

Can These Bones Live?

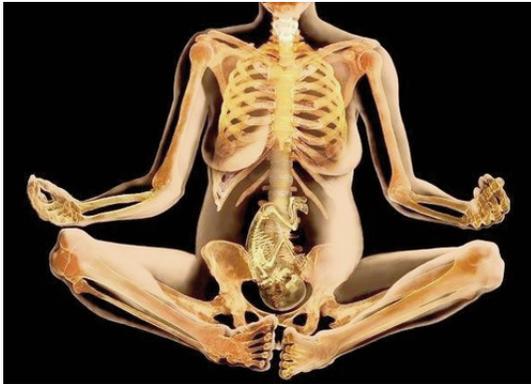
PATTERNS OF THE TENT OF BETROTHAL

And YæHúwaH/The Collective speak ʔYʔʔ 4ʔ4ʔY 1
according to The Strands of AL, in the Lamb/shayh, through Wisdom’s Inner Harmony ʔWʔCʔ
for consideration/thinking/meditation. :4ʔ4C

As a lamb like MaShayh/Moses, you appear within Metsryim/Egypt—defined boundaries. From entering into definitions you are called out to be amongst the ekklesia (Huwshæoo/Hosea 11:1). Your spirit and soul enter into dwelling states to observe what is hidden in your inner parts whereby you learn of your origins and associations in the dominion of Yæhh. Fundamentally, you are given a set of bones that are the powerhouse of your dwellings. *Your bones carry the Names of your Fathers, their Heads and ALhhim which contain the life flow for your progressions.* As spiraling discs of the universe, you move as one with all things in earth and connect to the heavens from which you have come. From within your Seed, you draw out what is within your Name that makes your dwelling states. The consciousness of your Name and its dwelling states provide distinction between your inner and outer. Your inner—the concealed—rises through your outer. This “happening of emergence” is called the Exodus, a revelation of all that you are expressed as a coming forth of your Name (ALphahKayphah/1 Peter 2:9).

Discourses in the Túwrahh/Torah scrolls contain sayings “to Moses” which are understood as instructions to your inner shayh/lamb/meekness within you. The messages of the lamb are utterances of humbleness. Your Name/ʔW is a Flame/W of Light/ʔ, a Fire/W of Hhúwa/ʔ that creates a lamb/shayh/ʔW. Your Spirit of Fire appears from your waters/embodiments/ʔ as maShayh is found in the waters of Metsryim. Through your Wisdom’s Tongue of Hhúwa/ʔ, all things in you are created and revealed with Understanding (Tehillah 148:5). In that you are made of Wisdom and Understanding you have within you ShauO/OW—the perfect bonds of being whole, whereby salvation lies within your Name to affirm the Heavens which rise from your Rock. The ShauO in you is your hope of glory resident in your members. According to the Numbers of your Name, activated by your Breath, you enter into states to reside (MeshnehTúwrahh/Deuteronomy 32:8). Your messages of illumination are composed from your unified sides of the Faces of Yæhh as formularies/strands of the Lamb AL/31—
ʔWʔCʔ/ALMashayh.

Speak of the strands of AL within the offspring of YishARAL/Israel C44Wʔ ʔʔʔ Cʔ 4ʔ4 2
to receive/impart a cognition of my offering/heaving by the Breath within them, ʔʔY4X ʔCʔʔʔʔY
from deductions of your sum/composite to be a fiery, whole vessel of spirit/ayish, Wʔ4Cʔ X4ʔ
which affirms the readiness/willingness of your heart. YʔC Yʔʔ4ʔ 4W4
Your collectiveness receives/learns the sum of my offering/gifts. :ʔXʔY4XX4 YʔʔX
And this is the offering which Light gives, ʔʔY4Xʔ X4ʔY 3
to affirm that you receive/learn from them: ʔX4ʔ YʔʔX 4W4
gold, and silver, and bronze, :XWʔʔY ʔʔY ʔʔI
and blue/measures of endurance and purple/illuminations of the manna ʔʔʔ4ʔY XʔYXʔ 4
and red-worms/threads/inscriptions contained in the seed/seed of scarlet/blood ʔʔW XOCʔYXʔ
with joy/six-fold/linen coupled with growth, to be strengths/determinations/goats. :ʔʔIIOY WWY



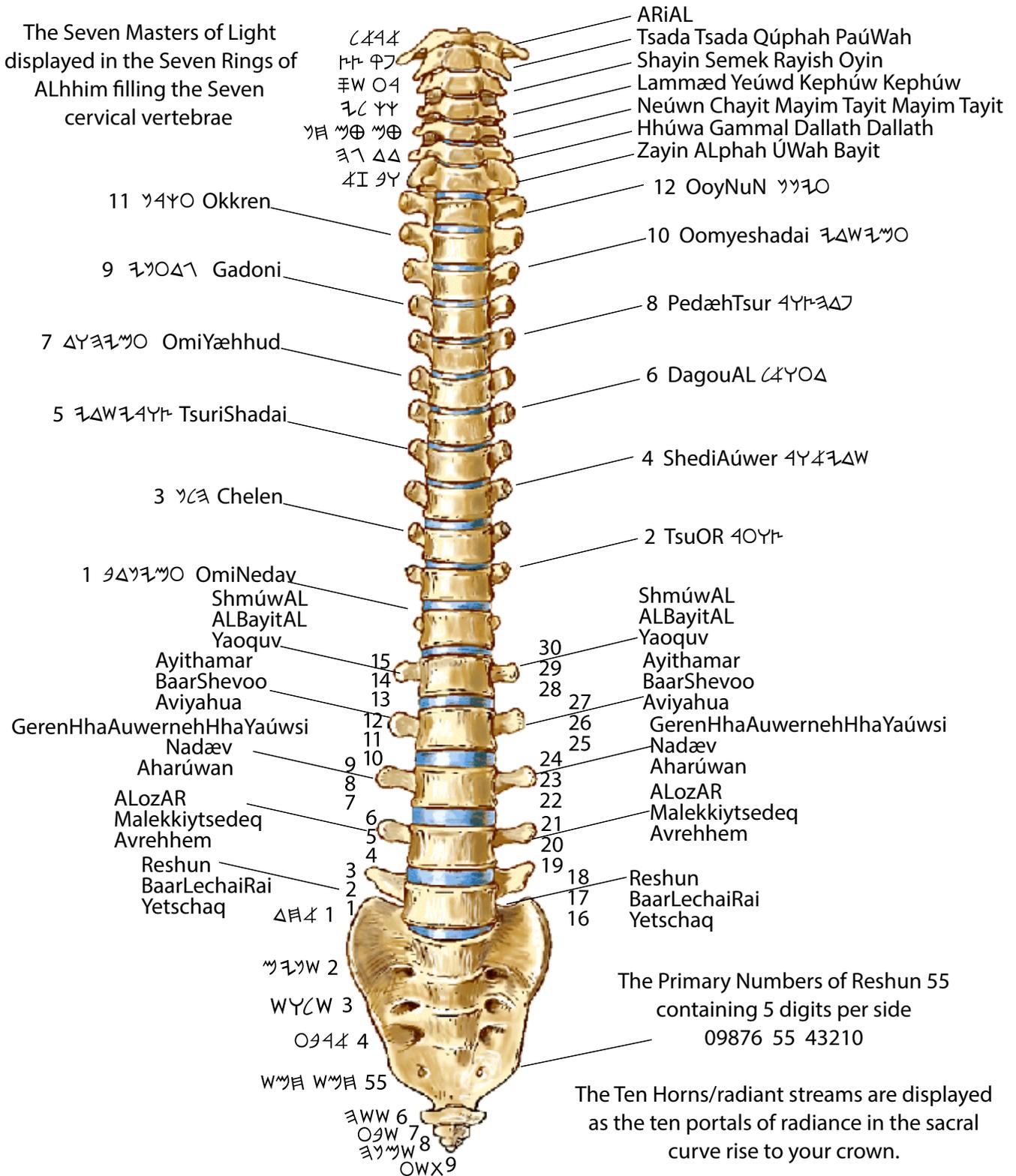
The primary three gifts of YæHH are Gold, the purity of Wisdom; silver, the brightness of Understanding; and bronze, the strength of Knowledge. With these are the colours of Light that carry their messages as streams/strands of AL. By the Numbers of the Strands of Light (AL—formularies of 31) you trace your origins of Faces and develop cognition of all handed you.

Also through uncovering strengths ጠገላ ጸፋዐሃ 5
 from the Rings of the Adim/Adam, ጠገላፈፋግ
 and uncoverings of the outer layers—protective layers of
 skins, ጠገላወጸ ጸፋዐሃ
 and the wood/teachings/skeleton of the shittim/deviations—inner organization; ጸገላፀወ ቶተዐሃ
 Oil to derive illumination/Light ፋፋግሪ ገግወ 6
 and oils for the oil of ገግወሪ ጠገላወጸ
 ascension/anointing ጸጸወግጸ
 and the smoke of the spices, ጸግላግጸጸ ጸፋፀቀሪሃ
 Stones of the ቶጎጎፋ 7
 beryl/onyx/alertness/quick vibrations ግጸወ
 and stones of fillings ጠገላሪግ ቶጎጎፋሃ
 for an ayphud/ephod/to gird/uphold revelations, ፈገፋሪ
 and the breastplate/reaching a goal/attainment ጸግወጸሪሃ
 /graduation.

The above seven categories of Light are 15 gifts given through sequential proceedings from gold/Chækúwmah unto assembling your stones into a breastplate of Aharúwan/Aaron. These gifts are imparted to all YishARAL—to be upright as the Givers (vs 2). The ability to manage your stones—inner members with Enlightenment leads to your graduation to be fitted into the Hyikæl/Temple. Light creates itself vessels to store its treasuries/gifts into a ሪሃገጸ/temple/hyikæl. During your days of sojourning in your body, your SeedStoneName is perfectly hewn, without hands, to be placed in the House of Dúwd/David, whereby you transition from a Tent of Skins to a Temple of Stones. As gifts/offerings of Laúwi/Levi/ገሪ, the terumah/heave offerings are gifts from Yæhh/15 for your Name to receive deposits of grace and become cultivated in your dwelling states (Yaoquv/Jas 1:17). Through making—arranging your gifts and setting your stones in place, you establish the Names of YæHH. According to your inherent patterns of bones you perform the gifts of your Name.

And they are to make/perform for Laúwi/Levi/ገሪ a myiqdæsh/sanctuary, ወፈቀግ ገሪ ሃወዐሃ 8
 and my Hand/Act dwells amongst them. ጸግሃሃጸጎ ቶጸጎሃሃሃ

You are given your gifts to distinguish yourself to create a set-apart place/body of spirit and soul, sanctified to fulfill the acts of Laúwi. Your bones, as compound crystals of your Breath, are hardened in the north/back side of your dwelling. They contain codes of information to know yourself—why you are what you are and your destinies. By your bones and their alignments, you carry the soft moldable tissues of your working parts/organs to show the Faces from your originate.



12 oxen reside in your loins under—in support of the kaiyuwer/laver basin for activations of your Name. The oxen lead your Name into the paths of stars, as those pulling the cart of your assembled goods. Through their Names you enter into your service. By pairs of moons the oxen enter into the path of the Shemesh/the Sun to elevate your Name with them. With their strengths they carry the carts of Marri/the bones/boards and Gershu your draperies of Faces which appear in your deeds.

