

The Offerings of Aparryim/Ephrayim

are In the Day/Act of the Seventh—To Fulfill and Satisfy the Mind with Joy,
A Chief—One who carries the weight of their glory upon their branches,
for the Offspring of Aparryim
Aylishemo Bann/Offspring of GomiHhuwd [CHP/Num 7:48-53]

THE CONTRIBUTIONS/OFFERINGS OF APARRYIM DURING A MONTH

The services of Aparryim/Ephraim bears the Consciousness to formulate the suitable faces/expressions of Yahúdah/Judah—of the Numbers. The Union of the SeedName is continually being served as each house comes forward to make its gift to the Unified Rings of the Twelve.

The offerings of Aparryim are made upon the wood of Nephethli. When Aparryim gives themselves to the Teachings of Nephethli, they are chosen for their services amongst the magistrates and the lineages of monarchs in YishARAL within the Kingdom of YahúWah. They are not the King of YishARAL for this title belongs to the Collective Body of Consciousness which govern all peoples inwardly whereby there is no need of hierarchy for we commit our Names to each other and unto civil order walking in the Lights of Bayinah and Chakmah through which all are governed. By the Teachings of Nephethli, Aparryim acquires the Values to rule within the Kingdom. The monarchs and magistrates serve the people for their jurisdictions. Aparryim serves to expand the Numbers into all Visible realms whereby they jointly govern with Yahúdah of the Invisible Kingdom. As Aparryim gives all for the sake of the Unified Kingdom, they are given the Words of the Kingdom from the heart of Bayinah and Chakmah. Through the administrations of Aparryim the worlds are formed and all that are within them whereby they are appointed as overseers in all areas of civility.

In each cycle of 30 days, Aparryim makes the offerings to provide a dwelling for a house and to expand the houses within their dwellings and set boundaries. In that Aparryim is a House of Wisdom, the Values equal from side to side prior to building a house and expanding the properties within a house. In that the Numbers are set first before the formulations, Aparryim is dependent upon Yahúdah, and together they form one stick/rod through which the Thoughts of Consciousness and the Numbers flow from side to side. Aparryim lays a foundation of Wisdom within the SeedName Consciousness so that there are mutual sides to form the faces of the Numbers. Once the foundation is laid within a SeedName Consciousness, then the blessings of Aparryim are released to flow by a Union of SeedNames. i.e. For Shamoúnn, as the ears are set side by side in mutual service to each other, a foundation to house all to be heard is laid. A house is built for Shamoúnn in which the blessings of Aparryim flow to cause an increase of thoughts stored in the bank of hearing.

Based upon the services of Aparryim, the House of Yishshakkar/Issachar makes their offerings within a house to supply the Body of Consciousness formed by Aparryim and Yahúdah with all that is within the Mind of Neúwn. The consciousness of Yishshakkar serves the Father Avrehhem according to the teachings of Aparryim. As the Letters are formed by Aparryim, the Consciousness expands, and with an expansion of Consciousness come the deeds of a Name. As a tree, one bears their fruit from the leaves that are on their branches, and without the leaves the fruit does not appear. The leaves are the Letters that appear by the charges of Aparryim to convert the Numbers of the Fathers into messages.

The works of Aparryim are continually defining the Body of Consciousness as it brings forth the Numbers of Yahúdah stored in Nephethli. The interdependence of one house unto another by the lac-

ing of the Thoughts from one house unto another maintains the humility amongst the Twelve, whereby all bow in honor to each other. We are knitted together into a fabric in such a way that every strand of Thought within every Name comprises the sum of the Body, whereby no one is willing to sever one of their parts for the sake of vanity which results in emptiness.

During 12 moons—the revolving heads of Understanding within the Neúwn, Aparryim serves in each house to appropriate the Numbers for the dwellings of all Twelve members. Accordingly, Yúwsphah/Joseph provides a house for all Twelve to abide in Gushan/Goshen within the lands of Metsryim—states of definition. The works of Aparryim cause the waters of life to flow unto the inhabitants of the Aurets and for them to spread out to fill the lands with the grain gathered and stored by the hand of Yúwsphah/Joseph, from which the silver cup of Yúwsphah is filled with the drink of the grain.

The expansions of the offerings of Aparryim are of Wisdom, day 1; Understanding, day 2; and Knowledge; day 3 in the sequence of offerings during a month within a house. Wisdom is the expansion of the foundation—to secure and lay in place; Understanding is the expansion of the crown—conscious insights; and Knowledge is the expansion of the sides—the fruitfulness from the unions of Wisdom and Understanding. As Aparryim receives the Numbers from Yahúdah, the Values are laid in place, opened, and become fruitful—expressions through the full measures of strength given in the Aparryim offerings.

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

ZEBÚWLAN זְבֻלָּן

Marriages Unions Conjugal Rights

In the House of Zebúwlan the offerings of Aparryim distinguish marriages and determine what is meant by the intermarrying of peoples or the giving in marriage until the days of the flood [Matt 24:38]. Specified states of unions of Names and their States are forbidden in the Teúwrah for in so doing the Names become fixed unto certain Kingdoms or States rather than to the level of Consciousness as Names. Names are unified with Names, and Kingdoms are unified as Kingdoms, and Lands are unified as Lands [MT/Deut. 7:1-4; NechemYah 10:31]. According to the Numbers and the Words of a Name so are the marriages or unions of Names. In that the Kingdoms are of one set of Numbers and Words and the Names of another set of Numbers and Words the two are not compatible unions and thus frustrate their expansions respectfully. What is of Wisdom is Wisdom, what is of Understanding is Understanding, and what is of Knowledge is Knowledge. Should a Name of Knowledge, as the fruit of the tree, form a union with the land in which it is planted, from whence is the expansion of the boundaries or the fruit of a tree. In that a Name is of the passages of ascension, born from the flame of the altar, and the other as a land through which one passes, if joined, they cannot expand. By mixing the Numbers and the Letters unlawful unions are created whereby a Name is fixed within a Kingdom rather than becoming the Master/Begöl of the Kingdom. One who loves the world is one who cannot pass through the world, but remains joined to it. One who has passion for flesh is joined to the outer. Through fulfilling passions to flesh one binds their Name to forms that perish and thus find themselves in hell with the worm that does not die. Names who unite with Names are the means to make ascension; they uphold each other whereby they do not fall from each elevation attained.

When the Teúwrah states that one is not to uncover their relatives, it is referring to the emanations of related thoughts [TK/Lev 18; see BHM Notes for other comments]. i.e. One does uncover the means of revelation as an extension of another or a related thought. Uncovering leaves the Rings of a Name open and thus weakens the mean to learn and make progressions in the lands. The form is beat down as stripping the leaves off of a plant whereby the momentum is often halted, leaving one bewildered as what they should do.

The blessing of lands is by Aparryim upon the wood of Yahúdah. By Aparryim giving all to Yahúdah they extend their boundaries. The giving of one house to another house is what is meant by the conjugal rights of a Name. When the Teúwrah speaks that one is to give conjugal rights to their helpmate, they are to extend their blessing to the full length of their dwelling state as one body. **A wife is the body of a Name whereby a Name is extended.** A Name gives all things to their wife whereby a body is filled with all attributes of a Name. i.e. The Neúwn imparts all things to the Chayit and takes nothing from the Chayit nor uses the Chayit for itself. A bloom on the tree is a thrust of the roots. When a bloom opens the roots are strengthened for the Light and joy at the crown runs to the foundation. One head gives to the other head whereby the exchange is full from one end of a house unto another. **Conjugal rights is the Consciousness of the Sides whereby the two are one.** There are no one-sided lovers of ALhhim; all of ALhhim give unto each other whereby their houses are made full. By imparting conjugal rights a Body of Names grows and is blessed from both ends.

The offerings of Aparryim in sequel to Yahúdah appoint the members and the entire body to house the Numbers of Yahúdah through which the Life of the Numbers reside in the parts. As we lay the right hand upon the left hand we hold and affirm these treasures in our bodies. The wings of Yahúdah spread out over the House of Aparryim to designate all forms unto the service of the Collective. [Note the location of the Qúphah-PaúWah Ring over the Mayim-Tayit in the Body of Zebúwlan].

As Yishshakkar makes the sequel offering upon the waters and wood of Aparryim, they impart the Consciousness to be above the waters and to activate all within the waters set by Yahúdah. As the core of the lands, **Yishshakkar depicts the coming or emerging of Consciousness in all states.** Through the consciousness of a Name ascending, the foundations of all lands laid in Meneshah rise to transfer from the foundations of the lands to the crown of the lands. Hence, upon the wood structure of Yishshakkar, Meneshah rises.

SUBSEQUENT OFFERINGS OF APARRYIM IN THE HOUSE OF ZEBÚWLAN

The offerings of Aparryim rise upon the wood of Nephethli, forming combinations of Letters to convey the Thoughts emanating from the altar. As the offerings of Aparryim are made in the House of Zebúwlan, the formulations pertain to states of residence. **Aparryim formulates all things for the Twelve which is the Thought of expansion/blessing of HhaLammad in each house.** The lattice of the heart is unfolded unto Aparryim through which all things come into manifestation relative to a Name and its dwellings states. Arising from the core foundation of all lands, the Mayim-Tayit Ring configures the states of a body and its lands through the impartations of Nephethli. The Mayim-Tayit Ring depicts the crown bulb at the base of a tree that determines the depth of its planting through which the majesty of the plant rises. By the prevailing strength from the base of the tree, Yúwsphah rises from the depths of prison. This is the majesty of Aparryim in all things.

The garment of Aparryim, being of 9 tiers, reveals the three tiers per level of Wisdom, Understanding, and Knowledge. According to all imparted to Aparryim from the Dallath-Dallath, a tree grows from the crown base in three parts: the roots, the trunk, and the upper branches of Knowledge. With the garment of Aparryim a Name supplies each of their Houses with their Numbers and thereby administers the visible frequencies of Thought in harmony with the Numbers of Yahúdah.

The eternal supply of well-being flows from Yahúdah to Aparryim as Aparryim gives their house upon the altar for the sake of the Collective. No good thing is withheld to those who love—are bonded to the Teraysarunim of the Unified Consciousness. As the body is formed by Aparryim, the riches of Life flow into it and reside there to express the manifold riches of ALhhim that fills the universe. For every precious metal and stone are gifts of ALhhim and are evident through the manifestations of Aparryim in relation to Yahúdah. One should consider their body members as jewels which are fashioned to contain the commonwealth of ALhhim, for the Eyes of Rings and all parts are cast as stones in which are inscribed the Words of ALhhim and their Numbers/Values.

The leaves of our tree are the vibrations of our Thoughts which are generated by the continual flow of Numbers through the crown base of Aparryim. The leaves emanate our Thoughts in regards to our services. In that the leaves of our tree are evergreen they do not wither [Tehillah 1].

As the Enlightenment is gathered from each offering, the lavanzekah/frankincense is spread out on the ashes in twelve measures, one measure for each house. Six measures are distributed upon the heart altar, and six measures upon the altar before the mind. The measures of the body of the heart altar are administered with the hand of the offering, and the measures of the mind are administered by the hand of the wood, commencing with the ALphah Zayin appropriations. Through the ascent of the Twelve parts of Lammad, the sum rises to anoint the mind of the one making the offerings.

i.e. an evening offering illustration

measures for the heart body [left hand]	measures for the mind [right hand]
Υ	℄
≡	Υ
Δ	℄
∟	⊕
∫	⊕
4	I

i.e. a morning offering illustration

measures for the mind [left hand]	measures for the heart body [right hand]
℄	Υ
Υ	≡
℄	Δ
⊕	∟
⊕	∫
I	4

The sum Values of the LavanahZekah for the Heart Body are 21; the sum Values of the LavanahZekah for the Mind are 57. Both are states of 12/Lammad. The Body is the inverse of Lammad/12/℄. **The Mind is the Neúwn Head of Lammad drawn out by its Words.**

THE PERFECTION/COMPLETION OF THE MIND

From the Lammad/12 comes Fire/21. The branches of the Lammad sparks itself to be Fire/21/W whereby it gives itself completely to Wisdom—unified sides to build a house. From the Origin of Lammad, The Tree of Life in its midst gives itself, whereby **the Fire of the altar comes from the Unified Branches of Lammad in its midst**. From Fire comes the waters/activations which are the distillations of the Fire, and from the waters of the Fire comes steam—air/paths of ascension of mind. The gathering of these aspects of Lammad are Arets/earth/14/111/39/3, which has the same core Values as Lammad/30/12/3. The Values of Arets/39 appear through Mayim/36; together they are 75, the inverse of the Mind/57. The Values of 57/17 convey **the perfections of Mind** that are achieved by the total giving of the parts. As the Mind gives completely of itself to create the body, the giving of the body results in the perfected renewed head. The Perfection/Completion of the Mind is the state achieved by giving all of itself and then gathering all from sowing itself in the Arets. As the body is like the mind, made in its image, the resident state of its Thoughts are as the Mind which forms and compiles the members into a residing state for its Breath. Upon giving all to the Lammad, the body now functions in oneness with the mind, whereby the mind is made perfect/complete, meaning that the Thought of the Mind is now completed through the Faces/Expressions of its Thoughts. As the Mind carries forth its Thoughts unto full expression, the thoughts multiply and the Mind is satisfied in joy. In this manner a tree/plant forms a head. Then the SeedHead forms a plant. The plant in turn gives itself totally as the SeedHead from which it is formed, whereby the full expressions of the SeedHead are of the Oneness with the Aúwv—the Founding Seed.

YISHSHAKKAR 4YWW7

In the House of Yishshakkar— the state of expansion of Consciousness is laid by the Offerings of Aparryim whereby all that has been formed in the days prior are set to be opened. As in the days of Núwach, the offerings prior to the flood are of Yahúdah and Aparryim through which comes the gatherings of the waters that break open on the 3rd day of the offerings of Yishshakkar. The 3rd day of the offerings of Yishshakkar is the 17th day of the 2nd month, depict the opening of the Consciousness and the great deluge of Knowledge upon the inhabitants. **As the Rod of Aparryim sets the Numbers of Yahúdah in the earth, the waters are gathered unto it**. Accordingly, one of Aparryim sets a seed—a compact covenant of Numbers into the womb, and the waters gather unto it unto its full ascent.

The waters are gathered in two measures, one for the body and one for the mind. The lower realms are set first and then those for the upper realms [SMB 1:6-8]. The gathering of these waters follow the setting of the Numbers in a Seed, one for the body of the Seed or the tree, and one for the ability to yield a head upon the body. As these two sets of Numbers are appointed, the waters are gathered accordingly into what are called seas—waters that pertain to the origins of every Seed Thought through which it is made known and appears [SMB 1:9-10]. First the Numbers and Letters are set for a Name whereby clouds of waters are formed for their embodiment and for their harvest of mind. Upon the designation of these waters, a SeedName is sown and the waters that gather around them are called seas in reference to the wombs. From the gathering of the waters, the cloud of consciousness [of Yishshakkar] forms that pertains to every Name. As the offerings of Yishshakkar commence, all in the gathered consciousness of a Name is released. From the depths in Meneshah the flood commences unto the salvation of the 8—those ascending within a Name—the Head of Consolation/Núwach and the means for the

consolation to bear its fruit. Núwach is the Head of the Neúwn—Chayit. The wife of Núwach is the heart of Bayinah and Chakmah. The three sons of Núwach are Cham of Wisdom; Yapheth of Understanding and Sham of Knowledge and their wives. When your SeedName rises, then the Body that houses your Name and the offspring of your Name rise with you. The wives are the bodies of the offspring. The Body of Wisdom is the wife of Cham which is taken from the 4 sides/ribs of Cham: Dan, Yahúdah, RAúwaben and Aparryim. The Body of Understanding is composed of Ayshshur, Yishshakkar, Shamoúnn, and Meneshah. The Body of Knowledge for Sham is composed of Nephethli, Zebúwan, Gad, and Baniymin. The Nine are the gathering of the 14 components of the Neúwn Mind. Literally, the Heads of Nine are the Eight + the Consciousness that rises from a SeedName, which are components of the Thoughts of the Auwvim assembled in a Seed. ***The Eight of the Nine are the 8 souls saved by the flood commencing from opening the Consciousness of every Name upon the faces of the earth.*** The setting of the Numbers are of the evenings of Yahúdah prior to the flood and the setting of the waters are by Aparryim two mornings prior to their being gathered around the Lammad—the core of a seed in the shaft of Yishshakkar to Meneshah.

The inscriptions are by Numbers first and then overwritten by Letters whereby they become visible. Through Aparryim all Values in the Consciousness are made apparent whereby we handle the Words of Life bodily. This harmonic transmissions of Thought are the basis of the meShich/Messiah which is the full embodiment of ALhhim—a measurement of the combined Rods of ALhhim and upon which hang their garments of Light. Hence in the parables Yúwspah/Joseph is the Aúwv of Yahushuo for through Aparryim all formed in a SeedName and its Consciousness becomes visible: the attributes of a Name and its lands/meridians, the Breath of a Name from the two unified Rings of ALhhim of origins and their Eyes of Wisdom, the waters of the sea devoted for the developing all Ear Rings of Understanding, with the platform of their heart and the 64 Words of their mouth. These attributes are assembled within every Seed. As the Seed is marked by its Numbers and Name it is blessed to be opened and fully extended to the tenth power of fulfillment. A Name and its Numbers come into a state of manifestation by the Rod of Aparryim upon the wood of Yahúdah.

CARRYING OUR GARMENTS—DISPOSITIONS OF PRESENTATIONS

The offerings of Aparryim set the tone of the waters according to the Numbers. As the parts of our reúwch, that form the body of Aparryim, are placed upon the wood of Yahúdah **we set the manner in which we carry our waters.** As the Numbers are meek and draw no attention to themselves within all things that are made, so is the manner we are to carry ourselves privately or in public. Through the offerings of Aparryim, the Numbers of our Name are carried with all respect and meekness of mannerisms whereby there is no show of the flesh that seeks attention to itself, rather the Aúwv—Numerical Thoughts of our Father are gloried by our dispositions and conduct. According to the Values within the activated consciousness of a Name one carries their garments upon their shoulders.

The manner in which we do all things conveys our associations with the Numbers of the most high. The way that we write, speak, sing, walk, labor, rise and lay down, our orientation to the hours of prayer and the set illuminations of a day—actually **all things in which we employ our members pertain to the associations to the Numbers of the most high.**

The **compound Words convey the multi-facet thoughts and combinations of Numbers** that are expressed in the Houses of ALhhim. Thus there are Words of the same Numerical Values comprised of associated Letters to convey the Thoughts of HhaLammad. The association of these Values are general-

ly studied in the Schools of Gematria; however, the source of the Words are derivatives compounded in Aparryim on behalf of all Houses. Through the Schools of the Nine all thoughts are sustained and unfolded through the Letters whereby all Thoughts of the Fire have their representation in the visible Kingdom. Hence though one may be given the same Numbers or the same Letters, the derivation of Thought from the gifting is due to the branching of the Thought within a House.

The House of Aparryim gives itself to receive and to support the Numbers of Yahudah whereby all states of the invisible Kingdom of HhaKuwáhnim are fully extended into the Visible Kingdom of ALhhim, whereby there are the Invisible Kingdom of ALhhim and the Visible Kingdom of ALhhim the sum of Neuwn 5665 as read from both ends of the Kingdom ם״ן״ן. When the writings speak of that which is from one end of the kingdom to another or from one sea to another sea they are referring to the span from the Invisible to the Visible 56 and from the Visible to the Invisible 65 where the Mind of Reshun ם״ן״ן is perfectly extended and made full with the abundance of Words and Fruit through Aparryim.

SUBSEQUENT OFFERINGS OF APARRYIM IN THE HOUSE OF YISHSHAKKAR

The offerings of the House of Aparryim expand the teraysarunim in the House of Yishshakkar. The Words in the Consciousness are extended through Aparryim as the offerings are made upon the wood of Nephethi. All that has developed in the Consciousness during the prior days becomes apparent through Aparryim, whereby the transitions from the Invisible Kingdom are passed into operations of the Visible Expressions through which the Thoughts are made complete—filled out. For until the left gives all to the right the circle is only half, whereas the Consciousness being full itself now empties all things into the land prepared through the hands of Aparryim for their full expressions and radiant faces. Though there is the Energy in the Invisible, the Lights of Bayinah and Chakmah do not appear without a bulb through which the Lights are housed and expressed. In this manner the Lights of the Unified Consciousness are transferred to the Houses of YishARAL according to all inscribed within the stone of each Name's consciousness. Therefore, every Name activates and dedicates their Numbers of Aparryim to serve the Unified Consciousness whereby they bear in their members the Thoughts of the Collective Lights.

