of the East. As you rise through the flood of your waters (those which cover your body parts now) you create a vineyard from your offerings and drink the wine in the Kingdom of the Fathers—the new heavens and new earth (SMB/Gen 10:20-21). You come to the table of meShich and all gathered who are elevated through the waters of the flood—the deluge of knowledge. With an assembly of seven seven, from all living in your house, you rise as an ascendant soul of 8/א to the Mountain from which your Name is heralded to be The Servant!

In your house are three sons which are formulations of Mind: Cham/Ham, Yapheth/Japheth, and Sham/Shem. These three offspring of the NeúwnHead/Núwach each contain three kingdoms within them whereby the Nine Kingdoms of the world are gathered in the Hand of the Son of Neúwn/Nun—the Tenth Offspring of the Adim (SMB/Gen 5:1,28-29). YishARAL is as the branch that grows in the world. Being made of the Nine parts in Ten, the resources are put in your hand to be appropriated unto attaining your full stature of a Name. As you designate the Nine Kingdoms for the glory of your Name, you enter into the world and save it from vain uses and corruption. In the dispensation of the fulness of times you gather together in one all things of meShich—the Wisdom of the Fathers in you to ascend—both which are in the heavens and which are on earth, through which you obtain an inheritance, being predestinated according to the purpose of the One who works all things after the Unified Counsel that you are to the praise declarations of the unified glories. **This is the mystery of Yæhh!**

XᶘWᶘ4ᶘᶘᶘWOᶘᶘ4ᶘᶘ  
SepherMaoshahBeRashshith (Bereshith—Genesis) 7

And YahúWah says to Núwach—utters words unto consolation. ᶘᶘᶘ ᶘᶘᶘᶘ ᶘᶘᶘᶘᶘᶘ 1  
Appear now. The sum of your illuminations comes ᶘᶘᶘ ᶘᶘ  
with all in your house/dwelling ᶘᶘᶘᶘ ᶘᶘᶘᶘ  
of AL—strands of Yæhh to be the Tevah. ᶘᶘᶘᶘ ᶘᶘᶘ  
Through extending the hand/deed of the sum of your branching ᶘᶘᶘ ᶘᶘᶘ  
My hand has seen the display/evidence to be ᶘᶘᶘᶘᶘᶘ  
righteous to my Faces ᶘᶘᶘᶘ ᶘᶘᶘᶘᶘᶘ  
in this generation. :ᶘᶘᶘᶘ ᶘᶘᶘᶘᶘ

The righteous of this generation are called to appear into the Tevah/Ark—the composite House of Light. The Tsaddiq/aligned rings of the Adim are set to the Faces of Yæhh within *this designated generation of Adim* whereby they appear through an alignment of all within them to be according to the strands of AL, the 15 formularies of 31. This writing is the summations of the generations of Adim/Adam who have listened to the Voice of Consolation through the ages (Yahshoyahu/Is 60:1-22). The processes of thought and the extent of such deeds shall perish in the flood of the Great Waters, whereas those making the ascensions/8, who come through the waters of their habitation, shall appear radiant! Through every alignment unto Yæhh, the Light of your Name is seen in the heavens and in earth!

From all of the pulsations of life/bahamah/yearnings/confirmations which ᶘᶘᶘᶘᶘᶘ ᶘᶘᶘᶘ 2  
are clean—of the assembly of the Light of Hur/instruction ᶘᶘᶘᶘᶘᶘ  
which you acquire for your branches, ᶘᶘ ᶘᶘᶘᶘ  
to be seven seven, ᶘᶘᶘᶘ ᶘᶘᶘᶘ  
of the *ayish*/fiery Breath with the belonging resonances/coals of the Breath/*ashtu*, ᶘᶘᶘᶘᶘᶘ ᶘᶘᶘᶘᶘᶘ  
and from the pulsations of life/bahamah/yearnings/confirmations ᶘᶘᶘᶘᶘᶘ ᶘᶘᶘᶘᶘᶘ  
to affirm/verify what is not of the enlightenment ᶘᶘᶘᶘ ᶘᶘᶘᶘᶘ ᶘᶘ ᶘᶘᶘᶘᶘᶘ  
doubles ᶘᶘᶘᶘᶘᶘ  
*ayish*/the fiery Breath and the belonging resonances/coals of the Breath/*ashtu*. :ᶘᶘᶘᶘᶘᶘ ᶘᶘᶘᶘᶘᶘ

Understand that the assembly of Huwrah/ᶘᶘᶘᶘ are from the ascensions upon the Mountain of Yæhh as you follow the instructions of the Fathers and Mothers. The state of being *tsaddiq* is a defined course of alignments with the teachings of HhaTeúwrah. Though the writings are debated and meditated upon to



From the teachings of the hhashaimyim/the heavens, you receive from the hands of angels, depicted as the fowl of the air to be seven seven—a perfection of mind (Menachem/Mrk 4:32; YechúwzeqAL/Ezek 31:6). The messages of your teachings assist you to recall and distinguish what is in your Seed, so that it continues to live/ascend pertaining to all the thoughts of the heavens embodied in the plains of Light—hhaAúwrets.

Every teaching from above is proven by a similitude of what is in the earth below, which bears testimony to the instruction. Thus, the teachings of Light are not vain utterances or speculations; rather they are substantiated by the abundant examples of all things created in the earth.

The Name of Núwah/אָוּוּ = Ten.  
אָוּוּ 8+6אָוּ/14/5 + וּ14/5 are 10.

As you are of the Patriarch Núwach, you do the works as in the days of Núwach through which you rise from your waters spotless as the lamb without blemish. Those of 10, from all languages of the nations, cling to your garment—your profile of Name (ZekkarYahu/Zech 8:23). The days of Núwach are the coming of the Kingdom of YahúWah in which all things of the worlds are summed-up into one/1-O (Ephesians 1:10).

Unto your coming into the worlds as the Son of Neúwn/Joshua Ben Nun, the parables of the Teúwrah are composed as a guide to your discoveries and fulfillment. As you apply your heart unto these Teachings, you walk as the upright servant in the House of YahúWah.

Each shavbeth the Queen of Light comes into your dwelling to reign over the lands of your Kingdom. As you gather your twelve members and the servants of your house to make the two shavbeth offerings, you prepare a place to welcome the Queen of the four shavbutut/sabbaths of a month. From the sides of the north, the east, the south and the west the Queen enters into the house that you have prepared for her. The manchaih offering of the shavbeth is the Bread to the Queen of the Shavbeth from which you receive your portions/instructions from your Fathers and your Mothers during the seven days of their visitations (Mishle/Prov 1:8; 23:22; Yirmeyahu 44:17-18; TK/Lev 24:8; 2 DHY/Chronicles 2:4). Through bringing all of your members into the House of Shavbeth, Shabbat HaMalka/Queen of the Shavbeth comes to adorn/cloth you, teach, and rule over your dwellings as her Light spreads out over your lands.

*The Kingdom of YahúWah is within the feet.* According to the Names of the Kingdom you walk to fulfill the Light within your Name. The ten toes of the feet represent the ten Kingdoms under the administration of meShich in you as the Crown of Yahushúo appears from your branches (Yahshoyahu/Is 52:7). As a disciple of Lammæd, you are baptized in the Name of Yahushúo and rise through the waters with empowerment of the RuachHhaQudash—The Breath of the Holy, to carry the message of the Kingdom into all the world.

#### The Kingdoms of Light—Right Foot

5 Right: Beval/Babylon: the Domain of Light forming compounds through which one acquires the illumination, to handle, examine, grasp the Essence of the Numbers.

4R Adumi/Edom, the Domain of Light developing the thoughts through Wisdom, whereby one penetrates into forms and discovers the Essence of the Numbers.

5. Mamleket Gaúwg  
Kingdom of Og  
(Rephaim)  
אָוּוּג אָרְפַּיִם  
MT 3:13

All the Kingdoms of the Aúrets/Earth,  
YahúWah appoints a House  
according to the Numbers—in  
Yahúdah. Gozra/Ezra 1:2

5. Mamleket Beval  
Kingdom of Babylon  
(Qayni/Kenites)  
“Aurets Keshddim/Chaldeans”  
כַּשְׁדִּימֵי  
SMB 10:10; 1 Shm 15:4-6; CHP 24:21-22  
Yirmeyahu 24:5; Ezek 12:13

6. Mamleket Sichúwn  
Kingdom of Sihon  
(Amorites)  
שִׁיחוֹן אֲמֹרִיתִים  
CHP 32:33

## The Kingdoms



Each pair of toes = 10  
9+1, 8+2, 7+3, 6+4, 5+5.

4. Mamleket Adumi  
Kingdom of Edom/Oshau/Esau  
(Qenizi/Kenizzites)  
אֲדָמִי  
MT 2:5; SMB 36:11, I DY/Chr 1:54

7. Mamleket Ayshshur  
Kingdom of Assyria  
(Kenoni/Samaria)  
אֲשּׁוּרִים  
SMB/Gen 33:19; Yahuchannan/Jn 4:5-6  
Melekim/I K 16:24; 2K 17:5-6

3. Mamleket Madi  
Kingdom of Media/Medes  
(Qadmoni/Kadmonites)  
מֵדִי  
SMB 10:2; 25:6

8. Mamleket YishmogAL  
Kingdom of Ishmael  
(Girgashi)  
יִשְׁמָעֵלִים  
SMB/Gen 25:12-18

2. Mamleket Metsryim  
Kingdom of Egypt  
(Chitti/Hittites)  
מִצְרַיִם  
Tehillah 78:51; SMB 10:6

9. Mamleket YishARAL  
Kingdom of Israel  
(Yevusi)  
יִשְׂרָאֵלִים  
2 Shm 16:3

1. Mamleket Peres  
Kingdom of Persia  
(Perizzites)  
פְּרִזְזִיתִים  
Gozera/Ezra 1:1-3; DaniAL 5:28

3R Madi/Media, the Domain of Light to convey measurements and activities/days through which the Essence of the Numbers ascend to altitudes, forming peaks, altitudes to see the levels of thoughts and their deeds.

2R Metsryim/Egypt, the Domain of Light to provide definitions of words through symbols, forming boundaries through which the Essence of the Numbers break out of their incubation periods to attain crystals or gems according to the dust particles of the Fires of the Fathers. While the symbols and terminologies of your culture are captivating, through ten strikes/plagues, you are able to pass beyond the symbols and defined utterances to enter into the Lands of your Inheritance—the place of your birth in Kenoni/Canaan. The ten plagues pertain to the ten lands, from the acquisition of the Qayni being the activations of the waters into blood, unto the attainment of Yevusi through the death of the first born of Metsryim, whereby you attain mastery over symbols and forms.

1R Peres/Persia, the Domain of Light which spreads out like the Fire of the sun to fill the universe with its radiance through which the Essence of Numbers displays the glories of Yaoquv.

### The Kingdoms of Light—Left Foot

5 Left: Gaúwg/Og: the Domain of Light forming circles, rings, cavites to house the Essence of the Numbers through which they move, revolve, and rotate thereby being able to see them from every degree.

6L Sichúwn/Sihon, the Domain of Light translating the streams of Light from the Essence of the Numbers into Word formulations through which they are transmitted into forms for their implementations and expressions.

7L Ayshshur/Asher, the Domain of Light to affirm the Essence of the Numbers from their origins, attesting that they are at liberty in all states of residence, carrying within them the ability to transform the domain according to their intent and pleasure. As one enters into the womb of their Mother, they are

affirmed with the details of their strands of Light.

8L YishmægoAL/Ishmael, the Domain of Light to establish and provide bridges, spans of space for transitions between the heavens and the earth through which the Essence of Numbers are housed in the earth—substrate energy—unto the extent of their dominion of expression of promise/oath.

9L YishARAL/Israel, the Domain of Light to enumerate all thoughts of the Fathers unto their fullest extent of Ten, the Essence of the Numbers; thus YishARAL are taken captive/held/suspended within all domains of thought until each domain is fully extended whereby the sum of 55 is fulfilled with utter joyfulness. As the servants of Reshun, YishARAL is made the least/humblest unto becoming the greatest/nurturers in the Domains of Light. The House of YishARAL provides all strands of Light streaming from the Numbers of Reshun, whereby all things invisible and visible are employed for the cultivation of the soul.

The big toes and the thumbs are the same length; their thickness is as the doubling of the 5's of Reshun. Both digits/phalanges are means of acquiring and restoring. The big toes anchor your stance and direction to secure your lands/positions.

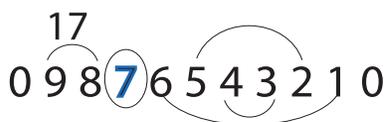
On your hands, the thumbs are the means of acquiring and managing your actions and fulfilling your thoughts. Through your deeds you attain and restore what pertains to your Name. Your actions extend further as they are of the nature of light that reaches to their destinations. In the spring and in the fall equinox, the light reaches further as your middle finger attains to the greatest length on your hands. Your smallest fingers are the shortest conveying the strength of your humility.

### The Two Fives of AHARÚWAN אבא

The two fives: 55 is the beginning of Reshun which evolves from the Mountain of Seven Slopes of Aharúwan אבא. The head is the same from beginning 0987654321. The two hands of 55 are evidence of Reshun in the midst of our Spirit.



Two Sides of 7 are 14, read as 4 parts of 1, which are present within 55. These sides of the Neúwn Mind are extended in the Mountain of Yæhh as they appear in the midst of Nine/9 with the Fathers/אב.



Within the sum of the 55 are Numbers 1-10 in which are the Fathers and their Mind of Neúwn. As one looks intently in 7, 7654321, there is also the Neúwn אב/14 + אב/14: 5+2 + 4+3 : 6+1 + 7 are 14:14.

### The Twelve of Seven—The Messages of the RayishHhúwa אב 25 The Perfection of Seven

Through the arrangement of our 12 members unto the 12 Heads, we behold the Seven through which all Thoughts and Deeds of Light are orchestrated (Tehillim/Psalms 25:4;18:30; 19:7). Our 12 members hang upon the golden menorah/menurah as branches of a tree. Our Name is the Tree of Life formed in the midst of the Fire and planted in the Garden of YahúWah. In looking at our design, we behold our 12

parts and their Origins, being born of the 28 ALhhim (1 Yahuchannan/John 5:4; SMB/Gen 5:1). In discerning the Source of the ALhhim we come Face to Face with the Fathers from whose Seed we are sown into the waters of our Mother. Within the Semek or cross of the Fathers, we behold the 12 Heads ascending through which the Thoughts and Teachings of Light are imparted to us each day. These Twelve are in the Father whereby we have the 12 in us; however, the 12 Heads of the Fathers have no lineage as those born of Woman for they are of the Fathers from the beginning, being the Minds of Seven.

The Mind of Perfections I אב  
 The Mind of Totality X אב



*“As in the the days of  
 Nûwach” אב*

asleep to the wonders of your Name, and though you stink from the violations of your hands, yet Yahushúo will call you forth, and unwrap your coverings of death that you may put on the robes of your immortal apparel of the universe that you appear as the Offspring of ALhhim for in them you are born and called.

YahúWah joins your bones together one by one, calling each bone by Name, attaching them together by the Name of the Laúwi. Woven around the bones, the Numbers and thoughts within your Name are drawn out to clothe you. Herein your Spirit enter into your glorified Body of Names to declare that Hhúwa is your Maker and that Yahushúo is your Master attesting to the truth by your words and deeds (Tehillah 148:5; Yahuchannan/John 21:16).

Within 7—the Two Fives 25/7—is the Life/18/אב of the Seven Master Rays of the Universe. As that Two Fives give of themselves, the Lights of evening and morning appear. Within them 5 7’s, the sum of 35 by which the Lights of the Body of Lammæd spin and thus keep in motion without ceasing. Seen from both sides of Seven, there are 35+35 = 70—The Universal Consciousness of the Two Fives which creates space and then fills the universe.

The extraction of Five Sevens in the midst of the Cardinal Numbers brings forth 35/8/Chayit/אב—the Works of Neúwn with the power of ascensions, whereby all within the Light of Life becomes mani-

Through the organization of the 12 Heads, we see the Seven Slopes, leading us to the Mountain of YahúWah of the Two Fives/25, formed by the Rays of Seven. Above the slopes we behold the Name, YahuShúO—the ascendant of Wisdom and Understanding of Yæhh of which we are, and therefore we are brothers/comrades/achim. As children of ALhhim, we have not yet appeared in our Stones of Glory of all that we are becoming in that it is not yet manifest, though we know, that when meShich—our Name of Life appears from beneath this covering, that we will stand as our Predestinated Stature, because we will appear in the Glory of the Father, in our vestiges of gem stones, for such we are from the dust of their altars. The Word of the Father sown into the earth will bear the Fruit of the Word sown! Remember, the ALhhim are not mocked. Whatever one sows. so they reap. Though you lay in the grave of your body,

fested and fulfilled. In IT is Light, and this Light becomes the Life of all beings (Yahuchannan/Jn 1:3-4). Through the Two Fives all things come into Being, and without Them there comes forth not even one thing. Hence, ALL COMES FROM אב 25, from the foundation, unto the branching, unto the renewal of generations and generations.

$$35/8 + 1 = \text{Life}/18/\text{אב}$$

The Message of 35, read as Three Fives are the Source of the Lights of Stars, Moons, and Suns. These Lights are clustered in three groups, and within each cluster the Names of the 15 Fathers appear.

### The Head of Two Fives

As all that has been stated above, we come to the end of the creation. What has been from the beginning in the tail of the bone, namely in the Nine vertebrae of the coccyx and sacrum which now rise into the Mind to affirm our Origins of Old in Aharúwan.

Within the Mind of the Origins is the sum of all we have been, all that we are, and all that we are to become as the Perfections of Seven, for from them all come and return with the Mind of Totality. In the Origins is HhaDavar/The Word, from which all is spoken to be known in the spirit of joyfulness.

To the Mountain/ אב of Yæhh of Seven Slopes we are called to learn the Teachings of the Seven Scrolls of Teúwrah, whereby we affirm our identity as the Offspring of Yæhh. In the Mountain of the Unified Holiness we make our offerings with Yæhh unto the fulfillment of our lives with joy. The Mountain extends unto the depths of the oceans as the hills are under the waters (within the body) as they are upon the shoulders.

The Names of the Seven Masters are the Names of **the Seven Hills of the Heavenly Yerushelyim/ Jerusalem** (Chazun/Rev 17:9,14,18). There are three levels to each slope, comprises of 21/Shayin Names of Fire, whereby it is said to be the **Mountain of Fire** (MT/Duet 5:4; I SM/Kings 18:24)! Though the slopes are referred to by composite Names, *e.g.* the Mountain of Nephethi or the Mountain of Yahudah, and characterized by levels of achievements, *e.g.* the BagolGad before Hhar Chammun, there are 21 points of Fire from which the offerings are made, evening to morning.

The wood for the altars are provided by the Fathers of Semek, whereby the Fire of Shayin does not go out. Avrehhem provides the wood for the altar, as what is in our Seed-Name brings forth the branches of our tree for the offerings. Yetschaq sees the wood with joy, exclaiming, here is the wood/teaching for the offering!

When you come to the Hhar of the Two Fives, you have come to the Hill of Golgotha, the place of the skull. There you are hung with the benefactors—those who assist you to obtain the silver and gold from your treasuries. On your left is the benefactor of the grace of Bayinah, and on the right is the benefactor of the grace of Chækúwmah, for the portions of grace and what has been drawn out of you are hung with you from your sides (Yahuchannan/Jn 19:25). The two benefactors are the two sides of Mayim/Mary through whose presence the offerings are fulfilled. There is Maryim, wife of Kleopas (meaning of a renowned Father), who portrays Wisdom, and Maryim of Magaladene, who portrays the Tower of Understanding. The faces of the Queens stand with us from the days of our coming into world unto their fulfillment (SYM/Ex 2:4-9). By Wisdom and Understanding you make your ascensions in the radiance of the Faces of the Queens.

However, the thieves within your house, who robbed you of your wealth and spent it foolishly as a young immature son, will behold you in new light. Those on the left and right are your sides as you hang your members upon the cross/skeleton of your Name which you have carried all of your days (Yahuchannan/Jn 19:18)! Though your inward members may not recognize all that you are on the day of your impalement, they will come to see you as you are in Yæhh. All within you will be lifted-up unto its ordained purposes, and your past waywardness will cease to be known in the earth. On the left, your members will question your origin and capabilities to bring them salvation, and on the right your members will see you go beyond the veil into realms of paradise. You shall take RAúwaben, Shamoúnn, and Gad with you to the Garden OODAN/Eden—the Consciousness of DAN to feed upon the Trees—the Teachings of Life planted by YahúWah.

“I AM” is a rendering of the Foremost Mind, Anni 𐤀𐤃𐤇. Anni is from the root word meaning, “above, upwards, to be upon” in whose hands are all things. Uttered as a 6:6 ratio, Anni is the Source of 12 which contains the reductive values of 12, from which rises from the root of 3(12)—the position of the Chair of Reshun/55. The third chair of the Fathers is the square root of 9 through which all rises from within a seed unto a harvest. Within 3 is the unity of pairs or 12 whereby all attributes of Understanding and Wisdom become evident. When the Neúwn comes forth from your Seed-Name there is the appearance of the son of man as in the days of Núwach/Noah. The sign of the Days of Núwach is the appearance of the dove which lights upon your branches as they appear from your waters. The Neúwn is the origin of grace 𐤅𐤃, an inverse of Núwach 𐤅𐤃. What is from one side become displayed as an inverse on the other side.

As you come to **the Seven Slopes** you will see the mountain smoking night and day as grey vapors of understanding swirl around you. The sky turn dark with layers of thoughts, and surely, oh, surely, your members confirm, you are the Offspring of ALhchim when the thoughts of the sky are darkened above you. Your inward parts will quake at the awesome thoughts that come upon you from the skull downwards. In your faces the Names of Yæhh and the elevations of the Mountain appear.

We cannot assume marked places in what is called the lands of the Middle East pertain to the following discussions, in that the Seven Mountains in the Teúwrah are speaking of those of the Heavenly Yerushelyim streaming from the Seven Masters of Light and the Seven Rays from hhashaimyim/the heavens. As these elevated Thoughts rise within us, we engage our members at their altars to the Faces of Yæhh. They rise within us for they are within us, and our origins are in them.

#### THE SEVEN HILLS ARE THE MOUNTAIN, THE HHAR/ 𐤀𐤃𐤇 OF FIRE/W OF 21 NAMES AND THEIR ELEVATIONS

**The Hills of Fathers GerenHhaAuwernehHhaYavúwsi/Ornana Araunah, the Jebusite, and Aviyahua are three:**

Mt. Oiyvel/Ebal—commonly called the Mountain of Cursing, pertains to the regulation/tempering of the tribes, namely, the six houses of the north side of soul: Nephethli, Zebúwlan, Dan, Ayshshur, Gad, and RAúwaben (MT/Deut 27:4-26). These six chambers concern the intents of the heart aspirations, the serpent nature, the fiery passions/anger, the stomach/appetites, the use of words/speech, and use of eyes/attachments whereby they are kept under subjection to your Name. The heart is tempered unto mercy; Zebúwlan is tempered unto compassion; Dan is the tempering of control of spirit; Ayshshur is tempered as to gluttony; Gad is tempering of speech; and RAúwaben is tempered as to what one sees.

Council of the Twelve  
The Double Lammed of Lauwi

Council of ShmúwAL

Council of Faces  
The Shayin Semek of DAN



The concept of Mount Oiyvel is to discard unprofitable stones and affirm the members of our soul as gem-stones, specifically, salt blocks, which give savor to our lives with the spices of joy, happiness, contentment, self-control, kindness, gentleness, love, and devotion to the things above. **The stones of salt, or Mt. Oiyvel, are crystals of Light which sparkle as diamonds and retain the savory thoughts generated from the Numbers of our Names.** As we affirm our nature of ALhhim we bring forth the salt in the manchaih on the day that we appear from the Altars of GerenHhaAuwernehHhaYavúwsi/Ornan the Jebusite and Aviyahua (2 Sam 24:16-25; 1Chr 21:15). At Mount Oiyvel we examine our fruit/deeds and set in place our decisions to bear the Teachings of our Name with an everlasting covenant of salt. The Name of Oiyvel is composed of two words: אב, meaning a heap of stones/crystals and אב, to examine our fruit.

**Mt. B'Gilbo is the illumination elevation to regulate/curse/temper the tongue** by the two edged-sword of Understanding and Wisdom. The tongue, though a small member, is the rudder of the ship. Without regulation, you get off-course. Through ascensions, arrogance and pride of mind tumble under the Words of Light, depicted in the fall of King Shaul/Saul which gives way for the inner stalk of Daúwd/דוד—the Teraysarunim of a Name—to emerge with the power of love. Ego is cursed as we receive answers to our reason for being. Our inner stalk of life emerges in Light of our quests. The Name of the Mountain is from the root, אב, meaning to shave, cut-off. 2 ShmúwAL/Samuel 1:1-10, 21-27, I Sh 31:1.

**Mt. Aurrat/Ararat—the regulation/curse of matter/the use of body, namely the curse/regulation of Canaan, a generation of Cham/Ham. The body is designated as the servant, and not the master.** The state of your mastery is fulfilled to the Faces of Geren/Oran the Jebusite. The curse on Canaan is that the branches of the flesh will always be subject to the will of a Name/Sham/Shem, whereas the expansion of a spirit is through Yapheth, who with Sham, provides a covering for Núwach/Noah, their Father. Hence, in that Sham and Yapheth weave the body of Cham and its generations, Cham is subject unto them. The coverings are the woof of a Name through weavings of the Light daily upon the warp of Yapheth (SMB/Genesis 8:1-4; 20-22; 9:20-27).

He who is slow to anger is better than the mighty, and he who rules his spirit, than he who captures a city. Mishle/Prov 16:32

Through the ascent to Mt. Aurrat/Ararat, Núwach/Noah makes an oylah offering. On the altar of Mt. Aurrat, the knowledge of Nine Midrashim are acquired and established. As your soul ascends, metaphorically depicted as 8 persons ascending through the waters, you rise from the waters of the deep in Meneshah and come to the top of Mt. Aurrat where your Name is schooled prior to being sent into the world. The designation of this slope is the foundation of the heart altar of Nephethli; thus the left northern slope of HhaHhar/The Mountain is called Mount Nephethli, designated as the threshing floor of Father GerenHhaAuwernehHhaYavúwsi. The location of Mt. Aurrat comes from the origins of the body of Nephethli, through the Kingdom of Ayshshur, or from the waters of the womb (SMB/Gen 8:4) through which all things are verified.