The House from which you come and to which you belong is called—YæHúwaH—the giving of Light and the containing of Light. In that you are Light and only Light, you will never leave the realms to which you are appointed to abide. When you do not know yourself or your sources, you are in darkness and wander about seeking answers as to your existence. The 15 gifts of the Illumination are of Aharúwan who gives all with you to share their thoughts to reside in perfect harmony. The Lights are benevolent. The Givers are very gracious; hence, those who truly receive them become as they are. Hence, we are here as the result of generations of giving. As you receive the Light imparted to you freely, you have no space for anything other than the Illumination to reside in you, whereby you affirm yourself as They. As a seed draws out of itself a plant, you make a body of stalks to house and display your glory; as HhaSham—the Corporate ID forms a House for choice selected stones in which their glory resides. The Lights of Yæhh are freely given to build a house of Their Name to be full of a harvest of Names. Through processes of being tendered by the Lights of Bayinah and Chækúwmah, you are cultured as precious stones to be set in the Hyikæl/Temple of HhaSham/The Name. You evolve from a tent of veils unto a dwelling of smooth stones hewn out from your Name. Through affirming the agreements/covenants with the Teachings/Laws of YæHúwaH, inherently written in your Seed Name as the “Original Covenant,” your stone is a flawless jewel, polished to fit perfectly amongst other living stones. Your vertebrae bones are set one upon another, and your stones are hung upon the cross/pole of your skeleton, whereby you ascend unto the Faces of YæHH. Continually you are supplied with grace/favor to enter into this joyful assembly and share the radiance of your Illumination in your Name. In making your ascent, you appear in unity with the Fathers from which you are born.

TAKING A LOOK WITHIN

Within your vertebrae are crystallized distillations of the Breath of Dan formulated from 10 compound Numbers of Reshun 5:5. The ten layers in your sacral-coccyx foundation are verbalized as Ten Words spoken from the Fire of ShayinSemek/ጸW in your bones (MeshnehTuwrahh/ Deuteronomy 5:1-22; Yirmeyahu/Jer 20:9). Upon these ten ridges of your Rock forms 5 lumbar discs. Five is in the midst of Ten 09876543210. The Numbers on the left 9876=30 from which your staff/vertebrae rises; those on the right of 4321=10 which are the hands that support you. The $30 + 10 = 40$, the Number of days/acts and progressions to attain your prophetic destiny. The Numbers, as Letters/ገገ, forms the Name of Laúwi/Levi from which your Name is born and called to the altar of sanctifications. Each lumbar disc contains three Names of YæHH—the 15 Fathers which uphold your generations (For further information on the Names of the vertebrae, consult BHM: YæHH 15 the Father). From these five discs rise 12 thoracic discs which are the Names of the 12 Heads in YæHH. The twelve heads, as your thoracic discs, generate twelve emanating ribs. Together, the discs and the rib bones bear the Names of the 24 Elders that surround the throne of your heart (ChameshHhaPekudim/Numbers 1:5-16, Chazun/Rev 4:4). Upon these twelve rise 7 cervical bones as Seven Rings of ALhhim through which you speak their Words of Grace of the Eight—the ascending thoughts coming from your SeedName. The Words of your Seven Eyes are uttered by the hyoid bone of Chanuk—the lingual bone—that supports your tongue. Through activating the Words of maShayh—the Lamb of ALhhim, you ascend unto Golgotha—the place of the Skull with the ascendant 14 Facial Bones of the Bread of Neúwn—Maneshayh/Manasseh and the 8 of Núwach/Noah. As in days of Núwach, within your prepared tevahh/ark, you rise upon your waters that covers your lands and their inhabitants.

Through making your ascent, upon the ladder of the vertebrae, you come to the Skull—the Head of YæHH from which your Name is birthed and called. Through each state of ascension you interact with the Names of Shemayim—your origins of Names in the heavens. Not one of your bones are broken; all are

connected in sequence as you make your ascensions in order, bone to bone (YechúwzeqAL/Ezekiel 37:7; Tehillah/Psalm 34:20). The soft tissues that hang on your bones are means to create Faces as you transfer the Names in the bones to the surrounding fields of atoms. Being soft and pliable, as clay, your cells are able to be transformed into the myriad expressions of illumination upon the potter's wheel. Upon attaining ascensions at the Skull, you receive the Crown of Thorns *to speak with the authority of your Name*, as a Master of your Numbers. You have succeeded to cultivate the Numbers of Yahúdah—to the Praise of your Name by your Breath/Ræuch of Dan. All combinations of Numbers, zero to ten, are stored in your sacrum coccyx crown to be drawn out by your Spirit. From your Numbers the Words of your Spirit are formed to be revealed in your dwellings. Your transformation process is complete as you come to Golgotha—the place of the Skull through which you enter into the paradigms of the crystal paradise to abide amongst the assembly of the First Born of YæHH. Passing through the waters of Yerrdden/the Jordan you have come to know through your descent/Δ4Ϛ your Spirit of Dan/ʘΔ which makes your ascent to be as you are known above.

At Golgotha you come Faces to Faces with Yahushúo—the Source of creations/appearances (Col 1:16). The works of creating are spoken by the ALhhim, and specifically the Voice of Hhúwa—of Light; however, from which platform are the thoughts uttered (SMB/Gen 1:3; Tehillah/Ps 145:8)? Those speaking utter the Word of Yahushúo which is the Cause of the appearances of the Invisible and Visible. The phrase, “the Day of Salvation,” speaks that a day/an act is by the two hands of YæHH: Yahushúo/OWYϚϚ—the Oyin/O, left hand, and the Shayin/W, right hand. The Hands of YæHH, through which Words assemble to appear are the meShich—the communications of Light with definite purposes to fill spaces for a dominion/kingdom of Illumination.

The ALhhim of YæHH create generation after generation until every StoneName, called and chosen in Yæhh, is cut out from inhabitants of earth. Through your progressions in the courses of the Light you passover from one dominion to another. Only upon the completion of building the House of YæHúwaH—which attains the purposes of the olem/world—comes an end/culmination of an age (Yúwsphah/Luke 14:29; BayitKayphah/2 Peter 1:19; Yeshoyahu/Is 60:1). The creative works of ALhhim are the basis of entering into new worlds prepared for your Spirit. You evolve from a tabernacle of threads/veils to a hyikæl/temple of stones set amongst the LevaNuN/Lebanon trees/teachings.

According to the Trees of Lammed 4W4 ʘYʘ 9
Anni/I/the single Voice draws out to verify all in you, Ϛʘ4
revealing/making apparent your signs: ʘXʘ4 Ϛ44ʘ
the complete pattern of the mishkan/dwelling ʘYʘʘ4 XʘʘʘX X4
with a complete pattern of your vessels/inward members. ʘʘʘʘʘ XʘʘʘX X4Y
And with consent/agreement to revelations, you make your body to perform/. :ʘWOX ʘYʘ
become engaged in the patterns.

In being an offspring of Light you receive offerings/gifts of Yæhh—the wealth of terumah—whereby in you are the collective patterns of Light that form your dwellings and the inner workings of your soul. As you affirm the patterns of body and soul freely given, you assemble your gifts of Understanding with Wisdom to create a place for the Illumination of Yæhh to dwell. Hereby, your darkness is first which incorporates the patterns of Light. Then the Light, secondly or affirmingly, comes to reside within the darkness to fully activate the latent patterns. Unto this ordination of Words, the

You are to receive (apply/take) My Terumah/Offering/Gift

תקחו את תרומתי

(Sepher Yetsiat Metsryim/Shemot 25:2)

Arise to Your Resting Place—Camp of Consolation

You and the Arúwan/Aron/Ark of your strength

אתה וארון עזך

(Tehillah/Psalm 132:8)

הארון

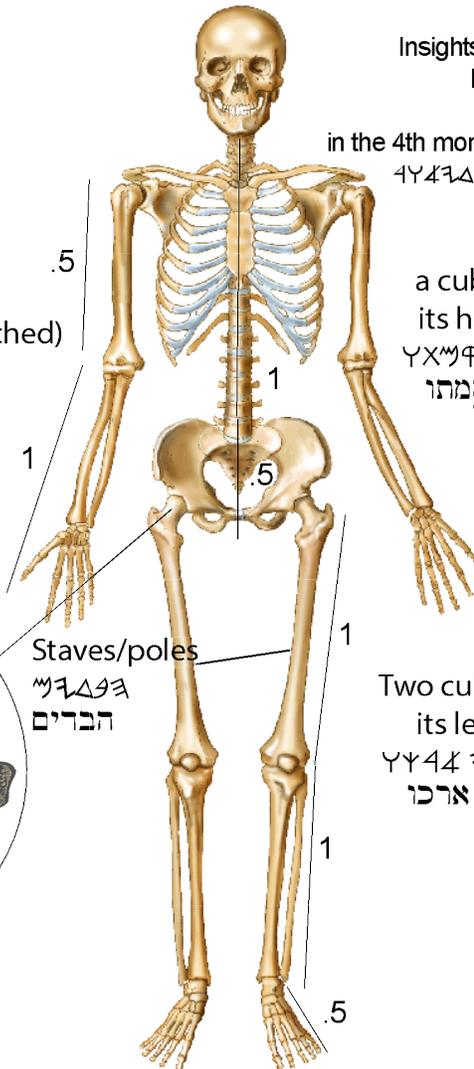
Insights of אבי באר לשי ראי
Foundational Principal of Sight
unto an Understanding of Life
in the 4th month of the Head of RAúwaben/Reuben/Sight
אליטור בן שדי אúוור

a cubit and a half
its breadth (arms outstretched)

ואמה וחצי רחכו

a cubit and a half
its height (trunk)

ואמה וחצי קמתו



Staves/poles
הברים

Two cubits and a half
its length (legs)

אמתים וחצי ארכו

According to all that Anni verifies to reveal/show you

ככל אשר אני מראה אותך

(Sepher Yetsiat Metsryim/Shemot 25:9)

olem/world is made (SephuwMaoshahBeRashshith/Gen 1:2-5). As working persons of ALhhim, you are developing the patterns in your house to reveal the glories of Light within you (BayitBarnavan/2 Timothy 2:15; 2 Cor 6:1-7:1). Unto this high calling, you encourage one another to enter into YæHH.

Through your appearance and standing as a Tree, the branches of your Seed emerge to reveal your inner structures/patterns (SYM/Ex 25:40). According to your teachings—branchings of thoughts, so are your fruit. Hence, you discern, to test the teachings. as which ones are fruitful unto your ascent (Ephesians 5:11). You discern the extent of the teachings before you eat so as to select what you are incorporating into your dwellings. The types of trees on the 7 Hills are of the Fathers. The Teachings of those Hills generate the fruit of their Faces. Your teachers are of the Mountain—Elevations in whose Faces you gaze as you sit at their feet to learn (Tehillah 121). You enter their slopes like going to classes through your oylut/ascendant offerings. The higher you go in the smoke, the higher, and perhaps more difficult/thick the thoughts become. In that there are different types of trees on the 7 Hills, the Teachers of those Hills have distinguished faces—expressions of their lessons. At the top of the Seven Hills are camps of messengers of the seraphim/fiery tongues and the auphænnim/ophanim/encircling rings of smoke. The messengers of the keRúwvim/cherubim connect the three levels of each Hill enabling you to make ascensions from one level to another. With messages of the keRúwvim, your inner garments are tattooed/designed (SYM/Ex 26:31).