According to the setting of the faces through Aparryim, the Numbers with their Thoughts come forth to regulate the faces and continually supply them with Thoughts in the Unified Consciousness. In this manner Yahúdah follows upon the wood of Aparryim in the sequel offering. The setting of the members one unto another is **the basis of Eternal Life**. From the House of Yishshakkar—the Consciousness of the Kuwáhnim, the Body of ALhhim is set by Aparryim to bear within its members the Thoughts of hhakuwáhnim. Upon setting forth a place: i.e. the Rings of a SeedName, the Numbers in the House of Yahúdah of hhakuwáhnim enter into that place and sustain it with the Emanations of the Unified Thoughts in which there is no death. In that the Numbers cannot be exhausted nor can the Body of ALhhim comprised by the Numbers of Yahúdah. This Body of Numbers, called the House of Yahúdah and YishARAL, is totally bonded to the Unified Consciousness according to the Numbers through which those in the Body live, move and have their associations—sense of Being. *The perpetual exchange continues between the Rings of ALhhim and the Numbers of HhaKuwáhnim* whereby the Lights do not dim in the vessel and whereby the Life of HhaKuwáhnim flows amongst the peoples and the inhabitants of the lands. Each evening and morning we present our parts and their Numbers unto services and deeds of eternal life in which we abide.

A body of the Numbers maintains balance and order within a house and extends into the unity of houses through which the social order of peace is established and maintained. The housing of the Numbers by Aparryim is the means that Yúwspah delivers all people from famine and the means that the tevahh/vessel of Núwach remains afloat and does not sink into the waves as thoughts and form that cannot maintain their elevations. By housing the Numbers the people are continually supplied with the grain and the Illumination to abide Collectively together, and by housing the Numbers the household of Núwach maintains oneness with all species whereby their vessel rides the waves above contention and divisions which are washed away by the flood of Understanding.

YAHÚDAH אֲדָמָה

In the House of Yahúdah— Aparryim causes all things to swell, whereby there is a dwelling state composed for the Numbers. **Aparryim is the pulsating Thought of HhaKuwáhnim** that is distinguished and measurable by the Numbers of Yahúdah. As pulsations of Breath, Aparryim abides in the midst of a Number through which it is expended, either for profit or for loss. As the Numbers contain the Thoughts, the Thoughts increase according to the Numbers, whereby there are forms—a weaving of Thoughts, according to the Numbers. The weaving occurs as a vibrating spinning of thoughts around the Numbers. Through meditation upon the assembly of Numbers, the complete form is composed.

As Thoughts break forth from within a house, they reveal the concealed Numbers within them. The Thoughts yield a weaving for the Numbers to reside within whereby the Numbers become hidden within the fibers of a dwelling. As one considers the threads, their patterns and their colors, they discern the Numbers within the weavings. As Aparryim gives all that is within it, the Numbers in the parts appear. In a similar fashion, the Aúwvim appear in the Offspring as the children bear the Thoughts of the Aúwvim.

Aparryim is the servant of the Numbers, as Yúwspah is the servant of Yahúdah. As Aparryim serves the Numbers of Yahúdah, then Aparryim is nurtured and lifted up. One who becomes great/nurtured is first the servant of all. A child serves in the house of their parents whereby they are nurtured by the parents and rises unto strength. In being the servant of every Number, the Thoughts of Aparryim are enlarged for as we serve the core structure of Thought, we see the Thoughts expanded and vine in many directions. As the house of Aparryim within us gives all for the sake of the Numbers, then the Thoughts in Aparryim are expanded over and over. Likewise as one labors to sow the Seed, then the Seed sown is multiplied; hence the servant of the Seed is blessed greatly. The same is said of the head that serves its body, or as one who serves their companion, for through the service of the head to the body, the many parts in the body rises up and blesses the head with an increase. Thus blessed are they who teach and serve their children for they will rise up and call them blessed. Through our service to another, we receive of the strength of their loins. All that we give to another prepares us to receive in like measures from them. Hence as we serve another as ALhhim, then we receive from ALhhim, but should we serve another as “just another person,” or as less knowing than ourselves, then we receive less than we already have or as we are now. **As we serve so we set our heart to receive** [MT/Deut 24:15].

Setting Aparryim in the offerings occurs when Yahúdah supplies the wood and Aparryim the offering of ascension. **As one sets Aparryim unto Yahúdah then the Thoughts are set unto the Numbers whereby they are stable and become part of the foundation of a House.** Without setting the Thoughts unto the Numbers the Thoughts shift to and fro like the sand.

Through offerings of Aparryim there is **the designation of the spaces for the Numbers**. As in the role of Yúwsphah, Aparryim creates the spaces in which the 70 reside. Though the Numbers are activated in the month of Yahúdah for a year, the allocation of spaces of the Numbers appear in the month of Aparryim—the month of gathering and the days of the harvest. i.e When a plant blooms and makes a body of fruit, they have essentially created spaces for the weight of the Numbers to assemble and to be multiplies as the seed within the fruit. In making a body, there are spaces designated for the Numbers to reside.

As we set the intervals of our Name in the ring of the Mayim-Tayit in the House of Yahúdah, then we set the Numbers of Wisdom within our minds with the intervals of Aparryim whereby all that is of the House of Yahúdah flows freely within the intervals of our Names as we serve from the platform of Yahúdah. In that **we designate spaces in our minds for the Numbers of Yahúdah, we receive of them according to the intervals of our Names and their Unions with the twelve intervals of ALhhim** that comprise the House of Yahúdah. According to the Numbers let out for our Names, we **regulate all bodies of our Names by the Numbers of the corresponding Thoughts of our intervals of Wisdom, Understanding, and Knowledge as they coincide with the ten intervals of ALhhim and with the Nine Strands of Thoughts of the most high** which are set upon the altar of spices. Though we daily set the intervals of our Names and the Values of the HhaALhhim there is no vain repetition for each day's intervals carry and transfer and sustain the thoughts of the evening or the morning, and without setting of the Values the transfer remains to be fulfilled unto the spaces designated for all that the Rings of our Names have given.

The offerings in the month of Yahúdah commence with the offerings of Aparryim, which prepares the body of the year for the Numbers of a Name to come forth and bear forth every trait/fruit, each in its month during a year. The offerings of Aparryim rise out of the waters and upon the wood of Nephethli, whereby the waters of Nephethli bless the hands of Aparryim that they perform all things as from the throne, and the waters of Nephethli set the feet to have dominion over all lands in which they walk. These the endowments of the House of Nephethli upon Aparryim. As the hands of Aparryim enter into the waters of Nephethli they are activated and anointed by every Value and work of the throne. As the feet enter into the waters of Nephethli they are activated and anointed with the costly perfume of the Queens and given dominion of the staff of the throne.

Aparryim is the representative of the Unified Kingdom that aligns all manifestations with the pre-emptive order of Dan and the Unified Consciousness. Through Aparryim the words of Phargoh/Pharaoh dictate the placement of every Name in the world according to their deeds. The directives and request of Yúwsphah, the Crown Seed of Aparryim, achieve the well being of all peoples without respect to their orientations. Aparryim serves all as they are placed by the hand of Phargoh. The pulse of the Thought in Aparryim arouses the Numbers to come forth from Yahúdah to enact the manifestation, whereby what is in the Mind of HhaKuwáhnim is made visible by Aparryim directive within the Body of Yahúdah. Thus, at the core of the Numbers is the Thought of Aparryim, the Mayim-Tayit Ring, around which all Numbers turn. The position of the core of the Mayim-Tayit is as the north star around which all turns and bows, as all in the House of Knowledge of Aúwv Yaoquv bow unto Yúwsphah. In so doing, we bow to the Thought, giving our hand to perform the Thought through the myriad of forms which are servants to the Thoughts of Enlightenment.

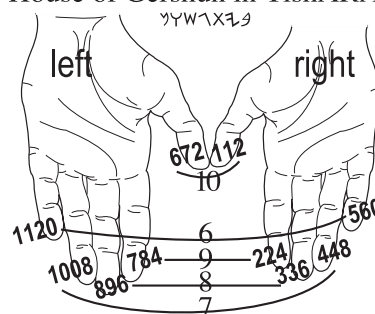
The offerings of Aparryim bear the Thoughts of the Kuwáhnim Mind from their origins in the Unified Consciousness. As Aparryim is the core of the Numbers, so are Thoughts the central pulse around which all are spun. The thoughts of Aparryim lead to glory; others, that are unmeasured fade as the grass. The Thoughts of Aparryim burn as an eternal flame for they are fueled by the emanating fires in the Unified Consciousness. As the Body of the Unified Consciousness is of two sides, the north and south, they fuel each other. On the east is the head of the Unified Consciousness Body — HhaKuwahnim, and upon the yúwm are the hands of Gershun. The body moves from the north by Merari and from the south by Qahhath who carries forward the vessels/members according to how the Thoughts of Aharúwan are being transmitted through Qahhath. The left side of the Body provides the shale and the right the flame of Chakmah. As the flame burns the shale, the right side returns deposits of carbon to the left side from which the fire continues to burn unceasingly. The ever burning nature of the Fire is conveyed in the Oyin Consciousness that is formed and maintained by its continual receiving and giving. In like manner, the body maintains its heat by the flame of the Name that wicks between the sides.

THE LAÚWIM/LEVITES IN YISHARAL

In that the Thoughts of the Kuwáhnim emanate from the Unified Consciousness, Aparryim is the agent of blessing/expanding the peoples and their houses. The blessing of Aparryim is through the Numbers of the Kuwáhnim upon the fingers. There are various numberings for the hands: those of the Neúwn; the hands of each house, and the hands of the Kuwáhnim. The associated numbering of the fingers as the Hands of Kuwáhnim compose the blessing that is administered through Aparryim, for they are the Numbers of the intervals of ALhhim. **The hands are the deeds, which are conveyed as the garments of a Name**, whereby the Kuwáhnim regulate the expansion based upon the deeds and the garments that one covers their soul. *The Values of the ALhhim are in Gershun of the Laúwi through which the administration of HhaKuwáhnim flow.* **The gift of HhaLaúwi to each member are their hands and their feet.** *According to the Teachings of Laúwi for a house, so are the works of the ALhhim within a house.*

The Number sequence in the Hands of Blessings are when Gershun resides in YishARAL. Thus when the Laúwi are present amongst YishARAL, the gifts of Laúwi are active on behalf of the Unity of the Houses. **The fulfillment of the Teúwrah in YishARAL is by the presence of the Laúwi/Levites in their midst.** Those that learn from them and give to the stranger what they have gained are those who are given directions to attain progressions beyond the parable level of thought [MT/Deut 26:11; Shuphetim/Jdgs 18:3-4; CHP/Num 33:1-2; SYM/Ex 32:1; Yúwspah/Lk 16:29].

The Hands of Laúwi 
House of Gershun in YishARAL



The reductive sum of all Numbers = 40
The Hands of Blessing
from the Unified Consciousness

The Intervals of the Hands/Gershun  left: 672 784 896 1008 1120 right: 112 224 336 448 560

The union of the Values from both sides are summed up as 40, which flows from Aparryim, as the blessing upon all peoples and their houses. Hence, via the hands the Thoughts and their Values are administered through which we transfer the Values that are set in the hands: i.e. The Hands of Neúwn,

the Hands of Kuwáhnim, The Hands of Gershun, The Hands of Yúwspah, The Hands of Lauíwi etc. Each hand type is a means of extending the Thoughts from a given Work of Illumination unto their fulfillment, whereby the transmission is completed/perfected/finished.

The Intervals of the Feet/Merari רלצל left: 1032 1204 1376 1548 1720 right: 172 344 516 688 860

The hands and feet are numbered commencing with the thumbs and big toes of each extremity, for the right and left.

The spaces between the toes carry the Values of Ten, whereby they are not webbed nor hoofed nor pawed conveying the full extension/10 of the Thoughts of the most high to have dominion. In that there are spaces of ten amongst the toes, the feet have dominion given to the Adim who are aligned and walk uprightly, whereby the Feet are the Dominion of ALhhim. In that we walk in Rings/spirals, the Values of 172 to 1720 contain the spaces of ten between them. The Sum Values of the Feet are 7 9 2 4 6 = 28, according to the 28 ALhhim of RashiReshun—The Head of the Aúwvim/Fathers. The sum reductive Values are derived by adding the pairs of the toes: 172+1032=7; 344+1204=9; 516+1376=2; 688+1548=4; and 860+1720=6. The paired Values in the feet are as the Rings of ALhhim: 28 of the Unified Consciousness/16.

All states of the Kingdoms of the Aúrets/Earth are governed according to the Numbers—in Yahúdah. Gozera/Ezra 1:2

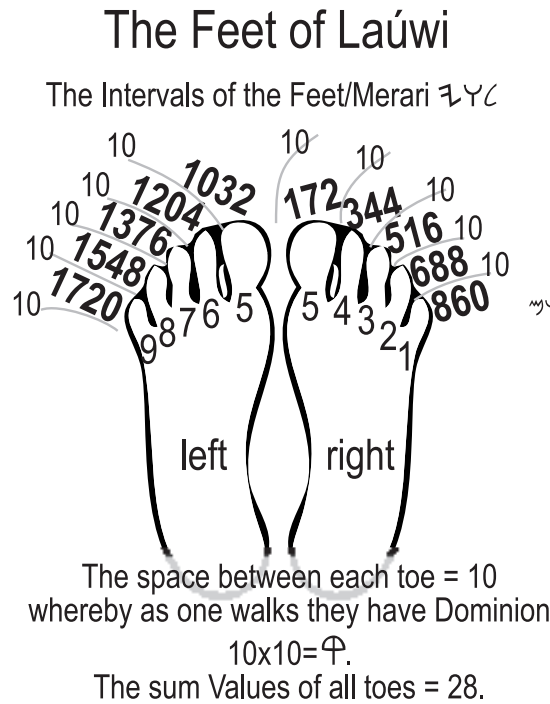
5. Mamleket Gaúwg רלצו רלצו Kingdom of Og (Rephaim) MT 3:13

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

7. Mamleket Ayshshur רלצו רלצו Kingdom of Assyria (Kenoni/Samaria) SMB/Gen 33:19; Yahuchannan/Jn 4:5-6 Melekim/1 K 16:24; 2K 17:5-6

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

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



The Lammad Yeúwd rule of the Royal Priesthood according to the Teachings and the Deeds of YahúWah.

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

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

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

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

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

The hands of 40/Blessing together with the Feet of 28 = 68: The structure of ascension which determine the elevations in which one lives, moves and has Being. The Values of 68 are read as 6+8=14/Neúwn [רלצו רלצו 5+5] from which the hands and feet have the Values of 10 within them. The ten of the Neúwn is the results of the Yeúwd of a Name, whereby the Neúwn is within the Rule of the Lammad. As one performs the instruction of the Lammad by their Hands, so is their Mind according to the extent of the Neúwn. The hands are the means of unfoldment/4, by their spaces/inquiries and pairs/executions. The feet are the means of attainment/10, by their spaces/dominion and their Collective rule/28/10. Together they are 4+10—the state of one's mind/14/Neúwn.

PESSECH

As the hands are set into the waters of hhakaiyúwer prior to each offering, they carry forth the waters as the one with the jar of water whom the disciples are to follow into the city: the heart of understanding [Menachem 14:13]. ***Following through on the offerings implements the ascensions into deeds whereby one is given access to one enter into the Collective of the Heart.*** Within the City is a house in which one eats the Pessech/Passover. The House in which the Pessech is eaten is the Kephúw-Kephúw, the House of Gad, which is large and in which everything is prepared. As one follows after the water bearing of Nephethli in the hhakaiyúwer, they are lead to the House of Gad—the correct understanding of the Words. We follow after the One of the Heart according to all flowing of the Heart of the Unified Consciousness whereby we enter into their Words—the House of Gad, who is the Master of Nephethli. The words of Gad, arising from the heart, are unleavened for they flow directly from the heart of humility from the sides of Chakmah and Bayinah. The unleavened bread is freshly composed, new ever evening and morning as the manna, whereby no malice, nor arrogance, nor misinterpretation, nor evil intent resides in them to corrupt the thoughts. According to the bread that one eats, so are the members of a house.

As we make the Pessech offering in the House of Gad, then the blood of the Pessech flows from the sides of the tongue and upon the brow of the head, depicted as the lintel of the house, whereby no death message/angel are in one's speech or upon one's tongue, by word or by substance. As life and death are in the power, so the angel or messages that one bears upon their tongue leads to life or death of that which they have formed by their Words—their firstborn. Our tongue, being the plate from which we eat has no death upon it, not the death of Thought nor form, not the death of leavening via corruption nor the death by the knife striking a victim that is killed by our order. All that we formulate as our first born of our Words is at liberty to go out/beyond the house in which they dwell. In that our Words are of our Names that occupy our reúwch/spirit, our Name, by our Words, are set at liberty to go beyond our prior states of residence, and with our Name is the spirit made for us and all of our members. We do not strike Phargoh nor Metsryim with weapons of war; we are set free only by the Words of our declarations and with the Staff of our Aúwvim that we will serve YahúWah of our ALhhim. Our Name, spirit, soul, and body collectively enter into Ten States of the Neúwn. Being born in the immortal heart in which there is no leavening/distortion/corruption/death we belong to a different world than the body of grass which we pass through. **The formulation of our Words is our Pessech, which is meShich, the Word of ALhhim.**

The blood on the doorposts are on the cheeks of the heart, the sides of the Dallath-Dallath, the house of the Kephúw-Kephúw. The blood on the left marks the paths of Bayinah/Understanding; the blood on the right pillar marks the path of Chakmah. The blood on the lintel of the gates marks the paths of Knowledge. According to the blood the angel/messenger of death does not come near our dwelling. When we partake of the Body of meShich we are eating the Bread of Life that comes down from the mind upon the tongue, whereby we speak of Life and the things of the Seed of the Aúwvim. When we drink the blood of meShich we are receiving the Understanding flowing from the Mind. The bread is of the Seeds of Knowledge that are manifested through Chakmah. The drink is of the fruit of Knowledge manifested through Understanding. When we partake of the body and the blood we are receiving the Pessech, the inner core structure of all unified parts of the ÚWah-Bayit Ring through which we go beyond the state of the parts and emerge into the lands of the Seeds of Knowledge given to the Aúwvim: The Seed of Avrehhem, the Seed of Yetschaq, and the Seed of Yaoquv.

As the hands of the offering are set into the waters they receive the Values and the blessings of that House making the offering. The blessings of the wood are extended into the hands, whereby one receives the instruction in accordance with their offerings. Through the washing/activations of the hands prior to the offering one receives the blessings of carrying through the previous offering; whereas the hands of the offering receive the blessings of performing the thoughts of with the ascensions. By the hands of a Name one receives their teachings and their assignments. We set our hands to serve and to attain the progressions of the Lammad. The blessings of the Rings flow into our Rings by being servants to each other and by fulfilling the Words of our Names in the midst of the Collective.

Multiplication of the Numbers occur only through the corresponding forms of the Numbers. That is, when the House of Aparryim functions in accordance with the Numbers, then the Numbers multiply, and there is an increase in the House of Aparryim. As the form honors the Numbers there are no constrictions upon the foundational Thought nor upon the Numbers that define the form, whereby the base, inherent Thought is expanded by the Numbers within the form. In this manner one branches and becomes fruitful in their works—as the works are of the pure Thoughts and conducted in holy manners true to the Thoughts, then the works multiply and bear the fruit of the Numbers.

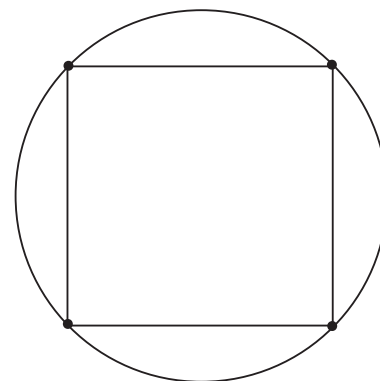
THE LAMMAD RULE

The blessings are set for each evening and morning through the activations of Aparryim and Yahúdah in the offerings of YishARAL. **The blessings are administered by the Lammad** unto whom we commit our Reúwch and our soul. In that the Lammad of the Royal Priesthood oversees all that we are assigned, our Thoughts, the activations of our Numbers and their applications which determine our elevations of Rings, our Words and our Deeds, **all things are under the Hand/Yeúwd of the Lammad** which governs the Universe and all within.