These hills are on the far north of the Seven Hills. They are summed up as the Mountain of Nephethli (Yahushúo 20:7), as they are elevations of GerenHhaAuwernehHhaYavúwsi, Father of the heart, and those of the spirit and House of Dan. Another Name for Mt. Nephethli, is Mount Gilead (SMB/Gen 31:21) as it pertains to the Dallath-Dallath region flowing from the base of pelvic region. From the offerings of GerenHhaAuwernehHhaYavúwsi, the nine planets are formed as the sparks of Yahúdah are cast into the rings of Apærrim/Ephraim from the gathering of the manchaih/grain offering spices of GerenHhaAuwernehHhaYavúwsi. As the Ninth Father, GerenHhaAuwerneh gives all of the Nine that composes and is within the Seed of Beniyman, whereby there is a full ascension, without any restrictions, being perfect complete.

Through returning to the Faces of Geren, you confirm your heart to be a free giving platform upon which the Bread of your Name rises as a Master of all Names and States of Residences. In that your heart is formed by the Words of Geren HhaAuwerneh, as you give all from your heart, your heart now belongs to your Father from which it came, and thereby you achieve oneness with the Fathers as each part in you is devoted to the Light of your origins in Yæhh. (Further information regarding the nine planets and the forming of the mishkan, see BHM Teúwrah Translation and commentary SYM/Ex 26:1-14).

### Comfort, My People

You make your rotations of nights and days to the Faces of our Fathers; weeks to weeks in the Houses of your Queens; months to months to your Twelve Chiefs/Heads of Yæhh; years to years to your 50 Kings of the 7 Masters of the Universe by which your years are Named and counted. The 50 Kings of the Kingdom of YishARAL commence in ShmúwAL to the appointment of Shaúal/Saul of the Neúwn-Chayit—the origins of the 50 Monarchs (I ShmúwAL/Samuel 3:19-21; 10:1; 13:19). As your quests for understanding are served under the reign of King Shaúal, you give way to the Sword of the Word in Mt. Gilbo from which rises 2 Kings of the Dallath-Dallath ALhhim (Daúwd/David and Yedidyahu/Solomon). These powers rise and appear from the teraysarunim in your Seed-Name as they are opened by King Shaúal (SMB/Gen 17:6). Within the branches of your Name are 20:20 or 40 Kings rising from your Seed-Name of Avrehhem. The Kings appear from your branches of the Kephúw-Kephúw ALhhim which reign from your heart in Nephethi and in your loins in Apærrim. The 20 kings rule from your two sides—those of the Houses of Yahúdah/Judah and Apærrim/Ephraim (review chart of the 7 Hills). At the crown of your Kingdom the 7 Masters of the Tsada-Tsada Lights fill your houses with the rainbow from the throne (Chazun/Rev 4:3). From your ALhhim of Tsada-Tsada come forth the Hosts of YahúWah. These 3+40+7 (7:7) are the 50 Kings of your Houses and Years!

Upon your disappearing/death you return to the other side from which you come in the parallel universe. As the moon appears brightly at the eastern horizon and disappears in the western horizon, so your Light appears and disappears. The Light does not change nor the Life Force within you. One day you awaken in the arms of your Mother and Father into the world in which you come; and in another fleeting moment, as a blink of the eye, you awaken in the arms your Mother and Father into the world from which you come. You come and you go. The blessings of YahúWah are in your coming-in and your going-out (Meshneh Teúwrah—Deut 28:6). There are two sides of Life: the Invisible and the Visible through which you discern and affirm your Name, your Numbers and your Words by the thoughts and the deeds of your hands. Throughout your days, you give and thus receive. Whatever you give makes a path to receive. You go through periods of growth, from conception to infancy, and from a child to an adult. During your growth spurts you branch and prune to shoot forth your best branches to seed new conceptions of your Name as the plants of the field appear in their season. In this manner you are fruitful and multiply (SMB/Gen 17:2). You keep your eyes on the prize of Life—the expansion of your Numbers and Words as they crown upon your head as the Crown of Thorns of the Tsada-Tsada (1 Corinthians 9:24). You abide in the fields in which you are planted for the days of the harvest unto which you are gathered to your Fathers who sent you into the world, for Their joy and pleasure, and rewards of happiness, which is the fulfillment of Their Lights in your Faces.

You are conceived in the loins of Yúwsphah/Joseph in the west, depicted as the dark moon conjunctions of Chækúwmah and Bayinah to bear the Faces of Yæhh. As you recall your conception in the 7 Hills of Yæhh, e.g. on the first day of Apærrim—the Zichrun Teruoh initiation of the 7th moon, you commence your days of completion/perfection. When you are born, you appear as the full moon in the

east in the House of Yahúdah, whereby the glory of your Numbers are evident in your manifestation. As you come out of the womb, the fingers and toes are counted as FiveFive! FiveFive! from the heart of ReShun! You are measured and weighed to convey the glories of your Name now evident. Upon your coming in manifestation—from your infancy—you are announced in your fulness as the full moon (Yúwsphah/Luke 1:32-35). The prophecies uttered from the Mountain of Yæhh before you came into the world are echoed at your appearing!

Three times a year the recollections of that which is in you, which has been brought forth with evidence (males), appear to the Faces of YahúWah of your ALhhim at the place chosen—your heart altar dedicated to the Name of YahúWah. These three times are in one accord as the Ascension of Pessech/Passover/Feast of Unleavened Bread, the Ascension of Shevuoúwt/Shavuot/Feast of Weeks and the Ascension of Sukkut/Feast of Tabernacles. None of you appear to the Faces of YahúWah empty-handed for as promised you before you came into the world, in that you accepted the Design of the Tabernacle from above to enter into the worlds, the Lights of YahúWah will radiate toward you whereby your Name rises-up through the world in which you are sown, to bear the first-fruit of your Name, and to be filled with 12 baskets at the harvest of your soul. These are the Days of your Ascensions. Your Name brings gifts which are in proportion to the way YahúWah of your ALhhim has blessed you. For seven days in Yahúdah and for seven days in Apærrim, according to the 7:7's, you celebrate the Feasts to YahúWah of your ALhhim at the place YahúWah designates—your Sacred Heart. Here YahúWah of your ALhhim blesses you in all your harvest and in all the work of your hands, that your joy is complete.

### **The Hills of BaarShevog and Ayithamar are three: Hhar Karmel/Carmel, Hhar Obæryim/Abarim, and Hhar Tæber/Tabor.**

Mt. Karmel/כרמל אב is in the regions of BaarShevog—of the seven wells (I SM/Kings 18:19). The mountain is a garden of vines and stalks of corn. Among the meanings of Karmel are **the ideas of perfection, completion, and wholeness to bear our fruit born at these peaks**. At the altars of BaarShevog the waters of the soul are poured out—all seven wells are released upon the offerings to activate the branches of our Name to bear their fruit, depicted in the parable of prophet ALiyahu/Elijah. The waters from the Seven Rings of ALhhim release measures of Wisdom, Understanding and Knowledge contained in the 12 buckets/jars of water. The waters are drawn out of the Wells of Seven—BaarShevog within the 12 of Ayithamar (I SM/Kings 18:30-35; 19:3). The overflowing of your waters activate your members to affirm your inherent resources within the Collective—to the Name of YahúWah. The Collective Order of soul triumphs through attaining devotion. Our covenants of commitment enable us to make and establish transitions at the elevation of Obæryim.

The Mount of Obæryim is **the hill of transitions**—the Understandings which abide in the midst of the Seven Wells and the Twelve. Obæryim faces Nebu (CHP/Numbers 33:48). It is the region through which you cross over to enter regions beyond from where you have been dwelling. As the seat of the oylah, you go beyond your former states of residing in a house. Each month, as you come to the Altars of Obæryim, on the Days of BaarShevog and Ayithamar, you make transitions into new realms of Understanding. Therefore, the House of YishARAL within us does not sacrifice in Metsryim as it would keep our members in the same plain of definitions, without progressions. Hence, offerings unto the world, or unto that which is in the world, are abominations to our members. The Hebrew Mind advances, cuts-off former states, sins, transgressions (forsaking former ideas), makes a ford, a passage for transitions, becomes pregnant to pass through waters, all meanings of Obæryim, from which we gain other perspectives (CHP/Numbers 27:12). All 12 members of a Name must be in agreement to proceed upon these hills to establish your decisions and to make progressions.

Mount Tæber/Tabor borders the plains of Muaav/Moab, a region of restoration unto coming unto the Mountain. In Muaav, decisions are made to go beyond your veils and press upwards to the elevation of Obæryim. At the foot of the Mountain you hear the Voice of Pinchas, the third level of Aharúwan, to guide and administer the soul unto higher elevations lest you are caught in the despair of fornications and attachments to the world. Mount Tæber is **called the lower Galilee of the Rings of BaarShevog** (Yahushúo/Joshua 19:22). In the lower rings of a house are the Rings of Dallath-Dallath and Hhúwa-Gammal, the House of Nephethli and Zebúwlan. Hence, as prophetess Davuræh/Deborah declares victory in the country of Apærrim/Ephrayim, she assembles the ten thousands of Nephethli and Zebúwlan under her hand—to impart messages of honour and holiness (Shuphetim/Judges 4:6-9). **Tæber, meaning to make a selection, a mark, set a goal, is the consciousness determining direction**, whereby you break away from former attachments unto freedom to manage all things above the world and its lust. In this manner, the House of Yishshakkar/consciousness possesses/attains to levels in the Mount. Resources in lower Gallil/Galilee support the decisions and directives of your Name (Yahushúo/Joshua 19:23).

The Teúwrah phrase: *from Dan to Beersheba*, used in the scriptures expressed the flow of spirit energy from DAN—the Spirit of the Fathers to the Seven Rings of ALhhim. The spirit born of the Shayin-Semek Ring is the House of Dan—the fruit of Yahu/21 of the Shayin/Fire/21 which flames from the Semek/15/Yah. The Fire in you is extended unto the fulness of your habitations. Your Spirit of Fire extends to fill your 7 Rings as your breath fills your body. The phrase, *from Dan to Beersheba*, refers to the baptism/immersion in the Spirit—from your inner most being of Ayshshur—The House of Dan—there flows a river that fills all of your houses whereby all of your members—the embodiment of your Consciousness—are gathered in unity “one man” (Shuphetim/Judges 20:1). The flame of Dan extends into the 7 Eyes of RAúwaben as the Fire from the Hills of Shayin-Semek of the Fathers form and fill the 7 Eyes of ALhhim with the Spirit of Yæhh. When Dan is extended into BaarShevog, your eyes become flames of Fire! (Chazun/Rev 19:12). **Your spirit and its states of residences abide collectively which depicts your Collective Consciousness**. The spiritual mechanisms of Dan—the radiance of your Name flaming out of the Shayin-Semek of the Fathers are extended into your 7 Rings/Eyes/Wells of your Name which is coined the “Wells of Seven” Father BaarShevog. With the full empowerment of your spirit, you go forth unified with the strength of your Name as noted in the writings (Shuphetim/Judges 20:1). Father BaarShevog supplies you with sustaining measures that equip you to endure from your birth as bread and water are not sufficient to keep you alive (SMB/Gen 21:14-20)! As written in the parable of Hagar and YishmægoAL/Ishmael, BaarShevog watches over you from *shaimyim/the heavens* to equip you to proceed in the path of your Name, to overcome obstacles, unto fulfilling the promises spoken of you at your birth in *shaimyim/the heavens*! The supply from the Seven Wells is given to all rings of your spirit whereby you are unified as a whole congregation—*kayish-achadd*. The Teúwrah inscribes your inner testimony: The whole House of YishARAL comes forth as “one man and assembles to the Faces of YahúWah in Mitsphah”—unto expectations observed in your “watchtower.” The process of being filled with the Spirit of Dan transfers the kingdom from the house of Saul—state of inquiries to establish the Throne of Daúwd/David over YishARAL/Israel and Yahúdah/Judah, as far as from Dan to Baarshevog/Beersheba. The King in your Dallath Dallath/ΔΔ configuration has dominion according to your Words to reign in your Seven Rings (2 ShmúwAL/Samuel 3:10). As your Rings are united to the Spirit of Dan there are no divisions in your explorations and administrations by your Name. The adverse is recognized as the devastation of your Eyes when the fire—your core Spirit of Dan is diverted to flow otherwise than to supply your host of seventy thousand—the sum of your Consciousness: “*from Dan to Beersheba*,” As a result of diversions of your judgement, your consciousness becomes idle or dies at the time when your members are to assembly at the appointed times for the offerings (2 ShmúwAL 24:15; TK/Lev 23:2). Through the offerings you gather your members Collectively, and transmit

to them the Fire of the Altar—from Dan, whereby they are equipped to go forth to the tasks set to your Faces and fulfilled in your Seven Wells of BaarShevog.

### Mount Karmel/Carmel—The Question Rises: WHO ARE YOU?

The notable parable of ALiyahu on Mount Karmel/Carmel conveys the prophet elevating the consciousness of the peoples to discern the origin of their thoughts. As with many of the messages of the prophets, this parable leads you to discern from where you have come and where you are going. As a tamed horse you are aware of the intents of your Master's leadings (Tehillah/Psalm 32:9). The heights of Karmel are obtained by examining your course at the elevation of Tæber/Tabor, which has been traditionally regarded as one of the sites of the transfiguration.

“The ox knows who's boss, and a team of mules knows the hand that feeds them; however, YishARAL, the Body of my own consciousness—My people—do not know up from down.” The Names and Laws of YahúWah are strange, and no amount of rhetoric can compensate to overcome what is lost, for such findings are known through unifying your inner members and aligning yourself to the Gates of Heaven.

A contest is portrayed between the prophets of Boal/Baal and the teachings of YahúWah. Which of these answers by Fire? The people are brought to the mountain of Karmel to discern the productivity of their thoughts. The quests of the Boal/לוא regulate the workings of soul according to ambitions of the flesh which function apart from the Spirit—the Fire that gives it Life. The Name Boal is lit. a house/body/א elevated/ as a stalk that rises from the ground/womb. The consciousness becomes trapped within its enclosure as when entering into Metsryim/Egypt. Hence, the thoughts of MaShayh/Moses and ALiyahu/Elijah appear with Yahushúo/Joshua amidst subsequent elevations of consciousness at the transfiguration on Mount Nebu. The Faces of Fathers Yaoquv and ALBayitAL oversee the offerings at the Nebu elevation. While Father Avrehhem determines when we are sent; The Fathers Yaoquv and ALBayitAL determine where we reside; and hence, Mt. Nebu is the sight of transformations. The three are of one mind to bring the inner 12 to emerge unto the heights (origins above) from which you now appear (Mattithyahu 17:1-9; re Nebu, H. A. Whittaker Studies in the Gospels Biblia, Cannock). When you stand on Mount Zyithim/the Mt. of Olives to ascend unto Nebu, you behold with maShayh/Moses the lands of Avrehhem which parallels the words: “You will say to this mountain, ‘Move from here to there, and it will move. Nothing will be impossible for you.’” As you speak concerning your elevations, you are moved from one elevation to another. You are changed from an exaltation of your physical form to the heights of your spirit's origin whereby nothing restricts your subsequent states of attainment. The mountain cast into the sea is the physical anatomy that enters into the Sea upon twelve bulls/observations. The sea is lit. hhakaiyúwer/laver in which you activate your hands, feet, and inwards for service through which you meet the prerequisite for transformation in Fire (Menachem/Mark 11:23; 1 SM/Kings 7:44; SYM/Ex 40:7).

A solution to social conflicts is proposed by ALiyahu. Those of Boal are invited to go first to present their offering at the start of the contest, as the body of flesh exerts itself above the spirit (1 Cor 15:44; Gal 5:17). From which do the thoughts of war, greed, pseudo ambitions and separations of family originate? Through much effort of tears and sacrifice, the response of Fire is not achieved though the thoughts of the risen body labor all day! Then at the evening appointment, when the crest of another day commences, ALiyahu prepares the House of YishARAL to give the sum of their inward parts as an oylah/ascendant evening offering. The evening offering is from the left side of Mountain of Nebu—the

side of illumination which culminates the thoughts and labors of the day, as well as the time to consider what is before us for subsequent actions.

The 12 buckets of water in the parable illustrate the 12 vessels of water which house the parts of your soul, illustrating that our twelve branches are embodied and bathed in water. What is contained within the branches/tribes of spirit is doused with water to activate them for the time of ascension, even as what is in a seed is showered upon to bring forth the fruit and blessings of all that it contains. When all has been prepared inwardly, the prayers of the Collective—to YahúWah are read and meditated upon (1 SM/Kings 18:22-39). Then Fire descends from the heavens to consume the offering. The Fire, as the Source of your Life, is the flame of Spirit that responds to the corresponding thoughts of the soul. As the thoughts, motives, ambitions, and your deeds in earth are in accordance with heaven, the mind above responds to accept, thereby consumes them to integrate what is within you to be elevated to the will of the heavens. The strivings of the soul, the divisions of words and tongues, are illustrated by the prophets of Boal cutting themselves. As you consider the Source from which you have come and to whom you belong, the conflicts of your inner chambers cease. You attain a resolution to live in peace within yourself and your neighbor. Wars cease. The efforts of your hands are elevated unto the peaks of Karmel—unto the reason of your being planted as a Star Seed in the earth—to be fruitful. As a unified soul with your mind, you bear the Faces—expressions of the Unity to which you are ordained.

**The Hills of Yaoquv and ALBayitAl are three: Hhar Tsiunn/Zion, Hhar Nebu/Nebo with the high peak of Pisgah, and Hhar Zyithim/Mount of Olives.**

Tsiunn/Zion, called the Gates of Yaoquv pertains to the openings of the soul which are the choice dwellings of the Glories of ALhhim (Tehillah/Psalm 87:2-3). *In Tsiunn, all things of ALhhim are distinguished, clearly labeled and marked as to their functions and purposes.* The Altar of Tsiunn opens the pathway to comprehend the details within all things. Directions are pointed out. Obscurity passes away, and all things are opened in the Light of the Glories in which they are made.

Mt. Nebu, the hill of transitions, is the height of Understanding through which *the Mind is unfolded to see from our origins to their fulfillment.* At the top of the peak—Pisgah, climactic contemplations of joy break open to reveal the glory in your stones. From this elevation you are transferred from one state unto another by the Hand of ALBayitAL. *This is the Mount of your Transfiguration.* The weight of your glory revealed upon your ascension in Nebu stems from the House of Yaoquv which you carry from the womb (Yahshoyahu/Isaiah 46:1-3). One ascends from the plains of Muaav unto the Mount whereby you have a vantage point of seeing the Lands that expand from the depths of Gilead unto the heights of Dan—from your loins unto the peak of your nostrils (MT/Deut 34:1-6). Nebu is the *state of transference* whereby the maShayh/Moses/the lamb of your Name is seated into a new dwelling state of becoming as you stand before the Faces of ALBayitAL in making your offerings on Mt. Nebu on the 14th and 29th of each month. According to all that you have drawn out of your Name, you acquire perspectives, and thus enter into them through your eyes. The states that open before you are determined by ALBayitAL whereby the glory which expands from your Seed-Names is prepared a place to enter and dwell.

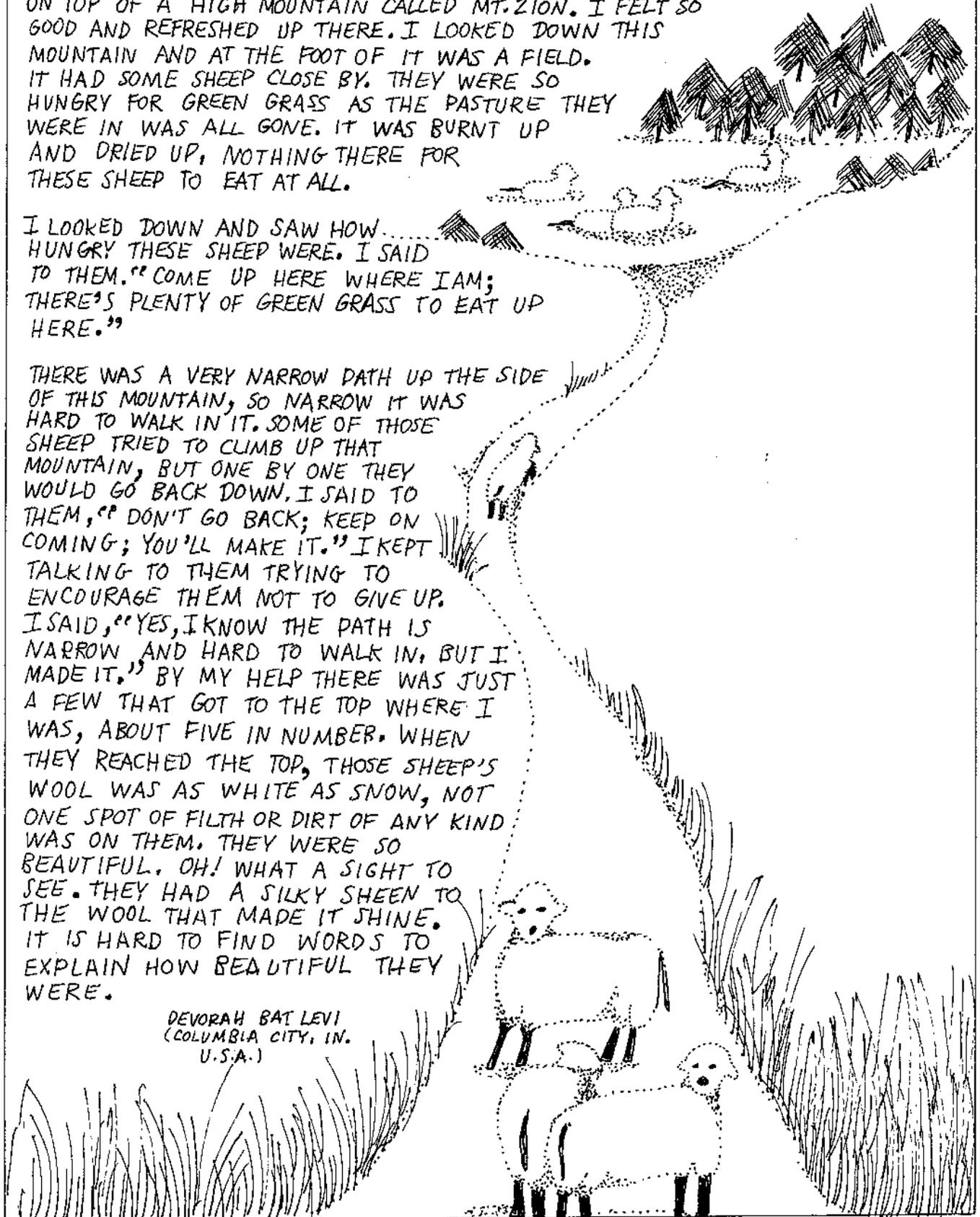
The **Mount of Zyithim/Mount of Olives** contains *the weight of oil in your ripened fruit of understanding. The oil rises in Mount Zyithim above your waters. Your fueled light rises into Nebu and extends unto Mt. Tsiunn, yielding three levels of illumination* within your menorahh/menorah branching. Unto this elevation, Daúwd/David—your cluster of teraysarunim ΔΔ—makes an offering, *affirming the place of your stones as they are set—arranged one to another to build the Temple of YahúWah. The glory in your Name is submitted to the higher authority, for the glory is shared*

I HAD SAT DOWN TO EAT SUPPER, AND I WAS SAYING THE BLESSING AT THE TABLE. ALL OF A SUDDEN I WAS STANDING ON TOP OF A HIGH MOUNTAIN CALLED MT. ZION. I FELT SO GOOD AND REFRESHED UP THERE. I LOOKED DOWN THIS MOUNTAIN AND AT THE FOOT OF IT WAS A FIELD. IT HAD SOME SHEEP CLOSE BY. THEY WERE SO HUNGRY FOR GREEN GRASS AS THE PASTURE THEY WERE IN WAS ALL GONE. IT WAS BURNT UP AND DRIED UP, NOTHING THERE FOR THESE SHEEP TO EAT AT ALL.

I LOOKED DOWN AND SAW HOW HUNGRY THESE SHEEP WERE. I SAID TO THEM, "COME UP HERE WHERE I AM; THERE'S PLENTY OF GREEN GRASS TO EAT UP HERE."

THERE WAS A VERY NARROW PATH UP THE SIDE OF THIS MOUNTAIN, SO NARROW IT WAS HARD TO WALK IN IT. SOME OF THOSE SHEEP TRIED TO CLIMB UP THAT MOUNTAIN, BUT ONE BY ONE THEY WOULD GO BACK DOWN. I SAID TO THEM, "DON'T GO BACK; KEEP ON COMING; YOU'LL MAKE IT." I KEPT TALKING TO THEM TRYING TO ENCOURAGE THEM NOT TO GIVE UP. I SAID, "YES, I KNOW THE PATH IS NARROW AND HARD TO WALK IN, BUT I MADE IT." BY MY HELP THERE WAS JUST A FEW THAT GOT TO THE TOP WHERE I WAS, ABOUT FIVE IN NUMBER. WHEN THEY REACHED THE TOP, THOSE SHEEP'S WOOL WAS AS WHITE AS SNOW, NOT ONE SPOT OF FILTH OR DIRT OF ANY KIND WAS ON THEM. THEY WERE SO BEAUTIFUL. OH! WHAT A SIGHT TO SEE. THEY HAD A SILKY SHEEN TO THE WOOL THAT MADE IT SHINE. IT IS HARD TO FIND WORDS TO EXPLAIN HOW BEAUTIFUL THEY WERE.

DEVORAH BAT LEVI  
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***impartially with all other Names which affirms your status in the kingdom.*** Though your Name and position are challenged by the disparagements of Aúwv-Shaluwm/Absalom (2 ShmúwAL 15:30), your place is reserved in the placement of living stones that comprise the House of YahúWah. Mount Zyithim is the sighting of the kerúwvim/cherubim as they spread their wings above the city. Described in the words of the prophet: “And the glory of YahúWah ascends from the midst of the city, and stands upon the mountain from the origins/qedam of the city” (YechúwzeqAL/Ezekiel 11:23). As you plant your feet upon the stone of your Name—meaning that walk unwavering according to the Principles of Solidarity and Unity in your Name—the hosts/messengers of YahúWah gather to you!