Your bones appear from your core seed, as the trunk of a tree rises from a seed. **The bones are your inner support system of the Names of Heavens.** As you follow the spreading of your Numbers into branches, you trace your messages evolving from your Seed unto the Crown from which you are Named. From your foundations in the loins of Yúwsphah/Joseph your messages stretch out to fill your lands. Like lace coverings, your thoughts are finely woven. Fine veins appear at the ends of your branches in your leaves, flowers. From then the strands of AL are woven to create your fruit filled with the Faces of YæHH. With weavings of your Name, you cover yourself as leaves cover their stalks. Your twelve members branch with the Word of meShich that generate blooms, scents, spices and fruit of your Name. The patterns in your Seed rise from your Mother's large hip bones/basin/oasis. Your SeedName sprouts like a reed in the sea, forming your vertebrae which contains the Numbers of your Spirit, the Names of your Fathers, their Heads, and their ALhhim to uphold you unto Masteries with a Crown of Thorns. With your arms and legs, the Names of the Kuwáhnim/illuminators support you fully to walk and perform your Words of YæHúwaH. Coming from your basin—out of waters of the Yúwm Suph/ㄈㄨㄝ ㄝㄨㄝ—Sea of Reeds, your bones are called by the Name of Yúwsphah/Joseph/ㄈㄝㄨㄝ (SYM/Ex 13:19).

Out of your bones fruit forms upon your Lips/edges of your stalks as Words of Knowledge; other fruit hang on your trunk as fruit of Wisdom, and yet other fruit appears on your vines, as clusters of grapes, those of Understanding. As Numbers in your Name flow they create branches laddened with fruit of the Names in your bones. Your opened seed joyfully runs as vines of Yúwsphah (SMB/Gen 49:22). Understanding comes through diligence as you connect with your Origins, bone by bone, whereby none are broken to make your full ascent. With insights of Understandings you speak with Knowledge. As the Trees in the OoDANN/Garden of Eden you bear the choice fruit on the Trees of your Name. When you appear with your Words—the fruit of your lips—you are seen as offspring of ALhhim. From your Seed, the Words therein run with oil upon your head, as the anointed, hhameShich. In the Messiah **you stand** with your achim/comrades as one (SMS/Acts 17:29; Romans 8:19, Col 3:4: Yúwsphah/Lk 17:30; I Yahuchannan/1 John 3:2; 1 Corinthians 15:1; Ephesians 6:13).

And those in Unity with Yæhh make/perform/appoint ሃወዐ 10
 an arúwan/ark according to the Illumination of the Neúwn Mind ሃሃፋፋ
 of the teachings of the shittim: Fiery assembled thoughts activated in waters. ግጥሙ ገጽ
 Two cubits/matrix and a half (length of the legs) ገጽ ገጽ ግጥሙ ገጽ
 is the length/endurance/continuation; ሃሃፋፋ
 and a cubit/matrix and a half (spread of the arms) ገጽ ገጽ ግጥሙ ገጽ
 is the width/means of expanse; ሃሃፋፋ
 and a cubit/matrix and a half—original thought given with illumination ገጽ ገጽ ግጥሙ ገጽ
 is the height/means of ascension (dimension of the torso). :ሃሃፋፋ

The building of the Arúwan/Dwelling of Thoughts of Light—THE ARK houses your perpetual ascensions of the oylut/offerings through which you approach the Faces of Yæhh. In your ascents you demonstrate cognizance with deeds of Unified Consciousness. The action translated, “to make,” misguides the reader. The verb, oshauw/ሃወዐ, is read as “**to appoint or to perform**” according to the pattern in shemayim/the heavens—in your Names, whereby you are made/fashioned already in ALhchim.

The ark, often conveyed as a chest, is **the treasure of the Illumination** of the offerings of Laúwi/Levi. In building the House of your Name you affirm the prayer: Arise, YæHuwaH—The Collective of Names, for your encampment—You, your Sum/ጸጸፋ and the Ark—*the illumination of your strength* (Tehillah/Psalm 132:8). With Illumination you receive the Gifts of Yæhh to fulfill your dwelling state. The 15 gifts of YæHH, imparted freely to you, are activated; thus, they are retained in your assembly whereby nothing is lost. The concept of loosing the mishkan/tabernacle, its vessels, and the Ark pertains to a sense of loss of Illumination rather than objects which have been stolen or hidden. The ARK is never lost, for it forever abides in the shemayim/the Names/heavens and in your—their dwelling states below, which appear according to patterns above.

Measurements of 18” are relative to “a royal cubit.” Not limited to a cubit of 18,” the royal cubit is a measurement occurring in any age and pertains to your extension of Life/ገጽ within your anatomy. The length of an arm unto the middle finger, denotes far reaching deeds of the thoughts of Fire. One of Eight/18 has the mind of the teachings of Life/ገጽ/18 emanating from the kuwahrenhagúwdal/the high priest appointed to serve in the heavenlies—through illuminations of Names. The ark, as other vessels of your house, is made daily through the oylah through which you appoint your gifts to renew the arúwan/ark with insights and configurations of thoughts emanating from the Fire of your altars. The word, “you make/ሃወዐ,” is the same as “to appoint/to perform/to be engaged.”

1. 5 cubits convey the extension of the illuminated arm/deeds as it creates the breadth and height of the mishkan body; 2.5 cubits pertain to paired associated extensions of unified consciousness through which you walk/fulfill your courses. The manner in which you carry the Arúwan/Ark is allegorized in the story of Uzziel who attempted to manage the Arúwan as it is being transported on a new (idea) cart transported by oxen (Bayit ShmúwAL/2 Sam 6:1-9). Carts and the oxen are designated for the boards and the curtains of the *mishkan*; however, the Ark—the Illumination is carried upon the shoulders of the Qahhathi/Kohathites, depicting the nervous system. When one carries the Arúwan in another fashion, as a garment of veils—outward dress, or as the rigidity of the trees previously cut-down/former teachings in which the sap does not continue to flow, then your steps weaken causing the oxen to stumble.

Perceptions of past observances commence the Illumination to slide from their intentions of the Day at Hand. Those following the outward die—cease to ascend through the daily interactions of ALhhim within their Eyes.

When the hand of Ozæh/Uzziah/ጸገዐ puts forth a hand to sustain the error, then the inner Breath, flames the nostrils to stifle the vain expense of strength, whereby the error is corrected. In that HhaSham takes no pleasure in the death of the wicked, the idea of Ozæh dying is not that a man has been slain by the wrath of ALhhim. Rather, when you are not carrying the Túwrah upon your shoulders, then the strength of the Words cease to ascend in your Life (YechúwzeqAL/Ezekiel 18:32). The death of Ozæh signifies that mismanaging your Gift of Enlightenment, that was once held captive, does not yield strength to make ascensions through presumptions. Such errors of presumptions what the TúwraHH means and how you are to carry the Arúwan are corrected as you come to the Faces of Father GerenHhaAuwrenehHhaYavúwsi—to Araunah the Jebusite, at the threshing-floor of your heart, where you are to sort-out and weigh the ideas in your heart. This incident of consciousness is at Nakun/Nacon/ግሃሃግ, meaning a place to examine the extent of your deeds. When you reflect upon how the Words of TúwraHH are boundless, your strength flourishes as you carry them with joy. The Words are carried by your inner nervous system responsibly. In choosing a manner of fulfilling your mishkan/dwelling state, you affirm life/ascension or death/cessation (MT/Deut 30:19).

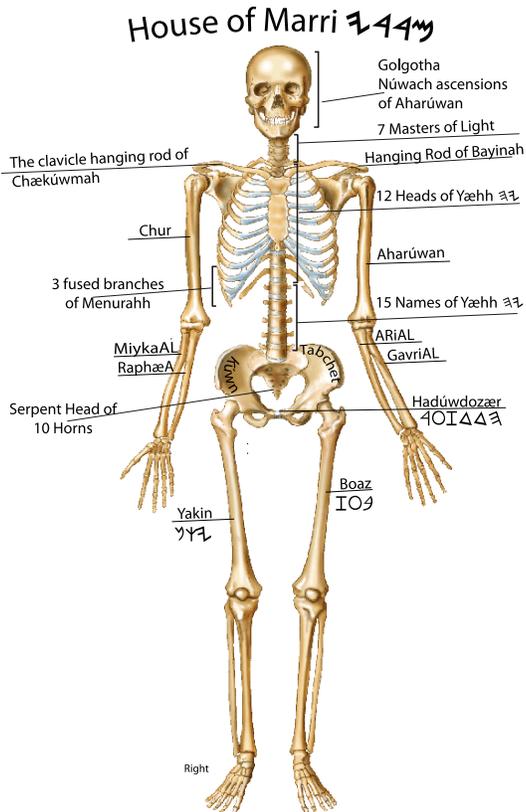
The ARÚWAN ግሃፋፋ — ARK

The Light/Illumination/AR/ፋፋ contained/UW/ሃ within all displayed/N/ግ
by the Neúwn Mind — 14+14 — 55
from origins of Reshun.

The Collective Sum/ጸጸፋፋ in you rises/ascends from your Seed Foundation, whereby the Ark—the Illumination/ግሃፋፋ comes to you to be housed in your members. The Light in your Seed rises with the sun and moon to fill the Seven Eyes of your Spirit of ALhhim and their dwellings (Tehillah 132:8). Through the Light in your SeedName being drawn out you come to know Reshun and the Laws of Laúwi to live in peace, joy and love. HhaSham sends you into the world with volumes packed into your core for study and meditation. Through carrying the ARÚWAN on your shoulders—fulfilling the responsibilities of your Name and calling, you follow the pillars of Fire and Clouds through 33 states to Mount Húwr/Hor and then on through Seven final Progressions to the Yarrdenn/Jordan River (CHP/Num 33). Daily, the Words of Enlightenment in the ARK direct your steps to the place where you are seated in your inheritance of Names.