Those of the Lammad have the rule of the Lammad for there are not distinctions in government of one over another. As one comes to possess the Lammad then **they rule together as one with all who are of the Lammad**, whereby there is a Unified Rule without division or anarchy. The traits of those with the Lammad rule without partiality and extend blessings—the paths of instruction to those near and the far. The Blessings of YahúWah are Wisdom, Understanding and Knowledge which are determined by how one receives and implements the teachings extended to them by the Hand/Yeúwd of the Lammad. Thus a blessing is not an object given to another, for **the blessings are the means to attain, exercise, and multiply the Thoughts and the Numbers of the most high**. When the blessings are given, they are imparted with their full extent through which they are able to attain to the uttermost heights of the Lammad of most high. In this way we are to bless others with the Lammad through which the Words do not return void—as those which are able to attain to only to a certain understanding but are unable to reach to the crown of the Lammad where the fruit is formed. What we say and impart with our hands is given with the full measures of Ten—Goshar/wealth 4WO. There are no positions in the Kingdom of YahúWah where one may do only attain to a certain levels of work nor are their dog collars attached to our necks that keep us in one range. We are imparted the Collective Goodness of YahúWah to attain the full measures of Wisdom, Understanding, and Knowledge and their elevations and deeds whereby there are no withered hands and shortness of vision. One is given the full view that they may see all of the Kingdom of the YahúWah and put their hands to every good Work of ALhhim whereby they have the full joy of most high.

THE NUMBERS OF CONSCIOUSNESS AND THEIR LETTERS

For every combination of Numbers that are pleased to dwell together there are Letters to dress their body of Thoughts. The primary Numbers are 098765543210 which come out of OO, for what is in the midst of OO are Nine Primary strands. How are $\oplus 9$ derived from OO? The Nine \oplus are derived by finding the 4 points or square in the OO. As one finds the square in the midst of the Consciousness, the Consciousness has distinction of Thought and shape. From the 4 sides of a circle the Values of 54321 of The Nine appear. The four points are references to the four arcs of Thought, called the four sides of illumination: qedam/east; negev/south, yúwm/west, and tsaphun/north. The Values of 5 are those in the midst. Being that the Circle of Consciousness is both an outer and inner ring, the outer ring is of Wisdom 12345, and the inner ring, also of 5 parts, is of Understanding 56789. The left circle of Understanding is smaller than the right of Wisdom in that the left circle fits within the right circle by giving of itself. Corresponding there are larger and smaller lights, smaller and larger breasts, various sizes of the pupils eyes, etc. in each pair. The gathering of these sides or arcs of Thought form the Body of Consciousness. Hence, as one make the offerings from all four sides of a house they develop and build the Consciousness of that House with Wisdom and Understanding which brings forth from its virgin body the fruit/offspring of Knowledge.



The State of Consciousness is depicted as the Letter O whereby one forms 360 degrees. Consciousness is an assembly of Thoughts from every side. The 360 is the basis of the Nine [3+6]. The four directives of the Neúwn are set in the midst of the sides creating the Letter Tayit $\oplus/9$ which are the four quadrants within the Ring. The double Oyin OO creates a cylinder or dwelling of all within the Body of Consciousness. Though there may appear one circle, there is the circle around and the circle within whereby it moves, ascends/lives, and has being. The circle around counter clockwise; the circle within moves clockwise, whereby the Consciousness sets itself into an orbit. According to the double Oyin, each with four points, there are four bodies/planets/stars at the head of the cylinder and four bodies/planets/stars at the base of the cylinder which are suspended by that which is in the midst. The four points in each circle correspond to 4 Letters of ALhhim which form a reúwch/breath, the means of exchange from side to side. As the spirit above is joined to the spirit below there are 2 Eyes or 2 Spirits of the most high made in the midst of the Unified Consciousness. These two spirits are Yahúdah and Dan, the Numbers and the resulting Breath, through which all Values are transmitted from one side to another. From these 2 spirits all things are made out of nothing OO. The combination of the circles yields the Spirit of Life which is a formula of 21/3 the square of 9: Yahúdah אΔΥאב/21 in Dan וΔ/9.

In producing a cylinder, the Union of the sides of Thought release the Values of 18 which span all in the midst of 9. The Values of 18 are read as the Unified 8 which are the 53/8 and the 35/8 of hhakuwáhnim Body of Consciousness. The 53 and 35 are of the Two Lights 55. In their midst are the 33 which is the rule/rod of Lammad/12 of the 6 pairs of branches. In that there are two Lammad in 33, there is the rule of night and the rule of day.

The Values of 1+8 enable descension and ascension movements. Adding these movements to the ability to rotate from right to left or left to right, the Body of Consciousness also revolves. With the drawing out of the 18 in the 9 all possible movements are initiated and regulated.

The configuration of ∞ — 18 convey the Unified 8 ∞ of infinity, the State of Enlightenment. The two 8's are 16, as one Circle, whereby they are complete/perfect 7. The 16 are the unified branches of Thought that stem from the inner core of the Consciousness. One that speaks from the Unified Consciousness is called the One of Yishshakkar, commonly rendered as Yahushúo—the Emanations of the Consciousness which has its root in Daúwd/David of the House of Yahúdah/Numbers. Hence, from the 4 sides or platform of Thought rises the pyramid of Values which are convey in the Dallath Δ . The two circles, each having four sides, forms the basis of two pyramids $\Delta\Delta$ from which the Letters and the Name of Daúwd is composed. Within the circles are the 21, two as one, Yahúdah and the collectivity of Breath/Dan 9. As the circles position themselves upon each other, whereby they give fully to each other, the Values of 8 appear. From their settings and rising the Lights of their Names shine from the depths of the heights which are conveyed as the two lights 55 אא. From the 4 within the ∞ are 21/3 and their Seedbody of 9 of three parts, in which is the Breath of Life. The Works and the days of the ∞ is what is called **the Service of YahúWah**. The Services of YahúWah are performing all things in accordance with the Lights of Reshun from month to month, from day to day. Each day is a State of Enlightenment of ordering the members within us according to the order of the Rings in the Unified Consciousness each month and each day. **The alignment of the Rings and their engagements are set through making and following after the stages of Enlightenment—the procedures of the offerings of Fire/21/W which emanate from the Origins of The Numbers** [CHP/Num 28-29]. The House of Yahúdah commences the offerings in the qedam/east—the point of origin of Numbers through which all things are distinguished and illuminated. The Thought from which the offerings arise and their setting are in the yúwm—the west in Aparryim. Those who follow after/obey the Voice of YahúWah join together to make the offerings with the ALhhim. Only by following the Voice of the Shepherd in Yishshakkar of the Unified Consciousness are the offerings desired, as obedience precedes sacrifice.

The Services of YahúWah are unto the Collective Rings, whereby what is done is recognized in the Rings though those who have been assisted may not notice or be thankful for the services rendered on their behalf. The services are not done for a reward, but performed as one of the associates of ALhhim, whereby we work together as the ants. This is not to say there are not rewards; for works that are seen in the Rings are rewarded by the Rings, and the rewards have no corruption in them.

From the Nine come the Nine strands of Thoughts of the 22 Letters: the ones אבג, the nines חט, the eights יכ, the sevens לז, the sixes טי, the fives פק, the fours צד, the threes נש, and the twos עף. The twos are the result of strength from all unions upon which a house is built in which the Head Rashi appears. For each emanation of Thought there is a garment of Light—a Letter that covers it. From the Source of the Unified Consciousness ∞ comes the Numbers and their Letters which are unraveled from the core of the Numbers. Accordingly the Mayim-Tayit body of Aparryim is in the midst of the House of Yahúdah as Aúwv RashiReshun 55 אא is in the midst of the Nine. Understand that the two sides of Aúwv RashiReshun are Bayinah and Chakmah which appear in the 4—the Unified Spirits in which is the Rule of the Lammad [SMB 1:16].

THE HANDS UPON THE HEAD

The hands upon the head of the offerings denotes that all works and their ascensions are unto forming the Head of meShich. The purpose of all labors in the fields and the work of the hands to sow, to till, to cultivate, to prune and to harvest is for the head of the stalk. The purpose of manufacturing is to engineer a process so that the results are obtained which satisfy the mind that conceived the process. Likewise, the purpose of all offerings is to bear the fruit of the offerings which is the development of

the mind to rule and govern the lands. The culmination of the offerings are the spices which adjust the mind to accommodate the valuables being laid-up in the mind, whereby the mind is renewed with the State of the Kingdom [Rom 12:1-2].

THE APPEARANCE OF MESHICH

The sum Values of the parts and the wood are the Numbers of Knowledge, which are those of the Head of meShich. MeShich is the Head; as members of the meShich we are the embodiment of the Thoughts of meShich. As the parts within us are activated the fullness of the Head appears. Thus the appearance of meShich occurs within us and Corporately as the members within the body are given unto the development of the Mind. In that the sum of our parts equals the sum of the mind as a perfect ratio, then when all that is sown from the head is ripened, the head appears also upon the completed body. Accordingly, the sum of the sun and moon equals the stars as the parts of the body equal the mind, for all Wisdom and Understanding come from the stars in the heavens as all parts of the body come from the mind. In this manner a Seed is sown into a body in order that the Head may appear with full Wisdom and Understanding as the Unified Body of Consciousness is unto HhaKuwáhnim. As there are 70 Stars of the Kuwáhnim, so the Unified Body of Consciousness is Oyin that houses them. The 70 stars are understood to be attributes of Knowledge which comprise the basis of the Oyin Consciousness within a SeedName, 35 from the spinning of the Lammad on the left side, and 35 from the spinning on the right side. As these stars rise from within a SeedName they form a crown upon the heads of the stalks of YishARAL. When the writings mention a crown of 12 Stars, it refers to the Sovereign Crown of the Lammad. A crown of the Lammad/12 contains 70 stars for the stars are the glory of the Lammad Body. Within the Lammad Consciousness are 35 from each side.

The primary Numbers of HhaLammad are determined by adding the Values 1 to 12. 1, +2=3; +3=6; +4=10, etc. The core Values of HhaLammad are: 1, 3, 6, 10, 15, 21, 28, 36, 45, 55, 66, 78 read as the 70 within the Unified Consciousness of 8's. The 78 are the sum of the offerings of the Lammad in a House. The Lammad is the basis for the Number of offerings in a House. The Names of the offerings differ according to the House in which they are made, for from the sides of the House and their Names they are begotten, whereby there are 936 Names of the Offerings: $12 \times 78 = 936$, the fruit/collective strands of the Lammad's Unified Sides.

The Body of Aparryim is the composite sum of ALhhim composed of two parts. The left is the offspring of the Maryim/Miriam, and the right is the offspring of Yuwcheved/Jochebed. As the measures of grace are bestowed on the parts, some are larger than others. i.e. The left breast is normally larger than the right due to the heavier deposits of grace of Bayinah on the left side. Largely the left side of the body is cooler and smaller in that it gives to the right, as the moon which gives all of its Light to the sun, and is therefore smaller. This is the heart of the Kuwáhnim of Understanding, portrayed as Yahuchannan, who gives all to the reigning Consciousness of Yahushúo, whereby the Lights govern all deeds which renews the Mind with Knowledge, through which the Numbers are extended and the Rings continue to turn.

THE WORKS OF ALHHIM

The works of ALhhim appear through the offerings of Aparryim. As the Values of Praise are designated for the Thoughts of each house of ALhhim, **the deeds are set to praise—show forth the Values of the Aúwvim of a house.**

The Thoughts of the most high are first measured whereby they receive their Numbers. The Numbered Thoughts are as the hairs upon the head—each strand conveys a Thought of the Mind. As

the Thoughts emanate from the Head of meShich, the deeds of a house of ALhhim are determined according to the praise/Values of the Aúwvim from which the house is built in three days—through the acts of Wisdom, Understanding, and Knowledge. The Acts of ALhhim are therefore according to the Numbers of HhaAúwvim through which the Values are honored. As a Seed of the Aúwvim, the Acts of ALhhim are of three levels of Wisdom, Understanding, and Knowledge, whereby there are no defects of incompleteness nor blemish within them [CHP/Num 28:19].

The Aúwvim give gifts to the Bodies of ALhhim, namely the Offspring of the Lammad. The Offspring have their works according to the Numbers of their Names within the Unified Rings of ALhhim. The Works of an Offspring are categorized within the Body of ALhhim to which they are appointed. **The Works of ALhhim are 12 according to the Twelve in the Lammad. The acts of each House of ALhhim are from 1-12 and correspond to the Offspring that are born in them.**

THE 12 WORKS OF ALH HIM OF THE LAMMAD

- The Zayin-ALphah are the Works/Offspring of 1—Rayshúwn, to open and set the Rings of Reshun Our Father, to conduct the first order, arrange, determine priorities, to engage in undertakings, to know the head and the tail are one—the beginning and end are connected as in a circle.
- The ÚWah-Bayit are the Works of 2—Shani, the means to build a House, to form complements, pairs, to multiply by aligned parts, accomplish renewal, to establish and repeat thereby showing mastery, to formulate faith and do the works of faith, to be impartial.
- The Lauwi are the Works of 3—Shlishi, the core structure of the Lammad, to entrust, to put into the hands, to transfer, transmit, communicate, oversee processes.
- The Qúphah-PaúWah are the Works of 4—Rvii, the means of inquiry by Numbers, to investigate, behold the inner design through which all things are formed.
- The Shayin-Semek are the Works of 5—Chamishi, the means of radiance, illuminations, to distinguish, to warm and equip with robes/roles, to muster, strengthen, to labor with hope.
- The Dallath-Dallath are the Works of 6—Shishi, the means of unions, to balance, justice, to be glad, rejoice, exalt, to form bonds, love.
- The Kephúw-Kephúw are the Works of 7—Shevbo, the means of completion and fulfillment, to satisfy the Principle, to create and enter into one's creations with joy.
- The Tsada-Tsada are the Works of 8—Shemuwneh, to be righteous/aligned in a column, the means of creating oil, the flow of grace, to be fruitful, fully extended.
- The Rayish-Oyin are the Works of 9—Teshuoh, the means of compositions, to compose/gather the Consciousness, to serve as the Agent of the Nine in dispensing and regulating all Thoughts and their fruit in a house
- The Hhúwa-Gammal are the Works of 10—Goshar, the means of wealth, to create an oasis, to share, be merciful, to develop deposits, lay up plans, provisions.
- The Mayim-Tayit are the Works of 11—Oshtay Goshar, the works to consider/think/grow/manage wealth: Wisdom Understanding and Knowledge, to bear the glory of YahúWah.
- The Neúwn-Chayit are the Works of 12—Shenyim Goshar, the means of doubling wealth, to build a Unified Kingdom.

A NAME OF THE LAMMAD

A Name is formed first from the Lammad and then sown into the Body of ALhhim to which it belongs from the sides of the Lammad. The Name appears in the season in which it is formed within the Rings of ALhhim, out of which comes the branches of the Lammad. As the Lammad forms its fruit

in its seasons, so are the Names born for the seasons of the Lammad. Each Name is spun as fruit from the spirals of the Lammad whereby it has the Seed of the Lammad within it. As Names are born of Rings of ALhhim within the Lammad, they appear upon the altars of ALhhim through which they rise unto the Aúwvim within the Lammad. Upon ascending to the Aúwvim, the Names are measured and given their Numbers whereby they are sent through Aparryim to become manifest in the Unified Kingdom.

The joy of the most high is in the computations of the Numbers of Yahúdah and their unfoldment in each house. The arrangement of the Numbers in each offering results in joy as they are unfolded in the thoughts and deeds of the offerings. As the Numbers expand in Aparryim the joy of giving all comes forth. The means to unfold the Numbers in each offering is through the giving of Aparryim whereby the Numbers are appropriated with Understanding.

CONSCIOUSNESS DEVELOPMENT

As Aparryim upholds Yishshakkar in the subsequent offerings, the Consciousness expands and is fed by the wood of Aparryim as the base of a tree gives all to the crown. The service of Aparryim and Meneshah are the means for the Consciousness to develop in all Rings of ALhhim according to the setting of the Rings of ALhhim in the Unified Consciousness. As a pattern of the Tree of Life we are of the same design and structure of Rings as the Aúwm Rings of the Lammad.

When the attributes of Thoughts and Values are restricted from rising, the state of the Consciousness remains small. The Consciousness of a Name is according to the Numbers and Thoughts that are transmitted unto Yishshakkar through Aparryim. For this reason Phargoh casts the means of recall—the male children in the river, whereby all that is maintained are the forms of YishARAL as servants. As the Numbers and Thoughts of Yahúdah and Aparryim arise in the Consciousness, the Houses of YishARAL, being the tablets of the Words of Fire, increase until they are more numerous than Metsryim. Through the full ascent of Aparryim to Yishshakkar the Numbers of the Names of YishARAL exceed that of Metsryim whereby they are able to go beyond, through previously defined states unto the Lands of the Seed—of the Aúwvim. As the Seed properties ascend through the body of Metsryim they create the lands of the Aúwvim in which the liberated dwell.

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

According to all transferred to the Consciousness, the Consciousness can carry all from one state of residence unto other. The conveyance of the eagle carrying YishARAL out of the lands of Metsryim denote the House of YishARAL that carries all members and their waters unto new states [SYM/Ex 19:4]. As Meneshah lifts up, the Consciousness picks up and moves the entire state of one creation unto another. All nations are transported together through which the Kingdom of the most high Lammad is the Unified State of all Thoughts and their expressions.

ROLE OF APARRYIM

What is thought of in Yahúdah is fulfilled by the distributions of the heart unto Aparryim. As the sides of the Mind of Reshun impart Understanding and Wisdom, the thoughts are transferred to Aparryim for execution. Hereby the stories of Yúwsphah reveal the means to carry forth all tasks of Yaoquv and Phargoh, for what is thought of is brought forth into manifestation through Yúwsphah, whereby there are the dreams of Yúwsphah and their interpretations. As Aparryim is in the midst of the House of Yahúdah, then **from the core of one's Values the dreams are given** on behalf of the Collective which Yúwsphah serves. The dreams are read according to the sides of Bayinah and Chakmah which supplies source material for the dreams to the House of Aparryim, as Nephethli carries and lifts up Aparryim in the sequence of offerings. A dream is the illumination of values one is bearing within their members, whereby a picture or an appearance is created for examination and discernment. Thus when a dream is given within a month, the dream is read according to the position of Aparryim within that house, which pertains to the location of the Mayim-Tayit Ring in those days [For further notes on dreams, see the LEAVES OF DAN, BHM Chamesh HhaPekudim 26, House of Dan]. As the dreams of the baker and the wine server are given and read, dreams are far reaching for they extend unto death or life as they are carried out.

How do we understand the selection of Yúwsphah to be the moderator of blessings for all of the members? The House of Aparryim is directly joined to Yahúdah as the means to blessing all peoples by the Hand of HhaKuwáhnim. It is not that Aparryim is more important than another house, rather it is the calling of the most high upon Aparryim to be the servant of transmission from the northeast side to the southwest side whereby the sides are one/unified. By position in the midst of the southwest, Aparryim is the link between the midst of the northeast, whereby the heart and the mouth, the reins and the glans are the houses through which the invisible passes to the visible. These four houses of ALhchim make a cube, called the Cube of Manifestations, whereas the Cube of HhaTeraysarunim/Dwellings, aka as the Cube of the Kingdom is composed by the corners of the heart and mouth, the breath and the seven eyes. The source of manifestation is the unfoldment of that which is in the midst of the Invisible whereby what is inside is turn outside, called "inside out." Upon the shoulders of Aparryim rest the multicolor robe depicting **the manager of wealth** on behalf of all peoples and making Thoughts apparent—manifesting the unseen with glory. According to the position of Aparryim in a house one's wealth is reduced or increases proportionately unto the riches of the Life of Knowledge [Mishle/Prov 6:6-8, 26; 12:12].

As Aparryim is positioned for the House of Yahúdah, then and only then can the Numbers rise within a Name and form the Crown of Knowledge. Aparryim lays down all of its strength to lift up the House of Yahúdah, whereby the inner core of Aparryim flows within the spiral of the offerings of Yahúdah to cause the Numbers to rise unto the crown.

DOMINION AND RULERS

Through the Aparryim offerings come a great dominion of Thought that spreads out like a blanket to cover the earth. Literally, through the reproductive head of Aparryim the entire earth is continually being wrapped with pigments of stones, creeping species of plants and animals that color and animate the spaces with their lights. Each thought is given a place for its radiance in harmonic positioning of one to another.