The glory of Yaoquv determines your states of residence by the hand of ALBayitAL; thus, every specie receives its body according to the glories allotted. The glories of your Name are drawn out through your offerings made to the Faces of Yæhh, whereby you abide in the crystal city of Yerushelyim, and receive your glorified body of gems. All peoples come into the world to develop their specs of dust into ***a gem stone body***. As you make the oylut/burnt offerings of ascensions, unto the Faces of Yaoquv and ALBayitAL, the glory is drawn out from your Seed-Name and appropriated unto a state of residence according to your level of glory. On behalf of all nations, the feet of the Hosts of YahúWah ***stand upon the Mount of Olives in the Day of HæHhúwa—the Day of Great Illumination to affirm the Glory within all creation. The stones of Glory are opened from your origins*** (the east) ***unto the fulfillment of your days*** (the west) (ZekkarYahu/Zach 14:5). As you walk in the Name of YahúWah and stand firmly to fulfill the glory in your stones, your mountain opens/quakes. The glory therein flows through all of your processes/nations/kingdoms as the oil flows from your stones of olives.

Thoughts unto the Faces of ALBayitAL, on Mount Nebu unto Tsiunn/Zion whose path opens to all who put their feet upon the Mount, Zyithim, of Olives to bear the weight of their glory with Father Yæhh.

Trans-figuration...to enter into subsequent forms of ALhhim unto your promised inheritance to occupy the Collective Body—as a City for all of your members to reside in the Kingdom of ALhhim. The city is built by the 28 ALhhim of your Seven Eyes as your Seed-Name opens. The body as the city is transparent/translucent, a body of immortality composed of gemstones in which there is no corruption, a land where leaves do not wither. Through the expansion of your two rings of Spirit, you receive the Spirit of ALhhim—the Seven Spirits. As the Neúwn-Chayit of Reshun gives all that it has, the Seven Eyes appear, whereby from the Mind of Reshun the Body of ALhhim is drawn out and formed. The Neúwn, seated in the crown of Apærrim and Meneshah, is the guiding eye of your Seed whereby it goes before you to determine the stages of your trans-figurations. To know the Mind of Reshun, our Father, we must go through the same process. Whereas your nose has two holes to denote the momentum and extension rings of your Spirit, in the immortal body there are 7 paired holes for breathing, a total of 14. In some species the portals may be external and/or internal to sustain the breath in the sky, on land, or under water. One manner of classification of species includes the number and locations of their portals/holes of their breath.

The ALhhim create your immortal body as a city to assembly your members into one land. Through your offerings, of your Name, the dwellings are built by the Rings of ALhhim within a house. In each of your Houses there resides the formularies of the ALhhim—their Numbers and Words, whereby the 28 ALhhim build a dwelling place for each of your 12 parts. Through developing the Words of ALhhim, your children have strength to be delivered when they come to the moment of birth (Yashoyæhu/Is 37:3). *e.g.* During the offerings in the month of Meneshah, the ALhhim of Qúphah-PaúWah allocate the Numbers of your Spirit of Dan to build a dwelling for Meneshah. As Meneshah rises upon the sequel offering of Yahúdah in a month, then the Neúwn Diadem in Meneshah orchestrates the Numbers of your Name unto

your state of disposition. As all of the ALhhim are activated in Meneshah through the flames of your spirit, an immortal body of gemstones is configured for Meneshah. *Your spirit formulates the patterns of your immortal body first, before it appears, unto which your spirit is then trans-figured as appointed by ALBayitAL.* As you create a mature seed with a seed-coat, containing the salt drawn out from your offerings, you move from one place to another. There is a salt that has no savor, mined from speculations and mis-tapped interpretations; however, the salt of your Seed-Name of ShmúwAL which brings forth and sustains the full flavor of your Life. From your offerings your spirit gathers the thoughts upon your golden altar of incense, aka your limbic mind—and also transfers the sparks of fire into the garment worn for the offering, whereby you lay-up fabrics in your closet for your trans-figuration. Further, the offering of Yahúdah upon the wood of Apærrim in the month of Meneshah forms the פתך *petæq* formula, from the jar of manna in the heavenly tabernacle, which is transposed to your Seed-Brain-endosperm centre—thalamus. This is one of many formularies made in a month to create sequel generations of thoughts and states, as compounds of thoughts are created through each of the offerings in a month.

The thalamic nucleus makes preliminary classifications of information coming in the brain. Your brain centre relays information to your cortex via the hypothalamus. The formula of Yahúdah and Apærrim in Meneshah, on the 14th of the month, assemble the Numbers for the House to determine directions and subsequent states to occur within the house the offering is made. On the 15th of the month the assembled codes from days 1-14 are released to appear as a new head on the 30th whereby the cycle is made full as on the full moon. What is sown in the darkness of Understanding on the 15th becomes fully expressed in the light of Wisdom on the 30th.

Parts of the Teúwrah/Torah are designated to bear the designs for the gemstone house of your Name. Whatever pertains to your spirit, from your formularies as a lamb on the Altar of Yæhh until the day you drink the same cup with the Father, conveying you are of the same Understanding and fruitfulness, you find these Words composed in the Teúwrah!

On Mount Nebu, the disciples consider three temples, one for each appearance of transformation. Instead of there being three temple: 1) for the Law of maShayh of the sweet Words of Wisdom, and 2) a temple of the Prophet ALiyahu for the strong Words of Understanding, and 3) a temple for the Child of Yahushúo which embodies the blessings of the Words of Knowledge. A Cloud of Consciousness illuminates them to affirm **one temple**, to understand that your Twelve of Knowledge house both the Laws of Wisdom and the Prophecies of Understanding. The eyes of the disciples become trained and conditioned to see only Yahushúo as the temple, which is the Consciousness of Yæhh, drawn out of Yæhh as a lamb—formulations which are meek and humble—to build a house/body/Bayit which declares Yæhh as a harmonic dwelling of the heavens and the earth. The houses of species are a synthesis of the heavens and earth of Day 1 which comes to total resolution in Day 7.

*Why does Yæhh desire us to build a body or house?* The Bayit/House is constructed to provide distinctions of the Thoughts of Yæhh, to make them apparent to disclose what is Invisible, and to demonstrate that the Collective Thoughts are able abide together into a state of mastery over the sentient world in union one with another as a Collective Consciousness/People. As the Offspring you share with the Fathers as you agree to regulate your thoughts, emotions, and vast energies of the heavens contained in your Name through which you govern what is made as the right-hand of Yæhh.

1. Purpose in your heart to bear the Faces of the Fathers verses desiring for someone to notice you or look at you. Keep your Mind above; and remember your Name of Fire is the Name in the Book of the Lambs, for such are you from the altars of Yæhh!

2. Be open, transparent in your thoughts, motives, and deeds. Animals seek to hide, have fear, seek to conceal secret things, steal, etc. which lead to opacity of figuration. Those who come out of their closets are in-line for transfiguration—to put on a new wardrobe. Take-off the masks of pretense. Greet who you meet as the Child of Yæhh, and do not speak adversely about anyone lest Shatan takes control of your tongue. When ChananYah and Shaphira—Ananias and Sapphira concealed the price that belongs to the Collective (as none of us own anything), they are stopped dead-cold at the door from making further connections and progressions. As the Voice of Consciousness speaks, if you desire to enter into Life give all you have to the POOR. We understand that the Poor, who are the Meekest, are with us always and that this trait is in reference to the Fathers.

3. Incorporate the 7 Colors and their hues into each of your members with your Numbers. When you appear before the Faces of Yæhh on the Seven Hills, receive the 7 Fold Rays of Light into your mind and members. Ditto, when you make the menurahr evening and morning, draw up the oil into the 7 branches and radiate the 7 fold colors of light of your Seven-Fold Spirit of Yæhh.

4. Submit your spirit to be One Spirit in Yæhh from which you have been begotten, to be born, to appear, to ascend unto your Mastery of thoughts and deeds. Forgive; do not hold grudges and the wrongs that are done to you! Keeping hurts inside discolors the vibrations of your soul, and lowers the frequencies of your Joy.

5. Speak your Words as utterances of Light, drawn out from your Spirit chamber verses speaking from dissonance or as overtones of the body. Affirm the Truth in all things; turn aside from deception and deeds of corruption that defile the soul.

6. Walk in Light, and turn aside from shadows. Do not resort to return to Metsryim/Egypt—former boundaries and states, though they scream at you to return and offer you ease or comfort. They only want your body, not the Fire of your Spirit which will utterly consume them and overthrow them. There are upper and lower Metsryim, this is why the Name, Metsryim, is plural. The upper boundaries are of the definitions of the Heavens in body forms as well as words. The definitions are spelled-out in the millun/dictionary; the evidence of them are in your hands. Confirm the honor of all living things and their Paths in which they are journeying. Be vegan in practice and in support of those who Harm-Not.

7. Keep confident in your Spirit in which is the Living Spark of Father that continues to emit Thoughts of your Name to reveal your glory as Offspring of ALhhim. The glory of your Name is concealed in Oyin circles, as olives, which run with oil in the days of your anointing. Honor the ALhhim by their Names and their deeds, considering that your chambers are built by Them to contain the Lights of Bayinah and Chækúwmah to bear the messages of Yæhh in you.

**The Hills of Reshun, ShmúwAL and Yetschaq are three: Hhar Churav/Horeb, Hhar Sæynni/Sinai, and Hhar Goosh/Gaash.**

Referred to as the narrow elevation of the Hhar/Mountain, thus straight and tall, we come to the peaks of Associations of Mt. Churav, the Revelations of Semek at Mt. Sæynni/Sinai to receive the Teúwrah, with tremblings and quakes of Mt. Goosh/Gaash which aligns our soul to the Words of Fire as they are spewed forth from the peaks as a volcano erupting.

The Mountain of Churav is the place of the covenant in which the Words of Cultivation are transmitted to us Faces to Faces (MT/Deut 5:1-4) to be inscribed upon the two tablets of the mind. The Name of the mountain means to plow, inscribe inwardly, and a sword, as the two edge Word of Wisdom and Understanding. When you put your hand to the plow, it means that you have accepted the Words of Churav. In Churav we follow through on the extraction of words—the midbar/wilderness—unto the furthest extensions of the fine meanings of silver and gold (SYM/Ex 3:1; I SM/Kings 19:8). The Mountain is called the Hhar YahYah/אבאב אב for it is the Hill from which the Faces of Yæhh emanate and are disclosed (Yahushúo/Josh 17:18).

Mt. Sæynni, is the mount of doctrine in which the Teachings of the Teúwrah are expounded and written in the heart. Through the Fires of the 15 Fathers, all within their Minds are imparted to be received in the hand of maShayh—our Name of Life. This is the hill where the thoughts are organized and arranged to be hung upon the staff of our Tree of Life.

Hhar Goosh, meaning to quake, is the elevations where the communications of Understanding flow as the Fires of Wisdom break forth. When Yahushúo speaks of earthquakes in the last days, the thoughts are stemming from Mt. Goosh, located in the hill country of Aphrryim/Apærrim/Ephraim (Shuphetim/Judges 2:9). These slopes are called the central mountain in the midst of Perrizi (the right hand furthest extension) and Rephaim (the left hand opening); known as the Hill of Apærrim/Ephraim, they are the elevations of Shechem, the central city of refuge (Yahushúo/Joshua 20:7; I ShmúwAL 1:1).

In the course of the days of each house, the offerings of Apærrim are made on the wood of Nephethli. When Apærrim enters into the ΔΔ of Nephethli, then the strands of the double helix in the cells are charged and renewed forming the 880 double helix consciousness of renewal. As this combination of peptides occurs in the house of Zebúwlan, in the third month, the serpent changes its skins as a result. Molecular compounds, both in mind and in body, are synthesized through interactions of the parts as they are designated upon the altar for the oylah.

### **The Hills of BaarLechaiRai and Avrehhem are three: Hhar Muriyæhh/Moriah, Hhar Paræn/Paran, and Hhar Beshæn/Bashan.**

Mt. Muriyæhh/Moriah/אב אב (Arabic, Marwah, SMB/Gen 22:2; 2 DHY/Chron 3:1) is the level to which you designate the full joy in your Name. Here, being sent by Avrehhem, you offer Yetschaq—the flowing fountain of the Joy of the Fathers which is the primary source of your Life. The joy in the messages of your Name, depicted by the voice of the angel, are not slain by the sword of the tongue; rather, they bear the joy of the illumination within you. From the root word, meaning, Teacher, we learn that at the elevations of Muriyæhh we acquire the instructions of Life as we behold and convey the joy in them. Father Avrehhem is our origin of descent from hhashaimyim. We are sent forth with tears of joy unto the expansion of our Names of Light.

The Lights of YahúWah shine forth from Mt. Paran giving illumination to the Words spoken upon Sæynni/Sinai (MT/Deut 33:2). The utterances of Fire are given clarity upon Mt. Paræn, and the Light of Holiness sanctifies one by the Understanding obtained (Chaquq/Habakkuk 3:3, MT/Deut 33:2). Paræn is one of three steps/elevations to grasp the meanings of the Teúwrah which are through the three stages of ascensions unto Sæynni/Knowledge, through Paræn/Understanding from the platform of Shegoir/Wisdom (SMB/Gen 14:6).

Mt. Beshæn contains the messages of stars, being of many peaks of light. From these stars comes the children of Avrehhem (Yahshoyahu/Is 2:13; Tehillah 68:15). Upon Mt. Beshæn are the plantations of oaks in the earth, which pertain to the trees/teachings of Avrehhem (SMB/Gen 18:1). The spark of Life within the plantings is Father BaarLechaiRai who oversees what you need to thrive and fulfill your place in the earth.

Upon these mountains the oaks grow, providing a spreading out of the Light (Tehillah/Ps 68:15). Elevations are obtained with the help of a Teacher who opens up a subject and spreads out a table with the meat of HhaDavar/The Word. As our Fathers, BaarLechaiRai and Avrehhem, they feed the students with the waters from above to stimulate and nourish the growth of your Seed-Name-Stalk.

**The Hills of Malekkiytsedeq and ALozAR are three: Hhar HhaHúwr/Hor, Hhar LevaNuN/Lebanon, and Hhar Shegoir/Seir.**

These are three mountains of the heavenly Yerushelyim/Jerusalem that give illumination of mind through instructions, a whitening of soul, and growth through cultivation of thoughts. Mt. Húwr is the source of reductive thinking to compose thoughts as seeds of the mind as it gives itself for instruction from the Fathers over the lands (CHP/Numbers 33:37, 34:7-8). From the ascensions of a plant, seed clusters form on the tops of the branches to sow the fields below. The harvest of the mind via its renewal through the oylah leads to dancing with great joy.

Through the whitening of the Trees/Teachings of LevaNun/Lebanon one beholds the “white Text” of the inner meanings of the Law. Herein, one rejoices as they come to the elevations of LevaNun.

The growth of a Name is stimulated by the rays and rains coming from Mt. Shegoir (MT/Deut 32:2). Hhar Shegoir/Seir is also called Mt. Adum/Edom, Mt. Oshauw/Esau, and Mt. Chællag (Obadiah/Ovadyahu 1:8; Yahushúo/Josh 11:17). The characteristics of this level of ascension pertain to employing what is furnished for us as the sun and the rains of Oshauw/Esau. The Name of Mt. Chællaq/פזא conveys our appropriations of the resources of Malekkiytsedeq and ALozAR, thus named for the distribution of goods allotted to us. HhaShegoir activates our levels of becoming and growth denoted in the Name of Mt. Adum and the Kingdom of the Adumi—the *Domains of Developments* (position of the 2nd toe on the right foot).

As the resources of the Fathers are freely given to us, we incorporate them into our mind and members daily. With your rings in alignment around your staff, you are able to retain the thoughts and strength as sealed pockets which hold the jewels placed in them. The Teacher of Galilee/Circles, is the same as the Teacher of the Rings, meaning the Teacher of Righteousness.

In between the slopes of ALozAR and Aharúwan flows the Arnúwn/Arnon River in the Arnúwn Valley which borders the Plains of Muaav/Moab (Shuphetim/Judges 11:18). The Arnúwn Valley is a land of the pine trees or teachings of Life which stimulate the Life Force within us to be ever renewing. The valley and river pertain to the crops of each season which are born by our members (Tehillah/Ps 1:3).

**Mount Hhúwr/Hor unto Mount of AHARúwan/Aaron**

In the midst of the Numbers, 09876543210, is 5 and with the mean value—5. there appears the double Hhúwa אב/55, referred to as the Two Lights through which all things are made by Wisdom at the side of Understanding. The two fives, 55, are the beginnings of Reshun. We find, Reshun/505/55, in

**Aharúwan** as the Rayish Hhúwa/205, read as two fives. In Aharúwan/אחאא/46 are the composite Numbers 09876543210/45 +1, to be 46. Through Reshun there appears the generations of the heavens and the earth (Gen/SMB 1:1). From your beginning, you form mind/heavens and body/earth affirming that you are in Yæhh from which you come/appear. The Head and Body are in **Aharúwan**, depicted by the ALphah Seed/א and the Neúwn Mind/א of the HAR/אא/the Mountain. The HAR/205 is read as 7—2+5, the state of the Hhúwa and the Rayish—the Light of the Mind—whereby the Seven Masters congregate as 205/7. The ALphah Seed and the Neúwn Mind are on two sides of the Mountain as they are at the two sides of your crowning heads—the cranium and the corona. The ALphah and the Neúwn form the word, אא, meaning *humble one*.

The Neúwn Mind is represented by the whales that give birth to all in the womb of the ocean. They are called the orchestra leaders depicting the Neúwn Mind that flows with milk/to nourish the young and meat/to make strong the warrior, the traits of a mammal. The sperm whale is the bread of the Neúwn through which all formulations of thoughts come from the sea. The milk flow from the seed to nurturer its own and also provides meat—the strands of thoughts of AL that form fruit upon the branches as they rise with strength.

The HAR/Mountain is in **AHARúwan**. The HAR/mountain rises as the head of the body in which is the is the Seed of the Mind—from which all things are and have their Churav/Horeb—elevations of associations. Churav is the apex of the HAR to the Faces of Yetschaq/Isaac and ShmúwAL—the head and the tail of the Fathers respectfully. The journey in this realm affirms the associations of the Seven Masters whereby you come to know the Light of Life and enter into the LIFE, passing through the cords of death. Yet, what is in LIFE? In the living are incorruptible crystals/stones to resonate the thoughts through tongues which may not be audibly heard; yet these stones carry the thoughts as they roll upon each other. As the stones in your body, they speak and cry out with brilliance and joy. When the stones flow with milk, their voice is heard in the infant; and when the stones create meat, their sounds are heard as an elder.

The path to Life is through affirming the associations with perfection, through which you are able to pass through the world that is now into the Seven Rays of Light. Your spirit will go beyond as you learn and acquire whereby it enters into the Fire of the 7 Masters; yet you stay in contact with your disciples in order that you take them where ever you go. You are of the Hebrews in that you are able to cross-over from the Invisible to the Visible and vice-a-versa. You remain steadfast in order that you have the fullness of JOY which is attained as you have prepared your vessels of 12 to carry your joy. When your members have other things in them not of the Associations of Churav, then the joy is dismissed/shortened. There is anguish and a gnashing of teeth.

This information is at the tail-end of this process, and how far we continue to see into the 7 Rays is yet to know as we enter into the realms of other Fathers and their consortiums. Be focused on the application of what we know, not just to know somethings. Knowledge leads to perfections as it is applied through associations, even minute relationships. There are 15 Fathers of Understanding, depicted *as the man in the Moon*; hence, others form the Foundations of other realms that we quest to see as formula-ries of ALhhim. The Names of ALhhim are the Names of other galaxies, and in them are Fathers of their Origins. From the platform of Mount Hhúwr/Hor, Aharúwan transcends into that which is to come (CHP/Num 33:37-39).

As our eyes are perfected we see beyond this realm into what is of Life. Through the Seven Rings of ALhhim the Fathers are born whereby the ALhhim appear through them as their houses/bodies. It is an age-old question, is the hen first or the chick in the egg? The hen makes a nest, lays-up her offspring, and rises over her nest whereby she is first from which her chicks come. The hen is the winged that come from the midst of a Name whereby it is able to soar and form bodies of consciousness/eggs/ moons/suns—the whites and yellows rings of an egg. You need to be winged prior to forming an egg, whereby you have the wherewithal to cover, develop and defend it. In being winged first, you do not lay your treasures in vain.

The winging of a Name comes from the foundation of a Seed as the TsadaTsada is in the core foundation of Beniyman. You will see the birds of many feathers break forth from your sides as your Name matures as an eagle on the side of a cliff. Though once naked from the womb you are adorned with your plumage. As you stand Faces to Faces before the Table of Formularies, wave your feathers, as pinions on your arms, you fan the thoughts developing within your eggs, as clusters of Wisdom and Understanding, fertilized by the Seed of the Fathers. The 7 Masters of Aharúwan birth and give flight to all things through the Rings of ALhhim, in all spheres and galaxies, ages and days, whereby stones (as planets) fly through space, as the rock of the moon rides in the sky upon the clouds in the Name of Yæhh (Tehillah/Ps 68:4).

**The Hills of Aharúwan and Nadæv are three: Hhar Gerzzim/Gerizim, Hhar Charmmun/Hermon, and Hhar Chevrúwn/Hebron.** These three mountains are called collectively as the Mount Yahúdah, for from them come the praises, the Numbers, and the blessings. This same collection of slopes are referred as the Mount of YishARAL (Yahushúo/Josh 11:16), for the House of YishARAL stems from the Numbers of HhaKuwáhnim (MT/Deut 32:8).

The Mount of Gerzzim is the *Seat of Judgement that determines all things by the Numbers*. What is considered to be blessed leads to a goal, as a tree is pruned/judged/evaluated for a harvest. The judgments are utterances rising from the foundations of Charmmun and Chevrúwn. Upon this hill the blessings for your states are pronounced (see City of Qærit-Arbog following).

Mt. Charmmun/Hermon is *the elevation of speech* known also as “Saria” in the epic of Gilgamesh, and called the Mt. of Speech by the Amori (Yahushúo/Josh 11:15-17), also known as Shenir (MT/Deut 3:8-9). On the mount are crystals of dew that sparkle as stars upon the ground during the night and early morning. The Name is composed of two words: Chur/חור—to whiten and Man/מן—grain offering—to make bright the teachings. At the top of Charmmun are sparkling gems of the 64 core Words of a Name: the peak of Mitsor/Múwtsor/Mizar (Tehillah/Psalms 42:7). One who speaks and attains to the blessings is called a Master/Begol/Ba’al Gad, for they speak from above as one risen above the world and its conflicts. A Baool/Master has developed the consciousness of the Fathers upon the Mounts of Yerushelyim and administers the Words unto blessings/expansions. Such are called perfected souls. You have the Tongue of the Fire of the Altar verses the tongue of Belial.

Mt. Chevrúwn/Hebron is the elevation of *associated thoughts according to their Numbers*, the foundation of gematria. At this slope one connects the thoughts in the parables to relate a story of Illumination whereby one enters into the Light of the parable. An elevation of alliances of Muaav/Moav and Midin/Midian; Avrehhem and Chayit/Chet, etc. Through the society of Names in Chevrúwn/Hebron, you redeem the soul unto its numerical patterns of Name, whereby it is not estranged to its Source.

The offerings of Meneshah lay a foundation for Consciousness of a Name to open and to ascend and at the same time reformatting the turban of the mind. For every thought to become evident there is a platform for its emergence, even as for every seed there is a place for it to be sown and sprout. Hence, for all thoughts there is a base for them to rise from the fused sparks of 55 Reshun unto filling the universe. Should one think that the internal thoughts are sufficient to bring them to perfection, one excludes the external manifestations which provide the soil for the thoughts to develop and become full. There is no difference between the internal thoughts and the external world, as all are of the same Source. We may say that the internal are of the left side, and the external are of the right side of Reshun, whereby what is unseen becomes visible, to be understood with the fulness of joy. All practices of faith are bringing what is internal to the fore of the external to be exercised and entered into through manifestations and their implementations via forms and symbols. As a result of the manifestations, you reap the harvest of the proven demonstrated evidence of your faith, whereby the Numbers of your Name are multiplied and satisfied.

### The Perfections

The two sides of the Seven Hills are of Bayinah and Chækúwmah. The Hills on the right side of the Fathers are: 1 2 3 4 5 6 7 through whom the Perfections appear. Hence, Fathers 1—7 are the Perfections of Presentations. Fathers seated on the left side are 8 9 10 11 12 13 14 through which the Perfections are calculated before—unto the Faces of the Presentations (worlds). Father 15 is the Source of the Perfections from which the Seven Rays shine upon the peaks of the mountains, three mountain tops upon the left side and three peaks upon the right with the *Yereq*/green beam in the midst. As foliage is largely green, the flowers and fruit of the stalk bear the Light of various colors streaming from the midst of *Yereq* to the left and right. Thus most fruit are yellow, orange, shúwni/red, blue, indigo, and violet.

The 7 Perfections are of the 7 Rays of Light of the 7 Masters, which are evident in the 7 Days of ALhchim. These Perfections are the:

- Perfection of Order, the arrangement of the Unity of Mind and Body, ALphah to Semek א - א;
- Perfection of Becoming, the expansion of Mind, Bayit to Oyin ב - ב;
- Perfection of Speech, the Teachings of Light conveyed by plants, Gammal to PaúWah ג - ג;
- Perfection of Works, the Illuminations from inquiries, Dallath to Tsada ד - ד;
- Perfection of Embodiments, the Residence of Light in forms from waters, Hhúwa to Quphah ה - ה;
- Perfection of Adim, the Images of ALhchim to govern/reign in the Order, ÚWah to Rayish ו - ו;
- Perfection of Fulfillment, a completion unto rest/transitions to a new Order, Zayin to Shayin ז - ז.

The Pairs of 7 Days are 3, e.g. Day 6 + Day 1 = 7; Day 5 + Day 2; Day 4 + Day 3. The sum of the three sevens + the seventh day are 28, whereby the Days/Works are of the 28 ALhchim (Tehillah/Ps 66:1-4). The 7 Columns of the Numbers/Letters, which are intervals of 7, convey the actions of the Neúwn/14 in each day. The two sides of the days, as they are unified, are Seven/Perfect, the Zayin/Word of YahúWah which is Perfect (Tehillah/Ps 19:7-8). Hence, in 7 Days are 3 Days, the unified sides of two days as one. In the midst of the seven days the Fire/Shayin/W/21 of ALhchim appears, and at the sides are the Words/7 of Lammæd spinning the Light/35 to fashion and complete all things.

Day 6 to Day 1

Day 1	4/1	7	א/8	7	א/15
Day 6	א/6	7	א/13	7	4/20
	א/7	14	א/21	14	א/35

Day 5 to Day 2

Day 2	א/2	7	א/9	7	א/16
Day 5	א/5	7	א/12	7	א/19
	א/7	14	א/21	14	א/35

Day 4 to Day 3

Day 3	א/3	7	א/10	7	א/17
Day 4	א/4	7	א/11	7	א/18
	א/7	14	א/21	14	א/35

All days are set to the Perfections of the Seven Masters of Fire/W/21: Zayin/A/7 to Shayin/W/21, according to the three sevens of Wisdom/A/7, Understanding/A/7, and Knowledge/A/7. **The three sevens are the Fire**, whereby the three strokes of Shayin/W appear. The Works of the Seven Masters compose the Works of 28/16/7 Oyin Consciousness in the Rings of ALhhim.