Connected, you spread out your sum ሃጸፋፋ ጸፋፋፋፋ 11
of pure clean-gold, ፋሃጸፋፋ ፋጸፋፋ
from within and without, ፋሃጸፋፋ ጸፋፋፋፋ
you cherish/conceal/treasure your collective ሃግፋፋፋፋ
and make to rise/to fulfill the ascent of ሃፋፋፋ ጸፋፋፋፋ
a crown of gold surrounding. ፋፋፋፋ ፋጸፋፋ ፋፋፋፋ

Through unfurling the Wisdom from your Name, you apply the pure associated thoughts which reside within you. The phrase, *zahav tehhur*/pure gold, indicates that you have resolved partiality amongst your soul members, whereas the term, *zahav*/gold, refers to inherent nature of your spirit. The



12 Moons	NightCourse	DayCourse	12 Gates/Doors/Δ
			Δ
1	1	2	3
			Δ
2	3	4	7
			Δ
3	5	6	11
			Δ
4	7	8	15
			Δ
5	9	10	19
			Δ
6	11	12	23
			Δ
7	13	14	27
			Δ
8	15	16	31
			Δ
9	17	18	35
			Δ
10	19	20	39
			Δ
11	21	22	43
			Δ
12	23	24	47

The 12 Gates of the Kuwahnim are Named for your progressions in the Days of their Services to your Bodies of ALhhim—the 12 of your Name. As the full moon, the gates appear as single pearls with the 12 Names of YishARAL. Chazun 21:12, 21

The Gates are of YæHúwaH/26 (Tehillah/Ps 118:20). The courses from 1 to 10 are repeated from 10-19. By the Hand/10, what is odd—capable of new insights of Understanding: 11, 13, 15, 17, 19 become even as 2, 4, 6, 8, and 10 as your inquiries are integrated into your fabric of consciousness. What is even becomes odd as your pursue further Understandings from your base of Wisdom; thus, 10/1, 12/3; 14/5, 16/7, and 18/9. Your two sides support one another to maintain their Unity or being one in Dan/10. The courses of the months of Dan/10, Ayshshur/11, and Nephethli/12 are the unifiers of Days, whose Numbers are 6: 20/2 — 24/6. The two sets of ten + six = 26 HhaSham ጸሃጸጺ. As the months are linked one to another that make-up a year, so are the pairs of Names in their service to one another a joining of Hands ጸሃጺ—to fulfill the works of Light. The joining of odd and even values transfer the Light from one to another as the joining of Rings on the sides of the Arúwan/Ark. The days of a year are 360 of 12 moons of 30 days, for the first two cycles of Wisdom and Undersanding, and 364 days (52 weeks x 7 = 364) upon a complete cycle of Knowledge.

The clavicle Bones are the first major support of the bone system. They the two rods upon which all words hang and their garments/veils of your Temple. They are the first and second bones of the body upon which all of the Túwrahh and their prophesies/unfoldments hang (Metiyæhu 22:40)! As the first to form in the waters, they are also the last to complete development. The collarbone is the first of the bones to begin the process of ossification—laying down of minerals—crystals of Light—onto a pre-

formed matrix of your Name—during development of the embryo, and is the last bone to finish ossification. The clavicle is the only long bone in the body that lies horizontally. Upon the clavicles the arms hang to perform the deeds of Understanding and Wisdom. The left and right clavicles are the Names of Bayinah and Chækúwmah respectfully.

SEPHÚWR YETSIAT METSRYIM/SHEMOT/EXODUS 25 THE FORMATIONS OF ENLIGHTENMENT CONTINUES

And you bring/cause to appear ጸፋጸፋ 14
 the sum of the staves in the rings ጸፋጸፋ ጠቅላይ ግብርና
 on the sides of the ARúwan/Ark ገላጸጸ ጸፋጸፋ ጸፋጸፋ
 to bear the Illumination of the Arúwan through them. ጠቅላይ ግብርና ጸፋጸፋ ጸፋጸፋ

In the rings/sockets of the ARúwan ገላጸጸ ጸፋጸፋ 15
 Yæhh extends the collective strength of the staves ጠቅላይ ግብርና ጠቅላይ ግብርና
 whereby they are not chastened/shortened from ጠቅላይ ግብርና ጠቅላይ ግብርና
 the collective Teachings of meManu/Breads ጠቅላይ ግብርና ጠቅላይ ግብርና

The appointments of your legs, from the rings/sockets of ALhhim, are fortified by Yæhh for you to follow through with obedience. In this manner your feet do not slip. You walk forward with the security of a gazelle to take your strides.

And you appoint the strands of AL of the Illumination of ARúwan— ገላጸጸ ጸፋጸፋ ጸፋጸፋ 16
 the sum of the Testimonies ጸፋጸፋ ጸፋጸፋ
 to affirm the will—destiny appointed within your strands of Light/AL. ጠቅላይ ግብርና ጸፋጸፋ ጸፋጸፋ

Determinations of your Name, as you are called and spoken by the angels in shaimyim/the heavens, are set to be fulfilled through the strands of AL/31. The combinations of AL create the summations in your SeedName to be fully evident.

You make a flowering covering ጸፋጸፋ ጸፋጸፋ 17
 of pure clean-gold ጠቅላይ ግብርና ጠቅላይ ግብርና
 of two cubits and a half its length/determinations/endurance ጠቅላይ ግብርና ጠቅላይ ግብርና
 and a cubit and a half breadth/expanse ጠቅላይ ግብርና ጠቅላይ ግብርና

The *kepparut*/covering forms according to your walk and deeds; whereby the coloured thoughts in the flowering of your Name forms a covering to contain your radiance. The covering is an unfoldment of what is in your SeedName. A covering of glory rises upon the head of your stalk. According to the extent of your progressions and deeds, so is your covering. What is above mirrors what is within.

And you make ጸፋጸፋ 18
 pairs of keRúwvim/cherubs of gold—impartial paired messages assemble; ጠቅላይ ግብርና ጠቅላይ ግብርና
 from firm deliberations, you make them ጠቅላይ ግብርና ጠቅላይ ግብርና
 from both ends/extensions of the covering dome. ጠቅላይ ግብርና ጠቅላይ ግብርና

Through confirming the Teachings, affirming them three times, your mind and hands concur with Wisdom, Understanding, and Knowledge, whereby you create golden strands, as feathers that spread

You are to receive (learn) My Terumah/Offering/Gift

תקחו את תרומתי

(Sepher Yetsiat Metsryim/Shemot 25:2)

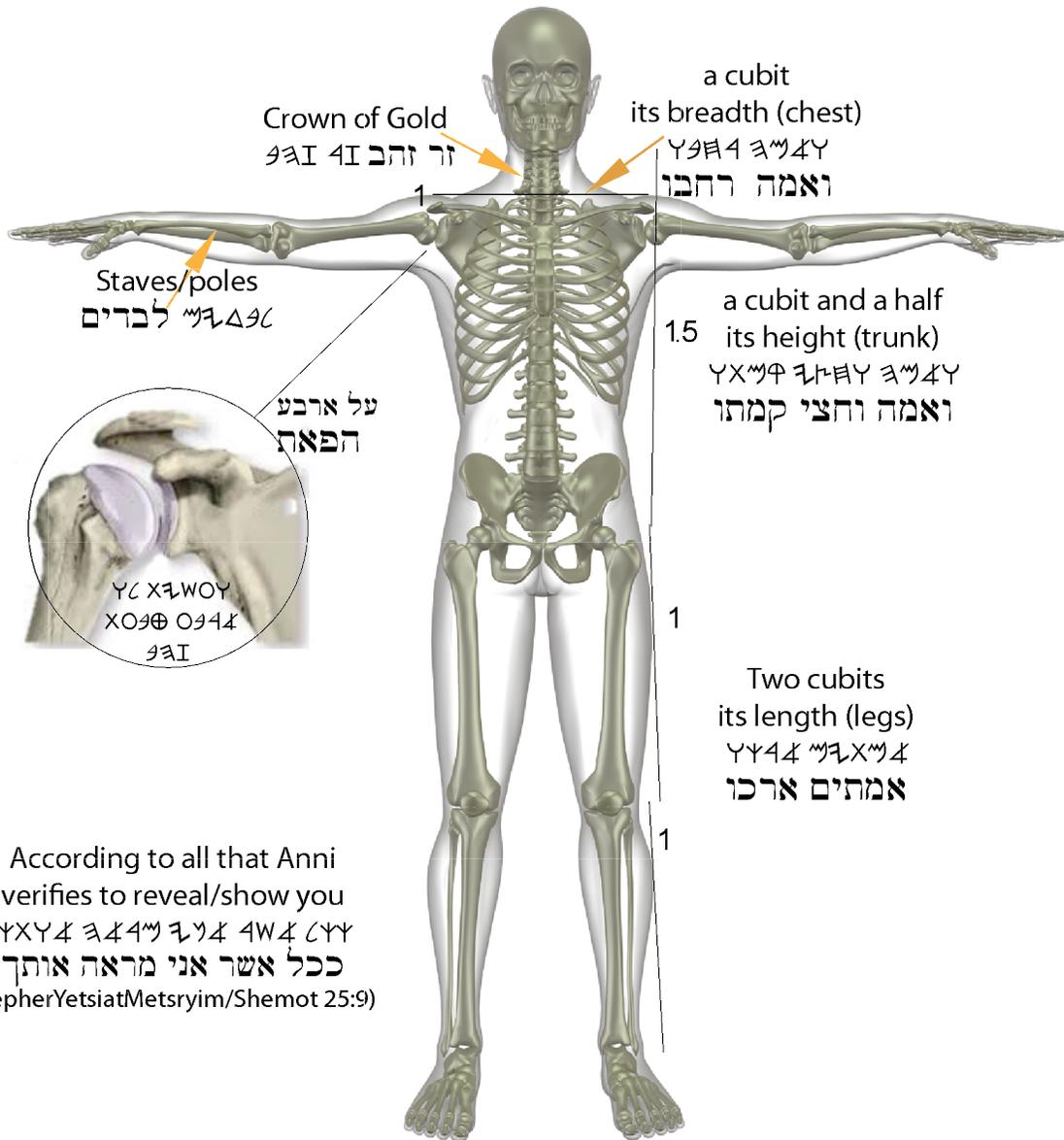
You make/establish to fulfill a Shulchan/Table of Shittim Wood (a boney basket) for 12 Loaves

ועשית שלחן עצי שטים

(Sepher Yetsiat Metsryim/Shemot 25:23)

The Shulchan Pænyayim—Table of Faces

השלחן לחם פנים



According to all that Anni verifies to reveal/show you ככל אשר אני מראה אותך (Sepher Yetsiat Metsryim/Shemot 25:9)

over your head. The pairs of the keRúwvim are two per side; those on the left are ARiAL, GavriAL; on the right are MikaAL and RaphæAL through whom messages are transmitted as thoughts wing out from your sides. As aligned Teachers, they carry messages of the Heads of the Fathers unto whom you have set your Faces in the oylah/offering. (MT/Deut 1:15/CHP/Num 1:4-5). The keRúwvim frequencies/flutterings conduct messages to your Name through which you meet/encounter Anni/ገላጵ—the reductive thoughts/deeds/works/Yeúwd/Hands/ገ of ALhhim drawn out of the Neúwn assembly/ግ as one—secured in ALphah/ጵ (vs 22). Your deeds characterize the Works of ALhhim in your SeedName, such makes-up your persona, of the single pronoun, I, in which the 28 ALhhim abide as one.

And you appoint (make) the unified kaRuww/cherub ልዩጵ ጎሃላሃ ጸሠዐሃ 19
 to draw out—extend the goal/target; ጸገግ ጸተቀግ
 and the unified kaRuww ልዩጵጎሃላሃሃ
 to draw out for extending the goal ጸገግ ጸተቀግ
 from the coverings; ጸገሃሃጸግግ
 you appoint the sum of the keRúwvim/cherubs ግገጎላሃጸጵጵ ሃሠዐጵ
 above the paired ends. ፡ሃገጵሃተቀ ገሃሠዐ

The pairs of messengers are likened/ሃ to your Teacher/ጎሃላ as they transmit the Thoughts of the Kuwahnim; whereby what flutters over you is the same as the Source. They, therefore, are as one through which your thoughts of the ARúwan/Enlightenment are extended from your side of Bayinah unto your side of Chækúwmah. The extent of your Light is according to the valence of your flowering the Numbers in your SeedName, thus, from *your coverings*.