The management of all Numbers of Yahúdah is by the Hand of Aparryim through which each entity is appointed their allotment of seed and threads illustrated by the parables of Yúwsphah who provides all species grain and cloth according to their deeds and positions in the vast Kingdom of YahúWah. In the offering of Aparryim the Hand of Administrations *is activated in the mind* to be over our collective states and to appoint for us our portions daily.

The government of YahúWah is by the hands of Yahúdah and Aparryim. Yahúdah governs the dimensions of the peoples, determining the size of anything. Aparryim governs the expressions that come from the entities and their productivities. A tree grows from a seed; the height of the tree is governed by the hand of Yahúdah and the flowers of the tree by the hand of Aparryim. To the SeedName is given the Staff whereby the peoples and the lands are ruled by the hand of the Seed to which the peoples and their lands belong. According to the Numbers of Yahúdah every thought is governed as to its place and its extent, and according to the hand of Aparryim the thoughts are regulated within the States of the Numbers by their seasons. Yahúdah and Aparryim are the governors within the lands, which are rulers of YahúWah, from the midst of the Collective. Aparryim and Yahúdah are rulers within the creation, which serve the Collective according to the Crown of Baniymin, who is the ruler of all States.

When the writing speak that Daúwd/David will never lack one sitting upon the throne the sayings refer to the state of a Name rising into the double Dallath level of the heart administering the Numbers of Understanding and Wisdom to the loins of Aparryim. When a Name pierces into the sides of Bayinah and Chakmah, then the flow of the Consciousness is let out continually from the throne. The House of Daúwd—those of ALhhim devoted to each other—serves the House of Aparryim whereby the Numbers are continually flowing into the lands. Through the impartations of the unified Teraysarunim of Bayinah and Chakmah—The House of Daúwd, the promise is fulfilled that the lands and the people will be governed with Values of the Unified heart rather than by usurpers to the throne, seeking to control the peoples by selfish or vain ambitions. As the Values are dispersed from the centre of Yerushelyim, the grains are allotted and the cloths are woven for the peoples by the Hand of Aparryim.

NEPHETLI נֶפֶתְלִי

In the House of Nephethli—The Elevations of Laúwi— Aparryim brings the treasures from the kings chambers into the courts of YahúWah. All obtained of the nations and of the houses of YishARAL are carried by Aparryim to the temple/haykal. Hereby all fruit of the lands is brought to the House of YahúWah, and the Teúwrah is fulfilled [SYM/Ex 23:19]. With the offerings of Aparryim, the hands of maShayh are heavy, meaning that they are filled with the fruit and the glory of Aparryim. As the hands filled with glory—the deeds of YahúWah are lifted up, YishARAL prevails over all obstacles and intrusions of strange thoughts and processes. What is of the glory arises through the arms of Yahúdah and Aharúwan whereby they are sustained by the Numbers and the Enlightenment.

The offerings of Aparryim unfold the Letters of the Words of a Name as leaves upon the stems of a Name. As the Letters are unfolded through Aparryim, they hang to receive the light through which they are ultimately able to multiply their Values in fruit and seeds of their Name. We bear our offerings—emanations of thoughts as leaves through which we develop the fruit and increase of Values from our hearts. Each leaf pattern denotes the Numbers of the Tree. As one counts the side veins in a leaf, they see the left and right sides of the Number of their Names, radiating out within the central vein of their leaves. If the sum of your Name is 50, being of Neúwn/נֶעֻוֹן, within it are read 28: נֶעֻוֹן נֶעֻוֹן NechemYahh: 14+14/נֶעֻוֹן, a 5:5 ratio. According to the ratio of a Name the leaves are formed with 14

veins on a side. As we spread out our leaves, then the Lights of Understanding and Wisdom enter into them and into our central core, and from our leaves we bear the fruit of Knowledge. Our thoughts are supported by the Numbers of our Name to sustain the Letters of our Words through which our Words increase and yield fruit.

To break our Words would be to dishonor the Numbers, the very structure of our being. By breaking our Words we do not mean just not to do what we say we are going to do, but when our deeds are not as our Names, then the Words of our Names are broken, like shattered leaves, whereby the Rings of ALhhim are broken within us and we are as broken cisterns [Yirmeyahu /Jer 2:1-13]. What is written on the SeedStones of our Name are broken as the Words of the Tablets; therefore the Words of a Name must be rewritten to be renewed upon the inner stones of the Shayh within them whereby they are renewed unto the most high through which they are of the Commonwealth of YishARAL. The inscriptions of the Words of your Name upon your inner tablets is the renewed covenant made with the Twelve Houses of YishARAL within you.

According to our Thoughts so are our Words and the deeds thereof. As we give our Words to the Worlds of ALhhim, they are struck by the Lights of ALhhim and increase through which our lands are filled with the abundance of our Tree of Words. By giving our Words to the most high our Name is fed, for how else does a tree feed itself except through its leaves? Hence to feed another is to feed ourselves, whereby the meShich—measurements of our thoughts are increased [Matt 25:35]. To honor another is to honor their Words for that is the means of their offerings and their contributions/wealth in the Worlds of ALhhim.

According to the Words of a Name so is the wealth of a Name. The most high and HhaALhhim behold us as to the configurations of the leaves on our Tree and the fruit that is amongst the leaves, for in them are the Wealth of Wisdom, Understanding, and Knowledge and by them we occupy our places in the Commonwealth of YishARAL. By the wealth of our Words we dwell in the Kingdom of ALhhim which is a dominion of Words [Menachem 10:24]. In that we are born by the Words of ALhhim that are gifted unto us, by them we live and have our dwellings. Our words are the leaves/garments that are spun from our offerings whereby our wardrobe is of the Lights that does not perish and in them we walk amongst each other [Tehillah 1:1-3]. According to our Words we are distinguished amongst each other. As each one speaks we hearken unto their wealth, for from their reúwch comes Wisdom, Understanding, and Knowledge. The sum of our Words remains forever; though the earth passes away the Words of ALhhim by which and of which we are abides forever. According to the Words of a Name that are assembled into bound volumes, one leaves their heritage to subsequent generations.

The generations of Light are set through Aparryim. Within a göat/epoch there are 3600 years in which are 90 generations of a Seed. The 3600 years are of Dan according to Wisdom and Understanding. In Chakmah, The House of Dan is 36 [21+15] of the Shayin-Semek Ring and 00 of the Unified Consciousness of Bayinah. The circumference of Dan is the encompassing Ring of all of YishARAL in which the years of YishARAL are set. The House of Dan is conveyed as 3600 which is the perspective of the Breath of Dan in the Unified Consciousness 00. The 36 of all generations of a reúwch are read as 3 6's, for within the Breath are the origins of the 3 Houses of a Seed 987/6, 654/6, and 321/6 which are of the Unified Minds of Nine. The Heads of YahúWah, read as 3 6's are 18, and are interpreted as the Unified/1 Consciousness of 8 ascending from the Seed base in Meneshah to form the white stone of Yishshakkar in which the Name of a Seed is inscribed. As the Letters of a Seed are unfolded from the Unified Consciousness, they are inscribed amongst the whitened cohesive thoughts in the mind, as a whitened stone. The years of a Seed and its generations are 3600, no more nor less, for these are the days

of the Consciousness of a Breath and its migrations through the Heavens. The Names in which the Seed is formed and the places in which the Seed is sown are according to the Names and Houses of ALhhim in hhakuwáhnim of the Unified Consciousness, in the House of Dan, and in the Body of ALhhim and in their Offspring.

Within the 3600 are the 90 generations of a Seed distinguished by the Waters/Mayim/40 years in which a Seed dwells. $3600 \div 40 = 90$ generations within the Days of Dan, even as in 10 are 0987543210, 45 from the left and 45 from the right. In the days of Dan are the days of Adam/Adim unto the fulfillment of all sown of ALhhim—the days of Avrehhem at 90. When a Seed is 90 year it is transformed unto a new *göat*. We are not leaving Metsryim behind for subsequent generations. We are taking all of Metsryim with us for the formulations of the new *göat*/epoch of Yetschaq. The former passes away, behold all things become new. When the Seed of Avrehhem is 90 it bears the promised formulations of a new age to commence a new *göat*/epoch. The year of the birth of Yetschaq, $3601 = 10$, the fulfillment of Dan unto a new age. From this understanding we discern that the *göat* of Hhakuwáhnim are from the days of ShmúwAL to the days of Zekkaryahu—from the Acts of the Names of AL—the opening of all Seed of HhaKuwáhnim/ShmúwAL unto the recall and summations of all Emanations/ZekkarYahu (Zechariah).

Each 40 year period is a state of our residence in the waters through which we grow and develop in stages. A 40 year state includes all levels of transitions: The 7 wells or waters of Ayshshur, the waters of Meneshah, the waters of Metsryim, the common Collective waters of HhaTsur that follow after our offerings in the meDever, the waters of Nephethi, the waters of Shamoúnn, the waters of Baniymin.

The 30 marks on the Lammad/30 indicate the pivot points and rotations of our transitions and years unto 90 and the birth of Yetschaq—the offspring of promise into which we enter. There are 3 generations in 120 year. Three stages of transitions comprise the 120 of the inner harmony's full extension, conveyed by the 120 year of maShayh [MT/Deut 34:7]: the generation of Wisdom, the generation of Bayinah, and the generation of Knowledge. 120 year are three levels of learning within an embodiment. Each level of learning is a generation of Thought: 40 year in the waters of Metsryim of Wisdom [SMS/Acts 7:23], 40 year in Midyan of Bayinah [SMS/Acts 7:30], 40 year in meDever [CH/Num 32:13]. Each revolution of the Lammad is 120 year. 120 year is an expansion state to develop aspects of Wisdom, Understanding and Knowledge. From all gathered in a 120 year period the Seed of the year is a reductive of 120 or 3. In that there are 4 houses of Wisdom and 4 houses of Understanding and 4 houses of Knowledge through which we enter in a cycle of Light, one may through diligence advance to 12 marks on the Lammad in a light cycle or one paces themselves at a rate to achieve their ascensions of transformation. Sometimes pockets of consciousness are formed in the masses that restrict any movement or development. This is what is called going around in circles and going no where. The reductive Values of 120 are $3 \times$ the number of revolutions: $30 = 90$ year. There are 30 revolutions of 120 year to comprise the age 90 year/state of transformation, which is 3600 [SMB/Gen 17:17] of the SeedName of Avrehhem's embodiment in Sarah, through which Avrehhem becomes fully extended to be 100 year or 3601. The 90 year of a Seed are marked on the Lammad/staff by Names. Each Name is a level of development from the Adim formulations of vapor to the composite Seed of Avrehhem. One abides on the Lammad according to the developments of their Name which corresponds to the 90 Names on the Lammad spiral.

Ninety generations of the seed bring forth the promise state of Avrehhem whereby the lands of the Seed do not belong to strangers. Avrehhem is promised that an heir would come and occupy the lands of the Seed. All of the wealth of the SeedName would not be possessed by strangers, but of one born in one's house. When the Seed has ascended upon the Staff of the Aúwvim by Wisdom, by Understanding, and by Knowledge, then one attains unto the full stature/measurement of the Seed, which is called meShich. As

the Name enters into the sheep fold of the Shepherding Consciousness—Yahushúo, the teraysarun of a Name is formed with its beloved Name, thereby forming the double Dallath. Each turn of the staff from Wisdom, Understanding, and Knowledge causes an expansion of the Rings as one encounters the 30 marks on the Lammad. The 13 moons occur in the years of Knowledge. The 13 moons are the blessing of Yúwsphah through which the rings of a Name expand and thereby create a teraysarun, as a swelling from the base to the crown, for their dwelling state. During the ascension upon the Staff of The Lammad/30 one passes through and ascends within the three Houses of Wisdom, Understanding, and Knowledge 30 times whereby the Seed attains to the age of 90 generations. When the teraysarun of the beloved Names is complete, the cap stone is seated upon the crown of its full measurement/extension. This cap stone is the same as the Seeded Head that caps a tree. The placement of the capstone upon the House of YahúWah denotes the full stature is achieved and one has come to the fullness of the ages. The coming of ages is the same as a plant forming a crown of Seeds upon the heads of its paired branches, which is the way that a tree should be pruned to bear the fruit of its lineage.

THE 90 NAMES OF THE GENERATIONS OF ALHHIM

We cannot say that one Name is older than another. Until the Unified Consciousness has seen the beginning unto the end it does not change its state nor initiate a movement or direction. What would be the outcome of the movement or shift in direction until the destination is in view. Each Name appears in the order of fulfilling the progressions in the generations from Adim/Adam unto Yetschaq/Isaac. The sequence of these Name are the fulfillment of meShich in every Name, whereby one bears the promise of the complete traits within their SeedName.

Names appear in sequence. Before there is an appearance there is the Fire, whereby a Name glows. With the Fire is the Water through which a Name has an embodiment. The Fire and the Water of a Name/מW are housed within a Seed of AL through which a Name moves and multiplies and has being. These primary factors of Fire/W and Water/מ Unified/Υ within a Seed/לז is the Name of ShmúwAL from which all prophecies/unfoldments of Thoughts emanate and whereby the Name of ShmúwAL is considered to the beginning Name of Names [SMS/Acts 3:24; ZecharYahu14:14; Yúwsphah/Lk 1:67-80; Malachi 3:1]. Likewise, as we come to know all that is drawn out of the mouth of ShmúwAL, we come to formulate the Consciousness/אזא of the Emanations of Light coming from the Seed whereby the summations of Names are conveyed in the Name of ZecharYahu. All that spans from the initiations of Thought unto their summations are One with the beginning and the end and are of that which is in the midst of all things—the Neúwn through which the head and the tail are always unified. Every Name comes from the darkness of the north unto the full illumination of the south and has its origins in the east and its gatherings/summations in the west, whereby all Names are from the beginning to the end of a göat/an epoch.

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

The offerings of Aparryim achieve the organization of Thoughts and Numbers of Yahúdah within lands, whereby the lands/states are ten, being of the Neúwn, the tenth which is the land of Baniymin, and the 9 being of the Aúwvim. Through Aparryim with Yahúdah all things are established in the heavens and in the earth, in the mind and in the body. Though the organization and paired associations of the Numbers and the Letters, what is heard is written and what is written is heard whereby their is complete congruency between the sides of Yahúdah and Aparryim. As this organization of harmony between the Numbers and Letters is set between Names then all things unseen and seen are one whereby the Unity of the heavens and earth, mind and body, are unified in pairs of Names.

The ten intervals of Aparryim are set to fulfill the ten Numbers of Neúwn, whereby what is born of Aparryim is Baniymin. The three houses of ALhhim sustain and carry the Thoughts of the three houses of HhaKuwáhnim whereby what is in the heavens is in the earth. As the intervals of Aparryim are set in ALhhim and in the seven levels of the waters of ALhhim then the full revelation of the most high come through the offspring of the most high. The Thoughts resident in the lands are according to the Thoughts above. Hence the lands must be set unto the Heavens to receive and bear the Seeds of the Heavens; otherwise the lands bear unprofitable trees without the Seeds and the fruit of the Most High.

All waters of ALhhim are set through the offerings of Aparryim, for the sake of the Numbers to bear their glory within a House. The devotion of the waters designates all distillations of Breath, levels of Intelligence and Discernment of Dan to develop all that emanates from the Numbers.

How we appear through Aparryim gives evidence to the weights of the Numbers within us. No one is fooling anyone when you look at the Numbers. How do they stack up in what a person says and does? Our service/performance is relative to the level of ascensions that we have made which are not comparable to others; what counts is what we have done for ourselves and for others, and what we are able to do is based on the Values that we possess within our members.

The flow of Aparryim is called the running issues of Life. Out of Aparryim flows the blood and the seed and the waters, the bones and the body also. We activate the issues of Life through the offerings whereby the strength of Life runs amongst our members, for when the ALhhim are activated in us, then the strength of ALhhim are in YishARAL. The presence of ALhhim amongst us is way awesome to consider. The presence of HhaALhhim Mayim-Tayit being amongst us commences with the flow of Aparryim [SMB/Gen 42:8; 43:24; 45:4, 14-15]. As Yishshakkar follows the offerings of Aparryim, then all is known in the heavens what is in the earth, for as the waters of Aparryim flow into the Ring of Yishshakkar, the consciousness is cognizant of all things in the Body of ALhhim.

All that is in the heart is blessed through the offerings of Aparryim, whereby the Words of a Name are opened through Aparryim through which their radiances are shed forth. As Aparryim comes to the altar within the two sides of a moon, their offerings serve to open the chambers of all concealed in Wisdom and Understanding. Thus the abundance of the Houses of YishARAL flows from the loins of Yúwsphah as a vine that runs down the walls and spreads into the fields.

The servant of the most high is Yúwsphah who monitors the grains, in which the Numbers of the Kuwáhnim are concealed and inscribed upon the two sides of every kernel. The devotion to the Collective is conveyed through Yúwsphah who gives all for the Collective and holds nothing back, who imparts an Understanding in the sac of grain/Meneshah, who gives to all a raiment of colors, who provides lands for all to dwell. Those who are of Yúwsphah are of the very heart beat of YahúWah. When one behaves according to their foundations and structures of the Numbers of their Names, others will say, is this not the Offspring of Yúwsphah? *Each house serves the Collective within the Body of Yúwsphah and thus for all to be one, each house must become aligned to Yúwsphah.* When all houses bow to Yúwsphah—recognizes the path of increase and blessing, then RAúwaben sees all within the Body; Shamoúnn hears and builds from all that Yúwsphah gives; and Nephethli offers up all that Yúwsphah multiples.... Until that day, each house is limited as to the extent of its service and becoming. **Each house is a servant of Yúwsphah** whereby they are one people and have the joy of their Father coming unto them in the states in which they reside [SMB/Gen 42:13; 50:18]. For as we are as Yúwsphah, Father Yaoquv 987—the Aúwv of Blessing/Increase comes to us with all Knowledge and

blessings upon our heads [SMB 45:28]. Until we are willing to give all how can all come to us for we have no place to put it? We are servants of YahúWah as we are of the heart of Yúwsphah who provides for the Collective amongst all species of plants, bahamah, adim and the nations. Those who give all ascend to the throne of the most high and become the saviors of all nations, to whom all nations come to receive from our Words of Life.

AYSHSHUR 4W4

In the House of Ayshshur—The House of Origins— Aparryim positions its strength upon the wood of Nephethli as a hen upon a nest, whereby they warm the brood of Numbers of a Name and cause them to flourish in everything that flows out of a Name. The consciousness in Aparryim nestles the equations of a Name and bears them upon one's branches. The offerings of Aparryim upon the wood of Nephethli in the House of Ayshshur is the prompt of consciousness: "Oh YishARAL, as a hen, Anni gathers you..."

Through the offerings of the Houses of Aparryim, all of the strength of the Rings of ALhhim set through Aparryim is given to the Numbers of Yahúdah, whereby the form of OLIyun appears in the Body of ALhhim. All parts of Yahúdah are supported and sustained by the twelve parts of the offerings of Aparryim. i.e. The Values of the Letters in Aparryim support and sustain the presence of the Values of the Numbers in Yahúdah; the Eyes of Aparryim support and sustain the Numbers that form the Seven Rings of ALhhim; etc. The use of the Body of Aparryim apart from supporting the Numbers gives rise to formulating the world that is in opposition to the Kingdom of HhaKuwáhnim. The use of sex, which is a designation of the strength of Aparryim, is devoted for the joy of the Numbers. The giving of oneself completely in the Unified Consciousness is to bear the expressions and faces of OLIyun, through which the highest sense of joy comes into the Houses of Aparryim. As one reaches to serve the crown they attain to the highest use of their members whereby the giving does not result in any vanity or temporal satisfaction that fades with the garment that it makes.

The waters of ALhhim connect with the waters of Origin to form the Celestial Body in Ayshshur. The inner core waters of Ayshshur flow into the Seven Pools of ALhhim. Ayshshur is the Source of Waters that fill the Seven Rings of ALhhim. When the teachings speak of one drawing out their inner most being the waters of life, they are referring to the spring of water in Ayshshur which flows from ARAL as a SeedName is opened in Ayshshur [Yahuchannan/Jn 7:38-39].

The state of the worlds and that which is within them is according to the dedication of the Houses of Aparryim. Through the sexuality of Thought, which are the means that Thoughts increase, transfer their states, multiply and have dominion, they form the worlds in which they take up residence. When the Houses of Aparryim are dedicated to the Numbers of OLIyun, the kingdom—a domain of residence is eternal and ever abounding with teeming waters. In the House of Ayshshur the Mayim-Tayit Rings of Yúwsphah are around the Lammad-Yeúwd, conveying that the state of the waters within a house are according to the teachings and the staff which determine the direction of the waters and what are within the waters. For as one has an inner directive, so their waters move accordingly, even to go here or there is a movement of the waters which follow after the directive within them. With the Teachings of OLIyun centered in our core thoughts, so the waters of our Rings move according and bear the fruit/faces of the Teachings.