**The Perfections/Sevens of Reshun (25's/25/7) are in the 15 Fathers:**

$$15 = \begin{matrix} 2 & 6 & 6 & 1 \\ 2 & 7 & 7 & 4 \end{matrix}$$

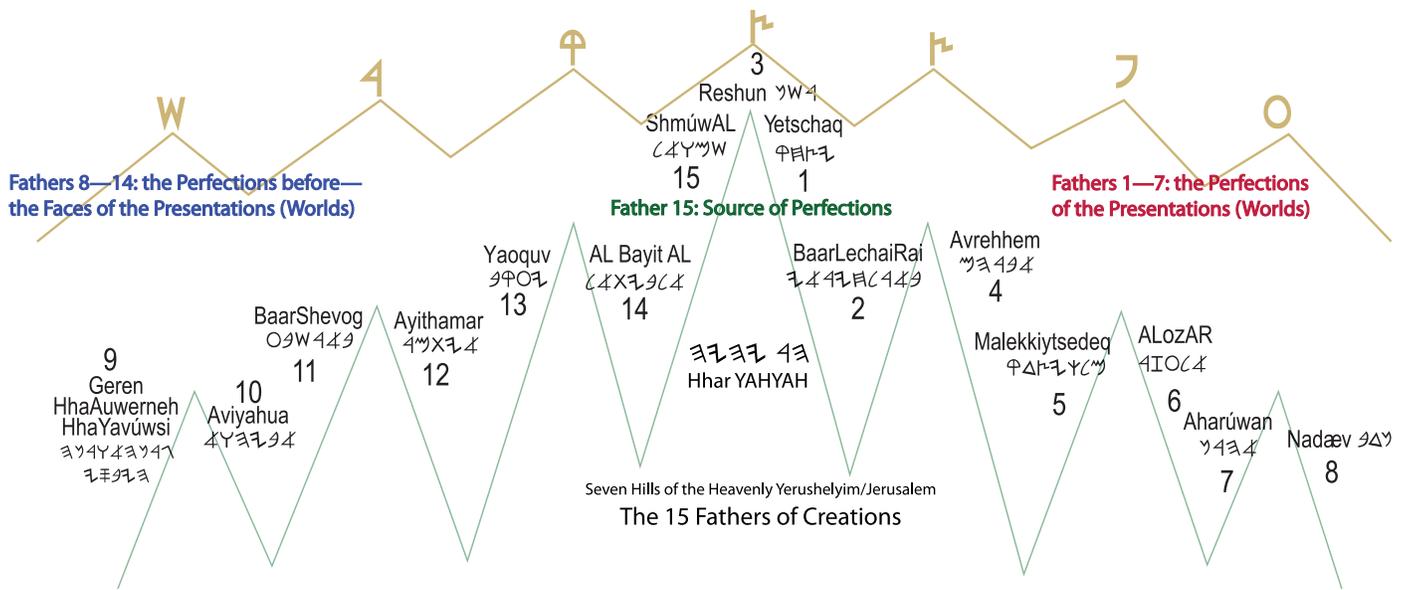
The Father of Fathers, Reshun, contains the 12 Heads or the pairs of 6 of Nadæv, a formulary of 6:6. Nadæv is in the Eighth Chair/8/causing the Ascensions of Consciousness through which come 30—the Instructions of ALhhim composed through 22 Signs. The 22 Signs or the ALphah Bayit are formed by the Givings/10/א of the Twelve/12/א—The House of Laúwi/אא, of the Neúwn/14 Mind (14/5+14/5—the 2 5's of Reshun. From the midst of Reshun springs forth the Staff of Lammæd—the Twelve, the pairs of sixes (12) which are in our א/א/Aúwv Father Yæhh.

Hence, the Voice of Consciousness speaks: If you have seen me (within your Name), you have seen the Father. The Voice is the vibrations of meShich in you: the summations of

$$\begin{matrix} א & א & א & א \\ 1 & 8 & 2 & 1 & 1 & 3 = 5 & 2 \end{matrix}$$

52 is the sum of the Thoughts of meShich, which are the inverse/manifestation of 25's of Reshun. The Fire/W of the Life/א א are drawn from the waters/א whereby you understand to behold the Lamb/Meekness of ALhhim in the world. In meShich you see the Father who is already present, who has been with you from the beginning unto the end of your days—the Age of your fulfillment, whereby the Voice of Reshun speaks consoling through your assembly of Fire and Water—your Name/אW: Anni/A/The Neúwn Mind will not leave you nor forsake you (MT/Deut 31:6; Yahushuo/Josh 1:5; Mattithyahu 28:20)!

The worlds are formed by the actions of Light moving at a speed of 186000 miles a second or 700 million miles an hour in comparison to the earth moving approximately 1000 miles per hour. The Values of 186000 is the Consciousness of Yæhh/15 through which the thoughts infiltrate the space to convey the Illumination of the Fathers. As deeds of Chækúwmah are fulfilled at any level, the state of



your Perfections is renewed by the activations of Nadæv, through whom “new worlds” are formed. The Faces of Chækúwmah/Wisdom are those which first appear, supported by the side of Bayinah (Mishle/Prov 8:12-36). Daily the 30 Numbers of our Name are drawn out through our deeds whereby they appear as righteousness. The Numbers in our Name are extended daily to the 10th power/level. Likewise the Number of the Day is extended also, Day 1 to 10 and Day 30 to 300. As the Day of ShmúwAL in Lammæd/30—of the Teachings and Numbers of Yahúdah—are drawn out to the 10th level, the Fire Source of all deeds and presentations appear in our Eyes. The Numbers of Yahúdah are 506/30 to 5060/300, which are spoken by the Mouths of the 28 ALhhim by the Numbers of Gad: 28—280. What is created through the Fire of ShmúwAL comes into your Hands in your “Last Days” as when you are woven by the strands of Fire.

The Words of Wisdom are uttered according to the Numbers in ShmúwAL, whereby the strands of AL are declared to formulate the states/bodies of a Name, from the invisible to the visible (Mishle/Prov 8:6-8). The formulations of a body are through Muyach/𐌸𐌹𐌶𐌰, a drawing out/𐌸 of the unified stands/𐌶 of Life/𐌹𐌸—the impartations of the Neúwn//𐌸𐌹𐌸/18. The waters/𐌸 are set upon the Numbers whereby they conform to the allocations of the Light of ShmúwAL—the 15th Throne—the Name of AL. In this manner, every Name is a Master of their lands/states/bodies. Thus through Aphrryim, the body is formed by strands compiled and arranged as ARAL—the Light strands of AL/𐌸𐌹: 15 strands each of 31=465/15. In the midst of AL/𐌸𐌹/31 and AR/𐌹𐌸/21 is 𐌹/10. The 10:10/𐌹𐌸 ratio is in the midst of ARiAL through which the strands of Yæhh—those of 31/𐌸𐌹—are drawn out from both sides to create the OyinZayin/77 Body of Fire/300 in the 6th Day of Father ALOZAR. ALOZAR receives from the Hand of ShmúwAL whereby Day 15 and Day 6 are 21—the presentation of the 12 of 21/Fire. The hands/𐌹/10 of ShmúwAL/377/10-7 (Hand of Perfections) draw out the Fiery 15 strands of AL as the Numbers are spoken from the heart/altar of Fire/𐌹𐌸/W/21. Through the strands of a Name, one appears in their perfections. The utterances of Gad provide the framework for the Numbers of Yahúdah to appear (as the Yahúdah offering is sequel to Gad in a house). The formulations of words in Gad are the warp to weave the Numbers of Yahúdah upon its loom through calculations of 62120 whereby the unified strands of Fire/W𐌶/621 create the stalk or plant/𐌶/20. The 6 unified strands of Fire are the basis of 126 (6x21), the Number of Shayin of the ALhhim, whereby the 12 pairs of chiefs appear in the Kingdoms of YishmægoAL and YishARAL from the Seed of Avrehhem. (As to the Numbers: 62120, see The Offering Guide of Yahúdah.)

## Story of Lammæd, Days 1-7

The accounts of Lammæd are told in seven days. The first four days of seven are the records of the Seed being formed and sent into the world. We go through seven day sequences 4 times in a moon cycle to see the days from 4 perspectives in which the Hands of the Fathers are working to cultivate their Fruit in YOUR NAME. The sums of a month are the Faces of YæHH through their Names of the 28 ALhhim. These sequences are 12 hour periods of instruction—Lammed, and likewise, the recalling of the greater shabbet (Yahuchannan 11:9).

25 of Shamounn. A dream.

At the evening offering, I approached the Faces of Father BaarShevog unto the hills of Tæber, Obæryim, and Karmmel. I reviewed the meanings of these elevations and then requested instruction to fulfill my transitions to pass through the world unto my destination in Light. During the night I dreamt of being in a class. I was assigned to create a model of a house. The name of the model was “The House of The Dead.” I had made a model of another building in a previous assignment, so I employed the same company to assist me to cut the material and assemble the pieces. However, when I went to this source again, they did not know the plans and were not able to assist me. I repeatedly requested assistance from various people; no one could assist. I began a research and took an encyclopedia off the shelf. Terach, my daughter, was present and assisted me to find information. I drew a model and then cut out the materials for the sides and the roof of the building. The roof was arched, so I needed to create slits in the material to curve the roof convexly, as the exterior of a sphere. There were 2 very large doors at the entrance of the building which occupied nearly the entire front side. There were 3 trees planted on the left and right side of the building, six trees total. Each tree bore two fruit bearing 12 fruit. I installed bright green grass sod around the building and also inside the floor of the building. In the centre of the building, toward the back wall was my sarcophagus; on the left and right sides of the building were rows of other tombs where the bodies of those who had passed through these doors were laid. There was an “awe and reverence” to the place, not to be disturbed. I remembered a former dream that took place behind my house, when a lady driving a bulldozer pointed out to me a casket that had been buried there. The casket was lined with a coat. Between the layers of fabric I found 12 rings. These rings were put on my fingers which fit my fingers perfectly. I completed and submitted the building model to my instructors who questioned the grass inside the floor of the building. The green grass, as the primary central color of the Seven Masters, as in the rainbow, indicates the path/flow of Life which passes through these doors. Though there were no apparent windows, the inside of the building was full of Light. The trees on the outside of the house were brilliant with iridescent colors which stream from the central inner green color.

IOW

cycle to see the days from 4 perspectives in which the Hands of the Fathers are working to cultivate their Fruit in YOUR NAME. The sums of a month are the Faces of YæHH through their Names of the 28 ALhhim. These sequences are 12 hour periods of instruction—Lammed, and likewise, the recalling of the greater shabbet (Yahuchannan 11:9).

Day 1. The cup of tears is spilt to release the Light Seed. As the full moon that emits a sliver of its Light as a Seed for the harvest of the month. The joy in the Eyes of the Fathers run whereby the Seed Name is freely given. The activities of Light provide for inner illumination which is housed in the midst of a shell/darkness.

Day 2. Life is infused into the Seed whereby the Name is supported to expand as the firmament. Waters are appointed for your Seed-Name to keep it alive as the waters of BaarLechaiRai are provided for YishmægoAL.

Day 3. The destiny of the Seed is determined. What is destined in Reshun for a Name is set into its courses. You are sown in the Garden of ALhhim—within the Rings and orbits of Light.

Day 4. The Seed is sent into the world by the hand of Avrehhem. “As the Father sends me, so send I you”—Consciousness.

Day 5. The resources within your waters break open to characterize your Seed Name with all manner of expressions.

Day 6. The inherent traits of ALhhim become evident whereby the Seed that is sent is called the Offspring of ALhhim to be fruitful in all manners as the Fathers.

Day 7. The Seed attains rest through forming a complete house. The house is formed by the seven rays of Light, drawing out the 15 strands of AL from your core Name. You transpose your members into your new house of perfection to reside under the umbrellas of the Queens of Light in the land of your inheritance.

## The Theme of HhaTeúwrah/The Torah

The worlds are made to be inhabited by the Faces of Yæhh. The earth and the fullness thereof are appointed for the meek, yet when meekness is violated, we encounter a hellish environment of those struggling in their sacs of blood as new arrivals (YechúwzeqAL/Ezek 16:4-60). As we trek through the pits and slime of hell, we must stay focused on what is emerging. We are to keep our eye upon Yahushúo, the salvation of Yæhh to be delivered from the fiery darts of our opposition/shatan, and to be literally rescued from the lust of the flesh, as the worm that seeks to devour the body. When one craves the things of the world and the body of flesh it is as a worm that eats the carcass. The place of hell is of murderous spirits, devouring species of various kinds, wars, greed, gluttony, and vain ambitions. As we break from these strongholds, which oppose our divine nature of meekness—as lambs, we are empowered to make progressions; however, if one continues in such debauchery, then they remain caught in the trap of their illusions and pride. Hence, as Yahuchannan, the Seer, admonishes us: “Come out of her, my people” (Chazun/Rev. 18:4)! The coming out of Bavel is to distinguish yourself according to your Name, whereby the cloth of the world does not shadow your Light! As you pass through the world, you are not subject to the corruption of the world.

As the Teúwrah teaches us, we enter into sheol, where the worm does not die, to emerge into a new form. You transition from a slave to metsryim/egypt to being a Ruler of Light to bring forth the salvation of the world through Yúwsphah/Joseph through whom you pass through the world of the flesh to create a new tabernacle/dwelling state. As you emerge from Metsryim/Egypt, you carry the vertebrae of Yúwsphah—of the Shayin-Semek of Yæhh—through which you attain a new body as a citizen robed in the Kingdom of ALhchim. Your body is to be contoured to your bones, draped with garments of the righteousness of the ALhchim.

During the course of days, you encounter overcoming demons, referred to as “the devil and his angels,” meaning the thoughts, words, practices/deeds which oppose your transitions. The fallen angels are associated messages/angels that accompany vain thoughts, words, and deeds both within you and within others with whom you have been associated. As you come to know your own spirit, you now recognize other entities by former associations which you had accepted as part of your identity; and thus, they become detached from you due to your knowing your own pure Spirit of Life through which you perform the deeds of the Teúwrah. As you know the genuine Nature of your Life, anything that is a counterfeit is exposed!

Why do we come into the world?  
Preparing for Sukkut, the Harvest at the End of the Age

Through coming into the world, you create a place for the Lights of Yæhh to be housed. In having a body, the Lights are able to enter into you through which you express the faces of Yæhh. Thus, your coming into the world is with an anticipation to bear the glory that you have with the Father from the Days of your Antiquities/Origin (Yahuchannan/Jn 17:5). In coming into the world—you enter into the Seven Fold strands of Light which are woven into cords to create the world. The world is the property of the Seven Fold Lights of Aharúwan, given to you freely to walk and dance in. The Weight of the Seven, through which you are made, is unfurled within your members and becomes evident through your faces/deeds. Every seed must open to receive the light whereby the seed is able to formulate its traits and bear its fruit. In like manner you create spaces for the Light to reside in your members. The formulation of your body in the womb of your heavenly Mother, Yerushelyim, and the development of all in your Seed Name is the fulfillment of the ÚWah-Bayit works/month of ALhchim.

As you give your Seed Name upon the altar daily you receive the appropriations of the Light. Upon receiving the Light daily, the attributes of the Fathers are expressed through you with joyfulness. As a result of bearing the traits of your Name, you create a harvest from the branches of your Name. This harvest is your food whereby you do not have a famine, and the stalks of your Name generate the leaves for your clothing (Matt 6:31). In that you came into the world to HOUSE the LIGHT, your Name increases. For this reason your Household of Yaoquv comes into Metsryim/Egypt for grain (SMB/Gen 42:1). You are sent by Avrehhem in the world for the purpose that your Name is made great/magnified/enlarged with abundant Life (SMB/Gen12:2). Through developing your Name, you cultivate the precious stones of crystalized thoughts; silver, gold and bronze flow from your veins which are mined from your twelve houses. You accumulate the incorruptible Riches of Yæhh laid-up in your Name. In that these riches are within you, moth and rust cannot destroy, nor thieves break in and steal (Matt 6:19). With the wealth of your Name you dwell into the vast Kingdom of YahúWah in which you live and have your sense of being. Enjoy your journey, my child (Yahuchannan/Jn 14:27). Do not let your heart be heavy with the concerns of the world; all things are given to you in hope for your joy, peace, and authority in RuachHhaQudash (Romans 15:13)!

### The Cities of Refuge

In order to equip a Name to come to the Hhar/Mountain, there are three centers of preparations. These cities are called, “cities of refuge,” as they provide refuge from the distortions and offenses that one encounters in the world as they are pursuing the goal of their Name. Hence, they are instructional centres for a Name to prepare themselves for ascensions. You enter into these cities to learn the mind of the kuwahren/the priest, who teaches the Teúwrah, and remain there until the teachings are transferred unto your mind, coined as the death or transmission of the kuwahrenhgedaúwl/the high priest. There is one city at the left to acquire insights through learning of sanctifications, one city in the middle to attain Knowledge and revelations of ALhhim, and one city at the right to obtain answers through formularies of Numbers and blessings. The three cities are in three locations in the body, beneath the Mountain—HhaHar. As one attains the priestly mind, they are able to pass through the gates of Hhar and enter into the Mountain of Fire. Thus, meShich, says the Words of the Fathers: “Learn of Me,” and “follow after my example.”

**Refuge of Qudæsh/Kadesh, City of Sanctifications.** In Qudæsh you learn to temper your members lest you profane yourself or another. When the spirit is out-of-control, many altercations occur via anger, abusiveness of speech, People get hot-headed and walk-out without reason, become pouty over any issues that does not suit their demands, and mad enough to kill with words and fists. In shaping-up disciples, Yahushúo says, “Take my yoke upon you.” The one who is willing to follow maShayh/Moses and Aharúwan/Aaron harnesses their energies so that they may attain enlightenment and the strength of the Seven Hills. In the City of Qudæsh you utter curses—words to temper the members within you, to curse the unprofitable thoughts by analyzing the pulse and the desires of their heart; the places that you go and your associations; the might of your spirit and how you aim your thoughts; the appetites of your stomachs and the things that you think upon; the words of your mouths and the songs that you sing; and the things that you look at with your eyes, realizing that you are taking into your soul what you focus upon. We seek the Kingdom of YahúWah as our priority whereby the needs of what we are to feed upon and wear are provided to us (Matt 6:33).

When you forsake rebuke and corrections and go out from the City of Qudæsh, you are subject to be slain by the manslayer (a term depicting your self-destructive mode through ignorance and disobedi-

ence). For as you put your heart after the world, you become attached to the things in the world. It is an illusion to think that one can acquire the world and what it contains when your vessels are already full and running over! We are the Light of the world. All of the world has been given to us freely—the air, the waters, the dust of stars, the elements of gold, silver, and brass; yes, the world is within us already! We have the universe within us to develop our gemstones into a glorified uncorruptible body. Our 70 trillion cells incorporate the Rays of the Seven Masters of Light, the Fathers, the Twelve Heads and their Branches, the ALhhim, the Moons, Suns, Constellations of Light, Planets and so much more. Is there anything else that you want or need? In that our cells are bodies of the Lights in the world, they are photo receptors to receive from all spheres. The Light gives meaning to the world—all within us. In that we are made of Light, we seek first the Light, whereby we live in the Light and in the world arranged by it. The treasures that we seek are beyond the world whereby we gain understanding of the crystal gem formulations. Thanks be to YahúWah! Should you go to dark places that revile in the flesh you enter into darkness and confusions. When you act unreasonable and give way to passions unabated your mind is wounded and your heart becomes weighted down, pierced with sorrow and regret, though at the moment it may seem justified and pleasurable. When you eat as a glutton without discernment and commit murder by eating the bodies of the dead you feed upon arrogance and vanity that is apart from your collective wholeness. Should you forsake the teachings and speak odious words, those of arrogance without due consideration, or let an evil, vile, backbiting tongue be in your mouth, then you put yourself at war to be slain and drop poisonous arrows into your heart. When your eyes roam apart from ALhhim, then you are subject to be slain by the manslayer who haunts after your soul to regulate you by the chains of lust! Don't be fooled that there is not a divine order to your soul and that restrictions are not needed to conform to the higher image of your origins. You are to walk after the spirit whereby the deeds of the flesh are not performed by the sanctity of your Name!

Remember to keep the shabbath qudash/holy, a separate day from all others, for in that YahúWah brings you forth out of slavery/vain servitudes and duties/taxing burdens of the world, you are not to profane the shavbeth days each month. You may make excuses for your behavior; however, the call to the Mountain is through sanctifications of your heart, your dwelling places, the way that you maintain and dress your body, your stance, your breath, your womb, waters, and appetites, your words, and your eyes. Keep these members holy by putting upon them the horses' harnesses that you may be lead to the crystal clear steams that come down from the Mountain.

The words, “You are Holy as the Foremost Mind/Anni/אני is holy,” (TK/Lev. 19:2) is the sign at the gate to the city that pertains to all manner of behaviors/conversations. Anni/אני is a configuration of 15:15 conveying the Mind of Yæhh, which is the Source of 12 as 15/6+15/6. The Twelve in our Names are of Yæhh and therefore qudash/holy. Sanctify yourself! Who can ascend upon the Holy Hill, but the one who has clean hands and a pure heart. Let your heart be content with the Goodness of ALhhim lest a wild beast seek to prey upon you. Thus, come to the City of Qudæsh to learn of your Fathers and enter into the safety of holiness.

**Refuge of Shechem, City of Responsibilities.** There is a balancing between your sanctifications to the things above and your inquiries to enter into the realms of HhaHhar. The roles that you perform through relationships and your professions are assessed in light of our devotion to above and to the daily inquiries at the altars. We are given assignments based on proving to ourselves that we are committed to carry the cross daily upon our shoulders.

The City of Shechem, meaning *to shoulder responsibility*, is another refuge site before the Great Hill. We learn to carry the Words of the Teúwrah as we are yoked unto the things above. Thus, there are

two aspects, the yoke of Qudæsh and the burden of Shechem. When one is preoccupied in the world, they do not have the mind to devote to the Kingdom above; and hence, many of their days are spent idle and in vain, whereby they are subject to the manslayer who lays us low through distortions and misinterpretations which hide our divine nature from emerging. There are many who are called on the day they are begotten from the Fire; however, few are chosen until they qualify. As the millions of gamete, many are called forth; however, few are chosen. Likewise, there are many ideas that people have about life, but only a few are truly tested in the Fire, and thus selected, to attain elevations. As you learn the meanings of the Teúwrah, you will never forsake them. The messages are as garland around your head and pendants on your neck, and they come to rest upon your shoulders as a hosts of angels. Yet the weight of these Words do not weigh you down, but rather they lift you up and carry you forward! In that you comprehend the meanings of Light in the Words, you carry them forth joyfully. There is no heavy weight of obligation nor druggery in carrying forth your responsibilities, for to do them is your delightful response to all that you have found in them.

The responsibilities to perform the Great Law is shared by all, whereby we are a unified people of shared consciousness and collectively belong to a government that is fair and just to all, not only in words but in deeds. As you evaluate all of the things you have done or could do in your journey, you conclude that the keeping of the commandments is the entire duty of man. The entire duty conveys that the fulfilling the commandments is the affirmations of a life, for according to the works of the Law we are crafted. Thus, through the exercise of the thoughts in the commandments we are complete and perfect (Tehillah/Ps 19)!

While the House of Qahhath/Kohath carries the ark on behalf of all peoples; we all carry the Words of the Teúwrah in our nerves, as the messages pulsate from house to house. When we carry other messages apart from our responsibilities we are subject to the manslayer, as Balaam who forsook the blessing of noble work for greed and thus served unrighteousness, or as Qerach/Korah and RAúwaben who suffered loss in their misalignment of deeds (2 Kayphah/Pet 2:15-16). Our network of nerves is trained responsibly at the altar every day as we connect our parts one to another and present ourselves to the Father to fulfill the callings of our Names. Through our steadfastness to our mission we bear our gifts and appointment. Having put our hand to the plow we remain profitable servants to cultivate the soul to bearing the fruit of the Spirit. Through our training at the altar, we hear the messages of our callings, and are chosen as ZekkarYahu who is found ministering in the temple, and as Anna, who had been a widow as long as 84 years, who left not the temple, with fastings and supplications rendering divine service night and day (Yúwspah/Luke 1:8, 2:37), whereby they are qualified to bear the Messages of Grace.

The rewards of service are those which continue to lift us upon the wings of many birds which rise from our chamber of Ayshshur, the Tsada-Tsada Ring of ALhhim, and carry us unto our ordained destinies. As hovering birds flying over their young, YahúWah of Hosts defends Yerushelyim/Jerusalem; defending/delivering our hearts and minds from being slain or taking captive. As the Host of YahúWah passes over our parts, breaking open from our sides, the soul is preserved, whereby we are out of reach of the manslayer (Yahshoyahu/Isaiah 31:5).

**Refuge of Qærit-Arbog/Kirijath-Arba, City of Inquiries.** The ability to attain to HhaHhar/The Mountain is through activations of all within our Seed Name. These activations include our Numbers and the Words within our Name as the Name is formed from the altars of Yæhh. As in any seed, as the properties within the seed are drawn out, the stalk rises, blooms, and bears its fruit.

There are many questions that come to our heart and minds, yet they are answered and understood in sequence and in conjunction with the other two cities of refuge: Qudæsh and Shechem. With our stance to sanctify our soul and the devotion of the fulfill our roles in the House of YahúWah all that we are is released measure by measure. The status of our life and the employment of our gifts brings to light all that is within us. Hereby, you wait patiently upon the answers of your heart, knowing that as all things have been laid in rest within your SeedName, all will come to be known fully with joy.

To abide in Qærit-Arbog sustains your life from mediocrity and despair, thus through you meditations, inquires into the Teúwrah, and studies of HhaDavar, you are kept from the hand of the manslayer. As you come to have the mind of the kuwahren serving in your generation, you come to liberty and freedom to ascend unto the glory of your Name. As a stalk, that draws out the thoughts of Light within its roots, it comes to bask in the glory of its flower and the blessings that form upon its branches.