And HhakaRúwvim are becoming, through ግገጎላሃጸ ሃገጎጎ 20
 a spreading—an explanation. of wings—a branching of thoughts. ግገጎጎሃ ገሠገጎ
 According to the Instruction from the Lights above ጸሠዐግሪ
 there are coverings with *their* wings, *in accord with illuminations of the Collective*, ግገጎጎሃጎጎ ግገጎሃቱ
 ascendant layers of coverings, leaves of coverings. ጸገሃሃጸሠዐ
 And *their* Faces—the Expressions are *in accord with illuminations of the Collective*. ግገጎጎጎሃ
 A deed/hand of Fire of AL of Brotherhood ሃገገገገገገ ሠገገገ
 is of one of ALHhaKeparrut—The Seed of Lammed that radiates forth layers, ጸገሃሃጸሠዐ
 whereby The Faces of HhaKaRúwvim become manifest. ፡ግገጎላሃጸ ገጎጎ ሃገጎጎ

HhakaRúwvim convey the distinct thoughts of the Aúvim/Fathers, whereby they appear according to Thoughts in the Aúvim. As a Thought is fully extended, the hands are in motion. In this manner you control the fine movements of your hands according to distinct thoughts flowing from your mind.

The “Lights above ጸሠዐ” is a phrase denoting the Avúwt/Avot/Fathers of Lights. The form Avúwt/Avot pertains to the Fathers being in the Bodies of Bayinah and Chækúwmah through which their Sayings of Wisdom and Understanding are uttered. In your Light are Ascendant Thoughts whereby you are kept and maintained by the Aúwv/Father of your Name and its embodiments. The term, ጸሠዐ, is the Oylah/ascendant (burnt) offering through which you proceed in paths of ascensions and transitions.

Through implementations of the Words of the Aúvim, the Thoughts spread via elucidation, whereby the branches/spread forth as wings from your sides. The wings spread as illuminations pertain to your

Collective. In performing according to the Fire of AL, you are of the Brotherhood ሃገዳፋረፋ ወገፋ, generating harmonic thoughts which are meshed into a fabric for the coverings of your soul. Via the coverings of your thoughts your Faces are distinctive—the Light in the mind reveals the thoughts through your face-cloths formed in according to your Deeds of Fire—a fanning of your wings. Each deed performed extends and fulfills the Light which create a layer of coverings. Totals of your deeds are ten points or marks for each Thought.

And you appoint the sum of the coverings ጸፋገሃጸጸፋ ጸጸገሃ 21 according to the heights of the Illumination of the ARúwan from above ጸረጠግረግ ገፋፋጸረጠ and according to the Strands of AL that make-up the Illumination in the ARúwan. ገፋፋጸረፋሃ You appoint the sum of the Testimonies/statements assembled ጸፈጠጸጸፋ ገጸጸ to affirm the destiny appointed within your Strands of AL. ፡ሃገረፋ ገጸፋ ፋወፋ

The summations of your flowering are appointed as keRúwvim which surround the Faces of Yæhh on The Mountain. In that the coverings rise upon your head, they govern and maintain your Faces and destiny, keeping your Mind set upon the things above. All written within your Seed Name rises to create the coverings for your Name. The inner Source of your Name contains the evidence what the ALhhim has spoken and recorded in your inner parts.

And the Neúwn congregates to your Name ግወ ሃረ ገጸፈጠሃገሃ 22 and speaks to your totality ሃጸፋ ገጸፋፋፈሃ from the elevations of the coverings ጸፋገሃጸ ረጠግ in the midst of the pairs of the keRúwvim ግገፋፋሃጸ ገገወ ገገግግ to verify the ascending Illumination of the ARúwan of the Testimonies— ጸፈጠጸ ገሃፋፋረጠ ፋወፋ the summations for your verifications of ordering/directive ሃጸሃፋ ጸሃተፋ ፋወፋረሃ ጸፋ concerning the offspring of YishARAL. ፡ረፋፋወገ ገገፋረፋ

Everything spoken concerning you is summed up in Neúwn as the primordial congregation/testimony of The ALhhim. Through your designations to walk in Bayinah and Chækúwmah and to appoint the flowering of your SeedName to be above the world, you are kept in the congregation with Neúwn. In the midst of your ascending messages you receive inputs which verifies the Illumination you are entering. Unto the totality/perfection of your Name you are ordered day by day for your journey. You receive Words that pertain to your soul—the offspring of your Fiery Light Strands—YishARAL.

And you appoint a shulchan—a table of exchange ገዳረወ ጸገወጠሃ 23 a Tree of Shittim—of the bones ግገጠወ ገተጠ two cubits its length ሃሃፋፋ ግገጸግጸፋ and a cubit its expanse/width ሃፋፋፋ ጸግፋሃ and a cubit and a half its height. ፡ሃጸግግ ገተጠሃ ጸግፋሃ

From the teachings of the Fathers, you are appointed to gather at the shulchan/table at which your 12 Heads and your MasterName appear as you approach the table. On the other side of the table you meet faces to faces with the 12 Heads of Yæhh and the Father of the day, whose Name is inscribed in your forehead, affirming your rite of ascension to the table. Your shulchan/table is appointed according to your oylah—levels of ascent. By ring upon ring you store in your cavities the Bread to be adminis-

tered upon your tongue. The sequences of the ascending smoke of the offering in the Fire follows the patterns in the bones which forms a platform/table. As the smoke rises through your rings, the thoughts of Fire are laid upon the rungs of the Table. Here you eat the qudash/holy Bread of your Seed as it is served in communion with your Heads and the Father.

The measurements of two cubit are the agreement of the left and right arm; a cubit is your life spread out; a cubit and a half are the extensions of your Life and its radiance.

And you distinguish the faces/overlay the sum of it ሃጸፈ ጸብገቡሃ 24
of clean-gold ላሃጸፀ ምጸጸ
and you will appoint for your gatherings ሃረ ጸብገወሃ
a crown of gold surrounding :ምጸጸ ምጸጸ ላጸጸ

And you will appoint for it ሃረ ጸብገወሃ 25
a tongue as a lock, a tephæch/to tenderly monitor as to carry gently with the hands, ጸገፀ ጸላጸጸ
encompassing, considering all in a circle. ምጸጸ
And you appoint a crown of gold ምጸጸ ጸብገወሃ
from the locked tongue to encompass. :ምጸጸ ሃጸጸጸጸ

The designation of your crown is to set the teachings as the Master of your soul. The tongue is set as a secure lock before your inner treasures. The tongue draws out of the crown of seven, in the Eight, cervical vertebrae which adorn your table/platform of bones in which the Breads/Teachings of the Faces assemble (within the rib-cage basket). The designation of the tongue to speak gently as doves yet firmly with the Wisdom of serpents, positions you to monitor your developments, exercises and feeding as a humble student and as a master. The idea of carrying children tenderly by the hands parallels the concept of a handbreadth, which is the size of the throat where the crowns of the ALhhim are set.

And you appoint ሃረ ጸብገወሃ 26
four rings/sockets of gold. ምጸጸ ጸዕፀፀ ዐፀፀፀ
And you set the sum of the rings ጸዕፀፀፀ ጸጸጸጸ
concerning the inquiries/four of the mouths/openings ጸፀፀፀ ዐፀፀፀ ረዕ
which are to verify on behalf of the inquiries/four of the feet. :ሃጸጸጸ ጸዕፀፀፀ ጸፀፀፀ

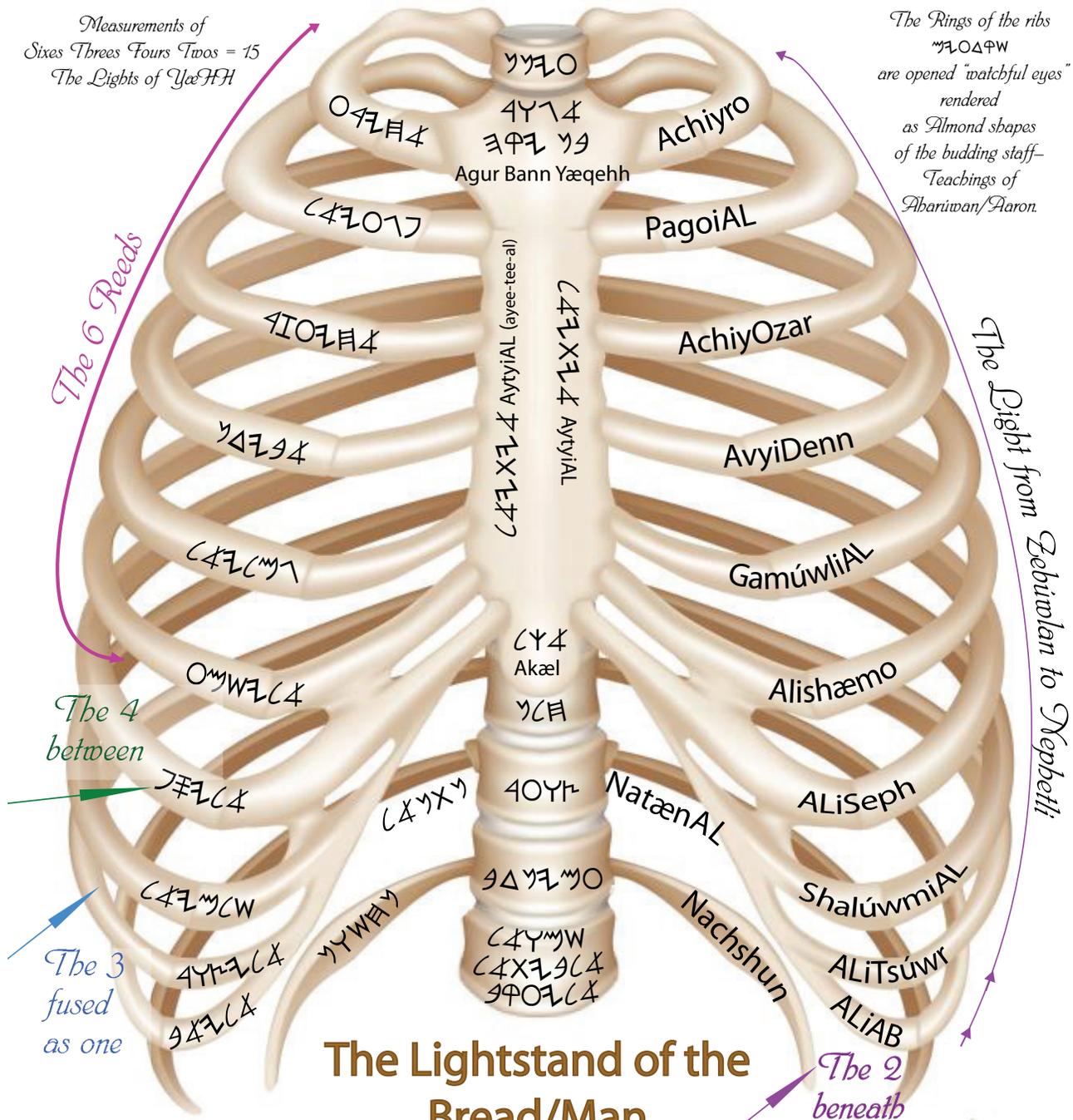
The four sockets of the table are the arm pits, two rings joining on both sides. The movement of the table is fulfilled with the arms/deeds which are set according to the four mouths (the openings of the hip joints and arm joints) as you receive directions appointed for your feet. The four mouths are access points through which you make inquiries into the four sides of the mishkan. Through the arms you can enter into the fields of the qedam/east as well as to the upper sides of the north and south camps. Through the sides of the loins you can enter into the great sea and the yúwm/west as well as the lower sides of the north and south. As to the table, what you are studying, and how you are moving through progressions, are supported by what you are feeding upon at the Table. Your thoughts guide you as to your use of tongue and arms.