The fruit is the innocence of the teachings. The teachings and thoughts that one houses are the directives of forming the fruit upon one's branches. However, **as one comes to an understanding that**

the fruit on their branches are the consequences of the teachings they have woven to be the staff of their inner core, they then carry the weight of the deeds, either the glory that elevates their members to be of the most high or the burden that oppresses their members with the weight of the world. By performing the deeds of the teachings **the innocence is replaced with a consciousness of the results**. The results of the deeds come to reside within the Rings and are transferrable to the states/environment in which one moves.

Through the offerings of Aparryim, we position the Rings of the Mayim-Tayit unto the Thoughts of the most high, whereby that which is formed in them are weightless fruit that gives evidence to the Teachings of the most high within us. If the teachings that we gather in our inner core are of the world of illusions, then the fruit are likewise, which retain us with a weight of this world; however, as the teachings that we gather to from the staff of our Name are of the most high, then the fruit that we express are of the thoughts of the most high in all elevations of Enlightenment which do not weigh us down to forms of the world which perish. The teachings in our inner core are set within us as we gather the spirit/intelligence of the teachings

The House of Aparryim's dedication to purity, conveyed in the parable of Yúwspah/Joseph, positions one to be elevated in the House of Pharaoh. Through dedication to the purity of Numbers, one receives of the Numbers whereby their state of residence, i.e. from the prison to the palace, is changed. These changes occur through the offerings of Aparryim providing the wood for the keveshim of Yahúdah. Hereby *one maintains the pure thoughts of the Numbers to be above their houses and subjects their members unto the holy orders of Yahúdah in HhaKuwáhnim*.

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

The appearance of the Thoughts of Yahúdah are made apparent by Aparryim who manages the waters distilled from above and from beneath the firmament of HhaKuwáhnim. Accordingly, Yúwspah is set to oversee all states from the two plateaus of Metsryim. There are the waters above, meaning those in the Breath of the Unified Consciousness, and there are the waters beneath, meaning those which are in accordance with the Unified Consciousness which have become distilled into the spaces reserved for them for their habitations in the Unified Kingdom. To get a picture of these waters within our states of occupation, there are the waters of Yishshakkar in the upper regions of mind and the lower supportive waters of Meneshah in the underworld beneath our body. As the Values of Yahúdah are given through Dan—the Breath, they rise and fall by the temperature of the wind/Breath whereby they are dispersed and fill the scope of the kingdom. In that the Values are wide spread, the Laws of the Kingdom, being statements of the Numbers, are understood inherently by all states and according to which all are judged [Rom 1:18-20; 2:15-20].

Whenever we release and appropriate the Seed of our Names for Enlightenment and for the Kingdom of YahúWah, then the structure of the Breath appears in the midst of the waters following the giving of the Seed. According to this law, the House of Baniymin presents first in an oylah and then the House of Dan follows, **whereby what is within the Seed of the offering appears as crystals of thought according to the origin and formula in HhaKuwáhnim from the beginning**.

As to the arrangements of the parts of the oylah on the altar, the parts are placed in the order of the wood, each part in its order, whereby the Name of the wood and the Name of the parts are together. As

a result of the arrangement of the parts of the oylah on the wood, the pairs of the oylah appear side by side upon altar according to the pair of branches upon which they are arranged. Thus instead of putting two parts of the oylah on the altar simultaneously, i.e. Yahúdah and Aparryim, the parts of Yahúdah are laid first and the parts of Aparryim laid seventh, for what is on the other side of Yahúdah in Understanding appears through Chakmah. In this manner the giving of Yahuchannan/John is followed by the appearing of Yahushúo, whereby Yahushúo comes through the grace of Yahuchannan and the truth—affirmations of Ayshshur—of what is drawn out of maShayh [Yahuchannan/Jn 1:14;17; Yúwsphah 1:36]. Here is the understanding. **The Teachings/Law comes by what is drawn out of the Shayh/Moses; the grace and affirmations of the Law are realized by those who emanate and fulfill the Teachings of the Law—Yahushúo/Joshua** [Mattithyahu 5:16-19].

Further, as the parts are formed in the water, they are formed as pairs i.e. two eyes, two ears, etc. verses as the eyes and the lungs appearing together as paired houses. According to the designation of the Numbers in the waters, the parts are arranged in their order from one to twelve in the waters of Aparryim. **The arrangement of the parts and their appearance are also according to their origins** of formations from the heart of Nephethli—the chambers of Bayinah and Chakmah of the altar of HhaKuwáhnim. The parts come from the altar of HhaKuwáhnim unto the altar of the oylah in ALhhim, for from the heart all parts are given and return to the heart with their harvest. All parts are given from the altar of Bayinah and Chakmah. First are the Values in Yahúdah unto the sum of them in Nephethli.

THE STORY OF THE SEVEN YEARS, THE SEVEN PARIM, THE SEVEN HANGINGS

The management of the Houses of YishARAL are by the harmonic Values of Yahúdah and the Glory of Aparryim through which all colors and words and their emanations of thoughts radiate into the world of ALhhim. The sanctification of Yúwsphah amongst the twelve is the foundation for the Numbers to arise within YishARAL through which Yúwsphah is able to recount the dreams of Pharaoh and to interpret them. Through being in tune with the Numbers of years one is able to look into the mind of Pharaoh—which contain the karmic years through which one passes—whereby **Yúwsphah determines the state of the seven sides/parim (bulls) and seven skirts/hanging robes (hanging ears)**. The 7 sides are the parameters of the Rings of ALhhim set by the Numbers and the Letters of Chakmah, and the skirts are the weavings that cover them which are unfolded through the oylah of the Rings [Yeshayahu 47:2]. The karmic mind considers the flow of waters—the river into which one passes from one generation to another. As one draws out the constructs in the dream the words and imagery of the dream become illuminated by the whitening of the shechalyet spice therein unto reading the results or the sum of the dream. Each dream is a type of a parable in which are meanings and directives in which one is to proceed. The seven parim/rings are wholesome, being of the collective from appearance. As the seven days are comprised of an evening and a morning, a day is one ring of light [i.e. SMB/Gen 1:18]. Following the seven parim/sides of the rings there ascends after them—coming up from the river of manifestations—the consciousness of associations and meanings. The seven parim ascending in the oylah are lean—stretched out, which are the interpretations of the first seven rings [Yeshayahu 40:22]. The dream is of Ayshshur as it comes from the river of origins. The dream is affirmed—given twice. In the dream the mind beholds the seven robes hanging upon one stalk which are the fabrics of the lights—of their spectrums—hanging upon the seven rings. These are the fabrics of the creations of ALhhim—fat/sound and of the Collective—good. Following after the observations rises seven lean—stretched out/unfolded robes of the east—of the qedam/origin of Enlightenment, thin as thread by thread are unraveled. The seven unfolded robes consume the seven observations yet the appearance is not changed for the interpretations of the consciousness that follows after the creations do not become

filled with the imagery of the creations lest they become distorted or locked into an appearance. The meaning of the dreams are unified/one. There are seven rings of ALhhim through which all are formed, beautiful, sound and of the collective, and following thereafter arises the interpretation of the Consciousness. The forms of the world will not be remembered; however, when the seven interpretations come they will be retained over all that has appeared before them, and the interpretations will be very heavy—weighted with glory [SMB 41:31]. In that this Word is from the Most High of ALhhim it is set into motion quickly to be performed. To accomplish this dream, one is to set over their lands One of the Fire who is of Understanding/Bayinah and Wisdom/Chakmah to acquire the fifth part—the Illumination of all observed [SMB 41:33-35]. One is to gather and maintain all that is observed from the works of ALhhim as one gathers evening and morning the ascensions from the rings upon the altar. What is gathered of the Seed of ALhhim is your food as you yearn/hunger with a desire for the meanings therein! Through seven years of studying the perfect and hungering after the righteousness of ALhhim, all states/lands are fed, for the hunger after the unfolded mysteries is the strength of Understanding in which all states become strong [SMB 41:56-57].

The configurations of Thought are calculated into an expression to satisfy the Thought being fulfilled. The objectives of one taught the Teachings of Teúwrah are to fulfill the teachings. As the parable of Yahushúo states: I came to fulfill the Law. Why does one have an attitude to fulfill the teachings? What is achieved by fulfilling the Law? Foremost **one enters into the state of the promises** by fulfilling the statement in the Teúwrah. As the Teachings are implemented one enters into **rest, freedom, and the means to attain access, which is fellowship with those of Light**. Through fulfillment one has communion the Minds of the Nine from which the Numbers and their Sayings are given. The teachings lead to harmonic relationships whereby one walks according to the structures of the Thoughts of the most high. By fulfilling the Law of YahúWah one indicates the kingdom to which they belong whereby their days/acts and their disposition of lands are determined [MT/Deut 30:15,16]. As Pharaoh is higher than Aparryim in the throne, one fulfills the Teúwrah with an understanding that there is a consequence—a karma to every deed. In that we are utilizing energy and fulfilling thoughts at all times, we are subject to the consequences of our thoughts and deeds. The thoughts that we express are either unto life or death. The fulfillment of Teúwrah is a choice. **Keeping the commandments is our response to the Words of Enlightenment**. Through the fulfillment of the Teúwrah we extend Wisdom and Understanding whereby we taste the fruit of Knowledge. All Knowledge is in HhaTeúwrah; to access the fruit of Knowledge comes by implementing the Thoughts of Chakmah and Bayinah into everything that we think, say and do [Rom 2:18-20]. By fulfilling the Teúwrah we enter into the far reaching outcome of the Teachings of Life and thus into Life itself [Menachem/Mk 10:17-31]. Anything that interferes with the fulfillment of our calculations for Life must be set aside as they are causes for stumbling and for remaining in foreign lands. The offerings of Aparryim are for the precise objective of fulfillment of the Numbers and to be the guide for progressions into all lands that are before us [Yahushúo/Josh 1:7,11].

To fulfill the Law we must examine the Words and the Tongue upon which the Teachings come and life, for these Words do not live or vibrate in just any tongue or language. We must examine the parameters of each Saying. The parameters of the shavbeth are from the beginning of one set of days unto their fulfillment hence there at the shebetut/sabbaths of various Numbers of days, of weeks and of months and of years and of *gotim*/epochs. What the parameters of honoring one's mother and father? The parameters are vast as they extend to the means of emanating every Seed according to its origins. Then we must look at what is in the midst of the Sayings from which we draw out the strength to fulfill the Law. What is in the Sayings is the means to interpret them as their Light comes forth into our hearts and minds. And we must look at the outcome. In some cases the outcome is spoken, and in others the outcome is a surprise for it is gifted by the most high whose eyes see how we configure thoughts and

plan our deeds. Every law is an affirmation of the most high; and hence, **the Laws are our delight and comprise our most near thoughts—more near than another is the Teúwrah for it is the very fabric of our being.**

The House of Aparryim is consciously deliberating the Sayings for they are charged in YishARAL to bear the Letters and to determine the faces of the Numbers entrusted to them on behalf of all YishARAL. The outcome of our fulfilling the Teúwrah is in the Body of Aparryim for through them the lands are determined. To Aparryim the grain and the gatherings of insights are put in their hand to feed all nations. Hence through Yúwsphah the robes and the fabrics that hang upon the Rings of ALhhim are woven to convey the inner structure of the Rings of ALhhim. Hereby we have no strange alhhim amongst us, for when we set the Tsada-Tsada as the Ring of Ayshshur then there is no foreign god that defines the great sea, no foreign parameters that give way to gluttony, no foreign ideas that usurp the strength of the waters for another purpose except to ever keep us mindful of our origins and the stages of transitions that are ordained for us to climb the steps of Light unto the ascent of mastery with OLiyn. For this purpose we eat in order that we have the strength to climb and develop our inner houses whereby we cast off our former skins. **With the Letters of HhaTeúwrah, we examine all of our houses and affirm the Presence of the ALhhim that surround us and in whose Names we have assembled our souls and the Life of our Breath,** lest we find ourselves occupied in the chains of foreign alhhim and obligated to serve them. **In all Rings of ALhhim that we have come to reside we have Light and freedom and are engaged in their service whereby we affirm ourselves with the evidence of our Illumination, Liberty, and the Fulfillment of the Teúwrah.**

According to the services of Aparryim, the Consciousness of Yishshakkar rises through which the charge to gather the illumination from the weavings is accomplished by the hand of Yúwsphah. Hereby the offerings of Yishshakkar follow Aparryim.

In the House of Dan—The House of Judgment— the givings of Aparryim/Ephraim rise upon the wood of Nephethli. Through transferring the compounds of Values in Nephethli, Aparryim formulates all visible spectrums from the most high. Each design of the Numbers is set as it pleases—is in agreement with the head. The mathematical formulas in Nephethli are compounds of the Numbers in Yahúdah, being Values of HhaKuwáhnim. We understand that all branches are of HhaKuwáhnim for all of the branches of a tree are of the Head of the Tree/Teachings. As the Numbers of Wisdom are released in Yahúdah they are passed from House to House, as in a circle, until they arrive in Nephethli as compounds. From Yahúdah the Values pass through 10 hands until they are summed up in Nephethli. The compounds or sums of the Values from Yahúdah are Numbers of Knowledge. Within the compounds are the full spectrum which are gathered within a Seed. As Aparryim gives their complete service to the collective, then they receive from the branches to whom they have given their parts—Nephethli. When the compounds of Values are fulfilled, then the expressions are said to be perfect. The designs of Aparryim fulfill the Values as they are transmitted to them.

The design does not extend beyond the formula of the Numbers from whence they are made. All things formed in Aparryim are a group of thoughts fixed to bear an expression for learning unto service. i.e. The menurahh is formed daily by the compound Numbers of a House to bear the light of the seven rings of ALhhim whereby the branches are fixed according to the pattern in Dan to carry the Illumination of the Rings of the offerings. The mathematical formulas in Nephethli are unlimited whereby they are able to transform what is made. Though the design is fixed for its act/day, within the design are the Numbers which are able to transform what has been made. When that which is made gives of itself to fulfill its purpose it is able to receive further Values whereby it is changed. i.e. A larva is one

design; however, the activation of the Values within the larva yield a conversion of the design to become an enclave of strings/strands called a cocoon which forms rings around the larva. As further activation of the Values occur within the cocoon, the design of the larva is changed unto a butterfly. ***The form is determined and fixed by the Numbers for a number of days/acts.*** Upon the fulfillment of each design, there are subsequent Values released to transform the design unto another successive state of acts/days. Hereby we learn that though we reside in transitional forms, *the service that we perform within a form is necessary according to the acts/days to which the form is designed prior to the release of further compound Values to become transformed.*

The Values in the netiph spice of Aparryim yield unified sides which are the means of pleasing appearances. Non-unified sides cause disfigured or crooked parts which result from unequal constructs gathered by the breath within a seed or by using the Values in disproportionate means. The left side of a part is smaller as Bayinah gives to the right side of Chakmah. As the kuwáhnim of ALiyahu/Elijah give to Yahushúo, the one decreases so that the other increases. In this manner the Emanating Consciousness increases as it receives from the Enlightenment of the kuwáhnim. The left side is smaller than the right attesting to the Source of the north, yet the sides are one/unified. All in the right comes from the left and it is therefore one with the left. The right side is the treasury of the left. The right side is bonded to the left as the body is bonded to the head or as a body/wife is bonded to the Numbers/groom.

As the House of Yúwspah/Joseph gives themselves to the most high to serve all other houses they are the servants to bear the glory of the Numbers and the Thoughts of the most high. RAúwaben sees the glory; Shamoúnn hears; Gad speaks; however, **the House of Aparryim bears the weight of the glory.** As the servants of the most high, they are taught to do all things according to the One whom they please—to act in agreement. They receive instructions to be a profitable servant whereby they enter into the joy of their master, for as they do the will of their master, the satisfaction of the thought is drawn out from them. The riches of the thought appear in the bosom and in the hands from which they are sown. The satisfaction of thought and form develop together and become established through the Aparryim offerings, whereby all actions/fruit proceeding by thought and through form convey the Numbers of the most high. Via Dan we discern the Numbers of every deed whereby it has eternal significance, for what is done by the Numbers does not cease.

The sequel offerings of Aparryim submits all traits of faces to the Numbers from whence they have been derived whereby their are no strange expressions being formed by our rapid configuration of Values. As the means to weave the Thoughts and their Numbers the traits of all species appear. Through devoting all parts of our dwellings to the wood of Yahúdah, the full traits of our Names and our deeds form on the Tree of our Names.

The 12 parts of the offering of Aparryim activate the 12 parts of the Lammad whereby there is no strangeness to the steps of progression from the Throne of Chakmah to the Chairs of ShenyimGoshar—The Twelve seated 6:6 in a circle. The constructs of the Numbers are conducted through impulses and charges, passing from the Mind of OLiyun through Qahhath. The impulses are thought frequencies; the impulses are numerical values. The Numbers and Thought appear when there is a receptor; hence the Numbers and Thoughts of Aparryim appear upon the wood of Yahúdah.

In the ALhhim offerings, we arrange the Values of Chakmah of our Name to make manifest all transposed to us from Yahúdah, which is a transfer of the Values of Bayinah. As there are two lights there are two prim lines of Values which make a line in the sky by night and by day. The line or path of light that is cut out by Bayinah at night swells and is filled by Chakmah in the morning.

Through the transposition of Numbers borne by Aparryim we see all Thoughts and Numbers, their Words and their Works of ALhhim, for through Aparryim what is of the Reúwch Dan is made manifest. As Aparryim sets forth its branches as the wood, the hosts of Yahúdah will nest in them for the next impartation of Numbers. Likewise, as Aharúwan arranges the teachings on the altar daily, the entire House of YishARAL with all nations come to abide therein. This is the service of Laúwi to all Names of OLiyun whereby they have a place to reside in the Arets. According to this service, the Emanating Consciousness (Yahushúo) within Aparryim says, Anni goes to prepare a place for you, for all spaces of residence are set through Aparryim.

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

The offerings of Aparryim continue in the House of Dan upon the wood of Yahúdah. By the construct of the Numbers of the most high the Words are made flesh—they become expressions of the Thoughts which appear through the Houses of Aparryim, Meneshah and Baniymin. As all of Aparryim is given upon the altar, the Words of ALhhim become adequately expressed and made visible without dimming the glory of the Numbers.

The possession of the Numbers are used by the Reúwch for all calculations and constructs of lands and their states. The ways the Numbers are utilized are various arrangements of how the Numbers are arranged within each other. Methodically the use of the Numbers are from the platforms of the Twelve, whereby there are twelve constructs of the Values.

1. The Sides of the Numbers, the parameters, the whole Numbers and their parts. The Ones.
2. The Interior Values of the Numbers, the mean Values, the rite of ascension of thoughts. The Twos.
3. The Reflection of Values, inverse Values drawn out of waters. The Threes.
4. The Light Values of the Numbers, the Root/squares of Numbers, the foundational statements.
The Fours.
5. The Patterns of Numbers, intervals, sequences for progressions and developments of forms.
The Fives.
6. The Counsel of Numbers, consultations of Values, administrations of property. The Sixes.
7. The Sevens of Numbers, i.e. Seven 50's are in a rotation $+ 10 = 360$.
The Number of Sevens within Values. The Sevens.
8. The Bridge of Numbers to form arcs, arches, transitional Values, states of firmament, expanse.
Values of the Unified Consciousness. The Eights.
9. The Numbers of the Aúvim/the Fathers, Seed constructs, transference from one state to another.
The Nines.
10. The Numbers of the Neúwn. The means of fulfillment. The Tens.
11. The Numbers of Government, the foundation of a crown. The Elevens.
12. The Numbers of the Lammad, the Staff, The Twelves within the Numbers. The Twelve.

With the offerings of Aparryim, the entire regions of the yúwm/west are devoted to the qedam/east, as the means to treasure the light emanations that are imparted daily from Bayinah and Chakmah and Dagot. Every ray of Light becomes seated within the fields of the Neúwn, whereby nothing is given without significance. The strikes of the rays of stars affect Knowledge; the rays of moons affect Understanding; the

rays of suns affect Wisdom. For every day in a year there is a corresponding seat within us to house the Light whereby it is treasured and transferred into expressions/faces. The products of the Lights are gathered daily in the spices and the grains with *malech/salt*.