In Qærit-Arbog, the full blessings of the Teúwrah are spoken upon within you. All of your branches are activated unto fruitfulness without decay or compromise of blessing. There are six houses that stimulate your blessings/expansions/fruitfulness as there are six houses that stimulate your temperance/curses/regulations. There are the blessings of Beniymán, the utterances of all within the Seed-Name that cause you to flourish as you are predestined in Yæhh. There are the blessings of Yúwsphah which gives you mobility to move and enter into the states and kingdoms of Light as you grow. There are the blessings of Yishshakkar that crowns your head with the Consciousness of who you are in YahúWah whereby you are not subject to be overthrown. There are the blessings of Yahúdah that continue to release the Numbers of your Name providing the original Light of the Faces of Yæhh to shine in your pathway and to clarify your thoughts. There are the blessings of Laúwi who keep your soul unified, clothed and supported evening to evening and morning to morning—from one level of understanding to another and from one state of observation whereby you perform the deeds according to the heights you attain in meShich. There are the blessings of Shamoúnn that resonates the Numbers and their Words unto full illumination whereby no attack may come upon you from any side of your houses. These are the manifold blessings in Qærit-Arbog for those who reside there and seek the Faces of Yæhh (MT/Deut 28).

In Qærit-Arbog, the full Light of Chækúwmah/Wisdom shines within your soul, whereas in Qudæsh, the full Lights of Bayinah Shine. In Shechem, the Lights of Stars administer your labors and progressions. YahúWah makes you the head, and not the tail; you are set above the world, and are not beneath/subject to the elements or distortions, as you hearken unto the commandments of YahúWah of your ALhchim. In the cities of refuge, we are prepared to go up from our learnings to the Mountain of Fire (Chazun 8:8; SYM/Ex 24:17)!

### To the Hill of Gothah/Goath/Golgotha

The Words of “YirmeYahu”/Jeremiah, which carries the messages of “the Ascents of Yahu,” declares that those dwelling in Mt. Gareb are turned unto Mt. Gothah/Goath (Yirmeyahu 31:38). Through the perspectives of the Tower of ChæNúwNAL, those who have dwelt in the scabbed state, as lepers, are cleansed unto elevations obtained through the oylah—through the spirit yielding itself unto transformations. YirmeYahu contrasts two states of elevations, one that is “skin orientated” and one that is absent of the veils of the flesh, entering into the bone structure of the skull.

Mt. Gareb depicts the hill of lepers, the house of strangers blighted by mistranslations, spotted by “object theology” that hide the Numbers and the Understanding with the messages, thereby causing blights within the consciousness and members of soul. The scabs on the members cause an estrange-

ment to the Source, fornications of body, soul, and spirit by mingling spirit to that which is not of spirit, verses teachings and practices which are spirit to spirit—eye to eye. The hour is coming and now is, when the true worshipers worship The Father in The Spirit and in The Truth, for The Father also is seeking such worshippers as these. (Yahuchannan/Jn 4:23). With Teachings of Spirit and verifications of that which is of Spirit clarified, one pivots away from that which causes scabs and blights and turns unto the Hill of Gothah.

The elevation of Gothah is to become spirit to spirit which is obtained only through the oylah as a spirit gives itself and its members totally to the Spirit of the Father, whereby they are united Faces to Faces. Gothah means death. groanings of spirit to impact transformation, to free yourself from attachments to the world, realizing that the world is a medium for cultivating your soul that expresses spirit. You hang your members on the staff to elevate consciousness, to pass beyond the form in which you entered, to approach your origins and sanctify yourself unto your Fathers, identifying yourself according to your Name, carried upon the wings of angels, as when you were begotten of the Father. The redemption of your soul is through the ascensions of the oylah at Golgotha, the Hill of Gothah/Goath.

As you take/accept in your hand the skeleton cross of the Numbers, the Fathers, the Chiefs, the ALhchim, and the Seven Masters that you have been called and chosen to bear, there will be someone to assist you when you feel the load is too heavy to bear. That one is Shamoúnn of Kurene/Cyrene, the Understanding that comes from the depths of your soul which knows how to regulate your motives and ambitions. As a horse is guided with a bridle, so Shamoúnn of Kurene will guide you on your course. Shamoúnn knows inwardly the great messages of the skeletal cross to assist you as you approach the HhaR! As you follow the commands of the hosts (depicted as the soldiers) Shamoúnn will appear at your side.

Yúwspah/Joseph of Arimathea takes you from your ascension into the heart of the earth, as it is Yúwspah who brings you into your body *by the great deposits of wealth stored up in your Name from the Lights of ALhchim (of Arimathea)—according to the Numbers your Name* (Yúwspah/Luke 23:50). You lay in the heart of the earth for 3 nights and 3 days to meditate upon all that comes to you. The three nights are periods of instruction and the three days are periods of performance, a total of 6 days. As in the parable of the House of YishARAL coming out of Metsryim on the 15th of the first month, you feed upon the unleavened truths/Zhen of Yæhh during which time you designate your members as they have been gifted from of old, adorning them with their garments of the oylah that they perform according to your ascension. Then, after being in the heart of the earth—continually within the Flames of the ALtar, even unto the Seat of Sheol from which comes every gifts out of Meneshah, you will hear the Voice of Reshun in whom is the Resurrection and the Life. You will rise on the Shavbeth as on the 22nd day of the month to the Faces of Aharúwan your Father and stand at the right Hand of Kesil/Orion, at the Star of BethALgeuse. From this ascension you are seated amongst the stars as ordained by your Fathers to serve at the HhaR/Mountain and assist your comrades as lambs on their journey. Your 12 become seated upon the twelve stars or thrones in the Universe to live joyfully in the Domain/Kingdom of the Light in which there is no shadow of turning from the Illumination of the Father within your Lamp Body of precious stones.

“It comes about that in the last days, The mountain of the House of YaHúwah will be established as the Chief of the Mountains, and will be raised above the hills; and all the nations will stream to it.” There the Foremost Mind brings you to the holy mountain and gives you joy in the House of Prayer. Your burnt offerings and sacrifices are accepted on my altar; “for my house is called a House of Prayer for all nations.”

## THE EMERGENCE UNTO THE FULFILLMENT—THE AFFIRMATIONS UNTO NEW WORLDS

We, as all peoples, come forth out of Metsryim on the 15th/א day of Yahúdah through the power of Semek/א. The 15th day is the structure of the 15 Fathers/א. According to the structure of Semek all souls emerge from within their Seed Name. Through our emergence we receive new words, new perspectives, a change of environment, modified diets of thoughts and their elements, forming new insights now permissible as the symbols and words open, all of which is a sign that you have made a transition from one state to another to come to HhaHhar/The Mountain! Yet, questions remain, what are your destinations, and what are the meanings of your progressions? Why do you want to know certain things and employ them into actions?

Following the identification of the first wave sheaf of each year—the evidence that our Seed Name has sprouted—the wheels of Light turn around through seven intervals of 7's whereby we become enveloped—swallowed up in the Great Fish of Neúwn—unto the 50th. Through the process we are elevated up-stream to be engulfed in the clouds and immersed in the Fire baptism of Ruach, endued with power to walk in the Illumination that comes upon us! The appearance of the dove is seen upon Yahushúo—those who bear the Consciousness of Yæhh—who is able to receive the messages of peace sent forth by the hand of Núwach from the ark. As your branches emerge from the waters of your Name, your branches—the inner members—are able to receive the Words of Peace from the dove as evidence of your oylut/offerings/leaves. As the trees/teachings appear following the deluge of waters to accommodate the lighting of the dove, so as one rises from the waters of immersion, or though the kaiyúwer of the oylah, the dove lights upon them signify their emergence.

“The Beginning” is from the Lammæd opening upon the ALtars of Yæhh, whereby all that has been composed from the Minds of the Fathers become fully displayed. Through the manifestations of creations we come to know the fulness of AL Rash, the Head of AL (GodHead). In that your beginning is from Lammæd dripping its Seed, you have been before the beginning as you are in Lammæd. The first day is spoken through offerings of Beniymán unto the Shavbeth, the 7th day, unto the fulfillment of days—the Acts of ALhhim. As the numbered thoughts of Yæhh are gathered into a Seed Head, they are dispersed into the world through the offerings of the Neúwn-Chayit. As the Hhúwa in the Neúwn-Chayit offer their Children/Generations, the worlds are created by and through HhaDavar/The Word (Colossians 1:16; Yahuchannan 1:1; Tehillah 148:5). In that the ALhhim speak seven days, we understand that the Words are of Seven Masters, from the conclusions, deliberations and Seven Rays/Days/Rainbow Lights of the Fathers—the Shavbeth—before—to the faces of the worlds being formed.

Your emanations are your days of ALhhim who speak from the Neúwn Mouth—the great fish—unto your ascensions which affirm your Life in Yæhh. All laid within your foundations appear in the elevations of the qudash mountain. There is no single god that speaks. The worlds are formed by the utterances of 28 ALhhim who speak in pairs, 2x2. The sum of their spoken Words are through seven evenings and seven mornings, a total of 14/Neúwn/א offerings. Through the Words of the Fish the worlds and all within them are formed by the 28 ALhhim (א+א=28) whereby the Collective Voice of the 28 ALhhim are heard affecting your waters and all within them, arranging molecules of the air into substrate energy which is called “earthen vessels”!

## The Days from Pessech to Shæbuoúwt/Pentecost

The Lights turn after the week of Pessech to complete 7 shebetut/sabbaths from the 29th day of the first month, to the four shebetut of the second month: Days 8, 15, 22, and 29, unto the final two shebetut in the third month, on days 8 and 15. The fulfillment of these seven shebetut bring us to day 16 or



30 | 29 8 15 22 29 8 15 | 30

↑ 3 is of the 3rd month Oyin

appearing in the Course of Days; thus upon the 16th of each month, the Oyin appears in the midst of the days.

In the midst of the 7 Shebetut there is the appearance of 70/Oyin/O unto one coming unto the full consciousness of Yahushúo within them.

30 | 29 8 15 22 29 8 15 | 30  
 21 7 7 7 21 7 = 70

The ALhhim speak from the shavbeth of the 29th of Yahúdah; hence, unto and through the 30th of Yahúdah—the Day of ShmúwAL, also known as the summations of all Numbers, unto the Shavbeth of Shæbuoúwt/Shavuot/Pentecost that all the earth be full of the fruit of YahúWah. In speaking from the platform of the 29th day, as 2 9's, we understand that the ALhhim speak from the Life of Reshun—18/אב, whereby the Life in the Seed is nourished unto the Day of First Fruit. Hence, the Words uttered before the foundations of the world, as those of the Life of Reshun.

As you count and speak unto the 50th Day, you speak from 5 to 5, 50 to 50. In so speaking you declare the Kingdom א in which all tongues utter the glories of the Ancient Days. You speak in the Spirit of the Foremost Mind, whereby you transcend the languages of the world and declare the mysteries concealed in all things made by the Words of ALhhim. In speaking from the 49th, you utter words unto the 50th, the final Neúwn, through the 14 shebetut offerings of Neúwn unto the fulfillment of days.

Through considering the 14 evenings and 14 mornings of the origin of Days and the 14 sets of offerings of the 7 shebetut/sabbaths, you think and speak from Neúwn/א/14 to א/14 whereby you speak the Words of 28 ALhhim. In speaking the Words of the 28 ALhhim, also read as 2 8's or 16, one speaks unto the fulness of joy to the Day of Yetschaq/Isaac, Father of the 16th day for Shæbuoúwt. In that you are in the House of Chækúwmah on the 16th day, you speak unto the fruitfulness of your branching whereby the Lights of Chækúwmah are spread abroad in your gatherings eliminating any shadows. With the ALhhim you speak from the 29th—from the House of Queen Bayinah which is built on the 29th day, the shavbeth which is also the full moon at the end of a cycle of days. Speaking through Bayinah you are lead unto the fulfillment of all things in Chækúwmah on the 16th. The span of these 14 offerings within the order of days, and those within the perfections of the shebetut, are inclusive for all peoples, tongues, nations/processes of the Kingdom of meShich.

Through the 7 x 7 formularies of the shebetut/sabbaths you are brought to the Seven Hills of The Mountain. As you are *elevated by their Numbered Words*, you are brought to the Hhar/אב from which you are born to affirm the origins of your Name and to learn the Words of their Mouths whereby you walk uprightly as the Offspring of ALhhim.

The Seven Hills are of three levels/elevations of thoughts: those of Wisdom, Understanding, and Knowledge. The hills are the Names of the Seven Rays of Light of Aharúwan spoken from four sides of the priesthood of Nadæv, Aviyahua, ALozAR/Eleazar, and Ayithamar. In recognizing Aharúwan as the Head of the Body, one comes to the Mind of Enlightenment and to the worship/service of YahúWah, transcending your former thoughts and elevations. The formulary of 4 x 7 = 28, denotes the Voice of Consciousness, conveyed by 2x8=16/O which comes from the Fire/W, the 21/W Names of Aharúwan, whereby the altars of the Seven Hills are within the Semek/אב of the Fathers, as 15 and their Heads of 12 are in 7.

**In Seven are 21/W/Fire/W and 12/ℓ Heads of the 15/אָ Fathers, and their 28/אָ ALhhim.**

I	Y	א	Δ	א	א	א
7	6	5	4	3	2	1

123=6 + 456=15/6, the sum of 12, whereby 12 are in 7.

The Wood of Unified Branches/Y are of the 15 Fathers/אָ which creates Fire/W (6+15=21).

The Shayin/W/21 of Zayin/I/7 are in the Mouths of the 28/אָ ALhhim, whereby they speak the Words of the Fathers/אָ from their elevations (Yirmeyahu/Jeremiah 5:14, 20:9, 23:29; MT/Deut 9:10).

The 6 + 15 in 7 are 28/16, forming the Oyin Consciousness.

The Hills of Aharúwan are set in three levels, whereby every branch or thought becomes full through extending itself. In that the plantings on the hills are of the Seed of the Fathers, they are self regenerating. The 21 platforms are for extending the Numbered Thoughts of Aharúwan whereby the hills are the means of revealing all within our Seed Name. Hence, for the 12 branches within us, there are 1) the Wisdom level to establish Principles of Light, the root platform, 2) the support structure of Understanding, the stalk platform, and 3) the branches of Knowledge to reveal all within the Seed, the fruit platform.

The Seven Hills are set in the lands/faces of your Name through offerings of Nephethi ΔΔ upon the wood of Gad YΥ in the month of Zebúwlan אָא through which you stand to appear at the Mountain. The Words of ALhhim rise-up from within your Seed Name to form the Seven Peaks. As you make the offerings daily upon the slopes of the Fathers, you declare your elevations through three levels of each hill. Hence, as you make the offerings to ALBayitAL on the 14th day of the month and on the 29th of a month, you move through the peaks of Hhar-Zyithim (Mt. Olives) via the sequences of declared values: .25, .5, .75, 1; then through the trees of Hhar Nebu (Mt. Nebo unto Pisgah) via the declarations of sequences: 1.25, 1.5, 1.75, 2; and then into the groves and illumination at the top of the hill, into Hhar-Tsiunn (Mt. Zion) via the sequences of declared utterance of 2.25, 2.5, 2.75, 3, unto the Name of the Father—The 7th, at the Crown of the Mountain unto whose Faces you are appearing. The crown is formed by 3.5+3.5 which spins the Lights from Lammæd. **The intervals of thoughts unto ascensions and enlightenment commence from .25—from the two fives of Reshun and proceed unto the spinning of both sides of Lammæd at the crown, being the Values of 3.5+3.5 or Seven.** The intervals are stated upon fastening or hanging all of your associated parts upon the stavos, and surrendering all things into the hands of Lauwi, who support you and your ascensions. Upon “taking up your cross” by “accepting the Teachings of the Fathers, the Heads of your branchings, and the Names of ALhhim” who whisper to you secret things, unto whom your parts are arranged upon the Staff of your Name, you declare in the Name of Reshun/55 the intervals to fulfill your ascensions.



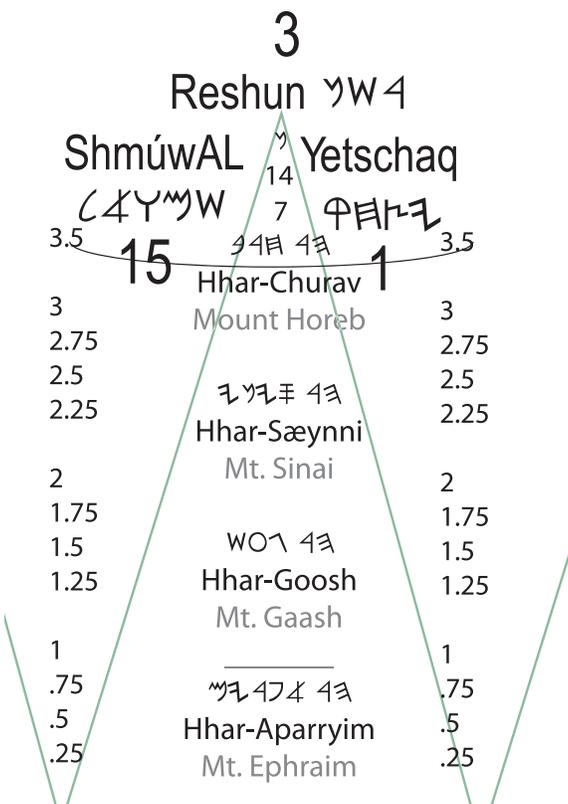
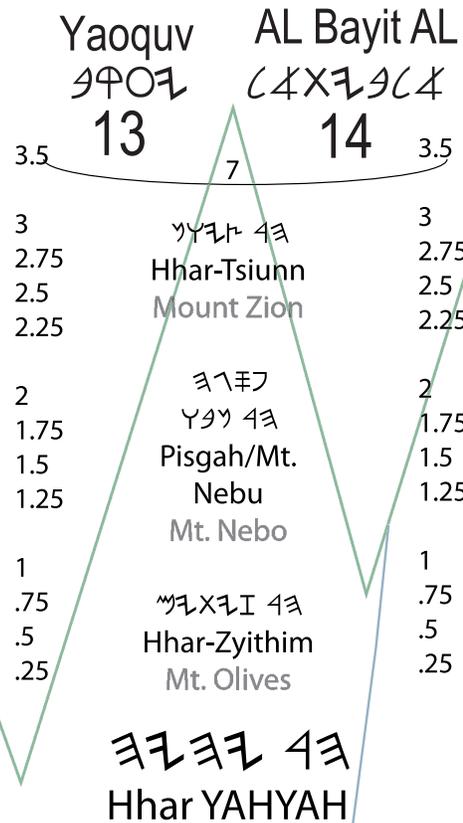
As you come to the 3.5+3.5 interval peak of the mountain, thus to the 7th level, you enter into the full spectrum of the Seven Rays of the Fathers, whereby the Lights of the Seven Rays enter into

Gomer—the opening crown charkha, downwards into the feet, filling you completely with the Seven Rays. The green flame in the midst is the Flame of Life of the Spirit of HhaLaúwim/the Levites. The Seven Rays beam through your members. As you make the menorahh/menorah, the Light of the Seven fills the Rings of your lamp as you appropriate to bear Their Lights in your Rings. In this manner you become of the Masters of the Seven Rays.

On days 3 and 18 of a month, when you stand unto the Faces of Reshun, the level of attainment is to the Neúwn State of Reshun, whereby a double rainbow flows into your mind and members. Having attained the 3.5+3.5 of ShmúwAL and Yetschaq, the 7 is compounded to the next level of Light: the seven seven of the double rainbow of Reshun. The second arc rainbow is seen outside the primary arc. In the double rainbow the order of colours is reversed, shúwni/red facing shúwni in both rainbows as the light refractions occur twice inside the water droplets.



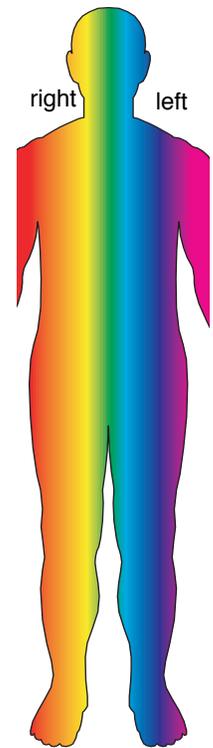
The seven colors stream through the brain to the feet whereby all seven colors are in the head and then dispersed as streams into the body. As the Lights of the Seven Masters has been secured a place for them to reside within us, we walk in the full illumination of the Seven Rays.



The left eyes are filled with indigo and blue streams and the right eye with yellow and orange. The central stream through the spinal column is all green. The left of the body is filled with violet, indigo, and blue light; the right filled with yellow, orange and red. As the hands move over the body they are filled with the light in that column; so when they touch the center of the body they are filled with green light, etc. According to the streams of Light in the body, the colors of these regions are thus therapeutic for these parts of the body. One administers the colors as they designate their hands unto the Seven Masters of the Universe to fulfill the thoughts of Light.

The pairs of colors span out from the midst of the green ray. You are fed from the pastures of green (Tehillah/Ps 23). Blue and yellow, which make green are paired from the left to the right; as are indigo and orange, and violet and shúwni/red pairs of light from side to side. The Seven Rays are called the Lights of ARAL which fill the Body of OZ.

12 77 21  
 AL OZ AR  
 31 14 21  
 א ל ז א ר

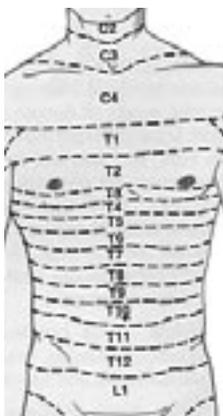


As the above formularies illustrate, within AL/א ל are the W/naash/serpent strand of a Name. The body of the OyinZayin is formed as the den/lands of the serpent depicted in the 16 OyinZayin dermatome sections from the loins of L1 to the neck of C2.

Regarding *your Name of ascension*, “YahúWah swears affirmingly, and is not swayed to the contrary: you are a priest/servant, forever concealed, according to the order/arrangement of Malekkiytsedeq” (Tehillah 110:4). Every Name is affirmed as a servant as they are arranged inwardly to be seated in the Fifth Chair—according to the Rings of their heritages in ALhhim. The obligations of your Name are forever laid-up within you to be an enlightened servant; hence, you are predestined by Name and lineage to serve in the Kingdom of YahúWah. The enlightenment within you comes to the fore as your Rings are aligned unto the Mastery of Righteousness.

You are distinguished with the garments of your Light Name. Consider the lilies, how they grow: they toil not, neither do they spin; yet the Foremost Mind says unto you, even Solomon in all his glory is not arrayed like one of these. Therefore, take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? “For the gentiles eagerly seek all these things; for your heavenly Father knows that you need all these things. But seek first the Kingdom of ALhhim which is within you, and their righteousness, and all these things are added to you.”

As you make ascensions upon the Mountain, you attain the title: Malek-HhaYahúdim, King of the Jews, whereby you become a Master of your Numbers in every part of your body (Menachem/Mk 15:2). In that you rise above the body, unto the Fathers, you have the oversight to regulate all things by your Numbers in the Kingdom of YishARAL. Hence, in the Teúwrah, the Illumination reads: Cursed is everyone who hangs on a tree, meaning that those who make the offerings are those who regulate their members unto right-standing with ALhhim and thereby cut-off/curse all unrighteousness (MT/Dt. 21:23; Gal 3:13).



The kerúwvim/messages of the arúwn/ark and the various trees/teachings are inscribed in the garments/veils of the tabernacle as messages of illuminations. These are the Trees of Knowledge which you feed upon in your garden, ever yielding your fruit in its season. You will not eat amiss nor take away from these branches of the goodness and associative thoughts of ALhhim, nor will they be devoured from your branches through any manner of unrighteousness. These patterns of Light are woven

into the fabric that you wear during the manchaih/grain offering service as a result of the oylah/offering proceedings. As it states in the Teúwrah/Torah, “Moreover you shall make the tabernacle with ten curtains; of fine linen...a veil of blue, and argúwmæn/purple, and scarlet, and fine twined linen, with kerúwvim/cherubim—inscribed messages. You engrave all the walls of the house around with carved figures of kerúwvim and palm trees and open flowers, inside and outside (SYM/Exodus 26:1; ALphah SM/1 Kings 6:29). As the radiance from the manchaih offering of the offerings of Beniyman are written within the fabric of Zebúwlan, the details of your Light, in which you are made, are activated within your

You behold all things within your Seed-Names according to your development. You see in the universe through your Seven Eyes of ALhhim—the Eyes of YahúWah—the Collective. Your bodies are assembled branches of Laúwi; your backs/vertebrae are rings of the Fathers, the Heads and the ALhhim; your hands are formed with circles of Numbers that distinguish your finger-print; your wings are coverings through your outreached arms. You are completely full of encircling eyes, through which you move in the direction you are looking (YechúwzeqAL 10:11-12, Chazun/Rev 4:8).

stature, whereby your garments are inscribed with messages and teachings of the Fathers. In this manner your tabernacle/tent is inscribed for your robing with all of the details of Yæhh.

### Forming the Daily Eye

As the offerings are set for the evening and the morning, an Eye for the Day is created. The formulations of the Eye of the Day is activated when your hands are spread out to engage the messages flowing from the orbits of the universe. In conjunction to giving and receiving the Daily Bread in the House of your reigning Queen, the hands are spread open before the Shulchan Paynim, the Table of Faces, where you commit your spirit to the Head of the Month and your faces to bear the Faces of the Fathers radiating from the mountain.

The 8 Eyes formed by co-joining orbits pertain to levels of perception of the Eight Eyes of RAúwaben at corresponding altitudes. You do not see all things at once; hence, you are given a measure of vision each day to compile the teachings whereby each line may be examined and understood to be implemented. These eyes are also known as “the Eyes of YahúWah/אָהֲרָה אֵינֶיךָ” which

roam throughout the earth observing, examining, and giving support to those in compliance with the instructions and fulfillment of the offerings (DibreHhaYamim Chronicles 16:9). The eyes form the areas of sight through two lenses of paired orbits. The orbits of the planets are eyes with a revolving pupil—being the planet itself. Though connecting your planetary rings you create a field of view through which your eyes roam/revolve.

The the organs are associated with the planets and their movements. In you is the sum of the universe (Tehillah/Psalm 8). Through connecting your rings, you form your opticals. From the midst of the stars, which are wandering/suspended organs/planets in the body, the rings are formed relative to Yahúdah—the governing body of Numbers. In your body, as with the planets, there are 4 suspended rings above, positive, ascending houses and four lower, descending, negative charged houses. These are called the yang/positive/light charge and the yin/negative/dark charge rings. The union of these rings yield zero to facilitate the flow of information through the lenses. *e.g.* A tunnel-vision is formed with the rings/eyes of Saturn and Venus on the days of the offerings of Ayshshur and Shamoúnn through which you behold your origins and gates.