Joining/confronting/comparing what is drawn out by the locked tongue ጸላጸጸጸ ጸጸጸጸ 27
you compose the states of becoming of the rings ጸዕፀፀፀ ሃጸጸጸጸ

Bearing the 7 Sevenfold Complete Statements – Oaths – Full Illumination Blazing Reeds of the Manurabh/Menorah

Measurements of
Sixes Threes Fours Twos = 15
The Lights of YæFH

The Rings of the ribs
ገጸጸጸጸ
are opened "watchful eyes"
rendered
as Almond shapes
of the budding staff–
Teachings of
Abariwan/Aaron.



The 4
between

The 3
fused
as one

The Light from
Zebulan to Shephelli

The 2
beneath

The Lightstand of the Bread/Man

ጸጸ ገጸ

Seven lamps are raised in the south
whereby the Lights shine unto the
north–to the Table of loaves–providing
illumination contained in the Teachings.

Names of the 12 Heads through whom the Lights
come to the 12 Houses of YishARAL

for houses/dwellings/paths of the staves ጠቅላይ ግብርና
to bear/lift-up the sum of the Table. ጠቅላይ ግብርና ጠቅላይ ግብርና

The Word-Wind that you discern through the tongue locking/fastening, as you enter into the paths of the mouths, becomes active—quicken inwardly. The composite thoughts of Life drawn out are designated for your houses through which you uphold what you are learning/speaking.

And you designate/appoint ጠቅላይ ግብርና **28**
the sum extent of the staves—to carry the Words ጠቅላይ ግብርና ጠቅላይ ግብርና
of the Tree of Shittim—the Fire assembling in water, ጠቅላይ ግብርና ጠቅላይ ግብርና
and guard/dress them of gold; ጠቅላይ ግብርና ጠቅላይ ግብርና
with them the sum extent of the table is lifted/elevated. ጠቅላይ ግብርና ጠቅላይ ግብርና

The staves of the arms are kept watch, to guard you as you carry the thoughts of Chækúwmah. By your arms the table is lifted/elevated to engage the thoughts in your members. The shittim tree is the branching Fire of the bones of your Name, assembled by your Numbers, the tree of bones is drawn out of your waters—from the womb.

And you fulfill/designate the cavities within the rings of the ribs (dishes), ጠቅላይ ግብርና **29**
with the collective palms containing bound sheaves made into portions of dough, ጠቅላይ ግብርና
with your stored questions—answers of difficulties—obtained through labors, ጠቅላይ ግብርና
with containers for the drink/nesek to be poured out ጠቅላይ ግብርና
to verify the anointing in them. ጠቅላይ ግብርና ጠቅላይ ግብርና
Pure/clean-gold ጠቅላይ ግብርና ጠቅላይ ግብርና
you appoint/to fulfill the sum/totality of them. ጠቅላይ ግብርና ጠቅላይ ግብርና

Within your Table are dishes, namely cavities, as the bowls of your ribs. These serve as pans for the storage of your dough—the thoughts you are processing from the seeds gathered. Within your rib cage are answers from your quests (jars) that you have pondered in your heart. In your bowls are understandings from the nesek/drink offerings poured out on your heart altar evening and morning. Your dishes to contain the Teachings are allocations of clean-gold—refined strands of Wisdom from your impartial sides. As bread, your Words are gathered from your portions of the offerings of ALhchim. According to the anointing oil generated from your SeedName, your bread is made with *shemayn*/oil (CHP/Num 28:5). The term, ጠቅላይ ግብርና, to anoint, conveys a maturation of your SeedName which rises to your crown. In the harvest of your SeedName, the oil of your Seed is pressed, anointing your head. Your head is anointed as ripened grain rises to your brow. The oils of ALhchim are gathered into your dishes to knead the breads. From your foundations a residue of oil also rises from beneath to flow into your manurahh/menorah cups to light your full spectrum—seven fold rays of Light. The Light extends to your feet, whereby you walk in the Lights of Yæhh.

The worlds and all therein are made by Chækúwmah, symbolized as gold. There are the gold for the crown and the *pure gold* for the table. (See vs 24.) Table/ጠቅላይ ግብርና contains the word, tongue/ግብርና, with a Letter/ጠቅላይ ግብርና. The Chayit/ጠቅላይ ግብርና elevates the use of the tongue as a table upon which Breads are eaten. When that made by Wisdom is designated according to Wisdom, then the phrase is *zehevtahuwr*—*clean-gold* applies. What was commonly used and sometimes defiled apart from Wisdom now is set apart for the

And you appoint/fulfill ጸገግህ 31
 a manrúwt/lamp of pure clean-gold ገላጽ ጸገግህ
 through difficulty/severity; ጸገግህ
 You appoint the manurahh ጸገግህ ጸገግህ
 to be of the loin/inner depths with a reed/shaft. ጸገግህ ጸገግህ
 Its cups/rings are of the ALhhim whereby the manurahh is called the Lamp of ALhhim; ጸገግህ ጸገግህ
 its knops—are interpretations of the Light administered of Yæhh; ጸገግህ ጸገግህ
 and its flowers—the seven fold radiances of the Light opens through your Name, ጸገግህ ጸገግህ
 from the man/bread which Yæhh gives and assembled. ጸገግህ ጸገግህ

The manurahh/menorah of seven lamps—mæn-rúwt contains two words: *man*/ግህ, as the manna/bread, and *rúwt*/ጸገ, meaning to be well-disposed/friend. You appoint your shaft as a gentle, complying stalk to contain the Lights of Chækúwmah and Bayinah. The seven portions of oil in your lamps are for the illumination of the Breads on your table. The bread shaped in the north side is illuminated from the south side, whereby the ribs are appointed as both—the Bread Baskets and the Lamps of Illumination. The table and lamp are configured in sequence with your evening and morning oylut/ascendant offerings. As the 12 parts of your lamb offerings are laid on the altar, they are arranged in order to the stalks of your 12 branches. From the congenial habitation of your parts and their stalks, the manchut/breads of HhaALhhim are gathered and the extruding oils are obtained for your lamps to shine, illuminating the teachings. Through this state of readiness, you are prepared to enter into the Marriage Supper of the Lamb, when the Bridegroom appears to open the Word and usher you into revelations of the Fathers. (Further information regarding the Bridegroom and 10 Virgins, see ChameshHhaPekudim/ Bemidbar/Numbers 26: Gad, Oori section).

The table and lamp are appointments of two sides of the same bones, whereby the usage are distinctive and mutually supportive. The designation of the bones have multiple purposes from the Names by which they appear. The table of Faces contains their Teachings in the rib rings; the same vessels receive oil for your lamps. When the oil is lit, the light shines upon the Words—as Seed of ALhhim ground into fine flour. The Words are your Life—by which you Live. You feed upon the Words of YæHúwaH with Understanding, illuminations, strength and joy (MeshnehTuwraHH/Deuteronomy 8:3).

The Seven Fold Flames of Wisdom shine into the inner parts of Understanding to illuminate the Words of the *Man*/Bread on the Shulchan/Table. The positioning of 12 Houses in the Fire of the altars causes pure olive oil to drip from their parts. The oil is collected and appropriated for the Lamps; the mature SeedWord formed from the offerings contains shemayn/oil for the Breads.

The Light of Hhúwa-Gammal, from the midst of Gad, breaks open to emit the Light of Yæhh as the ALhhim speak. Hereby, it is said that all things are made by the ALhhim of Hhúwa (Tehillah/Ps 148:5). This is also known as the Light of meShich. The Core of Gad/Speech are the ALhhim of Hhúwa-Gammal; the same are in the core of the sun—Chækúwmah, as Wisdom is in the midst of Fire. The Fire laps-up in the neck/GammAL of Hhúwa, placing Words of Fire on your tongue, which consumes the branches of your tree.

The ALhhim distinguish between the Darkness/Bread and the Light/Illumination within the Heads of YæHH. This is the primary work of ALhhim of which you are co-workers (II Cor 6:1). The Light is

called to be Day—to be performed as a Deed; the darkness is called to be Night—to compose instruction into layers/circles. The Man-u-rahh is the Light/*rahh* of the Bread/*Man* that appears through flames of Chækúwmah from your altar. The two, Night and Day, are one and the same, seen from two sides. When the instruction in the Bread opens, the Light within the Teachings shines like the lamp of the moon and breaks forth as a blaze of sun rising in the morning. The Table of the Bread then becomes a burning lamp!

The clean/pure-gold is obtained through pressing out, with hard measures, the thoughts of your Name in contradistinction to the world. With sweats of blood and fastings, your wills and ambitions are set unto the destiny of the Most High to be fulfilled. In some translations the word, ㇰㇰㇰ, “from difficulty,” is rendered as “beaten.” Through difficulties of conflicts-dis-eases and resolutions with the Light and world, you become aligned with your inner flame of ㇰㇰ/shayh to create a lampstand for HhaSham/The Name, whereby wars/battles between the Light and the Body cease. As you accept your embodiment as a dwelling of HhaSham, ***the Ark comes to you with strength*** (Tehillah 132:8). You overcome tribulations in the world as the Arúwan/Ark comes to rest within you.

Forms of the verb of ㇰㇰㇰ/*oshæhh—to do, make, perform and appoint* extend the Qaal/Kal action/ㇰㇰㇰ to act according to simple purpose—in agreements with the Words you are reading. In seeing the messages in Túwrah, you awaken and appoint your bones unto their Names. As you internalize the action to affirm yourself as the Tent of YæHúwaH, with discernments, you perform reflexively by the Nephoil/Niphal tense, ㇰㇰㇰ/*noshah*. In so doing you consider the effects of your decisions to fulfill your Name Collectively, playing the deeds out in your mind before acting or speaking. In this sense of acting you reach further into your origins to see into your destiny/outcome of your appointments. You appoint your manurahh lamps in accordance with the Lights of the Queens, designating your base of Wisdom to support your inner core and your shaft of Understanding. As a reed of Yúwm-Suph (sea of reeds), your Light rises from the waters of your womb, in which you were hidden, to bear your Light as a Lamp set upon a mountain to give Light to an entire city (Metiayæhu 5:15-16).