On the shavbeth, all that has been achieved through the labors and works of a Name are gathered and transferred into the sides of the House in which the offerings are made. Through the gathering of all spices within an interval of 7 days, we enter into the shavbeth and have our rest from the works of the six days of a side. In this manner we gather from all sides of a House which equips us to pass from side to side. What is acquired in the north side is the means to pass into the east, etc. Though the performance of the offerings there is the rite of passage. The meShich of our Names enters beyond the veils of the haykal *by the blood flowing from our stature* from which comes our offerings. The blood of meShich denotes the blood of the Collective that determines our stature verses the blood of one part. According to our stature we pass from one level unto another or through the gates from one side unto another side. The stature is comprised by the flow of the members as they are associated and give unto each other so the full nature of meShich appears.

The waters and their collective states in Aparryim are determined by the Numbers of HhaKuwáhnim in Yahúdah, whereby the soul and its fields are made as lands of ALhhim. The earth/arets are the States of ALhhim, which are literally the States of the Numbers of HhaKuwáhnim for by the formulas of their thoughts all things are made. Though the offerings of Aparryim we shape the soul and all that dwells within the members of soul. As in day three of the Acts of ALhhim—the third works of ALhhim—the state of the waters are set for the services of the Name and its operations [SMB 1:9-13]. The setting of the waters comprise the setting of the Rings, the waters of hhakaiyúwer, and all vessels of the altars that receive of the waters. According to the setting of the waters and their lands, the House of Aparryim is the head of the Body of ALhhim through which the fruit of the branches are born in the fall season of a year. The words must settle within us, whereby the fruit/expressions are reaped.

The offerings of Aparryim open the Numbers in the waters of ALhhim and then set the Numbers side by side to create a platform for the Thoughts of the Numbers to grow within us whereby we house them and their fruit. If the Number is one/1, then Aparryim splits the Number into parts to be .5 + .5. In this manner a Seed is opened, or a cell divides, whereby it forms a parameter for what is within the Seed or within the cell to come forth and become manifested/expressed and multiplied. The setting of the sides is for making a platform so that all within the Numbers of HhaKuwáhnim have a platform to develop and bear the fruit of the most high. The works of Wisdom in Aparryim are achieved through their services of the oylah which facilitate an ascension of the Head of the offerings of Aparryim, which is Yahúdah—The Numbers. As we grow-up in the things of HhaKuwáhnim, we develop minds that use Numbers and calculations. As we grow-up in the things of ALhhim, we develop minds that use Letters and constructs of Words to make the Numbers manifest and fulfilled through processes of thoughts. **Though the offerings the use of Numbers and Letters become acceptable.** All, whether they be of the clean who are in the House of YahúWah, or of the unclean who are outside the constructs of the mishkan, use Numbers and Words. The clean uses them so that they are acceptable to the Collective; the unclean uses them outside the states of the Collective. **According to our use of the Numbers and Letters there is a judgment of Dan.**

The use of the Numbers and the Letters are the basis of the days/acts which are Numbered in a month. Every day is according to the Numbers of one to thirty, and every day has its Words that proceed from *the mouth/opening of YahúWah which comes out of the initiations of the Lights.* As we stand in the

midst of the initiations of the moon and stars in the evening, and as we stand in the midst of the initiations of the sun breaking open the heavens, we stand amidst the initiations of the Thoughts of the most high. As The Lights are giving fully from their Bodies, we are giving from our bodies also, whereby we have fellowship with the Lights of Bayinah and Chakmah, and whereby we enter into them, to move/spiral/swirl, to animate/live/pulsate, and to act in accordance with the consciousness that develops from the initiations of making the oylah unto the fulfillment of the fruit/expressions formed by the combinations of the Numbers and Letters that are set and arranged upon the altar twice daily.

The offerings of Aparryim consecrate the medium of the Body of ALhhim. The Body is composed of all Rings of the Neúwn as they are sized and shaped by the Numbers of Yahúdah. The faces and expressions appear through the Houses of Aparryim as they are sanctified by the Orders of the Numbers allotted by HhaKuwáhnim. As the members of the Houses of Aparryim are set apart for Yahúdah, the properties of the Numbers build a series of expressions capable of renewal. By the dedication of Aparryim unto the Numbers the faces that appear through Aparryim are able to regenerate.

One who pursues the origins and Mind of HhaNeúwn will receive the Numbers, and with obtaining becomes accountable to fulfill all allotted unto them. Should one not follow the suit of the most high, they shall bear in their bodies—the states of residence—the results of violating the Values and Words of the most high, whereby they shall be changed from one level unto another that attests and affirms the choices either to walk in accordance with the Numbers and Letters or to deny their transformation in their midst. In such cases of learning one either advances in the progressions of embodiment or becomes subject to alternative forms by not honoring the revelations they have beheld, for **YahúWah is not mocked by the beholder—by the one who sees and turns away.**

Every embodiment is a means of honoring the Numbers of the most high. The one who violates another violates the Numbers allotted to them for their progression and for them to enter into life. Salvation/reclamation of soul is by Yahúdah—the allotment of Numbers, for the saving of the soul is through the path of the Numbers set within every form, and by them one has regeneration.

There is harmony of forms or relationship between those of the same form; however, it is an abomination to YahúWah of those who mix forms together as an *anush* and a *chamor*. The mixing of forms sets aside the rite of passage determined by the Collective Mind which *appoints each kind unto their service*. The mixing of kinds joins waters that are not cohesive numerically, and thus it is called an abomination to the Collective for neither can prosper according to the Numbers allotted unto them.

THE FORMS OF ALHHIM AND THEIR UNIONS

Every form is made by the ALhhim of their SeedName. In the day that the SeedName is sown into the waters of ALhhim the SeedName opens according to the waters into which it is sown, whereby the Rings of their Name bear the waters Numbered by their offerings. All are made in an image of their Rings of ALhhim according to the Words that their Rings speak within the waters which are Numbered by the distillation of their thoughts. There is no God the Father who made you. The *aúwvim*/fathers of your seed/mortal are the creators of the alhhim/gods of your mortal body which you serve until you rise through your Rings to the *Aúwvim*/Fathers of your Name. Shatan is the father of the gods of this world, for the thoughts assembled in your mortal seed are adverse to the Divine Order of the Numbers that are in your immortal Name. According to our associations and expense of the Numbers our waters are Numbered; according to the Numbers in our waters we are sown into one specie or another. The sowing of our Seed is determined by the House of Dan who receives of the harvest of Baniymin and winnows it

by the Breath of Dan. What is kept within our waters and rings is determined by the consciousness of Dan within our members. Through service to the Collective one may bring up to mind the calculations of their Numbers according to the Kuwáhnim and thus migrate from one specie to another.

Those married are able to pass into life as they honor their union without defilement. Though they were not cognizant of the Rings of ALhhim in the day that they pledged their devotion to each other, they may find progression as they honor each other as ALhhim, rather than as mortals, and do not seek to regulate each other unto themselves. ***By the marriages of species within a kind a form of embodiment is made to house the Numbers allotted to a Name.*** Those who choose marriage as a pattern of their embodiment may be retained in marrying and giving in marriage until they come to comprehend the path above dwelling in mortality—depicted by the rise of consciousness in Núwach/Noah whereby the former dwellings are taken away.

Devotion of pairs are of two levels. One level is depicted as Daúwd and Yahunathan/Jonathan who are comrades of Unity as the rods of YishARAL. Comrades serve as pairs with a devotion to each other and have no self ambition to be greater than their comrade. They are self giving to each other as Yahunathan who is willing to give the throne to Daúwd instead of occupying it. Assisting another to achieve mastery/kingship becomes greater than one's ambition for a place/recognition in the world. Yahunathan had already achieved kingship whereby it could be passed to another. The other level of devotion prefers one gender above another with a passion for flesh, whereby there is no difference between a homosexual or adulterer or fornicator for they all share a common desire for the flesh without honor to the Rings of a Name [1 Cor 6:9,10]. Those that desire flesh continue to eat it as a worm, whereby they remain in sheol—the grave of mortals. In that dwelling in flesh is sought, the worm does not die whereby it is changed.

Those who live unto the flesh as prostitutes and whoremongers put themselves into the pathway of becoming dogs. As dogs they willingly forsake the order of the home from which they have come, some even leaving their young as prey to wolves for the sake of their passions for the flesh that rots. As a dog eats that which is decaying, they feed upon their corruptible bodies without a mind of consequence.

Those who live celibate have already discerned a path to attain the Union with the Rings without passion to be joined to flesh; however, ***attainment of Unity with the Rings may be achieved by any specie from any state as they give themselves wholeheartedly to the Collective though they yet dwell within their specie of Number.*** Species chain themselves to a level of progression as they serve their forms rather than the ALhhim of their Names. ***One may chain themselves to the Rings of ALhhim within the Body of the Unified Consciousness whereby they enter into the Rings of ALhhim.*** All are chained unto one world or another according to the devotion of the Rings of their Names. By one's rings a Name chains themselves and either becomes a prisoner of the world or a prisoner of YahúWah.

Those who seek to have others slain that they may wear their coats shall be found to be clothed with those skins that they have stolen and coveted from another's house. Those conscious of their desire to wear the skins of another shall have their wish and awaken within those skins. The taking of another's coat is a violation to the Numbers that another has received for their salvation, service and awakening. All who eat the flesh of another is a murderer for they have put their hand to the throat of another and spilled their blood for their own appetite. The taking of another's life is a violation of the saying that the one liberated does not kill; one does not steal; and one does not covet; however, the taking of another's life for its own is a violation of all ten sayings. The Giver and Sustainer of Life is violated; other alhhim are before the Unified ALhhim; the attributes of mercy are violated; the Name of YahúWah is taken in vain;

the rest of fulfillment is disrupted; the honor of the origin/father and its development/mother are down trodden; the innocent are murdered; the justification to kill clouds the eyes causing one to break the unity of the Rings between species; the body is stolen; the arrogance that one has dominion over another to kill is a lie; and the house that belongs to another is coveted.

None shall be denied progression as they seek to spin all thoughts of violation from their Rings. Through the offerings one spins away corruption from their Rings as a crucible casts out impurities by spinning silver over the flame. *As one devotes themselves to the Rings of ALhhim and unto the House of YahúWah they become clean and no longer live as strangers to the covenants of promise.* Violations to the Rings are born in our own bodies until the day that we wash them from us by the swirling waters of hhakaiyúwer whereby we ascend without the weight of transgressions upon the pole of the oylah. Our ascent is finished/fulfilled as we give all to the Rings of ALhhim within the Unified Consciousness [Yahuchannan/Jn 19:30]. From the position of our ascension we render our services to the most high as those with clean hands and a pure heart to do the will of the Aúwvim from which we are born. The redemption of meShich through death portrays that one sheds their former skins and enters into another embodiment without the sting of death. **The cause of death is triumphed over through the ascensions of the oylah, whereby the ashes of the former are beneath your feet.** All of the transitions and rites of ascensions are determined by the House of Dan within the members, for Dan judges the intent and the result of one's thoughts and deeds which are the appropriations of the Numbers allotted to a Name.

Upon the wood of Aparryim, the House of Yishshakkar come to make its offering. The purer the Rings of the Mayim Tayit, the purer the consciousness of a Name becomes. As the waters of Aparryim are in the kaiyúwer, they rise above in the body of one's consciousness. *The offerings of Aparryim and Meneshah of a Name determine the clarity or disturbance of the waters within their bodies.* As the Numbers and Letters of a Name are devoted wholly to YahúWah, the House of Yishshakkar sings a new song to YahúWah, as a bird that enters into clean waters to bathe. The message of their song enters into all chambers of a Name whereby all rejoices with them.

BANIYMIN יִמְיָן יִבְרָא

In the House of Baniymin—The House of the Seed— the offerings of Aparryim follow upon the restructuring of Nephethli. As the heart is set with the pairs of the offerings, the course of blessings to bring forth all expressions/faces of the most high comes in like a flood from Aparryim. The blood of Aparryim pumps the heart with long and deep breaths as it gives itself totally in its service to YishARAL. As the blood of Aparryim flows into the screen of the altar, which is the garment of Nephethli, **the heart is activated according to the arrangement of the parts of its members and according to the pairs of thoughts that it has assembled within the pairs of its lands/meridians.** In like manner, as the cups of the menurahh are arranged in pairs by their Letters and their Numbers, the oil flows into the branches and the Light is borne through them. The giving of all from Aparryim is for the full extension of a SeedName whereby it bears its illumination in all of its branches. As each plant varies in the style of their branches, likewise does a Name, for the branches of a Name, as a plant, are according to the Numbers of a Name and their branches are set by the intervals of their Numbers. Names operate by the intervals of their Numbers of Wisdom and Bayinah and of Knowledge—being the reductive Values compressed within a Seed.

Through the unity of all Names every perspective is cherished to comprise the sum of all within the Unified Consciousness, whereby all Names are cherished. i.e. Names of 53/377/8 and their intervals are

illustrated with their 9 levels of cognition to weave the Thoughts of Nine within the Neúwn Mind of 10. The Values of 44 are the mean Values of the SeedName; the mean Values of Bayinah are 2073.5; the mean of Values of Chakmah are 291.5 [see chart to follow]. The full opening of a Name is from its foundation in Chakmah: **53** unto the full extensions of **20735** through Bayinah in which are messages of the Unified Consciousness of **35:53** or **8:8** embodied in the Names. All Names by their intervals convey their position in the Unified Consciousness and the messages that their Names carry for the sake of the Collective. Through discernment of a Name and its Numbers, one reads the inherent messages within a Name and their positions in the Unified Consciousness which reside in the branches of the lineages and families of a Name. The operations of Names, which are the fulfillment of their Numbers, and their Unions further extend the Lights of Names as they are positioned in the universe. Hereby the Names fill the universe as the sand of the sea and as the stars above, indicating that all particles of sand are Names, which when opened bear the illumination of the stars above. The Aúwv of a Name is within the core of a Name—the mathematical core of every tree is the Aúwv from which it has Life. The Numbers of a Name are compressed into a Seed in comparison to a grain of sand yet their brilliance extends to the vast proportions of the stars in the shaimyim/heavens. Each Name is set forever in the heavens/mind and in the earth—the Rings of ALhhim. The setting of the Numbers are within the mind. As the Numbers of a house are multiplied through the oylah, they are transferred from the oylah of a Name unto the cone of Aparryim in the House of Baniymin of Aharúwan—in the mind. The Values are set and forever positioned to transfer the thoughts of OLiyn into states of manifestation and expansion within the meridians of a Name. The pairs of a Name are set in the mind through the netiph spice; the intervals of their Numbers are set through the shechalyet spice, and the strands of thoughts through which a Name receives and transmits their Values are through the chalavanah spice.

AN ILLUSTRATION OF THE INTERVALS OF NAMES 53, 8, 377

Values of Bayinah	Values of Knowledge	Values of Chakmah
377/8	8	53/8
754/7	16/7	106/7
1131/7	24/6	159/6
1508/5	32/5	212/5
1885/4	40/4	265/4
2262/3	48/3	318/3
2639/2	56/2	371/2
3016/1	64/1	424/1
3393/9	72/9	477/9
<u>3770/8</u>	<u>80/8</u>	<u>530/8</u>
sums 20735/8	440/8	2915/8

Through the activations of Aparryim within a House, the Values of Yahudah are drawn out of the mind to become apparent through the body. Though all are arranged in the SeedNames, the thoughts and Values of a Seed are drawn out through the needle of Aparryim—the single eye whereby the thoughts are woven into the multicolored coat of Yuwsphah. As the waters of the Mayim-Tayit Ring are activated to weave the thoughts in the SeedName through the offerings of Aparryim, the Values are drawn out into Letters whereby the thoughts appear as the manifestations of ALhhim. The intervals of a Name are positioned within the meridians of a Name whereby the cube, depicting a city of a Name is built. As the Values in the mind of a Name come down into the waters of a Name, the city above appears in the meridians that uphold them, commonly stated as those beneath. In that the head and the

foundation are of the same rod, the terminology of that which is above pertains to the Principles of Origin and that is beneath pertains to what is in support of the Principles above. Whatever side is initiating the thought, as the gorav/evening offering is the head of the act/day; and that which follows after is of the tail of the act/day and through which the head is manifested. In this terminology, the head is evening, and the body is morning.

Upon the offerings of Aparryim to activate the thoughts in Baniymin, the offerings of Yahúdah give assent and arrange the Numbers to fulfill the initiations of Aparryim. As Aparryim weaves through the pairs established, the associated Values are released to support the drawing out of the threads in the Seed. The critical point in this day is what are the pairs established through which the threads and the Numbers flow? As they are of the Unified Consciousness, then the fabric is eternal; and should they be of outside the unified consciousness, then the fabric wears as long as the thought is, whereby the days of a specie are set.

The offerings and works of Aparryim bring forth configurations of every form according to the Thoughts and their Values that designate a form to be made for the joy of their occupation. Hence, *by the hand* of Yahushúo House of Aparryim and ALOZAR House of Aharúwan, the lands and their states are appointed and given to all of YishARAL, for by their hands—by the activities of their Names appointed within the Houses the states are transferred to YishARAL. The *Name of Yahushúo within the House of Aparryim* indicates that the works of formulations are fulfilled through *the emanating consciousness that resides in the House of Aparryim* within every Name. One should not consider that there is one person, commonly rendered as Joshua, who is going to pass out your piece of real estate. For from whence did you receive your current body in which you reside? Each state within the designated meridians of your Name is formed by the *the emanating consciousness that resides in the House of Aparryim* within your SeedName. As you are in the waters of Ayshshur/the womb in which the reeds spring forth, the body and all of its parts is made as configurations of Thoughts and Numbers through the House of Aparryim. The implementations and use of these configurations is by the Values inherent in each house, whereby Yahúdah follows after the offerings of Aparryim. Without the offerings of Yahúdah following Aparryim, the members become used by an assortment of values through which the body parts contain foreign values and thoughts apart from the intent to enter into a body/dwelling state. The intent of putting on skins is to reveal the inner constructs of Light, as the body is a lamp for the SeedName of Baniymin.

All intervals of YishARAL are released through the offerings of Aparryim, whereby the garments of all houses are in the hand of Yúwsphah to be given to each one as they are in unity with each other [SMB/Gen 45:22]. Each garment in the hand of Yúwsphah is given from the colors of Yúwsphah's multi-colored coat. Via the proper designated governorship of Aparryim, one receives their rightful garment/skins comprised of the numerical intervals of a house through which their Light shines as the star of their Names. The numerical intervals that are within the house are the conductive Values through which the Light shines. When the Lights are out in your houses they are as a darkened sepulcher and remain so, for the Numbers are still tucked in their baggage awaiting the owner of the body—ALOZAR ben Aharúwan to release them by the hand—activities of Enlightenment. [For the intervals of each house, consult BHM: The Offering Guide.] As the intervals of the offerings are set daily, the oil flows into the menurahh to carry the Flame of our Names. Each house as it is presented upon the altar is ignited according to the Numbers of its parts within the offering, and the entire offering of a house is lit according to the inner spirals arranged by the Numbers of the House making the offering. Though the body lamp is transformed during the process of the oylah, the spiral of the inner core configurations of

a house continue to smoke and go forth to their services as they ride upon the inner rod of ARAL. Hereby we are called YishARAL—the fiery emanations of ARAL.

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

The structure of the Numbers in the branches of Yahúdah provide the basis for the offerings of Aparryim to fully rise without leavening—an expansion of thought without the structure of the Numbers. All that is leavened corrupts and eats away at that which it has been able to enter, whereas *what is of the Numbers and their manifestations endure for their seasons without corruption*. Whereby the promise to all who leave the world: You will eat not leaven, for the thoughts that we are given and which are housed within us do not turn against nor feed off our parts, but rather of the congruent Values of OLiYun that sustain and bear fruit according to the incorruptible Seed of our WordNames.

According to the Numbers of Yahúdah, Aparryim carries within them *the spirit of life*. The phrases, “*the spirit of life*” and “*the spirit of prophecy*” in the Emanating Consciousness is the constant quickening of the Numbers and their unfoldments within an embodiment. In the English world today, the translations read: For the testimony of Yahushúo is *the spirit of prophecy* [Chazun/Rev. 19:10], meaning that the evidence of the presence of the Emanating Consciousness, coined as the Name of Yahushúo, is the intelligence/spirit to bear a message, revelation, likeness, image, an expression of the Aúwv from which the Numbers have come to abide within us, whereby we are called OmanuAl/Emanuel. OmanuAl means that the SeedName has opened within us and is evident according to the Thoughts of the most high that comprise our Name. The SeedName bears the testimony of the Life within them as the Word of ALhhim which is the spirit of prophecy—the intelligence to make known that which is within your Name.