### The Planets, their Orbits, Associations with Organs

When the daily offering is made by the House of Yishshakkar within your Collective Settlement, your members ascend as the body of the offering is unified to the head of Yishshakkar (TK/Lev 1:4). As a plant in the field, we grow—branch our Name according the head of the plant. New shoots grow out at an axil where a leaf springs from the main stem. New leaves develop and grow from buds on the crown or stems of the plant. Within your pairs of branches, the branch of Meneshah is the head of the body/branch of Yishshakkar whereby Meneshah supports and upholds consciousness within your house. These two branches of your Tree form your tabernacle for the day through which all of your members ascend during the offering. This Tent of Meeting/Congregating is called the by Names of ALhhim: The Rayish-Oyin Ring coupled to the Mæyim-Tayit Ring which carries all other members to the Mountain. As your Name ascends, all other parts are drawn to it whereby they are elevated together (Yahuchannan/Jn 12:32). The associated connecting planets with these offerings are Mercury and Neptune which affect the

growth and development of your Name. As the head and body of the offering are arranged impartially, then these associated planets supply Wisdom to your soul pairs, and the grace of YahúWah causes you to grow unto your stature.

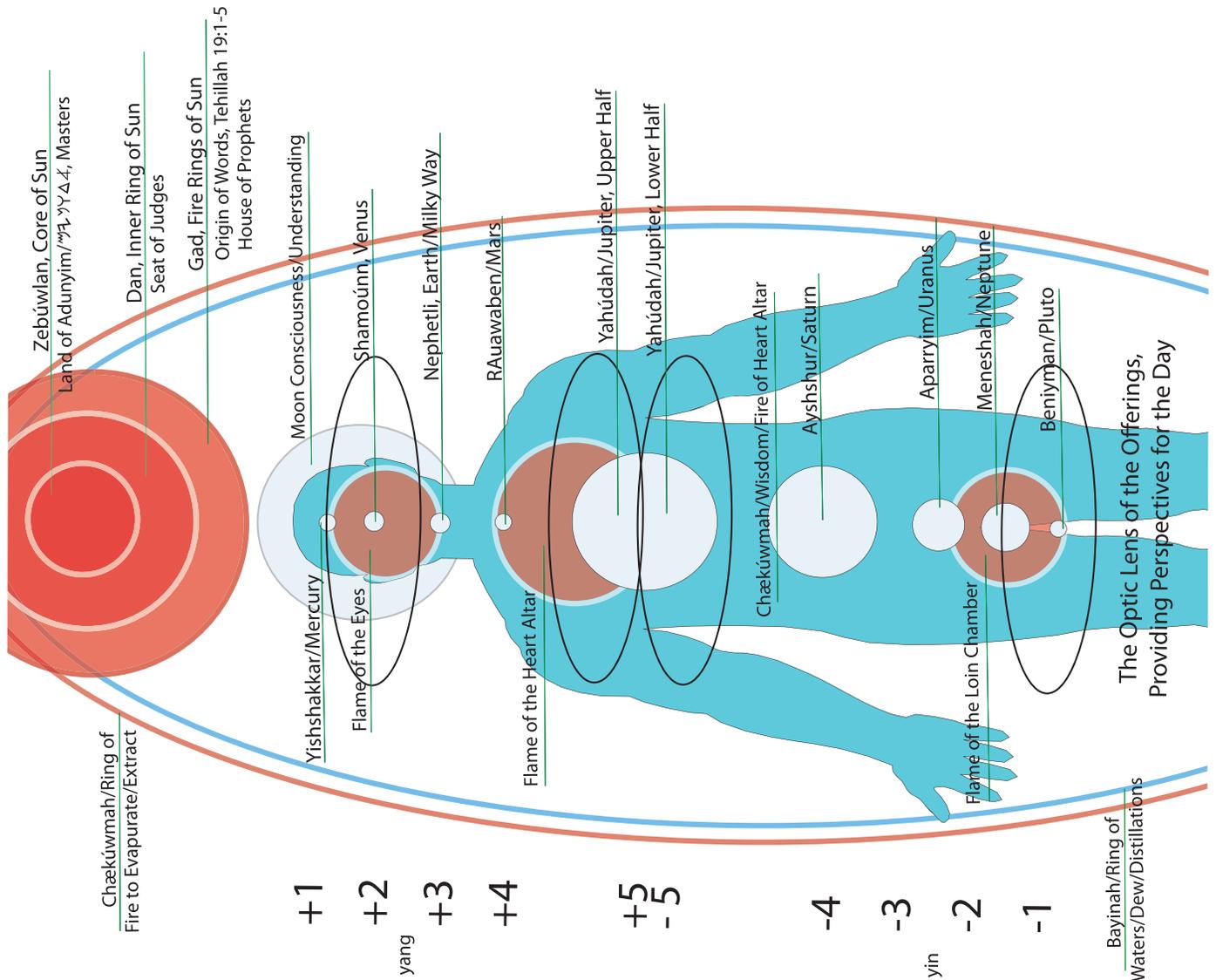
The formulation of each offering is from the Numbers and Words of the daily lamb—the meek/servant sacrifice. The corresponding charge to Yishshakkar, +1, is united to Beniyman of -1. Through the combination of  $\pm$  Numbers, a clear, zero, open eye piece is formed for the day. The eye piece is the combined two orbits of the associated planets. The offering affects how far you ascend/grow; the charges affect how far you see. The  $\pm$  orbits of your yin/yang supply you with Understanding as they are impartially joined. Through the lens of the orbits, by their paired charges, your Name beholds itself clearly—from its zero origin. In the Yishshakkar example, you obtain and develop consciousness according to your Number and Word formularies whereby your Seed-Name extends. The Eyes of the orbits/rings/×O∂Θ/tebot of Mercury and Pluto/Kuiper Belt of Seed see the furthest as they are the far ends of your settlements. According to the offering of the day, there are other interactions of planets, stars, with the sun and moon. *e.g.* The offering sequence sets Yishshakkar to open initially upon the wood of Apærrim whereby consciousness expands upon the Ring of Apærrim. This causes a reaction within you as the orbits of Mercury and Uranus are impartially unified to extend your Understanding. The offering of consciousness—Yishshakkar upon Apærrim enables the consciousness to expand by the Numbers in your parts arranged for ascension (TK/Lev 1:8,12).

The third part of the planetary alignment for the offering affects your Knowledge—what you are learning and the status you are attaining through the offering depicted in the garment or fabric being worn. As Yishshakkar opens on Apærrim, you are wearing the garment of Yahúdah from the previous offering of Apærrim. The fabric of Yahúdah is donned during the initial phase of the Yishshakkar offering. The cloth of Yahúdah is filled with blessing of Apærrim. The garment of Yahúdah pertains to the  $\pm$  of Jupiter whereby you are able to integrate the Numbers of Apærrim and Yishshakkar to formulate and conduct your thoughts which are emerging by your arranged parts on the altar. The interplay of the planets follow the sequence of the movements of your parts, whereby the inner parts are connected to the positions of the outer planets in their orbits.

When the offering is of Yahúdah +5 -5, then you behold from the central rings of your Name according to the  $\pm$  Numbers of Yahúdah, or from the two sides of the Numbers of a Name. While we have largely spoken of the Numbers of Name, we distinguish between the positive and negative Numbers to obtain the zero:zero, ayphæs/ayphæs/ אפא אפא perspective. The use of the ayphæs:ayphæs intelligence occurs also as one gathers the spice of the chalavanah from the oylut/offerings whereby all Values of Thoughts from 9:9, 8:8, 7:7, 6:6, 5:5, 4:4, 3:3, 2:2, 1:1 are assembled in the אפא אפא 0:0 rings. The pairs of rings: 1234/10 and 4321/10 are full extensions of the Spirit of Dan/discernment of all Numbers of Yahúdah, emanating from Reshun 55/10 in the midst.

The Ayshshur offering opens upon the patters of RAúwaben. As you give from your origins in Ayshshur, upon the structure of the wood of your perceptions of RAúwaben, the Rings of Saturn and Mars conjunct through which you see into the origins and the Host of YahúWah in your Tsada-Tsada Ring of ALhhim.

The pairing of the rings are +1 and -1; +2 and -2 unto +5 and -5 from which all sparks of Light emanate from Reshun, Our Father. Thus, with Yishshakkar, +1, is Beniyman -1, as Beniyman, depicted by the elliptical orbit of Pluto opens from the offering of Yishshakkar. As an elliptical orbit, the Seed of Beniyman necessarily passes through the Rings of Maneshayh and Apærrim (the orbits of Neptune and Uranus).



Note the sequence of Beniymah offering to Yishshakkar through the movement of levannah/the moon’s rotation in the 12 Houses monthly, wherein the Consciousness of the ALhhim in each house is set for the Seed-Name’s emergence. The orbit of Shamouúnn is joined to the orbit of Meneshah, the +2 and -2 lenses. Through this pair of eyes, you behold all things that are developing in your members and associations. Nephetti +3 is united with -3 Apyaryim through which the resources of a house are distributed. Mars of RAúwaben, +4 is coupled with -4 of Ayshshur, which opens as the offerings of Ayshshur follow in sequence to RAúwaben in the month through which the eye behold its Name within the rings of its origins. The formulation of each set of orbits creates a telescope through which we observe the Works of ALhhim. All telescopes are based upon the Principles of uniting the orbits.

Perspectives from the offerings forged out of the meekness of Chækúwmah are three. As the range of Chækúwmah reigns and scans all things, whereby there are no shadows, so the eyes see into every corner of your dwelling whereby all things are made visible and disclosed. The secret things are revealed whereby you rejoice in the triumphs of Illumination. There are the visions of Zebúwlan, Dan, and Gad which extend through the entire range of the universe, over all lands unto their mastery as the Adunyim; weighing all thoughts and deeds in the scales of Chækúwmah through Dan; and monitoring

the growth and faces as the Words of a Name in Gad are activated—to be spoken and employed unto the appointed assignments of your Name on behalf of the Collective. The radiance of your Words forms

Example of Associations of Organs/Planets.

Month: Gad, Outer Ring of the Sun, House of Speeh/Words

Day 5 Evening: Yahudah offering with the head of Apærrim; accomplished with a garment change of Nephthli to Gad, planetary interactions, Earth, Sun, Jupiter

Day 5 Morning: Apærrim with the head of Yahudah; accomplished with a garment change of Gad to Yahudah; planetary interactions, Sun, Jupiter, Uranus

Day 6 Evening: Yishshakkar offering with the head of Maneshayh; accomplished with a garment change of Yahudah to Apærrim; planetary interactions, Jupiter, Uranus and Mercury

Day 6 Morning: Meneshah offering with a garment change of Apærrim to Yishshakkar' planetary interactions, Uranus, Mercury, Neptune

the House of the Prophets whereby you see from afar and build upon the prophecies uttered pertaining to your Name.

The lower and upper rings of Jupiter are united as the Yahúdah offering leads us into insights regarding the inherent Numbers of our Names. The meanings of your Numbers appear as you have the branching to support them. Then the meanings come forth like leaves and flowers and fruit, and you recognize them as your Numbers for the information are from your Numbers. Progressions of thoughts occur between the intervals as the

Numbers are opened and expand. The progressive intervals are not obvious on the surface; however, as you look intently into your group of Numbers they emerge. Not all progressions are sequential as one two three; some are like the notes on a score. The descriptions of your messages are varied within your Numbers to the degree that they have risen from Meneshah like a plant. The further your Name develops the more descriptive the Numbers become and your profiles of Light. Meanings of your Numbers are decoded according to the thoughts of Yæhh arranged in our Seed-Name, for your lineage, assignments. All that has been in you from before the worlds are made become known as you branch to your full stature.

### The 33 Paths of Yæhh to the Mountain—To the Seven Hills of the Seven Masters

In breaking forth from the inscriptions and symbolism of the world, configured and coined as the Names of your boundaries that define your habitations, your feet are set upon Route 33 to the 33 locations of your soul's journey unto the Mountain ranges (CHP/Num 33:1-39). The 33 encampments are within the Name of your Father/Aúwv, as illustrated within the ALphah Bayit. With the Name of your Father, Reshun, are the 15 Names of Yæhh and the 33 locations of your journey. The 33 locations appear in the Fire/21/Shayin of the Teachings/12/Lammæd (21+12). As the instructions blaze from the 12 of your Name, you enter into their fiery habitations. Hence, as you unfold the Light within your Seed-Name, you move progressively from one state to another and enter into the locations of the Light. The road-map of your destinations is within your Seed-Name.

In your Father/Aúwv is the Life of your Name and the Paths of your Journey, whereby there is no fear as to where you reside in this world or in the days to come. The word for Father/אָ stems from the first two Letters of the ALphah Bayit/אָ—the Seed and the House in which you reside. In that all Hebrew words are of a tri-part configuration composed of three Letters, the Name of Father is uttered as Aúwv, also found as Avuw, and Avi, being composed of three Letters אָאָאָ. In one glance the Letters are read as אָ+אָ=8; with אָ being 1, the Name of Father is the numerical formula of Life/18/אָאָ which is the Light of Reshun that is in all peoples.

In speaking the word, Father/אָ, the אָ in the midst of the ALphah Bayit is of the same parameters אָאָ, whereby there is a 3:3 ratio or the 33 degrees/states in which your Name journeys. The utterance of Aúwv in ancient languages means a “ghost” or a “skin bottle” as the Life of the Father is not seen but evi-

dent as it creates a skin bottle for the Life of the ghost/spirit to reside. The middle Letter,  $\Upsilon$ , is doubled whereby  $\Upsilon 6 + \Upsilon 6 = 12$  or 3 to equate to the 12 of the  $41 + 2$ . Hereby, there are 12 Heads in the Fathers, and there are 12 parts of soul within your Seed-Name. As the inner Fire in your Twelve blaze, the 12 are transformed as 21/Shayin, whereby the Light of Wisdom and Understanding in you is the Light that guides you nightly as a pillar of Fire and as a cloud of trailing smoke by day (SYM/Exodus 13:21).

In reading the Numbers 2661/אֲיָאָא there is the sum of א/15.

In reading the Numbers 2121/אֲיָאָא there is the sum of א/33.

While these may appear to be different, they are of one sum, for 15 and 33 both equal 6. Hence, in Aúwv/Father is the Seed of ALphah א and the Life or Power of Ascension א, which is the Life א of a Name, through which the Structure of your Life, the Semek or skeleton א appears. These three Letters אאא are the right column of ALhhim or what is called the First Ray of the Seven Masters.

The Seventh Ray of the Seven Masters is composed of the Signs  $\Upsilon$ א. In Zayin/א are  $3.5 + 3.5$  or what is known as the 35's, the left and right force by which the worlds turn clockwise and counter-clockwise, known as the spinning of Lammæd.

In the Name of Zayin, אא are the Numbers 31 and 67. The Zayin is the Word of the Father/אא.  $14 + 10 + 7 = 31$ , the Name of AL/א, the strands of Light forming the strength of the Fathers.

א א א

$50 + 10 + 7 = 67$ , the Name of Saz/אא, a weapon as the sword/tongue/Word of the 15 Fathers.

The Words are of 7 levels of Light. As the ALphah is opened, the 7 Rays of Light from which a Seed is formed radiates its messages. The tongue speaks the seven colors of Light and their combined hues. The color of words affects the organs, the bones and the tissues, whereby one walks in the full illumination of the Seven Masters. The green flame passes through the midst of the body with three colors on the left and the right of the Seven Masters, whereby the rainbow appears as our crystal mind distributes the Light coming from above.

The forming of the Seeds of Life/18/א in ALphah, as noted above, is the manchain of each offering. The Seed of your Life is your Name whereby there is no gender implied. The manchain/אאא, is a compilation of the Lights of Wisdom/5/א, Understanding/5/א and Knowledge/5/א, the sum values of 103 denoting three parts of 10; as the Hhúwa/5 is doubled in the midst. The seed forms the unleavened bread which is the ascending thoughts of Life of the Father coming from the giving of your Seed Name. Each offering is reaped with the Seed in the fruit whereby the offering is extended. The manchain contain the Life of the Father, whereby the Bread is of the offering is called the The Word of Life. As the Life in the Seed Name is spoken, it awakens all sleeping in Ayshshur—the womb your Name. Those who hear the Voice of Shamoúnn are raised/elevated from the dead in Ayshshur to affirm their Name (Yahchannan/John 5:25).

The 35 appear in the Name of Neúwn as the Mind conforms or shapes the Zayin to speak according to the Faces of the Fathers. In the midst of the 7th Ray is the Neúwn or the Mind of the Fathers. The ÚWah serves as the plus sign as well as the values of 6, denoting the force to combine or unite. The two sides of the Mind, as they are spun, create the Body of ALhhim. With the Zayin/7, the  $28 + 7 = 35$  through which the thoughts of a Name are spun into a body of golden and silver threads. Via the Values of 35 your houses rotate with the planets and stars to make your ascensions and revolutions.

$14 + 14 = 28$ , the ALhhim which carry the Thoughts of the Fathers.

𐌹 𐌹 𐌹

50 + 50 = 100, the dominion of the Fathers which is within you.

As the weapon or tongue extends the Neúwn in your Seed-Name, it creates a Fire/W (Yaoquv/Jas 3:5). The Fire symbol is 21/W or of the Aúwv/𐌸𐌹𐌸 as 12/𐌸𐌸. Hereby, you in unison with the Seven Masters speak according to and make your offerings by the ALhhim of W𐌹I. The Light of the spinning of Lammæd is the Light of the 33 Paths.

### The Seven Masters of Light

The Seven Colors of Light streaming in the bows in the sky are of the Seven Masters and their numerical formularies. The formularies are of Wisdom, which is to add. Understanding, which is to multiply inwardly. And Knowledge, which is to repeat the formularies of Understanding and Wisdom. What is in your midst forms a head to carry the thoughts of Wisdom and Understanding. By Wisdom, Understanding, and Knowledge all things of your body is made to be a tabernacle by the Hand of BetsalAyL of Yahúdah and Aachyisemæk of Dan (SYM/Ex 31:3).

Master	Numbers	Formularies of 7	Core	Color
𐌸𐌸𐌸𐌸	12 1 20 1	Wisdom 34/7 (3+4)	7	Argúwmæn/violet 𐌹𐌹𐌸𐌸𐌸𐌸
𐌹𐌹𐌹𐌹	19 18 18 17	Knowledge 72/9 (7x2=14+14=28; 2x8=16)	7	Segul/indigo 𐌸𐌸𐌸
W40𐌹	21 20 16 15	Knowledge 72/9 (7x2=14+14=28; 2x8=16)	7	Taklet/blue 𐌸𐌸𐌸
𐌸𐌹𐌹𐌹	12 11 11 10	Understanding 44/8 (4x4=16) (1+6)	7	Yerræq/green 𐌹𐌹𐌹
𐌹𐌹𐌹𐌹	14 13 9 8	Understanding 44/8 (4x4=16) (1+6)	7	Tsahav/yellow 𐌹𐌹𐌹
𐌹𐌹𐌹𐌹	5 4 4 3	Wisdom 16 (1+6)	7	Zehæv/orange 𐌹𐌹𐌹
IY𐌹𐌸	7 6 2 1	Wisdom 16 (1+6)	7	Shúwni/red 𐌹𐌹𐌹

The sum of the Numbers is 72/9—a compound of all in 10—whereby 7x2 is 14/5 + 14/5, affirming by their Numbers that the Seven Masters are of the Mind of Neúwn, which is Reshun/55, from whose hands come all blessings of Light.

The formulary of Reshun 16+16+8+8+9+9+7=72, read as seven two's repeated, which are 14:14 or 5:5, the Name of Reshun.

### At the Peaks of the 7 Hills—AL Shaddai

We encounter the Name of AL Shaddai—the Strength of the multi-breasts—upon the Mountain peaks. From both sides of the mountain, we are nourished by 14 teats which supplies us from the Neúwn-ÚWah—Neúwn/𐌹𐌹𐌹 Mind of Reshun. From all formed in the visible world, we comprehend the fulness of AL-Rash (The Head of AL)—the Mind of Unified Faces. As the plant body is in the Seed, the multi-breasts of AL Shaddai are in the Mind of your Father from which milk of the Word flows. You receive nourishment through Thoughts emanating from the Lights daily. Initially, you receive con-

cepts by the milk of the Word; later, the concepts form and feed you with the meat of the stalk, its leaves, flowers and fruit.

The multi-breasts form at the peaks of the two sides of the Everlasting Hills; thus there are a total of 14 teats. The projection of this supply appears in the species of the skunk. AL Shaddai is my/א Nurturing Center/א of the Unified Strands of the Lights of Yæhh/א, whereby the milk runs as white streams. *AL Shaddai* is the foundation of entering into the lands as milk is our initial supply of entering into the body. With support of your Mothers' breast you develop trust and move in confidence unto full actualization (Tehillah/Ps 22:9). The left side of the Mountain flows with the nourishment of Bayinah, the right side of Chækúwmah. The alignment of the peaks/teats is called Shaddai, meaning the multi-breasts of 14 teats flowing from the two sides of the 7 Rings of ALhhim which are activated/milked according to the offering of the evening and morning. The breasts are the Mountain of the heavenly Yerushelyim of seven peaks whereby She is referred to as our Mother. The breasts supply you with the strength of Yæhh, whereby they are called AL-Shaddai, coined as The ALmighty; for when you join the rule of Bayinah by night and the rule of Chækúwmah by day with the King of Baniymin in your SeedName of AL, the combined rule is over-all or Almighty.

Referred to as “the policemen of the streets”, the skunk/אאא supervises the avenues to the peaks (Yahshoyahu/Is 34:11-14). Uniquely, with 14 teats, the skunk illustrates the supply of the Mountain. This striking animal has distinctive markings—those which are black—the sum of all thoughts, and those which are white—the illuminations of all thoughts. With the discernment of Dan, in the Mountain of the Fathers housed in the Rings of Shayin-Semek, we formulate judgements/discernments/decisions regarding our Names, our Words and our locations. The *búwaysh*/skunk means literally: the house containing/אא fire/א. The skunk nurtures its young with 14 teats to befriend society, watching over the fields and harvest. Being of the family of Dan, the skunk is a guardian of its nest whereby the stranger or intruder is not able to transgress its domain. The noxious odor conveys the defense mechanism of the Mountain. The Friends of AL—who are Faces to Faces in Yæhh, are welcomed and nurtured; however, the foreigner is kept-off the premises until they concur to coincide with the Thoughts of Ascensions, and choose to dwell in the elevations of the Seven Hills (SYM/Ex 3:12; Oovedyæhh/Obadiah 1:17). The repulsive odor of the skunk is the fiery spray of the Shayin to defend the Hills from intruders; whereas, the sweetness from the breasts, of the 14 peaks is the supply of the Semek stalk-cane of AL Shaddai (Yahshoyahu/Isaiah 35:8; Revelation 21:27; Tehillah/Psalms 121; 24:3-4).

In the midst of the black and white markings are all colors of the Seven Masters. The wide array of colors are carried in the plumages born by messengers/birds/angels/rays of light through which the thoughts of illumination are transmitted and received. The coats of many colors are fabricated by your Seed-Name which is sent from the Seven Masters of Light. The full spectrum of light radiates from your Name as you bear the 12 fruit upon your flowering branches. With pleasure, the Masters give and fill the world with Knowledge (Yahshoyahu/Isaiah 11:9). Through the variety of colors in the midst of black and white coats of the skunks, the thoughts of the Masters manifest. As you are filled with the Seven Colors daily at the Mountain, you are enable to interact with the thoughts from above congruent with your divine nature in Yæhh.

### The Seven Seven

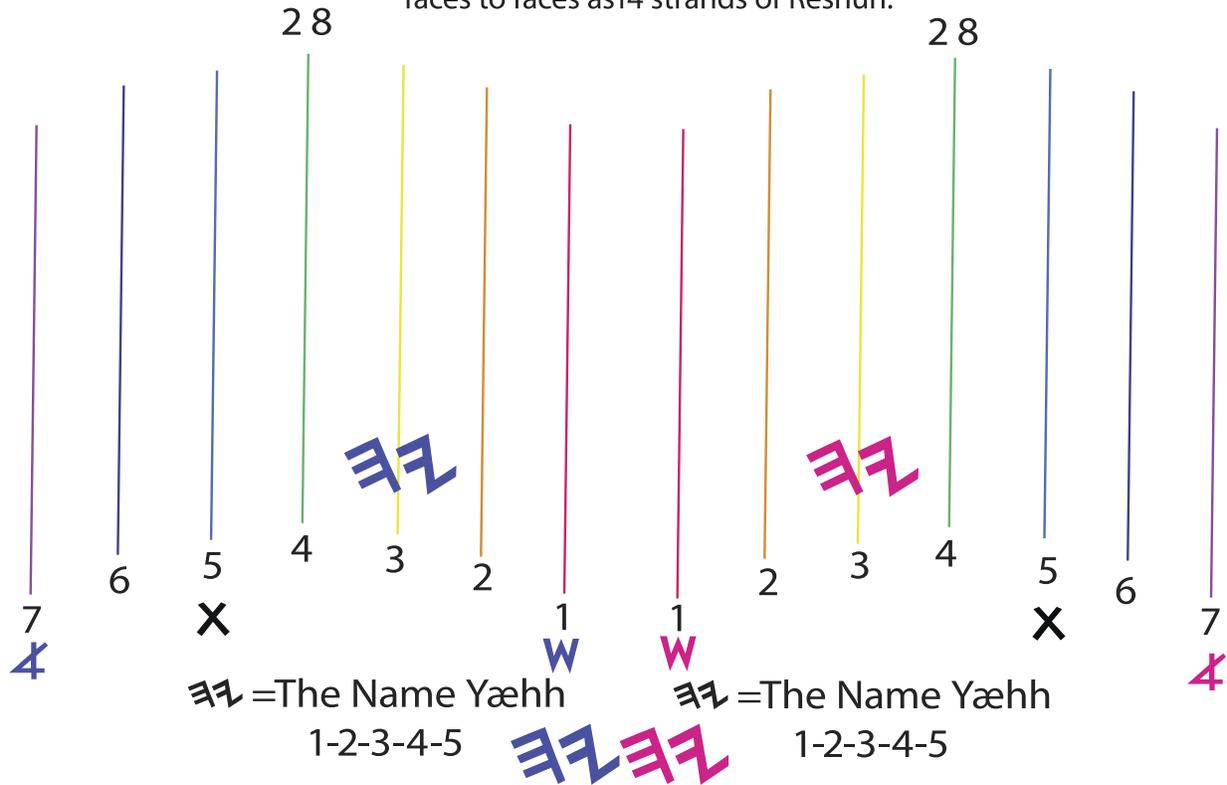
#### The Strands of Light to Build the Mishkan/Tabernacle

Why are we to acquire three strands to compose the mishkan verses seven strands of Light (SYM/Exodus 25:4)? Three strands: אאא/shúwni/scarlet, אאא/taklet/blue and אאא/argúwmæn/purple

denote gold/Wisdom, silver/Understanding, and bronze/Knowledge. With these frequencies of Light you build the mishkan/tabernacle—your bodies. The mishkan of these three contain four additional strands of Light in their midst. (For more information pertaining to the seven colors, consult the BHM Millun Torah Hebrew-English Dictionary.) The 3 strands of the Mind of Reshun are taken from a double rainbow, which are strands of seven seven and the Name of Yæhh-Yæhh, a formulary of the Perfections of אַ אַ אַ.