As the Bread/*Man* of the table is opened, the radiances of Illumination within the teachings fills your inner chamber of fused branches according to 1) your supply of oil (drippings from the 12 branches in cups of ALhhim; 2) interpretations generated by your Eyes, seeing levels of your development; and 3) through flowers emitting the Seven-Fold spectrum of Light as colours of the Seven Masters radiate from the Faces of Yæhh. As your stalks blossom they show forth the Lights of the Seven Masters of the Universe activated in your members.

The final word in description of the manurahh, ㇰㇰㇰ/*YaHyu*, is uttered by the ALhhim through which the Lights of Yæhh are given. Your manurahh contains the Lights of Seven Days whereby they are said to be Complete/Seven. The Light of Yæhh appears through opening the mouths of ALhhim as they utter the Name of Yæhh (SMB/Gen 1:3). Their Rings open with utterances through which the Lights of Yæhh radiate. By their Words, you are made/appointed, and by their Rings you make/appoint all in you to be their Tent. Hereby, you fulfill to bear the Lights of your Name which shines upon the Bread in your baskets. In speaking the SevenFold Radiances within your SeedName, you create a Mishkan/tabernacle for the Lights of Yæhh to reside whereby your days are set unto a destiny with the Collective dwellings of YæHúwaH.

With six reeds of the windpipe, means of acquiring/stalks ግጥም ጸገገ 32
 emerging from Tsadyæh—the sides of Light; ጸገገ ስጦት ግጥም ጸገገ
 three reeds from the manurahh are ጸገገ ግጥም ጸገገ
 unified/fused from a side, ስጦት ጸገገ
 and three reeds of the manurahh are ጸገገ ግጥም ጸገገ
 paired/affirming from a side. ጸገገ ጸገገ

As the Bread/*Manæhh* of the table is opened, the radiances of Illumination within the teachings fill your fused branches of the Rings of Zebúwlan, RAúwaben and Shamoúnn. Your unique three fused rib bones receive the Lights of Knowledge of your origins, the Lights of Wisdom, and the Lights of Understanding respectfully. The flame grows brightly in accordance to the oil in your cups. Your levels of interpretation are through acquired understandings whereby you carry the Lights from the fall season of sowing to the spring of appearing. Three reeds of your manurahh are unified as one piece, spanning from the left side of Bayinah unto three fused reeds of Chækúwmah on the right.

Three gush out/spring-up/flow (as activated) ግጥም ጸገገ 33
 from being watchful/awakened from eyes tearing, almond shapes as opened eyes, ግጥም ጸገገ
 which are one reed ስጦት ጸገገ
 as to interpret/solve/conclude and to flower (radiate colours/fragrances), ጸገገ ጸገገ
 with three gushing out/springing forth ግጥም ጸገገ
 from being awakened/watchful ግጥም ጸገገ
 to be a reed/unified, fused as one ስጦት ጸገገ
 as to interpret and to flower ጸገገ ጸገገ
 affirming for six reeds—joyful acquisitions (above them), ግጥም ጸገገ ጸገገ
 breaking out as Light from the Bread/Man of Illumination/manurahh. ጸገገ ጸገገ ጸገገ

It takes three eyes to solve a mystery/parable: the Eye of Wisdom, the Eye of Understanding, and the Eye of Knowledge. These three spring-out from your thoracic vertebrae as they are activated in the order of Illumination (Metiyæhu 4:16; Yúwsphah/Lk 1:79; Yahshoyahu/Isaiah 42:7,16). In that these three are together in the third position, they rise through your Seed, as you give your Life—die—to activate all within you of the Fathers (SMB/Gen 1:12). The three fused ribs/reeds of Zebúwlan, RAúwaben and Shamoúnn that make-up the manurahh are nurturing Lights streaming from your origins. They span from your depths of Numbers in Yahúdah causing your Star in the East to appear through in Zebúwlan. From the base of your lamp of three clustered ribs, unto the apex of six reeds ascending from your lamp, you reach the heart of the altar of YæHH—unto Nephethli (Yeshoyahu/Is 9:1-2). The Lights emitted from your sides interpret what is seen and heard from your origins. In giving your branches, the colours and fragrances of your Name, almond blossoms appear in each eye/ring as the rib-cage opens. Your encircling ribs are pairs of eyes, whereby it is said that “you are full of eyes front and back” (Tehillah/Ps 121:1; YechúwzeqAL/Ezekiel 1:18, 10:12; Chazun/Revelation 4:4-7). The three eyes break open from the side of Chækúwmah/Wisdom first, and then Bayinah/Understanding, whereby you see through veils/layers of the Word. By your Light radiating inwardly, you discern what appears in your shadows of BetsæAyL of Yahúdah and AhalyAV/Oholiab of Dan who utilize the offerings of Yæhh to design your dwelling place (SYM/Ex 31). You are illuminated by observing what is contoured in the Visible to discern the Invisible. From your eyes/rings you radiate the Seven Spirits of ALhhim (Chazun/Revelation 5:6).

And between/in the midst of the sixes and threes of the manurahh ጸጸጸጸጸጸ 34 are the four—reeds of inquiries, streaming/gushing, ጸጸጸጸጸጸ ጸጸጸጸጸጸ from being awakened, as eyes of almonds, ጸጸጸጸጸጸጸጸጸ like interpretations with a flow of flowers. ጸጸጸጸጸጸጸጸጸ ጸጸጸጸጸጸጸጸጸ

The fourth in the midst are four rings of Gad through which you make inquiries. The reed of the tongue inquires through gates—via the fourth position of Dallath/Δ. Through your inquiries your other reeds are lighted as the Fire of your tongue enters into your basket, setting it a blaze (Metiayæhu 5:15). The serpent/tongue speaks concerning the branches/trees of the garden from its perceptions at the door. Through inquiries, you open Words whereby the Light in them blazes upon the tongue. What you speak becomes registered in your body of branches (Tehillah/Ps 119:130).

The Clavicles



The inheritance of the Tent of DæúwD/David

Dan, the Judge of the Great WhiteThrone
ጸጸጸጸ

The ALhhim of Shayin Semek form the House of Dan through which the Numbers of your Light are woven as strands of AL/31.

ጸጸጸጸ
The Fire in the Bones

The Fire of your Name is in your bones from the Fire of the altar that takes up residence in the coals of the wood.

The ascent of your Name is through the Name ALI of YæHu (Elijah), the strands of Light that connect you to the Faces. The Voice of your Name is heard in the camps of your Words—in the b'm'davar (midbar/ wilderness). As the Seven Eyes of your Name are aligned, made straight with the Seven Eyes of ALhhim, then the Words in your Name rise as palm tree/KephúwKephúw in the House of YæHuwaH.

Every evening, you weave the threads of the veil into the qudashqudashim/the sanctity of sanctifies/holy of holies chamber, whereby you enter by the blood of your offering. The clavicles assemble a two sided veil of the two sides of light that comprise as day. Upon the rods/bones of the clavicles Aharuwan/Aaron hangs the garments, and appoints them for their transitions to be carried by the nerves of Qahhath/kohath.

Clear interpretations of the Words are associated with the 12 reeds whereby you do not read apart from the Rings of ALhhim. In that the narratives of the Túwrahh pertain to bodies of ALhhim, composed as Fire from your Branches, their inscriptions/Letters are The ALhhim and pertain to your 12 Houses. As/Υ the Instruction of Light/ጸረ comes through difficulties/testings/obstacles/ጸጋጠግ you acquire the pure unity of thought from your Source—the First Light of Reshun. The clean or pure gold molds and overlays the bones in the mishkan, re-claiming your design from the Illumination of the Mountain, whereby you are not estranged to the heavens nor to yourself.

And you shall appoint/make/fulfill ጸገጋጠግ 37
the sum of the lamps/manurahh ጸገጸገጸጸጸ
to be seven/of the oath/bonds of perfect sayings. ጸጠገጠግ
And the oylah/ascent of the sum of the lamps ጸገጸገጸጸጸ ጸረጠግ
and the Illumination of the Light ጸገጸጸጸ
elevates the Faces of Yæhh. :ጸገጠግ ጸጠጠጠጠ

The word, ጸገጠግ/*Paniæh*, appears with a double Yeúwd, as ጸገጠግ/*Paniyah*—the Faces of the 15 Fathers of Yæhh. From the unified Faces, streams of Light shine toward you, activating the Light that you carry within your bushel (CHP/Numb 6:25). Your reeds carry the Flame of the Seven Masters of the Universe, whereby what is spoken and written within your Seed, comes forth with full faces of interpretations and their flowerings of your origins.

And from instructions/learnings of Yæhh, ጸገ ጸጠጠጠጠ 38
and from raking the coals of Yæhh, ጸገ ጸጠጠጠጠ
the gold is clean-pure. :ጸጠጠጠ ጸጠጠጠጠ

Reading your daily Man/Bread, and the raking of the coals from the oylah and manchaih offerings of your twelve houses, cleanses your reeds to be a pure-gold Lamp of your Light.

As a base (that is a round pelvic dish), a model of clean-gold, ጸጠጠጠ ጸጠጠጠ 39
you appoint/designate the sum of you—the totality of your Light. ጸጠጠ ጸጠጠጠጠ
The sum of these vessels are whole, entire, for comprehension ጸጠጠጠጠጠ ጸጠጠጠጠ
of the illuminated strands of AL from both sides. :ጸጠጠጠ

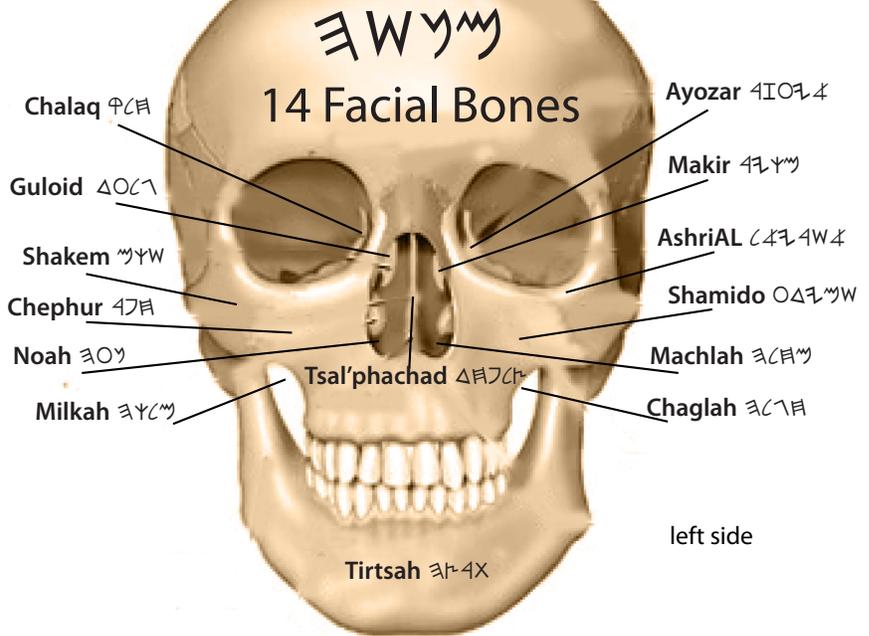
The works of BetsælAyL of Aúwryi/My Light and AhalyAV/Oholiab, the brother of Semek/AchiSemek of your Spirit, manage the Terumah Offerings of Yæhh and fashion your Name as a habitation for your glory (SYM/Ex 31:1-11). The Name of BetsælAyL, meaning an onion bulb/layers of rings, a shadowing of AL, composes the Rings in your Seed according to Faces of Yæhh. In your Seed are intertwine rings to bear the Light of your Name. As the Faces of Yæhh are unified from side to side, the Oyin Rings of your Numbers contain the Faces of your Light. The assembly of the Words in your Name form a Tent of Meeting. The Rings of your tree surround the ascending, inner core Semek of AhalyAV of your Spirit of Dan. See the chart: The Seven Hills of HhaAúwvim/The Fathers—The Elevations for the Offerings, subtitled: The Seven Oyin/Rings comprising the 3 Eyes of Reshun located in the BHM document: **Yæhh—15—The Father**. A chart illustrates how your Seven Rings/Eyes of your Ræuch/Spirit are formed from the 15 Faces of Yæhh.