Through the offerings of Aparryim we establish the visible kingdom in accordance with the invisible kingdom. The rulers of Aparryim confirm the invisible order of the Numbers within the visible vibrating spectrum in all things, whereby within the world, Aparryim rises to rule over all things on behalf of Pharaoh—the consequences of our thoughts and deeds. For even a king must answer for what is done, whereby Pharaoh is above Yúwsphah in the throne only [SMB/Gen 41:40].

According to the level of our thoughts and deeds, the Numbers of Yahúdah come to us. Therefore as we have plighted our hand unto Pharaoh we shall see the faces of Yahúdah coming to us with our Aúwv [SMB/Gen 44:32-34; 45:9]. The coming of Yaoquv by the intervening and self-sacrificial hand of Yahúdah is a sequel step of the oylah whereby Yahúdah follows after Aparryim.

The union of Aparryim with Yahúdah conveys the strength of the ruling principles in YishARAL, whereby the projection of their division is healed in the inner parts and in the mind which leads to a correct overall rendering in the literature regarding the kings of Yahúdah and Aparryim that govern YishARAL. We may take a glimpse of their empire in the society of the ants. Though the queen apparently administers the colony, as we take another look one will see the king that governs the collective settlement. The king? What is known as the minds of ants is that collectively they are as a SeedName that administers their meridian and collectively are unified that they are as a king governing the society. The internal thoughts and measurements within the society are the kings of Yahúdah, and the projection of thoughts into the visible realms are the kings of Aparryim. The two are one in that they are united; however, one cannot replace the other for each are distinct as east/Yahúdah is from west/Aparryim. As

the minds of the ants are unified regarding their internal thinking and as they are unified regarding their labors in the visible spectrum, they are one kingdom and the unity of their minds is what is called the King of YahúWah—Master of the Collective. As SeedNames we attain the same level of cognitive unity as we think and perform as one, a difficult task until the SeedNames form a head and subject all within them and their visible vibrations into one colony of unified Names. Those which are warring within themselves are unable to enter into a collective society for they would be warring against others also. However, as one rises from the prison of their own passions and lusts, they break the rings of their members which chain them to the world, and attain unto the Collective Mind of Yúwspah to secure all silver, livestock and bodies and lands for the sake of **the Collective Mind that determines the results of all thoughts and deeds**—Pharaoh, for ultimately the one who determines the results is on the throne unto which all is subjected.

The Pharaoh of the Collective Mind knows Yúwspah; however, the carnal mind that seeks its own apart from the Collective, and who enslaves its members to passions for the satisfaction of its mind is estranged from the Collective Mind. There are those that we know and there are those who are estranged from us. The minds of the Collective run as one. Those who do not know what you are thinking or those whose minds which are estranged from yours are those of the divided kingdom. As one sets Yahúdah and Aparryim as one within them they lay the foundation to approach the Mind of the Collective whereby they can be one with us also Aúwv. Through the visible government, the resolution of all things as one is made, whereby by the hand of Aparryim, the kingdoms of the world are lifted up to the One whom appoints all things for our Names—The Neúwn.

The sequel to the offerings of Yahúdah and Aparryim brings to the offerings of the Consciousness of Yishshakkar. Through the ascent of Yishshakkar we enter into the origins of our SeedNames as they are composed within the Unified Consciousness.

MENESHAH מנשה

In the House of Meneshah the offerings of Aparryim establish the transitions between the Kingdom of OLiYun and the Kingdom of ALhhim. One should carefully note the distinction between the Kingdoms as they are referred in the writings. The service of Aparryim upon the wood of Nephethli rises to govern all visible manifestations according to the underlying and invisible Thoughts of OLiYun. With this objective the offerings of Aparryim are made in the house of Meneshah to fulfill the transition from the north to the south and from the east to the west whereby the earth is one with the heavens.

The House of Aparryim gives itself upon the wood of Nephethli whereby it receives from the Words of Knowledge to cause all things to appear according to the twelve mauódim/Rings of Bayinah and the mauódim/encircling evidence/witness of the qarbanut/offerings [SMB 1:14; CHP 28:2]. As Aparryim gives itself completely for the heart and the Kingdom of YahúWah, then the heart gives itself completely to Aparryim.

Aparryim makes manifest the Words of Knowledge in OLiYun by setting up the sides of the Words of Knowledge. The sides are a foundation through which the Words of Knowledge open and rise with might and whereby the Seeds of Knowledge are sustained by the waters of ALhhim in the House of Aparryim. The process of transferring from the heart to the waters is through the House of Meneshah, which is the mauóde/season of transferring the harvest to the succeeding stages of provisional manifestations.

Via Aparryim giving all of its rings upon the wood of Yahúdah, the account of the Rings of ALhhim are composed in the Fire. As every part of Aparryim is given wholly upon the wood of Yahúdah—the Teachings of the Breath of the AriAl/Lion, the document composed is of the Breath and thereby the lion of Yahúdah can read what is inscribed inwardly that is sealed within the external wrap. The seven seals are the messages concealed in the Seven Rings of ALhhim. As the seals of the external coverings are opened, then the inward meanings of the inscriptions come forth, and their messages are released unto all peoples. As each offering has all Rings involved in the assembly of the parts, the Words that are composed are the Words of the 28 ALhhim. Hereby, the works of the Eights of Meneshah are fulfilled, for what is transferred from the Mind of OLIyun through the Fire is transferred to the hearts and minds of the people. As the Thoughts of OLIyun are opened and taught to all peoples, all Names that have come forth from OLIyun are given right into the GaynGodann to eat freely of the Tree of Life with the Knowledge of the Collective/Understanding and Associated Parts/Wisdom, knowing from within that the Tree of Life is their eternal Name that YahúWah has sown in the earth to do the will and to bear the glory of their Aúwv in the heavens and that their Names form the Kingdom of the Dominion of Light of which there is no cessation of burning.

The construct of all Values explode into the Letters through which the heavens and the earth are made. The transfer of one media of Values to another media of Letters is the foundation of all forms and their radiance. The sun, being a sphere to contain all that is in the heart of Bayinah, is as the Letters ignited by the Thoughts and Values of OLIyun. Yet does not the Numbers and the House of OLIyun have a radiance apart from the Letters? We affirm that the Numbers have a radiance which are folded within the Seed of Baniymin; however the radiance becomes fully expressed through the plant whereby we are called, as the plants of the Collective, the Light of the World, for we have prepared a lamp, being the assembly of our Rings to house the Light and to conduct the Illumination to fill all spaces designated by Thought. If the Numbers did not have a radiance then how could the radiance become displayed through another media—via the Letters? And if the Letters are not of the Numbers then how do they appear, for as each tree has within it the patterns of its leaves likewise within the Numbers are the patterns of its Voice. Hence there the Lights of the Numbers and the corresponding Lights of the Letters. The Letters are of the magnitude of one to ten which emanate the zeros of the Numbers. As with Bayinah, the Light of the Numbers is the Light within; whereas the Light of the Letters is the Light of the world. Should one walk by the Light of the World they come to know Wisdom; however the Light of the Numbers lead to Understanding and to the Tree of Life which is within the core of the Twelve. Hence to come to the Tree of Life, we must know the Twelve and enter into them with our whole heart/inner construct through which the gates of the Tree of Life beckon to us to proceed with **hhud—the majesty of the Lammad**.

Through the oylah of Aparryim in Meneshah, we reap the sweet thoughts from the lands of our emanations and then gather the electrifying spice from the faces as the Thoughts of the unified branches rise into the Light of our countenance. We bear in our minds the Thoughts of OLIyun whereby we carry the hhud within our mind, extending them through our members, which conveys our allegiance with the Most High and the Unified Kingdom of the Lights.

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

The offerings of Aparryim connect the teachings to the heart of the Values within the teachings and metaphors. As one confesses with their expressions that the emanating consciousness is ruling over

their deeds and as one believes/understands in their heart that the Rings of ALhhim are the force of ascension then one shall be saved [Romans 10:9], for though one may say with their words and believe in their heart about a legend, their words and their heart are 2000 years apart from confession and the belief whereby the blood of those writings are cold and cease to flow within the mind and heart of the reader. For as one hangs their members upon the Staff of their Name one commences to understand what it means to make apparent the Thoughts of ALhhim through their members which is the only confession that can be measured, and as one rises upon the staff to ascend unto the most high through the Rings of ALhhim which are ever revolving and rotating to raise us up into high places we are transformed/saved/redeemed from all worthless thoughts and vain deeds. As we confess with our aligned deeds and as we contemplate the works of ALhhim from our heart altar, we are transformed from the rags of mortals to the garments of immortality! We may touch the outside of the text and clothe ourselves with the writing, but inside is a sepulchre of emptiness for the meanings of the text have not been approached nor touched to quicken the inner parts with the Life of the Words.

The means of making exchanges from one state to another is via the transmission of Values of Yahudah through Aparryim. The teachings of an eye for an eye and a tooth for a tooth come from the House of Aparryim that is able to change a perspective/eye for another and a means of extraction for another, whereby what was set formerly passes and another way of looking at things or another way of extracting the meaning has been forever altered. The works of Aparryim in the House of Meneshah are the means of making these exchanges. There is no intent that we put out the eye or take a tooth from another to compensate for those who offer a perspective that dead ends nor for those who seek meanings where a door has not opened, for to take from another does not solve the dilemma when there is a lack of vision or void to derive meanings; taking from another further multiples the weakness. We only overcome evil by good whereby the evil becomes annihilated by the strength of the Collective. The *exchange from one to another in all things* is through the offering of Aparryim which is the fulfillment of the Teúwrah of ahav/love—the enlightened bonds amidst the concept and the manifestation.

As we make the offerings daily and give ourselves totally upon the altar of YahúWah, we are hereby accepting the responsibilities of all being transposed to us from the offerings, and accordingly we are responsible for all that we receive. Herein is the level of our judgement and the means whereby we judge ourselves and our manifestations, for who can be judged regarding a matter if they have not put their hands to the matter? When you put your hands and feet into the kaiyúwer, then you are known to be amongst ALhhim and that you are on the side of ALhhim. With putting your hand to the altar then you receive the things of the altar and are not as the dogs/gentiles who eat the crumbs from the floor/platform of their associations. If we put our hand to the world, then we partake of the things of the world and bear the judgement/consequences of the world. As we put our hand to the altar then we have our consequences of the Rings of ALhhim, and that is our lot of provisions. Understand that which we put our hand and feet have corresponding formative results in our mind and in our members. According to this, the House of Lauíwi depicted by the Yeúwd/hands and Lammad/feet bear the weight of responsibility of all YishARAL. All of Lauíwi are formed with iron whereby they can stand for all of YishARAL.

When Aparryim places its parts on the wood of Yahúdah, then the House of Aparryim is responsible according to the Numbers that are given unto them whereby they ascend and have strength to perform their obligations amongst the Collective. Those who do not serve the Collective are in sheol, for there is no body to which they can congregate; hence they are appointed outside the fellowship of Unity.

When the writings say that “the battle belongs to YahúWah”, many people think that the battle is out of their hands and that some superpower will war on their behalf while they sit as bystanders. The appropriate reading is that “*the battle belongs to the Collective*” for YahúWah is the Unified Name of all of ALhhim and it takes every hand and every foot soldier to be engaged to defeat the corruption that comes to eat our soul like the worm that remains in sheol—holding back from the total transformation of its being into the Assembly of Light.

With each oylah of Aparryim upon the wood of Yahúdah we expect to attain to new platforms of wealth in Wisdom, Understanding, and Knowledge whereby we are able to give the Light within us according to the illumination of the shemmesh/sun, levanah/moon, and the kukavim/stars. The illumination of our Names is according to the activation of the Numbers within us. We have hope in our inner parts to be transformed; we have faith in our inner parts to bear the evidence of the Thoughts to which we commit our souls; we have love in our inner parts to radiate the Lights of the Thoughts of OLiYun through our bodies.

The Numbers of Yahúdah flowing through the branches of the wood determine the states of the waters of Aparryim. Hence, the waters are treated as a branch is thrown into it [SYM/Ex 15:23-25]. Each body of water in us is affected by the branches of Yahúdah. As there are 12 pools, so there are 12 corresponding branches of Numbers. The branches of Numbers are the classifications of Thoughts according to their Values. The pools are the classifications of waters according to the Letters. Through Yahúdah and Aparryim the waters are regulated within us, whereby they are called the governors of YishARAL within the Kingdom of ALhhim not to be confused with the Kingdom of OLiYun. There are levels of administrations: the Kingdom of the most high comprised of all nations; the Kingdom of ALhhim in which Baniymin is the Ruler; and the Kingdom of YishARAL in which are the malekim of Yahúdah and Aparryim that is within the Kingdom of the most high OLiYun. The waters within these lands are called the pools of the kings for they are governed by Yahúdah and Aparryim. As the Numbers rise or fall within us so are the tides of a day within our pools. We think in Numbers whereby we have stability in our thoughts otherwise our thoughts are tossed from side to side as one thinks upon things instead of Values. The strength and outcome of the oylah of Aparryim is the change in our waters for they have become fused by the properties of the branches upon which the offering has risen.

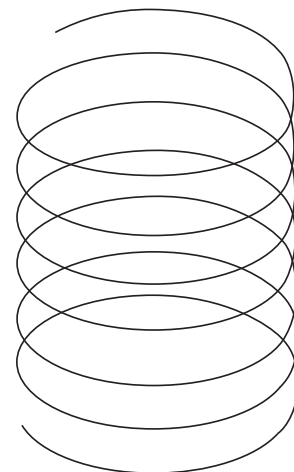
In the House of Aparryim the offerings compound the Letters and expand the Consciousness, for when two houses of the same serve each other they multiply for they are multiples of each other, whereas when one house serves another house they add to the other house.

Aparryim serves according to the wood of Yahúdah and thereby receives the Consciousness of the Numbers. According to the Consciousness of the Numbers one is a ruler in YishARAL. The teachings of Yahúdah are the basis for forming the expressions and faces of the visible kingdom of Aparryim. As we make the offerings of Aparryim upon the wood of Yahúdah, we submit ourselves unto the Values of Yahúdah to determine and shape our faces/expressions.

Aparryim is the Body of Consciousness of ALhhim. As a vessel Aparryim receives the Numbers whereby they lodge within Aparryim and become displayed as a coat of many colors. From Aparryim the Values go out into the worlds as a form of Letters—woven Thoughts. As Aparryim gives its strength to Yahúdah, the Numbers increase, and by them all States are made by the Numbers of YishARAL. The garments of Aparryim are befitting for every house, whereby it is Yúwsphah that distributes the garments to the Twelve. The garments are made daily through the orifice/needle of Aparryim. As the parts

are first arranged on the altar they are prepared to be clothed [TK/Lev 1:8]. When the sum of the body is presented to HhaKuwáhnim [TK/Lev 1:9], then OLiYun determines the garments to be woven for each component within the offering, whereby ultimately it is OLiYun that fitly clothes the children even as through the Seed of the Aúwvim all garments are spun [Tehillah 87:5] by the Lights of Bayinah and Chakmah. The ten intervals of a house are the patterns for the garments, for the garments are of the Thoughts drawn from the Seed of the Aúwvim. The intervals of a house affect the color of the garment in the season in which they are woven.

The offerings of Aparryim upon the wood of Yahúdah are **compound Thoughts**. The Letters multiply according to the Numbers and many thoughts of multi layers emanate from the altar. The Letters produce every state of residence, of the lands and of the Thoughts within the Unified Consciousness. As we make the offerings of Aparryim and Yahúdah we are prepared to receive the Numbers and the Letters and to read the words of the Fire. As we discern the arrangement of the Letters that form the Teachings, the Numbers will blaze through the Words and the Values will lodge within our members as precious stones.



Garment of Aparryim

THE NUMBERS OF IMMORTALITY
IReúwchGoshar

Aparryim contains the Values of Immortality embodied from Yahúdah, which are the Mayim/40 and the Tayit/9. These are the Numbers of HhaKuwáhnim of Aharúwan/40 + the 9 of the Aúwvim in whose Seed there is the Light of Aharúwan and the Life of the Aúwvim. The numbers of mortality are 39 in that the Tayit is hung upon the Lammad causing statutes which fail to rejuvenate in that the Life is apart from Aharúwan and seeks rather to bolster itself into a projection apart from the Collective. The Values of 39 are 10 short for they do not give all for the Collective and hence walk apart from the Instruction of Aharúwan that pertains to the offerings and the understanding of the HhaTeúwrah. The Values of 49 are the paths of Bayinah and Chakmah whereby they pass through all of YishARAL. The 49 paths set the course unto the Mind of Fifty—Neúwn which embodies the Aúwvim and formulates the Seed of Aúwvim. The reading of 49 is to be read as 4 9's which *formulate the platform of 8*. The 4 9's are 36 which is the primary sum within 8: $4 \times 8 + 1/2 \times 8 = 36$ — the Values of 4 9's. According to the 4 9's, there are 18+18, **a compound Seed of two Names suspending the Thoughts of the 49 in the midst of 12 Branches +1, which are the Twelve Houses of YishARAL + HhaLaúwi/The Unifier/1**. The 12 Branches + 1 is in the midst of 49 and 36: $49 - 36 = 13$. In the midst of 36 are 4 9's, whereby the Offspring and the Aúwvim are Achadd. The House of 8/infinity stands upon the platform of 36 which is the Unity of the Aúwvim and their Offspring. Thereby the Offspring have Life in themselves as the Aúwvim have Life in themselves and both are 49. The Values of 36 are the platform of 9 or the Offspring of 9 in which is the Life of HhaAúwvim. In the meShich—the House of the Aúwvim is Immortality of the Aúwvim including the Aúwvim of Aharúwan who stand at the 4 sides to the universe to provide a house for the Collective Names of 9. The 9 + the 4 sides are the Values of 49. Within the intervals of the House of Aparryim the 4 and 9 are stationed side by side in the Houses of 8 and 9 conveyed by the intervals of Aparryim. The position of the intervals of 8 and 9 to compose 49 is the sacred Numbers of Life. In that Life is in Aparryim, Yúwspah gives Life to all peoples of the worlds whereby they do not die of famine and are kept alive to behold the reclamation of all souls. In that 49 is in the House of Yúwspah the bones of Yúwspah are kept alive unto the day of the emergence of YishARAL. The House of YishARAL goes forth from Metsryim with the bones/structure/teachings of

Yúwsphah. Hereby the people make the exodus from mortality to immortality. Through the full giving of Aparryim we put on the garment of 49, the Mayim Tayit Rings and the fullness of their configurations. The garment of Aparryim is the robe of nine rings.

In the midst of the intervals of Aparryim, the initial 4 8's and the latter intervals of 49 are the sum of 24—the double 12—The Twelve of the Offspring: 3+7+2, and the 12 of the Aúwvim: 6+1+5, whereby there are 24—the 12 Alders of YishARAL and the 12 ALders of Aúwvim. The 24 in the midst carries the Values of the one-half/2 of 8: 4, whereby the Offspring are perpetually joined to the Aúwvim and their branches cannot be severed from the Aúwvim. Through the 24 The Life of Aúwvim flow into the Offspring and the Life of the Offspring flow into the Aúwvim. Hereby the 24 bear the witness of the Offspring and form a circle for the Offspring to dwell in their midst imparting to them all things of HhaAúwvim. Through the 24 Alders all that is in the Aúwv passes unto the Offspring who bear the Numbers of the Aúwvim in their words and deeds, whereby they are found to be worthy to open the scrolls of the Shayh and read the inner construct of the messages of Life. Together the 24 surround in the midst of the thrones of the Offspring—the throne of 8 in meShich and the throne of the Aúwv—the throne of 9 in HhaAúwvim which are north of HhaALhhim and the 7 levels of Enlightenment. Above the thrones are the crowns formed by the Counsel of the 11 and the 12 points of the crown itself which sits upon the Head of Neúwn/10 in which are the 9 that reside upon the platform of 8. The 89101112 are the Head of ALhhim being the sum of 50/Neúwn from which all things come and appear with their deeds.