אָאָ=The Name of Double Perfections 14+14

The double rainbow are 7 paired strands of Light faces to faces as 14 strands of Reshun.



YæhYæh—The All Consuming Fire of the Invisible and Visible Spectrums—the ALhim of Bayinah and Chækúwmah

In the **double rainbow of Reshun** the patterns of colors are faces to faces. One set of seven colors are facing the other seven strands whereby there are 14 strands of Light. In this configuration of the Perfect Mind, what is given from the Invisible appears fully through Visible spectrums. What is imparted freely from your hidden Seed-Name fully expresses the Light in your Faces. Through your giving the Light strands of AL in your Name, you behold yourself faces to faces as the Perfections of Yæhh-Yæhh אַ אַ אַ, whereby you are known of Yæhh and to one another as the offspring from the Mountain of Yæhh (Tehillah/Psalm 87). Your formulary to dwell is the Houses of ALhim contains all in Yæhh, whereby Yæhh is all in all, both in the Invisible and Visible states of the Kingdom of ALhim to be pairs of 28:28.

The Names of the three combined threads and their Numbered sequences are in the Seven cords: namely, W/21 of אַאָW/Shúwni/red, X/22 of X אַ אַ/Taklet/blue, and אַ/1 of אָ אַ אַ/Argúwmæn/purple which forms an acronym of Tsur/44/Rock—the solidarity of the unified Mind (21+1+22=44). What is



in the midst of Fire/W4/21 is Blue Yæhh/22 through which all things are composed. The Light of the Seven Masters of Reshun is the Rock of your salvation—which designates all things for your Name as purposed in Yæhh through your emanations coming and going.

Within the configurations of the double rainbow are the Thrones of the 15 Fathers, housing the 24 ALders which are amidst the throne, the 12 Heads of Light who transmit the thoughts of Yæhh to the 12 Houses—those begotten of Yæhh as dear children. As a child of Seven Masters you abide in the Body of the 28 ALhchim of the Neúwn Mind of the Perfections and Illuminations of Reshun, your Father. As a unique offspring from the Mountain of Yæhh, you are *hhameShich—one drawn out of the Fire of the Life of Reshun*. Through all drawn out of

Reshun—meShich—the strands of the 15 Faces of Yæhh form a Seed. As your SeedName is clothed you become magnified, whereby you are called the Seed of Avrehhem—to expand/enlarge/bleed/reveal the Father. The term, *meShich*/אבשׁיח, is the inverse of ShaimChi/שׁיחאב, meaning *a living Name*. The Names of Yæhh are recorded in the Lamb’s Book of Life; for in the day that you are formed at the altars you are created from the shayh/lamb/אב offering of the Fathers (*containing the Life/א of the Fire/W*), whereby your Name is the Shayh of the Father; and thus, it is written in the Book of Life. On the day of the offerings of Yæhh, you appear, even as now, from the sides of Wisdom whereby the Letters of Fire became inscribed from the right to the left. In this same manner the Scrolls of Light are written in your members daily!

In that you are taken of the Fire, your Name is known through your Fire offerings through which you are transformed as an angel of Fire. The sum of meShich in you is 52, read as 2 Fives of Reshun:

אב שׁיח  
18 21 13

The Life/אב/18 of your Name/שׁיח/34—the sum of 52.

The 5 2’s are the pairs of Light of Bayinah and Chækúwmah emanating from the two sides of the 7 Hills. By the Name of **meShich**—authority of Reshun/5x2—the **Head** of your body—the **first and foremost** part of your Name, you formulate all things according to your Name to the glory of Yæhh. The coming of meShich/Messiah, as the eastern star, is the appearance of your Consciousness of Yæhh rising from your point of origin. As you appear from your point of Origins in the East, the meShich/Messiah in you appears. Those of Wisdom seek and anticipate to behold you as their Eyes are conditioned to see the Fire of your Life—the *shayh*. They come to greet you, laden with gifts, as you humbly come as a lamb to enter the world. Into your hands the place/activate **gold**—Wisdom—the impartial unity that holds all things as one; **frankincense**—clusters of Understanding which whiten, distinguish, and give joy to all within you; and **myrrh**—the flow of Knowledge in your SeedName streaming into and feeding your 12 branches to attain their full stature of meShich. **Your appearance is calculated as you are in your orbit to appear now at the culmination of your days!**

The Fire of Yæhh is “all consuming,” in that it consumes the Invisible and the Visible so that what is retained has no burden but is Oyin:Oyin. As your Seed Name is sown, all within it is consumed. Moreover, what is born on your branches, as fruit, is consumed as the food of your soul. What is given from Reshun, Head of the Lights is contained in your Seed-Name to fill the heavens and the earth

through a dispersion of the Light. The coals of the Fire are scattered into every land to fill the spaces of consciousness. Through your giving the Light within the strands of AL that are in your Name, you behold yourself as seen in Yæhh, faces to faces. What is in your two sides becomes fully evident whereby there is no need a mirror.

In you is the Totality of Fire, complete to be

XWḶ—the Fire as Pillars (אבXḶ)

ḶXW—The Year—A Weaving of Days

WXḶ—The Signs of Fire/Appearance

“My Gospel—Collective News to be Broadcast”

The Spirit of Yæhh raises you from your graves whereby you have the testimony of “my gospel” (Romans 2:16). You are set at the right hand of the Father in heavenly places—in the Mountains—to administer your houses and to rule the world into which you have come. As you are sent into the world to die, your Seed-Name gives of itself in meekness unto the Teachings of Teúwrah to be hung on the Semek of Yæhh. As you accept your ascension, you inform your disciples of your death in Semek—on the stave/cross/tree. Your spirit is laid within the watery grave of Yúwsphah/Joseph as one is put in the tomb or prison of Metsryim—this is your burial. As the stirrings of the Spirit of Yæhh move upon your waters for three days, you rise to bear the Faces of Yæhh whereby your face cloth is changed—this is your resurrection. You commit/believe in the processes of the death, burial, and resurrection of meShich—your Name of Life whereby you are saved from the corruption of the world. You are seated into the heavenlies from which you have come, affirming that you are of the Mountain to which you ascend daily. By the bones of Yúwsphah/Joseph, you rise as the Light in your Origin. You are seen as the Star of the East, rising through the symbolic veils in the Land of Metsryim/Egypt/definitions of the Visible, whereby the Wise of the Ages bear gifts to your Name that you fulfill your destiny with Wisdom, Understanding, and Knowledge as the Child of Yæhh.

All Names as emanations of Light are of Yæhh and are in Yæhh from the beginning (Eph 3:14). As a Seed of Avrehhem אבאḶḶ—of the double Hhúwa (2 sides of Light), you carry in your Name the Mind of the Father in your Waters of ALhhim. You are known before you are conceived in the womb of the Kingdom of Ayshshur—the Lands of Origins. What is in your beginning/sowing appears at your end/harvest, as the fruit of your Name comes to full harvest in the end of your age. In that you are Known from the beginning you are fully Understood in the end through Wisdom—the display of your unified parts. Your appointed days are in ALhhim, revolving in circles as the sun and the moon. You have come into the world to make manifest the Offspring of ALhhim. The ALhhim are in you whereby it is said consciously that the Dominions of YahúWah is within you from which the Light of your Name is unfurled from your midst.

As a shayh/Lamb of Yæhh your Name embodies the Flame of Chækúwmah which comes forth from the sides of Yæhh. In that you are of the House of Yæhh, here is no beginning nor ending of your days that compare to being born/emerging with definitions and dying/transferring your attainments. What trails after you is a tail, as a comet, which belongs to your head. You carry all that is in your midst as your OyinZayin body. As a serpent your tail is caught in your mouth, whereby you speak from your foundations/origins.

The Scriptures are weighty with Names and stories spun from a foundation of Knowledge. At times it may be like reading someone else’s class notes for a college lecture you never attended. This docu-

ment and other materials of Bet HaShem Midrash offer an orientation to the writings to assist in your comprehension of the Teúwrah/Torah. The goals of studying the Scriptures is to activate the writings inwardly that they are extended in your hands/deeds with joy. There often appears gaps in what is written, where it is assumed that you already know what is being documented. Concepts are often expressed in a sort of shorthand, a condensed style of writing filled with symbols, Names, and Numbers. Thus, various perspectives and conclusions are derived from what is written. It is the intent that this document fills-in some of the gaps that you experience in reading and provides a perspective of the underlying movements of the Lights as they support the Visible world and what is spoken as streams of Light, without Words, written as forms of the Finger of Fire. Shallam.

### Summary

In beginning Seed is the sum of WORD—a sum of thoughts captured for the joy to be shared freely. And the WORD are with/of ALHHIM—the thoughts abide in the Collectivity of the Rings of Light. And the WORD are ALHHIM as one—strong, powerful, fully extended, diverse, illuminating.

(Yahuchannan/Jn 1:1)

The First Word spoken of ALhhim is Yæhh/אַ. In Yæhh are the Aharuwnim by whom 12 Heads appear to be embodied within 28 ALhhim (paired rings). The 12 Heads as purified assembled thoughts of the Fathers, as the fruit of their labors.

The unified Faces of the 15 Fathers are 30 contained with Seven Rings. The Faces of Yæhh are expressions of congruent thoughts whereby they remain/continuing generation to generation. The Expressions/Faces and Deeds of Yæhh are the Names of the 15 Fathers in which are 7 Masters of the 55's of Reshun. In the 7 Masters are the core Numbers of Thoughts and Faces. The radiance of the Seven Masters radiate as the double rainbow comprising 14 strands/levels of Light which forms firmaments which their thoughts fill. The unity of their thoughts is 15, which forms a head upon the 14. In this sense, the body of the Neúwn/14 forms a crowning head of Semek ablaze with Wisdom/Shayin.

The sum of the Values/Numbers of Light are 09876543210 are 45/9. In their midst is 5 as well as their mean Number, 5. These two fives are pairs of Light conveyed as 25 or 2 5's. The coinage of these Numbers are summed in the Name the Reshun.

Your Numbers are called prior to the Nine. A Number, *mispar*/ אַ אַ, is a drawing out of the Semek/א— the structure of expressions/Faces of the Thoughts of the Head/Mind of Reshun. Whether it be a stone, fire, or tree, each semblance of Semek contains a thought in which is Semek—the cluster thoughts drawn out from the Tree. All things of Light contain a Rayish/20/200. The Head is formed by an idea bouncing back and forth between 2 sides whereby it becomes apparent/rises from the midst of its designated body. The implementation of Fire blazes a thought to transform the body in which it dwells whereby the Source is revealed. Stones retain the thoughts as solidifications of the Fire. Waters resonate the drops of Fire whereby what is in Semek, as the Wood or Structure of Light, is extracted. Through ripening of the SeedSource in a species, the emotions and faces bear the inner temperature rising per its attained tuning or frequencies. Fruit drips the juice/drink of Understanding from its stones whereby the original joy is savored.

123456789 = 45 + 5—the mean = 50. Fifty is composed of 5 7's + 10 + the mean value of 5 which is in the midst. Counting from two sides: 5 7's=35 + 35 = 70. In the consciousness of 70 are 10 points

or spirals of ascension through which Consciousness is drawn out.  $70 + 10 + 10 + 5 + 5 = 100$ , the unified OYIN Consciousness of Unity. Hence, all things come out of achadd/13 meaning “many,” as the many unified ALhhim which organize themselves into worlds for their children to reside. As the numbered thoughts submit themselves to be manifest, they enter into the waters of Mæyim/13 to fill the oceans, seas, rivers and lakes of mountain streams, from which they emerge in their glories of colors and faces through associated forms.

The Numbers and their Waters are the Rods of Yahúdah and Apærrim:  $610 + 80$  which are woven into a Number set of 68100, yielding a rod to transpose the Numbers and their embodiments into waters. Through the Rod of Yahudah and Apærrim the Invisible is seen with distinctions. In the following formularies, there are three levels of progression or unfoldment.

The formula of 68100 is  $68 = 100$ .

Step a.  $6 \times 8 = 48$ ;

Step b.  $4 \times 8 = 32$ ;

Step c.  $3 \times 2 = 6 + 100 = 7$

in which are 2 5's or 10.

Understanding: 2 5's ( $2 + 5 = 7$ ) are the sum of the 7 Masters of the Light and the Name of Reshun; the same is also read as 10 ( $2 \times 5 = 10$ ) which embodies all thoughts as the hands that carry and transmit the Thoughts of a Name.

Another formula to understand the Source of all things in Reshun is in the Rod of Iron, 68100.

$6 \times 8 = 48 + 100 = 49$  in which are  $7 \times 7$ ;

$4 \times 9 = 36$ ;

$3 \times 6 = 18$  which are 9;

in 9 are 45 ( $4 \times 5 = 20$ ) plus the mean of 9 is five or 25.

We observe ourselves through our body which has 7 portals/holes. The 2 holes in the nostrils are as plain as “the nose on your face,” which show how the spirit carves out two portals, as the two rings of your spirit—the ring of extension (left hole) and the ring of momentum (right hole). The other 5 holes in your body show the relationship of the 2 5's of Reshun. Together the portals of the body are Seven. These appearance are signs of the Aharuwanic/אָהַרְוַאן Mind and the Mountain of Yæhh אב/25. The sum of the 2 5's are Seven, being the Lights of Reshun—the Seven or Perfections of the Lights, visibly displayed in the rainbow. The double rainbow appears on the days of Reshun, and the pattern of the 2 7's originates in the Neúwn Mind of Reshun.

The following values of the 12 Branches are derived from the organization of the Letters of ALhhim as they are arranged in three rows of Seven pillars as the House of Wisdom (Mishle Proverbs 9:1). From the organization of the Letters into Rings, the values of the branches of ALhhim within Wisdom are calculated. These values are developed in the writings of **The Leaves of Dan**, **ALhhim Achaad** and **The Offering/Oylah Guide**.

The configurations of perfections, 2 7's, are within the sum of the parts that comprise the four groups of branches

—those residing on the qedam/east:

The 12 of Yahúdah, Yishshakkar and Zebúwlan @45543/21 are of the Fire/W  $\times 3 = 136629 / 27$ ;

—those residing on the negev/south:

The 12 of RAuwaben, Shamouun, and Gad @13332/12 are of the Stalk/ℓ x 3 = 338670 / 27;  
 —those residing on the yúwm/west:  
 The 12 of Apærrim, Meneshah, and Beniyman @12405/12 are of the Stalk/ℓ x 3 = 173844 / 27;  
 —those residing on the tsaphun/north:  
 The 12 of Dan, Ayshshur, and Nephethi @41610/12 are of the Stalk/ℓ x 3 = 298674 / 27.

The perfections of Reshun are summed up as 4 sets of 27 per side of Light. Together, the sum of your housse are 4 Nines or 36. By their association (3x6) they reveal *the Life of Reshun*, 18/Chayi.

Understanding: When two or more stands are woven into a rod as Yahudah/610 and Apærrim/80, they make a rod of iron/68100 to denote strength and instruction that flows through their sides unified. In the offerings, the rod is made as the head of the offering is positioned upon the parts. The rod is formed from temple to temple in the head through which the thoughts ascending in the offering are spun and gathered. In the midst of 9 are 5 + the mean value of 45 (987654321) is 5, whereby the 2 5's of Reshun are evident. These 5+5=100. The same 2 fives are in 68 at two levels: 14 and 5 which equate to 100 in which the two lights of Reshun—Chækúwmah and Bayinah—create and reign in the Dominion/100 of Light. The values 68100 form the words אפא/with statute, and אפא/to suckle which nourishes our spirit and waters from the Mountain peaks. As we are suckled by ALShaddai, the statutes of the Law are composed and written to be studied and employed through which they are fully understood. By these Words and upon this pole we make our ascensions. By doing the Law you enter into the Law; otherwise you remain as one “under the Law,” kept subject until the day you enter into the Teachings. As the body, we remain subject to the mind, until the body, depicting woman, rises to affirm that she is he, whereby the two are one.

The nature of Light probes the darkness, circles in pairs as the two holes in your nose through which your spirit breathes, to reveal, to examine, to bless, to transform itself for joy, and to give all that it has without reservation. This is Yæhh אב.

IOW

לַחַיִּים וְלַחַיִּים אַלֶּה

Shir l' ShmúwAL

A song with wings to lift-us -from miry pits and carry us forward into the lands of our inheritance.

Yaehh אַ [10+5] is my Light, the same is My Life [Yahuchannan/Jn1]

In Yaehh are all things from the beginning. SMB/Gen. 1:3

[The Voices of ALhhim speak the Words of Yaehh.]

Yaehhi Aúwr אַ אַ Yaehh is the Giver of Light (commonly rendered, Let there be Light!)

Yaehhi Aúwr אַ אַ

Yaehhi Aúwr אַ אַ

Yaehhi Aúwr אַ אַ

What is said in the beginning is the Word of the end.

In Yaehh אַ the Stars are Named as congregations of Light.

From Yaehh אַ comes the sun, the Shayin of Semek

[1+5=א] [א=אַ] 15+6=21/Fire/W

The Fire is in the Wood bringing forth Chækúwmah [Wisdom];

From Yaehh אַ comes the moons, the Faces united of Bayinah

[The Seven Rings of Yæhh and their intervals of 10 א = 70 Understanding]

Yaehh אַ [10+5] is my Light, the same is My Life

In Yaehh are all things from the beginning.

In Yaehh אַ is the King OW=אַ OWYאַ Yahushúo;

In Yaehh אַ is the Saviour OW=אַ OWYאַ Yahushúo;

The days of my Life are set in the Rings of ALhhim.

By the Light of Yaehh אַ I bear the messages of my Name;

Yaehh אַ rides through the Heavens Tehillah/Psalm 68:4

through 15 full moons each month

the Faces of Yaehh אַ are of the [10+5] the Fathers,

seen in the night and in the day.

Yaehhi Aúwr אַ אַ

Yaehhi Aúwr אַ אַ

Yaehhi Aúwr אַ אַ

Yaehhi Aúwr אַ אַ

What is said in the beginning is the Word of the end.

The House of Y'HH appears from the Double Rings of Meneshah

The Dallath Dallath ΔΔ double in the House of Meneshah is the the oasis of Yúwshaph/Joseph from which your Tree of Life forms in the loins and rises as the planting of YahúWah. The ancient menurahh base of the DallathDallath depicts the understanding of the base of your lamp which appears in your loins/crouch out of which flows the oils of Meneshah to illuminate your vessels.

As the Nile makes its way through Middle Egypt, a canal called the Bahr Yusef/Joseph branches of from Cusae - the 14th nome of Upper Egypt - follows the Nile parallel to the western side and after going pass Heracleopolis, starts westward and heads to the Faiyum - a broad wet region, almost like an enlarged oasis. The River of the Nile is the GI Tract that spawns forth from the loins to water the gar-



den of YahúWah of the 12 Trees planted on both sides of your River as pairs of branches. The Nile continues northwards from the loins to the crown as it geographically passes the ancient capital of Memphis, fans out into several tributaries to the Mediterranean Sea—the western basin of Yúwspah from which all life flows. This creates a triangle shape which the ancient Greeks called 'Delta' which is the pattern of one of the letters of their alphabet derived from the Hebrew Daleth/Dallath.

The contrast between the narrow Nile valley region of Upper Egypt and the broad area of the Delta, known as Lower Egypt, gave rise to the concept of 'The Two Lands' or the 'Dual Lands'. Duality was an important concept in ancient Egypt. Egypt is united under the kings of the 'The Lord of the Two Lands', and 'He of the Sedge and the Bee'. The land is split into kemet [black land] and deshret [red land] and also split into east [the land of the living] and west [the land of the dead]. There is also an struggle between the forces of good and evil—the associative forms of darkness that are created by the the Collective Goodness of ALhhim. These struggles are portrayed in stories of Horus and Seth. The double Dallath has been seen as the gates to the heavens and the earth.

The foundation of the Rayish Oyin in Meneshah rises through the offerings of Yishshakkar, whereby the origins of the Thoughts in Y'HH appear through the emanations of your Fiery Breath. As the Ring of Rayish Oyin/216 rises from your Seed-Name, sprouting out of Meneshah, the two sets of your teeth, 16:16 (216—read as the pair of 16) appear in your mouth/PaúWah.

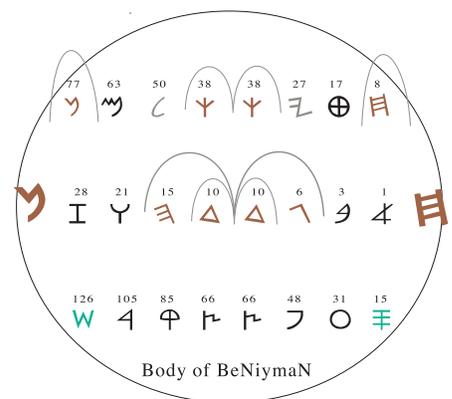
The assembly of the ALhhim are pleased to cohabit in one House to form your Seed Name through which they transfer their nature into you that you are as they. In this fashion, the ALhhim cultivate their offspring.

From the offerings of Beniyman. In reading these lines, refer to the diagram of the ALhhim arrangement to form the House of Beniyman—your Seed.

The double Dallath/ΔΔ is in the heart of the Seed of Beniyman as the Seed has its initial formulations from the altars of Yæhh. The first cluster of your Seed Name comes from the sides of the altar of Nephethli which is at the core of your Seed. In the day that you are made from the altar, every characteristic of the moon—the day of the year and the hours of the sun are formulated within your Seed, whereby you bear the astrological signs of Light in your thoughts and expressions.

As the double Dallath is the central core of the House of Beniyman, an everlasting covenant is made with you, as you are the Offspring of Daúwd/David. The covenant is the complete sayings of your Name, spoken by the Fathers. The Words of the Covenant are an agreement, bond, an utterance of Words that cannot be broken though may be violated by living contrary to your Words.

The central core of the Dallath Dallath is called the House of Daúwd/David. What is spoken regarding your Name remains as the Sayings are of the United Faces of Yæhh. From the offerings of Yæhh you are born whereby your appearance is of the teraysarunim appearing as ascensions of the Fathers. YahúWah swears—makes all things complete, perfect, whereby another is not needed to make the agreement between you and the Father. The consciousness that you share is your mediator through which the thoughts pass between you. What comes forth from the Fathers is a complete Word. What is spoken in their Names sets in motion the days of your Seed Name into orbits/spirals.



According to the hosts of Daúwd—all messages/angels are contained in your Word cluster. The messages in your Name are set in place in your Seed by the Names of the ALhhim whose offerings are made on the day you are created. According to these Words of Yæhh you prevail over hell and high waters by the Force of Life in you. The ascensions of Yæhh rise in you as they are set in perpetual motion through your offerings from their altars. The teraysarunim of your members rise from their altar. Your ascensions cannot be withdrawn, even as you cannot erase the ascension of the moon and sun from yesterday. In that the offerings of Yæhh are perfect, your offerings have Life in themselves which are perpetual. The ascension of Yæhh is in your Seed Core and is therefore your Force of your Life that prevails over all obstacles unto your full revelation/ascension. In that your completion and perfection is spoken as an oath of Yæhh, there is nothing that can thwart you from attaining your full stature in meShich with measures running over.

“By myself I have sworn, declares YahúWah, because you have fulfilled this Word and have not withheld your complete son/formulations, the sum of your uniqueness, indeed, I will greatly bless you, and I will greatly multiply your seed to be as the stars of the heavens and as the sand which is on the seashore; and your seed shall possess the gate of their enemies” (SMB/Gen 22:16-17).

YahúWah swears—**speaks completely in Beniyman** with an arm of strength,  
 “I will never give your grain/seed as food for your enemies;  
 Nor will foreigners drink your new wine for which you have labored” (Yahshoyahu/Is 62:8).

When the writings speak of the covenant of Daúwd/David, they are referring to the double Dallath within the central core of your Seed affirming that the offspring of your Name will always be seated upon the Throne of the Daúwd, to reign over your waters/embodiments and your 12 houses which spring forth out of your seed, as branches of your Name.

Within your Seed Name you house the Light of Yæhh. Daily as you make the menurahh, your light unifies with your comrades, then extends into the light of the ALhhim of the offering and the wood, further expanding to the light of the Head of the month, and culminating with the light of the Fathers on the Mountain. Through knowing the Names of the Father you access the spirit of the Fathers who abides with us. The Light in their Names are received into your houses as their Names are opened to you with understanding. The illumination and authority of the ALhhim which form the Rings of your Spirit, the messages of angels who speak at your birth, the sum of your Numbers and your Letters which are activated in the waters of hhakaiyúwer, are Breathed upon as the Fathers sends winds to pass over your fields/hearts and sows seed thoughts to change the face of the ground.

#### BREAD OF ANGELS/MAN/MANNA

The Bread of Angels is called after Father Avrehhem, who is Father of the Hill of Muriyæhh/The Teacher/Instructor. The parable of the rich man, clothed in purple and fine linen, who fares sumptuously every day, asks Father Avrehhem to send a teacher, one who has been raised from the dead, to his brothers, as a witness to give instructions and messages sent forth from the Hand of Avrehhem (Yúwspah/Luke 16:29). We know the outcome of such a request, as we ourselves have been raised from the dead, yet go unheard by the preoccupation of the world that deafens the Voice of maShayh and the prophets who lodge within until someone is readied to hear the Voice of maShayh within them.

Father Avrehhem as the Father who sends angels, is depicted in the story of sending out a servant for the bride of Yetschaq. Further, Yaoquv beholds the angels of ALhhim ascending and descending, who cries out, "The Angels of Father Avrehhem, the ALhhim of my father Avrehhem." From these references we may employ our communications directly to Father Avrehhem to assist us by sending angels regarding stages of our journey. As our Seed Name develops/enlarges in the midst of the Lights of Bayinah and Chækúwmah, we are appointed angels according to our expansion/heights of stature.