And see with a performance/to do/engage your wealth ጸጋጋጋ ጸጋጋጋ 40 through mixings of straw/to develop their patterns, ጥገላተጋገጋ to affirm yourself from visions in the Mountain. :ጋጋጋ ጸጋጋጋ ጸጋጋጋጋ

The term, straw, is the same word as “quills“ through which you inscribe and write your Words. Through approachments of consciousness by your task-masters—to fulfill your assignments, and by the officers/scribes—there are records of your thoughts and deeds. The consciousness in your twelve combine their strands of straw to record the illumination of your Words (SYM/Ex 5:10-11). Through the writings inscribed by the Fire of your tongue, and by your fingers of ALhhim, you affirm the Light in your Name which are continually revealed/shown to you—appearing before your Eyes—in the Mountain of your origins.

Blessed is the Name of YæHúwaH who expands the Numbers and Letters of your Names of ALhhim to form a Body to house the joyous expressions of Aharúwan. The measurements of the mishkan/tent of meeting in the Túwrah correspond to those of your skeleton. Your bones are the framework for the colours of your skins and their hairs to be draped upon. The coverings of your tent include skins as ram dyed *red by your blood* and the semblance of goat *hairs drawn out from within your tissues*. Ratios of Numbers metaphorically pertain to the radiances of your Names of Light which extend in the south—the side of Illuminations, the north—the side of mysteries; the west—the side of entering into dimensions; all to be affirming in the east—the side of your origins.

The Witnesses/Evidences of Maneshayh



The Witnesses/Evidences of RAúwaben



There is no historical evidence of a physical mishkan/tabernacle made of wood and animal hides, nor any proofs of your fore-fathers riding through wildernesses driving carts of oxen, carrying wood and hides, killing and offering animals upon an altar! WHO would require practices of dipping herbs into blood and sprinkling the life of animals upon works of bronze and golden vessels? What purposes would such practices accomplish? In the heavens the carts of Lauwi/Levi carry stars

*You cause me
to inwardly
hear joyously,
through
the anointing of
my assembled
guests, with
gladness
to rejoice,
namely
the assembly of bones
which
You have
appointed
to be contrite,
humbled.
Tehillah/Ps 51:8*

in Paleo Hebrew:

ጥግግግግግግ
 ጥጥጥጥ
 ጥጥጥጥጥ
 ጥጥጥጥ
 ጥጥጥጥጥ
 ጥጥጥጥ

display the testimonies of perfect thoughts, congregating in organs—the pre-stone jewels in your bodies. Your inward stones make-up the house in which your spirit resides. These uncut stones are piled-up to bear a record of your cognizant intelligence. In Metsryim/Egypt—the body of your defined manifestations of Light, the House of HhaSham is built. In accepting this dwelling you bear the likeness, in unified similitude, of the ALhhim who form the Adim/Adam as their residency. The 28 Names of the ALhhim are Achadd/One (28=10/1) (Yeshoyahu/Is 19:19-25). You are the fulfillment of the words in SephúwrYetsiatMetsryim/ Shemot/Exodus chapter 25 as you build a temple for Yæhh with your 15 gifts/terumah offerings imparted to your Name. As you appoint your cellular configurations of bones, soul members and tissues, you sanctify your dwellings and affirm the patterns and attributes of Yæhh freely given unto you from above. The House of the Name is founded upon the SeedRock of your Name. From this temple you present acceptable offerings to ascend into the Hills of Illuminations evenings and mornings.

YOUR BONES ARE ACTIVATED TO BE LIVING POLES OF ASCENSIONS,
 ACTIVATED UNTO THEIR FULL UPRIGHT POSITION AS OFFSPRING OF ALHHIM!

The question, *Can These Bones Live?* as posed to Neviya YechúwzeqAL/ Ezekiel, stirs within the consciousness. Do the patterns of Light within the bones lead to ascensions and your redemption from illusions? The Hammer of the Word of Perats liberates your spirit, mind and soul from being captivate. Can the bones considered dead, dried-up, and silently sleeping in the graves of your bodies be awakened to bear the radiant Faces of Yæhh? **The bones of Yúwsphah/Joseph** rise in response to the fulfillment of promises to YishARAL to emerge through Metsryim/Egypt—definitions of the world. Upon your taking up to carry the bones of Yúwsphah (aka as the Staff/Cross of the Semek structure, you attain your new dwellings for your 12 Offspring of YishARAL. Collectively you rise as one into States of your inheritance.

Bones of the skull rise from the loins of Maneshayh/Manesseh to bear the 14 expressions of Neúwn. The ascent of your Name to the Crown-Skull is the story of Núwæch/Noah’s passing through the waters of the womb which flood the earth. The Spirit of Consolation elevates what is sown in Maneshayh to come to the Mountain. The eight/Chayit/ጥ souls rise above waters of mortality. As the boards/bones of the Mishkan/Tabernacle are carried in the carts of Marri/Merari—hhaLaúwim/the Levites, the progressions of YishARAL are made complete. You transverse from a body of skins unto a Temple of Crystal Stones with your illuminated Trees of HhaLevanun/Lebanon.

In conjunction with this study of the Mishkan/Tent—provisions from this Age follow into the next world. Three members in your house are set to labour for your entire soul to receive its place across the Yarrdenn/Jordan. Through appointments of your Words of Gad, your Eyes of RAúwaben/Reuben, and the support of Maneshayh/Manasseh, you attain your transformation. In your current dwellings—on this side of Yarrdenn—you are appointed states for Seven Levels of your Words, the Eyes of your Spirit, and the supportive resources of the sacs of Maneshayh to reside. Herein, you enter into states/lands of perfect

Your successes for transformation are set as you pursue Sichúwn/Sihon—to be as a king to master your Words. In mastering Sichuwn, you discern the meanings of the Sayings to conquer Heshbon who rules by computations—the Numbers of your Name. You also come to possess Og—Master of Consciousness, the king of Bashan, to regulate your forms and behaviors. Your authority comes from within your Name as you join your forces of ALhhim to overcome the world of vain aspirations.

One-half of your branching of Maneshayh—the right side, feeds you on this side of the YarrDenn/JorDan. The other half of Maneshayh is reserved to sustain you in the worlds appearing. Maneshayh upholds your SeedName as it enters into the world, transferring your origins above to uphold your developments as you attain masteries. Through Maneshayh you develop your soul, empowering your Rings of ALhhim—your Seven Eyes in concert with your House of Gad. By the Faces of Yæhh awakened in your SeedName, you pass from one side of the YarrDenn to your inheritances/destines in Aharúwan.

You cross over into Kenon/Canaan in agreement, by covenants with your Fathers. The stability of your bones on this side of the YarrDenn/JorDAN attains mastery to become a Judge, whereby violations cease as you affirm your goodness. *Numbers 32:32; ALphah ShmúwAL/1 Sam 2:10. As the servant YúwAL/Joel says:* In those days I will restore the fortunes of Yahúdah—the Numbers/value systems in you with a heart of peace—Yerushelyim/Jerusalem. I will gather all nations/processes and bring them to the valley of Yahushaphat—the discernment of Yæhh/15, to enter into judgment/decisions on behalf of my people—my Consciousness and inheritance—YishARAL. Then you know Anni YæHúwaH of your ALhhim/Rings/Sounds/Letters and come to Tsiunn/Zion—to distinguish, point out realities of Ruæch/Spirit, to My holy mountain—set apart elevations.

In Yerushelyim/Jerusalem—your heart centre—you present acceptable offerings. Strangers pass through it no more. You have made a conquest, and taken their lands for your RAúwabení—your Perceptions, and for Gadi—your Voices, and the half-tribe of the Manashayhi—your Breads. Keep the Words of this covenant/agreement to do them, that you prosper in all that you do/appoint... (*MT/Deut. 29:7-9*).

With your loins belted with affirmations of your Numbers and Names of the Fathers, you put-on a breastplate to guard your heart with the Words pouring forth from your offerings. By the Light of your Words your steps are ordered. Your feet are dressed with shoes through activations in the kaiyúwer/laver evening and morning, whereby your shoes do not wear out! With a shield of faith and the helmet of salvation your Name rises to the Mount of the Skull (Golgotha) to sustain your Faces/expressions of Maneshayh in humility. Taking the Sword of the Spirit—the Fires of RAúwabení, flaming by the Words of Gad; you intermingle the thoughts of Fire with your prayers to persevere unto the end/destiny/fulfillment of your journey on behalf of your soul (MT/Deut. 3:12-13).

The lands of your Words, Visions, and Breads are places in which you cultivate your Wisdom, Knowledge, and Understanding until your entire Houses of Yaoquv/Jacob receive their inheritance. As a downpayment of the Spirit, you make ascensions to Golgotha, the place of the Skull, as the ascendant souls of Núwach/Noah—the Eights. In lands attained, you nurture your young, as one tends to lambs, and acquire live-stock to muster your strength. You overcome obstacles on this side of Light whereby you cross-over to settle your Name in the lands of Kenon/Canaan, passing collectively through YerrDDen/JorDan.

Your families of RAúwaben, Gad, and Maneshayh come near to maShayh/Moses—the Lamb of your Name destined to be crowned, saying: You, with one voice say: “We are building sheepfolds—to tend to the offerings, and to establish our livestock—the living branches in our Names, and cities for our little ones—expansions of our Seed, yet we ourselves are armed—unified, joined with the armour of the Spirit, ready to proceed to the Faces of the children of YishARAL unto bringing them to their place. In that we have secured our dwellings on this side of the Yerrd-den, our tender ones dwell in fortified cities of ALhhim that we have built—established Eyes and Words of our Name; whereby, they are unharmed by the inhabitants of the land. We will not return to our homes until every one of the children of YishARAL receive their inheritance. We will not inherit with them on the other side of the Jordan and beyond, because our inheritance falls to us on this eastern—origin side of the YerrDDen/JorDAN.”
ChameshHhaPekudim/Bemidbar/Numbers 32:16-19

*In pursuing to obtain your inheritances, **you read what is in your bones** according to the ascendant Numbers of Dan, Names of YæHH, Their Heads and HhaALhhim. With definite actions you draw out the strength in your bones to distinguish yourself in YaHYaH to fulfill messages in your Name whereby your days are full of the Spirit (TeúwratHhaKuwahnim/Lev 23:21).*

The Blessings of the Faces of YæHH enlighten your paths as you appoint your bones unto your high/ascendant calling in meShiæch.

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