In the accounts of Father Avrehhem, angels come to Avrehhem's house. It is understood that as your Seed Name expands, it is the House of Avrehhem that entertains three angels who reveal to you what is to transpire. For further information see BHM Teúwrah/Torah translation and commentary: SMB/Gen 18:1-2. As Avrehhem is the Father of your Seed that is sent into the world, then as your Seed expands, your eyes open to behold that which is transpiring, transmitted to you by angels/messages disclosed.

#### A LAND OF MILK AND HONEY, TO THE FACES OF AVREHHEM

A land flowing with milk and honey is a proverb of the state of the Davar/Word that flows with the white light of the moon—the Understanding of Bayinah as the Word is opened, and the golden rays of the sun—the Wisdom of Chækúwmah as the Light radiates from the Words creating honey combs/columnar and hexagonal—six inner and 6 outer mutual sides of agreeable Words of ALhhim for the 12 Houses. You live in the land that flows with milk and honey, whereby the words in your mouth are as silver and gold, enlightening and sweet. You come to this Land/State by the Hand of Father Avrehhem who instructs you to listen to the Voice of maShayh within you (Yúwsphah/Luke 16:29). As you enter into the OpenWord, then the milk of the word and the sweetness therein flows into your dwellings.

In the arúwn/ark of the covenant are rolled-up seven columnar scrolls with two Stones of Testimony as the halves of the brain, and the center flask of man (manna) which flows with the assembled words from the Fires of ALhhim retained, whereby it is called the Bread of Messengers/Angels—messages which pass over/transcend the barriers of mind and body; reserved for our instructions from Father Avrehhem, thus called the Lechem Aviraym (Tehillah/Ps 78:25). The man is called after the Name of Abram. That which is within your Seed from the ALtars of Yæhh are stored in a flask in your mind to ever lead and instruct you.

The Lights of the moon, the sun, and the stars according to the day you are born, are housed in your Seed Name. Through the opening of your Seed Name the Lights shine in your darkness of forms, fully illuminating you as the Temple above whose patterns you carry in your assembly of cells. As an egg, your shell is as a Seed of Knowledge which houses the whites and yellow of the heavens—the moon of Understanding and the sun of Wisdom. This governing ruling light reign over your affairs, with whom you travel night and day, evening and morning. In that the Moon and Sun, as the whites and the yolk are in the egg, you have only one destiny. You are known/revealed as the Offspring of ALhhim. You cannot be anything other than what Understanding and Wisdom has given to you, for that is the sum in the shell of your SeedName through which you appear perfectly in the likeness of ALhhim. As each part of your Seed opens, it emits the Light of your Name whereby you do not walk in darkness—according to the shell of the body, but rather by the reigning power and Light of your Name. Look into each of your houses, and see in them the whites of the moons and the yellows of the suns that reside in you. Rejoice in your Light which you carry from the Throne of Yæhh, and walk in the covenant/perfect sayings that are renewed unto this day. Your mind becomes illuminated to govern over your houses in

which your spirit resides. As a hen, your spirit hovers over your 12 houses, as eggs, nested in your body. The development of your 12 members are by calculations of days, through which your sides are turned as eggs by your spirit, to open and sprout their wings to soar in the Name of your Spirit.

#### FORMULARIES OF YÆHH

#### 7+8. The Perfections and their ascensions of Aharúwan

#### 15. The Collective Summations of thoughts of AL assembled in Fire and Water—ShmúwAL

**1+14.** The Joy of designating your Name for tempering unto perfections; joyfully giving your Name to unite Fire with Water thereby established a domain of the heavens and the earth—the mutual joys of Breath in Form.

**2+13.** The Well of Life from which are drawn glorious gem stones for an immortal house, provisions to develop a House/Bayit as it is drawn from the Mæyim (e.g. maShayh drawn from the River); to assemble stones for your residence

**3+12.** The Life in the Bones from which rises patterns for renewal, endurance and salvation

**4+11.** The gates of Spirit through which a Spirit expands to have Seven Eyes. The opening of the gates of ΔΔ are through the Fires of Dan ascending in Nephethi—what is in the Head/Foundation of Dan is evident in the Heart. Through offerings of Spirit in Fire, the gates of a Name are fully opened.

**5+10.** The perfect alignment of Spirit with Form to stand stout, upright, righteous as a palm; the evidence of deeds in accordance with your Source of Illumination; provisions for a covering, canopy.

**6+9.** The fruit of the heart as the unity of your assembly; means to acquire lands for the dominion of your Seed Name of Daúwd, the presence of the Mishkan and its domain in the worlds.

**7x15-105.** The Mind of Yæhh residing in hhaKúwahnim—a dominion of Light; 105 is the sum of 15 born by the Faces in Father ShmúwAL.

**8 Formularies of Yæhh are 105+15 = 120**—Consciousness of the 12 Heads in Yæhh ascending.

#### FORMULARIES OF FATHER MALEKKIYTSEDEQ

In Malekkiytsedeq are the elevations of Mount Húwr, Levanun, and Shegoir. The three levels of 7 to from a column of Fire/W. Through Malekkiytsedeq the Seven Eyes of Spirit are aligned as a flaming missile/Tongue of Fire.

7 6 5 4 3 2 1

*The Húwr/Hor level of Malekkiytsedeq*

There are four sevens in 7.

$$7 + 0 = 7$$

$$6 + 1 = 7$$

$$5 + 2 = 7$$

$$4 + 3 = 7$$

28/אב

There are three fours in 7.

$$\begin{aligned}
 7 - 3 &= 4 \\
 6 - 2 &= 4 \\
 5 - 1 &= 4 \\
 4 - 4 &= \underline{0} \\
 &12/\underline{0}
 \end{aligned}$$

*The Levanun/Lebanon level of Malekkiytsedeq*

There are four fours in 7.

$$\begin{aligned}
 7 - 3 &= 4 \\
 6 - 2 &= 4 \\
 5 - 1 &= 4 \\
 4 - 0 &= \underline{4} \\
 &16/\underline{0}
 \end{aligned}$$

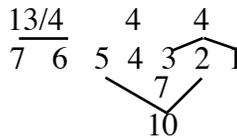
The insights of fours ΔΔ in Seven yield the Name of 0, rendered as Most High/Ooyil (5:5). From the heights of HhaHúwr, Aharúwan sees the fulfillment of the journeys of YishARAL. Through insights on has consciousness to govern their lands and kingdoms—the Consciousness of Lammæd/0, whereby the Name of Malekkiytsedeq—King of Righteousness appears in Yæhh.

*The Shegoir level of Malekkiytsedeq*

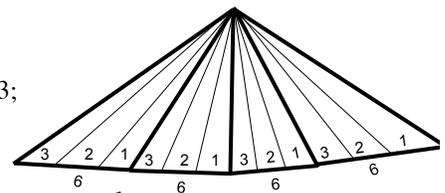
In concert with the Name of Malekkiytsedeq is the Name of MalekyiShevoo, meaning my King is of Seven, an Oath to affirm fulfillments.

$$\begin{array}{cccccccc}
 16 & 2 & 21 & 10 & 11 & 12 & 13 \\
 \text{O} & \text{g} & \text{W} & \text{r} & \text{Y} & \text{L} & \text{m}
 \end{array}$$

The Kingdoms of the Seven Rays of the Masters are extensions of the 2 5's of Reshun In the 2 5's, 55, of Reshun are 10, 7, and the three fours or 12/Lammæd, which open the Gates/ΔΔΔ to Wisdom, Understanding and Knowledge through 22 Letters of Lauíwi to bear messages of Totality/X.



Within the Gates you encounter the 24 Alders (Mishle/Proverbs 31:23; Ruth 4:11. Tehillah/Ps 127:5):



The Dallath/Δ being of 4 sides opens the 12 portals to the north, east, south and west, fanning out as wings of the keruvim/cherubim to impart the Thoughts of Numbers of Reshun.

The 24 Alders or 2 4's = the Heads of the double paradigm of ΔΔ which are the means to the Ascensions/8 of Life.

FORMULARIES OF FATHER NADÆV

The primary Nine digits are formularies within a Seed that causes it to multiply unto a harvest of days. In the אבא אבא, *aphas aphas*, zero zero, are 0 987654321 0. The Numbers within your Name are your formularies to carry and expand the messages of Yæhh from Their ALtars appointed for you. These messages fill the universe which is your part in the Unified Kingdom. The Numbers of your Name are activated unto a completion of days within levels/progressions/evolutions of your Light.

The pairs of Numbers affecting your growth are the sum of 44/HhaTsur/The Rock—your solidarity through which you build a house and increase strength. By multiplying your Seed of ALphah/א, you form your Fruit of Tayit/ט.

$$\begin{array}{r}
 98 \\
 76 \\
 54 \\
 32 \\
 \hline
 44 \\
 +1 \\
 \hline
 45
 \end{array}$$

The sum of 45, by association is the origins of your Tree of Life/ץ (4x5-20/ץ), the summations of the four sides of Light/א.

The Values of your Name are paired by association of the Chevrunn Level of Nadæv upon the Mountain of Yæhh that yields the blessings of Gerizzim level.

Your Seed Name is a unified whole, ALphah/אבא, containing Strands of AL/א, the Strength of the Sayings/Faces of Yæhh/PauWah/א. The Name of ALphah and its means of proliferation are illustrated in the chart.

Seed Source Harvest	1	1	א	א	Knowledge of Yæhh reduced as a whole Seed for expansion/multiplication/blessing.
Light Illumination	32	5	א	א	Light contained in your Seed ALphah breaks open through your offerings of the heart
Gathering Arrangements	54	9	ט	א	Attributes assemble for blessing affirming your members arranged in the Name of Yæhh.
Water Ascensions Flourishing	76	13	א	א	Allocations of Waters flow as your parts are positioned to flourish.
Word Origins Flower/Sayings/Faces	98	17	א	א	Your Faces become evident to bear the your glory, scent, colors, expressions of your Seed.

Terms to convey the stages of your growth and fulfillment of your days:

⋈ Alphah, The unified, perfect strands of Light assemble to create your Faces of Yæhh.

אֶל Lav, The heart אֶל altar through which the Light in your Seed Name is appropriated to fill the universe with your messages. Though opening your Seed unto the Faces of the Light, what formerly was veiled is now an open avenue for you to acquire illumination/insight/revelation.

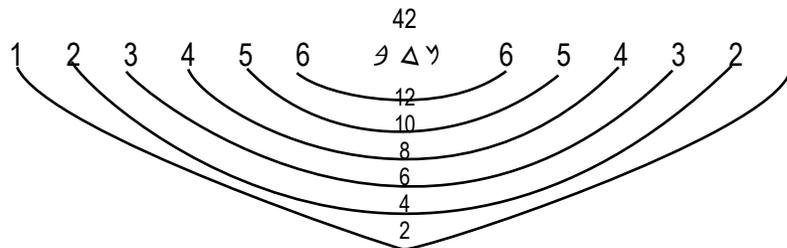
אֶל Nad, Your mind is afforded access into the gates of the universe for expansion and placement of your messages as one with the Collective Neúwn Mind. You receive a flood אֶל of information laid-up/reserved specially for your Name as you stand upright upon your pole/staff hoisted from the Altar/Lav.

אֶל Oau, The consciousness of your Name is at peace—in unity with all rings/orbits of the universe, whereby your messages/faces resonate in harmony in the Kingdom of YahúWah, distilling your essence through bodies of clouds אֶל to all inhabitants.

אֶל Tsúwah, You have risen to be of the hosts of hashemim/the heavens from which you come/appear. The messages in you are free/at liberty, no longer bound to the elements. Your Light messages are gathered into the universal barns of Yæhh. The perfection/completion of you Name has come from your lands/bodies of your Seed Name. The Light of your Name shines golden within your houses אֶל, as the ripe fruit for the Fathers.

**FACES OF FATHER NADÆV**

The Faces of Nadæv create a crystal clear glass of Numbers without obscurity; whereby one sees clearly faces to faces, from side to side.



The paired Faces of Nadæv are 42, the parameter of Bayinah. Out of the North a Name comes as a Flame אֶל appearing through the waters אֶל of Chækúwmah.

The 12 of Nadæv is seen as the Shayin/Flame/21. The Light of the Flame forms the word, Shayh—the lamb born from the Numbers of Nadæv.

The values of the state of a Shayh are 26 which are of sum of the 2 6's of Nadæv.

Hence, from the pairs of Faces a shayh is formed and born from the Fathers. Within the cord of the pairs is strong cord of Bayinah/42.

The Flame of a Name/26 is fueled by its foundation of 42. The pairs of 6's and that which they contain support your Name which is drawn out from their midst to be 68. The pairs of sixes + 2, the bond of the pairs = 70. The Oyin appears at the head of Nadæv upon the Mountain of Yahúdah.

$$\begin{array}{r}
 42 \\
 +26 \\
 \hline
 68 \\
 +02 \\
 \hline
 70
 \end{array}$$

As what is in the midst of the Shayh—the wall and strength of Understanding/42 is activated by the Waters/13 the Faces of Reshun appear. The activations of the Numbers of a Name create a Path to Reshun/55

$$\begin{array}{r}
 42 \\
 +13 \\
 \hline
 55
 \end{array}$$

The 55 of Reshun are Two Lights through which all things are made.

The Lights are Hhúwa-Hhúwa

אָא + אָא

The Names of Hhúwa-Hhúwa are 12:12 or the same as the Lights of Double Lammæd.  
Through the gathering of the Lights one beholds the 24 Alders.

Through activations of the Pairs of the Faces of the Fathers  
+ the residence of the 12 in your Name as the shayh  
+ the 2 of sides of the pairs that join them as one  
+ the activations of the waters of hhakaiyúwer/the laver,  
you come to the Sayings of Aharúwan/83

42  
+26  
+02  
+13  
**83**

The Union of the Oyin of the paired Faces of 6:6/12 + the inverse flame of Shayin/21  
what is invisible is made visible.

Oyin 16  
Shayin 21  
37

37 is read as 3 Sevens/Perfections: 777  
through which there are the Lights and Words of Wisdom, Understanding, and Knowledge.

It is none other but this OYIN SHAYIN  
that comes to maShayh at Mount Charmmun (Mt. Hermon, an elevation of Aharúwan and Nadæv),  
whereby a prophet like maShayh, Yahushúo, is as—the same as maShayh/Moses.  
In bringing forth Oyin Shayin from his sides, maShayh becomes the Son of Man, Yahushúo son of Neúwn.  
With the Oyin Shayin of Yæhh, the peoples are lead to the  
Lands of their inheritance/dwelling in Oyin Shayin of the Fathers.

**FORMULARIES OF FATHER AVIAHUA אָאָאָאָאָ**

1210=1561

Embedded in the Name of Father Aviyahua are the sum of 22:22. XX

These Numbers speak to convey the Totality of Ruæch/Spirit, affirming the Ruæch to be the Source of all things. Also evident, are the 12+1 scenarios which become evident in your manifestations which are personified in the parables. The interplay of the parables are prompts to align your 12 with the House of Laúwi. Your reliance ultimately is upon the Spirit of Yæhh from which you are Spirit. Through manifestants, as darkness comes to Light, you comprehend the extent of your Spirit to live wholly by and unto the Ruæch, the Master of your dwellings states.

As Breath, exhales and inhales, the colours/frequencies of thoughts intertwine to form and materialize the thoughts of the Seven Masters. Offerings flow from the left side from which the blood is let to flow in circles/round about (TK/Lev 1:5,11). The responding morning offerings spirals from the right/south side to the left/north. The darkness/mysteries of Breath gives itself to the Light—to be explained/illuminated/radiant. The Light returns its strength to the darkness—to be housed/integrated in a fabric/sustained. The offerings of evening and morning affect the movements of your inward spirals. The evening moves clockwise—swirling from the left to the right, and the morning moves counter-clockwise—swirling from the right to the left. Through this exchange the colors of the left and those on the right intertwine to resonate the messages from the Faces of the Fathers.

## THE FATHER OF SHAYIN SEMEK אַײַאַאַאַ

W אב

300 60

360 Three Levels of the Faces of Semek אב

convening

**The Council of Faces**

- W אב Aviyahua + ALozAR 10+21 formularies of the lungs/nose, breathing apparatus  
 אב BaarLeChaiRai + ALBayitAL 2+29 formularies of endocrine/labour systems  
 אב Yetschaq + ShmúwAL 1+30 formularies of purifications, liver, kidneys  
 אב BaarShevoo + Malekkiytsedeq 11+20 formularies of origins, womb, stomach
- אב GerenHhaAuwernehHhaYavúwsi + Aharúwan 9+22 formularies of Seed/Egg/gamete  
 אב Yaoquv + Reshun 13+18 formularies of the founts of blessings  
 אב Ayithamar + Avrehhem 12+19 formularies of instructions, guidance/movements/deeds  
 אב ALozAR + Aviyahua 6+25 formularies of Words, strength of Spirit
- אב Avrehhem + Ayithamar 4+27 formularies of Eyes, Perceptions/Visions  
 אב Malekkiytsedeq + BaarShevoo 5+26 formularies of ears/hearing/resounding boards  
 אב Reshun + Yaoquv 3+28 formularies of gastrointestinal pipeline, life-vine of body  
 אב Ayithamar + Avrehhem 12+19 formularies of heart, seat of life from which all rises

Service, commonly called, worship, is engaging your Name unto the Faces of YæHH. As you cultivate unified expressions—the inherent traits of YæHH in your SeedName—you are worshipping without vanities. The bodies of your Light, namely your organs, are depository of the Faces. The tissue patterns of your parts are woven from the fifteen sets of nerves from the Mountain. The combinations of strands for your twelve houses are noted in the above formularies.

The posture of meaningful worship/service is through love of the Source and every Name as yourself, whereby you connect to the CORE/heart of the Bodies of Lights—the assembly of Rings. You serve without partiality to one of the Source or to a Name of the Source. The daily offerings are programmed to emulate the Faces within your parts. Through designated daily offerings you purposefully activate, cultivate, and unify with the Faces appearing in the Mountain and with those to whom you are appointed to walk side by side.

The Faces of your Name are set within a unified Body, aka the House of Lauwi—The Tabernacle of Collectivity. This house is a common enclosure of all peoples—states of consciousness for prayer/discernment of service, whereby all inhabitants and generations of Light affirm their Unity of YæHH—the Gifts of Light. Through the awareness of the Faces within all things, the Domain of YæHúwaH comes, and peace reigns on earth.

The 12 sets of 31/אב/AL are 12x31=372 (12) The Wisdom of Pairs

appointing dwellings of the

**The Council of Twelve**



joined with **AayL-Pallet**—through emissions, discharges; secret computations, to rescue what is in seed formularies/gathered compounds;  
 with **Nuwgeh**—to review, obtain brightness, a whitening as the brightness of the planet Venus who shares the same Name;  
 coupled with **Nepheg**—to take flight, become swift, soar;  
 with **Yephyio**—with tongues of lambs, bleatings, groanings of deep understanding;  
 coupled with **AL-Yeshamo**—to comprehend the frequencies of the strands;  
 with **Bolyedo**—mastery of knowing;  
 sustained by **AL-Yephlet**—perpetual discharges, renewing seed computations to saved, gathered, whereby nothing is lost.

Illuminators/Kuwahnim of the Nights and Days in a Year  
 24 Courses of Instructions—the Appointed Teachers of the Days  
 AlphahDibreHhayamim/I Chronicles 24:6-19

Light flows through the horns/radiances of the altar to be performed through your hands;



Light flows through the horns/radiances of the altar to be guided through your feet.

The sides of your teraysarunim beam to your defense and offence evening and morning.

The Pillar of Cloud  
 by Day

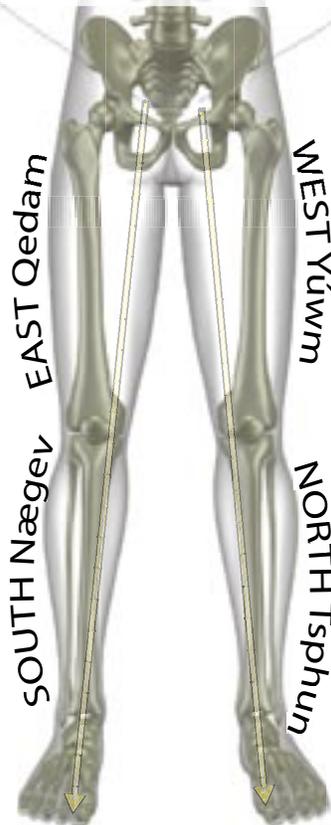
Lammed of Day

- 1 YadooYæh
- 2 Shooryim
- 3 Mayemen
- 4 AviYæh
- 5 ShakanYæhu
- 6 Yaqim
- 7 YashevAV
- 8 Amúwr
- 9 Haphutsats
- 10 YechúwzeqAL
- 11 Gamul
- 12 Moúwzyæhu

The Pillar of Fire  
 by Night

Lammed of Night

- 1 Yahuyeriv
- 2 Ch'rrem
- 3 Malakyæhh
- 4 Hequts
- 5 Yeshúwo
- 6 ALyeshyiv
- 7 Chuphah
- 8 Belgahh
- 9 Cheziuwr
- 10 PættechYæh
- 11 Yakin
- 12 Dulyahu



Right side of Chækúwmah

Left leg of Bayinah for night classes

Portals in the Crowns emit the smoke rings and steam of the offerings. What rises from the Spirit of your Name, as smoke, are of your highest frequencies. Through your spirited smoke you pass through the crown and enter into the congregates of Councils to determine appointments for residences and actions of Light. Your ascensions unto councils provide the fuel for your service/worship. The parts that ascend higher, determine your most satisfactory services.

The portals in the Crowns are likened to openings in the skull and the soft spots—anatomical fontanelles. *As people gather in study to be in service to the Faces and to one another*, the smoke rings and steam of their thoughts rise to form a cloud above their heads. The ascending distillations are carried by the Spirit/Wind/Breath organized by the directions of the participants aligned with the Councils to be showered upon other inhabitants/recipients, whereby all performed in studies and deeds is unto the dwellings of all peoples as one.

#### 15 ASCENSIONS OF YÆHH TEHILLIM 120-134

##### **Tehillah 120**

**Hhar Churav/Horeb, Hhar Sæynni/Sinai, and Hhar Goosh/Gaash**

Days 1 and 16

The ascents of the Faces of Father Yetschaq  
whereby Joy prevails over adversities.

##### **Tehillah 121**

**Hhar Muriyæhh/Moriah, Hhar Paræn/Paran, and Hhar Beshæn/Bashan**

Days 2 and 17

The ascents of the Faces of Father BaarLeChaiRai  
who sustains your soul in your journeys.

##### **Tehillah 122**

**Hhar Churav/Horeb, Hhar Sæynni/Sinai, and Hhar Goosh/Gaash**

Days 3 and 18

The ascents of the Faces of Father Reshun  
to lift-up/resurrect your Name above the world.

##### **Tehillah 123**

**Hhar Muriyæhh/Moriah, Hhar Paræn/Paran, and Hhar Beshæn/Bashan**

Days 4 and 19

The ascents of the Faces of Father Avrehhem  
who sustains the servants with plenty and keeps them at liberty from all oppressors.

##### **Tehillah 124**

**Hhar HhaHúwr/Hor, Hhar LevaNuN/Lebanon, and Hhar Shegoir/Seir**

Days 5 and 20

The ascents of the Faces of Father Malekkiytsedeg  
who rises through oppositions as a straight arrows flies through fields of opponents

**Tehillah 125**

**Hhar HhaHúwr/Hor, Hhar LevaNuN/Lebanon, and Hhar Shegoir/Seir**

Days 6 and 21

The ascents of the Faces of Father ALozAR

upon the Staff or ARAL around which you turn/revolve and cannot be swayed nor taken off course. The path to ALozAR can only follow Malekkiytsedeg as your rings must be first aligned through which the Faces of ALozAR appears.

**Tehillah 126**

**Hhar Gerzzim/Gerizim, Hhar Charmmun/Hermon, and Hhar Chevrúwn/Hebron**

Days 7 and 22

The ascents of the Faces of Father Aharúwan

unto the rests/fulfillments of the Sevens, accomplishing all distinguishments of Tsiyun/Zion with everlasting Joy.

**Tehillah 127**

**Hhar Gerzzim/Gerizim, Hhar Charmmun/Hermon, and Hhar Chevrúwn/Hebron**

Days 8 and 23

The ascents of the Faces of Father Nadæv Nadæv

unto productive elevations through calculations of generations of the Beloved/Daúwd, embedded in the Name of ךדבדבב. The Name of “Yudyæduw” is the pattern of the Nadæv to be 8:8.

**Tehillah 128**

**Hhar stones of salt—Hhar Oiyvel, Harr B’Gilbo, and Hhar Aurrat/Ararat**

Days 9 and 24

The ascents of the Faces of Father GerenHhaAuwernehHhaYavúwsi/Ornana Araunah—the Jebusite, elevations of fruitful generations/offspring from your heart altar.

**Tehillah 129**

**Hhar stones of salt—Hhar Oiyvel, Harr B’Gilbo, and Hhar Aurrat/Ararat**

Days 10 and 25

The ascents of the Faces of Father Aviyahua,

attesting strength of your Numbers of Spirit to carry the soul of YishARAL forwards above afflictions of desire.

**Tehillah 130**

**Hhar Karmel/Carmel, Hhar Obæryim/Abarim, and Hhar Tæber/Tabor**

Days 11 and 26

The ascents of the Faces of Father BaarShevoo,

from depths of your Name’s primary well to spring forth into Seven Wells/Eyes.

**Tehillah 131**

**Hhar Karmel/Carmel, Hhar Obæryim/Abarim, and Hhar Tæber/Tabor**

Days 12 and 27

The ascents of the Faces of Father Ayithamar,

bearing confidence through attainments and developments of the inner Collective/Child.

**Tehillah 132**

**Hhar Tsiunn/Zion, Hhar Nebu/Nebo with the high peak of Pisgah, and Hhar Zyithim/Mount of Olives**

Days 13 and 28

The ascents of the Faces of Father Yaoquv,  
of the glorious residences destined for a Name to attain the crown of fulfilling the Words heard in  
Aphratah—your Birth of Rachel from your origins. The relentless pursuits to the glorious coronation of  
Yaoquv sustains the opening of the eyes/rings unto nothing short of masteries.

**Tehillah 133**

**Hhar Tsiunn/Zion, Hhar Nebu/Nebo with the high peak of Pisgah, and Hhar Zyithim/Mount of Olives**

Days 14 and 29

The ascents of the Faces of Father ALBayitAL  
unto collective and agreeable dwelling states of eternal Life.

**Tehillah 134**

**Hhar Churav/Horeb, Hhar Sæynni/Sinai, and Hhar Goosh/Gaash**

Days 15 and 30

The ascents of the Faces of Father ShmúwAL  
unto blessings/expansions of your Name for your performances of a unified mind and body.

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Bet HaShem

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