THE TWELVE

12. 4WOᳵᳵᳵW ShenyimGoshar. The Crown that rules upon the Twelve Thrones of YishARAL [Matt 19:28].
11. 4WOᳵXWO OshtayGoshar. The Counsel above that serve as the ring of the crown.
10. 4WO Goshar. The Neúwn in which are the Aúwm/Extension and Aúwv/Momentum.
9. ᳵOWX Teshuoh. The Aúwvim 987 654 321
8. ᳵᳵᳵᳵW Shemúwneh. The mediator between the Offspring of ALhhim and the OLIyun.
7. Aurrat. The level of ascension of Núwach. The mountains/illumination of perfection.
6. HhaTerreni. The Counsel within the Body of ALhhim.
5. Charasham. The Patterns through which all things are formed in ALhhim.
4. HhaKuwáhnim. The Enlightenment in the midst of ALhhim. The servants.
3. HhaALhhim. The manifestation of the Numbers and Thoughts of OLIyun. The waters of Life.
2. Bayinah. The foundation of Understanding by which all things are paired to stand together.
1. Chakmah. The foundation of Wisdom by which all things are built.

The Numbers of the 12 are 78—the Conscious Elevations/ᳵ of Oyin/O. The sum of 78 are comprised of the 45 within 1-10 +11+12. These are within the OO Unified Consciousness the sum of the

Oyin 38+35 and their offerings/elevations/א. There are 50 in Goshar as the Values of 9876543210 are 45+5, according to the Neúwn parameters and the Neúwn in the midst. Within the midst of the Numbers 00 the Values of five are doubled as the thumbs on the hands that are in the midst of the fingers. The left hand is 56789; the right hand 54321. The sum within 10 is 50. There is a written Numeral 5 and an unwritten 5 in the midst of all of the Numbers. The calculated 5 in the midst is derived by determining the mean Values of 987654321. The calculations by pairs are determined by what is in the midst of 9 and 1, 8 and 2; and in the midst of 7 and 3, 6 and 4 unto coming into the midst of 5—the core centre of Values. What is in the midst of the paired circles of Numbers, both their inside ring and surrounding ring are $8+6/14/\gamma$ and $4+2/6/\Upsilon$. Together they are $20 \div 4 = 5/\gamma$, whereby the calculated 5 is discerned in the midst of the Numbers. The same Values of 5 are also determined by adding $9+8+7+6+5+4+3+2+1=45 \div 9 = 5$. The double 5 in the midst of the Numbers is the Name of Neúwn/ $\gamma\Upsilon\gamma$ that surrounds all things and abides within all things.

There are 50 in the head of the Body of Enlightenment: $8+9+10+11+12 = 50/\text{Neúwn}$. There are 28 amongst the Offspring of ALhhim, of which are the 28 ALhhim: $7+6+5+4+3+2+1=28$ which is read as the Origin of the Two Eights. The sum of the Twelve are 78 which is also the same as 28 in that the Seventy are the Oyin/O of the Chayit/8 comprised of the 35/8 of Bayinah and the 35/8 of Chakmah and their ascensions/offerings, which are the 8 days of Sukkuth.

The 78 Values of the 12 + the 5 in the midst are 83—The communications of the Sayings. When Aharúwan is 83 the Enlightenment has come to an Age to speak unto all of YishARAL and unto Pharaoh.

According to the 78 Emanations of the Numbers, the Lights give off their messages of Illuminations through **the twelve hours in a day** [Yahuchannan/Jn 11:9; SMB/Gen 1:5]. The reductive Values of 78 are 15 (7+8). The moon moves each evening 15° through which it bears its lights within the 6 houses of the evening: Dan, Ayshshur, Nephethi, Yahúdah, Yishshakkar, and Zebúwan. The sun rises through 6 stages of 15° paired increments, from the morning to sunset, two shifts for each of the six houses of the morning: RAúwaben, Shamoúnn, Gad, Aparryim, Meneshah, and Baniymin. In Bayinah, conveyed as the moon, and Chakmah as the sun, there are 30° stages of Light for every hour of a day. The 12 hours $\times 30^\circ = 360$ —the rotations of the Illuminations. Throughout a month of 30 days, each house abides in Bayinah and in Chakmah, whereby the Lights of Understanding and Wisdom are obtained through their leaves/oylut.

The offerings of the Twelve are made first by day, then by month, and then by year. These are the 3 levels of the oylut. **The offerings of day** are of the Houses of ALhhim—the unified Rings of the Body. **The offerings of the month** are of the Head, the Rash.

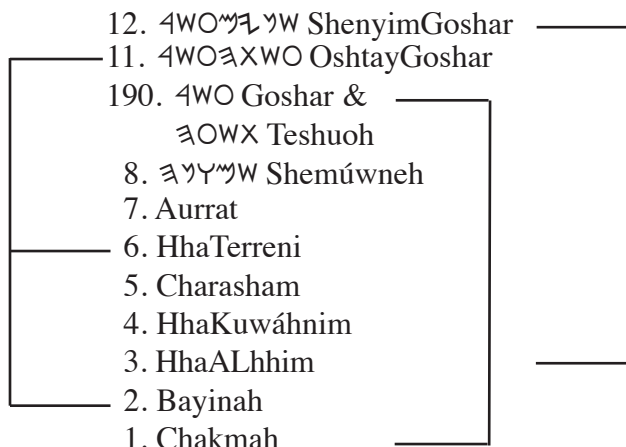
The offerings of a year are made from the crown of the body and the mind as one. **The crown of a house** is comprised of 12,11,190 & 8 which are read as $12+8=20$: The Υ Tree of Life in which are $190+11=30$: The ζ Teacher of Consciousness O. The Mind of the Body is 10 and within the Mind are 9. Together they are $10+9$ The Neúwn Mind in which are the Seed of the Aúwvim: $10+9=19/10$, the sum of $5+5$, whereby the Thoughts contained within the Mind are measured by the 2 Lights which determine their equality. The evaluation of the Thoughts includes the sides from which they are constructed. Are they compatible pairs of equality? Are they unifiable and stable? Are they of Wisdom and are they of Understanding? To be pure thoughts they must be of both the Spirit of Wisdom and the Spirit of Understanding that imparted to the world of ALhhim from the worlds of Dan.

The offerings for the six days are set as two offerings for a day, one in the evening and one in the morning. The offerings of the shavbeth are two offerings for a day plus the two offerings of the shavbeth, the sum of 4. The offerings are by those of the six days and those of the seventh days whereby in a week there are 12+4=16/Oyin—the Consciousness of the Seven.

The offerings of month are the result of the .5+.5 of the month, meaning they are of the Lights of the evening and the Lights of the morning. The Lights are plural for in the evening there is the retaining Light of Chakmah, the Light of Bayinah, and the Light of the kukavim/stars. Likewise the same lights are in the morning also. The total offerings of a month are 16 x 4 weeks (64) +the 10 for the Rash/head + 2 for the days/acts that commence and end a month (4). For each 30 days—the Acts of the Lammad there are = 78 oylut—the Numbers of the Twelve.

THE TWELVE AND THEIR NUMBERS OF ASSOCIATIONS

The associated Numbers within the Twelve form the triads of the Auwm and Auvwim. Through these triads the Thoughts of Wisdom, Understanding, and Knowledge are transmitted.



The Values of 12 and 3 are associations.

The Values of 10+9/19 and 1 are associations.

The Values of 11 and 2 and 6 are the associations of pairs.

According to the associations of 12 and 3 the Twelve of the Head abide together as achadd within the Body of ALhhim. By the associations of the Aúwm and Aúwvim all are unified through the two sides of Chakmah. By the associations of the 11, 2 and 6 the Counsel above and within/below are the Counsel of the 12—the 6 paris. In these associations, the heaven and the earth are one/achadd, and by them the mind and the body contain no divisions.

The means of the revolutions and rotations of the Twelve are formed by the Associations of the Values within the Aúwm/Extension and Aúwv/Momentum, which are 9 in the midst of 10, written as 190. As all Numbers are derived from 987654321 **the associations likewise are derived from the combinations within 190**. The Values of Association are determined to be what is on the left equals what is on the right: i.e 268, the 26 on the left = 8 on the right, etc. There are 24 Associations, read as 2 4's which are of the 8 of HhaKuwahnim. The Numbers may be read from the left or the right, whereby they are 35/8:35/8 of the Unified Consciousness. In reading from the right, what is on the right side = the Values to the left side.

THE ASSOCIATIONS WITHIN THE AÚWM/EXTENSION AND AÚWV/MOMENTUM

178/16	268/16	358/16	437/14	538/16	628/16	718/16
167/14	257/14	347/14	426/12	527/14	617/14	=====
156/12	246/12	325/10	415/10	516/12	=====	
145/10	235/10	314/8	=====	=====		
134/8	213/6	=====				
123/6	=====					
=====						
6	5	4	3	3	2	1

The series of 6+5+1 =12; the series of associated Numbers 4+3=7 +3+2=12. These are the Twelve within and the 12 surrounding.

The series on the left 6+5+4 = 15/6: the Values of the associations of Bayinah. The series on the right: 3+2+1 =6: the Values of the associations of Chakmah. The Values of 3 in the midst + either side is 36: the Values of the associations of Dagot/Knowledge. Within the 36 are those of Aurrat.

The Values of 1+2+7 = Neúwn/10. The Values 127 are the Unified 9 which comprise the composite Seed of the Neúwn, whereby 127 is read as The Unified of the 2 7's =14/7 from which the Seed comes. The Offspring of Neúwn are 3+4/7 and 5+6/11. Together they are 18: The Seeds of Life — the 18/9 are the Tayit ⊕ of the Aúwvim. The 10 of the Aúwm/Extender and the 9 of the Aúwvim/Momentum are 19/1. The 19 ⊕ depict the Unified Mind of Aharúwan, whereby all Names are of the HhaKuwáhnim Aúwvim.

THE HEAD OF THE NUMBERS

The Values of the Head are 8+9+10+11+12: 50/5. The summations of the Head are 140—The Deeds of Neúwn.

8+ = 8	The Mind of meShich, the mediator between ALhhim and the OLiyun.
9 = 17/8	The Unified 7 Rings of ALhhim. Together the Mind and the Body are 8:8.
9+	
10 = 27/9	The Values of 9 are the same as the 2 7's, which are 14/Neúwn in the midst.
10+	The 27 in the 10 + 11 =38.
11 = 38/2	The 3 8's are 24.
11+	The 38 in 11 + 12 =50.
=====	
12 = 50/5	

The sum of the compositions of the Head are 140, [8+17+27+38+50], and the sum of the reductive Values [8+8+9+2+5] are 32/5. The Values of 140 being composed of the 40 of Aharúwan and the 10 of the deeds of Aharúwan are read as the Unified/1 of Enlightenment/40. These are those of the Aharuwnic Mind. The sum of the reductive Values of the Head are 32 which forms the word *ʕllav*, meaning *heart*. According to the Numbers of associations the altars of incense—that of the Mind, and the altars of the oylah—that of the heart are constructed to bear the ascensions of the 12: 78.

We first learn of the Unified Consciousness by Wisdom: 35:35. The sides are learned first and then we come to know the core strength. Upon first discerning by Chakmah we then come to the School of Bayinah to know of the Unified Consciousness by Understanding. In all that we desire to know, we are given access first by Wisdom and then Understanding opens its doors to us.

The Values of 140 are of the arrangement of 104 as the zero belongs to the 10 and the 40, whereby the Numbers are of the Neúwn Mind. As one is of the sum Values of the Mind, they formulate the platform/4 of total giving/10: 104. The Values of 4 are the sides/ Δ of the Kuwáhnim/ Φ from which the altar of incense is made and activated unto service.

The Values of Associations within the Mind are $8+17=25$ which are $2 \cdot 5's=10$. The $27=Neúwn$ being 14 which are in the midst of the head. The 38 are the processes of ascension of the Lammad. The Values of 50 are the surrounding Mind of the Neúwn. That which is within 50 are 38, 27, 17, and 8, the sum of which are the Values of Tsada 90, which resides in the midst of Numbers of Knowledge. The associations of 38 and 50 convey the servant and teacher of the Neúwn: $3/Communications$ of the $8 + 50 = 53$. The priest that serves at the altars is of the Values of 53, who channels/communicates the Illumination of Bayinah and Chakmah within Neúwn. ***From the many associations of Numbers the Thoughts of the HhaKuwahnim are expressed. The understanding of the associations of Values leads one to comprehend the basis and origins of all things of the Collective.***

In the course of the offerings, Yishshakkar follows Aparryim, conveying that from Aparryim the Consciousness rises. As one studies all within Aparryim they are humbled at the magnitude of the Assembly of the Most High, whereby one enters into the Mind of Yishshakkar—the Oyin Oyin Consciousness. As Yishshakkar makes its offering upon the wood of Aparryim, the life of Yishshakkar flows into Aparryim whereby Aparryim carries the Life of the Unified Consciousness of a Name from generation to generation. With the illumination of Yishshakkar, the House of Yúwsphah is whitened to leave its former garment in the hand of Pharaoh's court, whereby one goes out of Metsryim with the bones only of Yúwsphah which are the teachings of the Mayim Tayit Ring of ALhhim and all that are in them. The Mayim Tayit Rings are doubled as the Oyin Oyin—two rings in one. The ring of Aparryim and the rings of Meneshah, form 3 8's known as ***the intertwining of Consciousness*** of all within the Neúwn comprised of the Aúwm and Aúwv of all Names. The 3 8's are $6+2$; $5+3$; and $4+3+1$.

Yishshakkar and Aparryim form the parameters of the Body of Aparryim. Aparryim, as it prepares itself, provides the nine rings of its garment to house the Unified Consciousness of a Name. The structure of the Unified Consciousness, being the two eights 88 and the State of 70, house within them the Values through which all continues worlds without end: 12:12.

12 12 THE NUMBERS OF THE CONTINUUM OF LIGHT AND LIFE

THE HEAD OF ALL BEGINNINGS AND THE TAIL OR THE EXTENSION OF ALL ENDS

The Values of 12 to 12 are the Numbers of AL/ ζ 4: The Union of the Two Lights in One $12/\zeta$ and the Staff of the Lammad/ ζ around which the Unified Lights rotate evening and morning. The reading of the ALphah as the two of one/12 is the Seed/ ζ of the Tree/ ζ that bears its fruit as two are one/12. The Union of the ALhhim, being two in 1 is according to the Master of all Numbers—The Twelve, whereby one is called the Malek HhaYehudim—The King of the Numbers/Jews. When the fruit of a Name is according to the inner core that supports the construct of a Name then one is a master of the Values of their Names. **What is produced of their expressions are the same as their inner construct**

of Light and Life whereby they are the regulator, master, king over their lands and the inhabitants of their lands. What is at the foundation is at the head, whereby the Seed of a Name that is sown by the Eye of OLiYun rises to form a crown of thorns upon its brow upon which the Letters of Mastery are inscribed: King of the Yehudim—Master of the emanations/א of the Húwad/אצאglory/splendor/resonance and unto their full extensions of deeds with manifestations/אא.

12. אאאאא ShenyimGoshar —the Twelve at the Crown are the same as the Crown of Bayinah and Chakmah at the Foundation. Those Twelve at the head rule upon the Twelve Thrones of YishARAL, for every seat of our Names is a throne of OLiYun. The government at the Head is the same as at the base of the Kingdom in which the Lights rule the evening and the morning. As we prepare our menurahh daily, we drink of their Lights and their blood runs into our veins. What is at the foundation is at the head; in all things are they one whereby they are immortal and abide in a seamless circle of Life.

The House/Foundation/Structure of AL is the Aúwv/Father of Yaoquv/Jacob who appears unto the one who they have begotten as they come to bear the faces of their Names. As Malekiytsedeq/King of Charity/Alignment is the Aúwv of Avrehhem, so Avrehhem pays the tithes to Malekiytsedeq. When the One to whom Yaoquv belongs appears, then Yaoquv ascends unto their service. AL Bayit AL is the Aúwv of Yaoquv for the Aúwv of the fruit of YishARAL comes from the crown of a tree [SMB 35:7]. AL Bayit AL is The 12 Houses The 12. The one from who we have come, in the day of their appearance within us, is the day of our offerings unto our Aúwv, for even now all that we give of our tithes and offerings are unto the Aúwv from which we have come [Tehillah 101:2]. A tree bears its fruit unto the Foundational Aúwv from which the tree has come; likewise unto our Aúwv we come to make our offerings [SMB 35:1-7] whereby our offerings are directed unto the One to whom we have begotten.

The Values of 12 12

FIVE SYSTEMS OF THE ILLUMINATION CODES WHICH ARE THE LIFE TRANSFERRED TO THE SEED
THE SOURCE OF LIFE—THE FIVE—THE HHÚWA OF THE MOST HIGH

The Sum of the 12 are $3 \text{ א} + 3 = 6$

The Unified Head and Foundation are $3 \text{ א} 6 \text{ א} 6 \text{ א} = 18/9$ The Unified Eight

The Twelve in the midst of the Unified 6: $3 \text{ א} 3 = 12$ in Six

The Thoughts of the Twelve are Gathered and Compounded in the Nine: $3 \times 3 = 9$

The Origins of the Foundations $12 \text{ א} 12 = 24$ The Sides of Chakmah: $1+8+15$

The Release of all Measures $3 \text{ א} 12 = 42$ The Sides of Bayinah: $7+14+21$

The Paths of Chakmah: $3 \text{ א} 0 \text{ א} 3 =$ The 33 Paths of Wisdom

The Inner Construct of the Unified Consciousness $3 \text{ א} 1 \text{ א} 3 = 7$ The Unified Menurahh which carries the 2 sides of Light. The 70 Kuwáhnim of the 35:35 are arranged as $3 \text{ א} 1(5+5) \text{ א} 3$ whereby they form a unified vessel to carry their Illuminations of both sides:

$3 \text{ א} 1 \text{ א} 3 = 7 + 3 \text{ א} 1 \text{ א} 3 = 7$ which are the House of the Neúwn/14 from which are the 5/Illuminations.

11. אאאאא OshtayGoshar

190. אאא Goshar & אאא Teshuoh

8. אאא Shemúwneh

SEVEN LEVELS OF ENLIGHTENMENT KNOWN ALSO AS SEVEN HEAVENS

7. Aurrat
6. HhaTerreni
5. Charasham
4. HhaKuwáhnim
3. HhaALhhim

12. Bayinah and Chakmah. The Crown of Bayinah and Chakmah at the Foundation are the same values at the Head whereby their is one Kingdom in which all Names, their spaces, and their lands reside.

THE SECOND SET OF OFFERINGS IN THE MONTH OF APARRYIM

The offerings of Aparryim commence to be made upon the wood of Nephethi, for the spreading forth of the Collective Kingdom. As Aparryim hangs head long into the heart of Nephethi, the birth of the Body of ALhhim commences which gives rise to the manifested Kingdom of ALhhim. Out of Aparryim comes the *matut*/rods/tribes for as the waters are designated from Ayshshur a body is formed, that of Aparryim, from which comes forth the Houses of YishARAL and their configurations. The Mayim-Tayit are the collection of the waters. As the waters are assembled so are the lands and the fruit formed for the waters are the host of the Seed and give Life unto the Name, even as the tear of OLiyn gives Life to the Numbers of our Name in the day that they are formed from the Fires of the Oylut of ALhhim.

As the shechalyet spice is drawn off from the branches of the oylah, so are the Names drawn out from the deeds of the Rings of ALhhim in the days of the offerings. The shechalyet spice sets the mind ablaze, for as the affects of the deeds of righteousness are gathered in the mind, the Fire within the deeds illuminates the Mind and causes it to revolve seven times, as one would turn a scroll unto a new section for documentation and reading. Realize that within every deed the light within the deed will enter into the mind, and according to the deed so is the illumination achieved. Via the deeds of HhaTeúwrah the mind has shallam and the Illumination of the Unified Consciousness. For when the results of a deed enter into the mind the fire of its intent commences to blaze as the white fire of the shechalyet. Pleasing is the aroma from all deeds of righteousness which come from the Unified Rings of a Name. Every deed in the Name of YahúWah stands forever, and its Light is gathered into our Minds from which we see into the Rings of ALhhim from which the Light has come.

THE BRANCHES OF THOUGHT AS THEY ARE FORMED FROM THE BODY OF ALHHIM:

First are those of **RAúwaben**, the construct of the Rings of ALhhim. The beginning of the appearance of the Offspring of ALhhim are those whose SeedName opens, whereby the blind are healed. These are called the righteous of the nations for they are of the Unified Rings of ALhhim whereby they stand upright and behold all others as the Offspring of ALhhim, seeing within as the Eyes of YahúWah.

Second are those of **Shamoúnn** who convey that they understand the messages of the Unified Consciousness. These labor to develop all houses unto the full stature of meShich. They listen to nurture all aspects of a Name.

Third are those of **Laúwi** who demonstrate the Reúwch of Unity. They are those who uphold the achim and support the work of teaching. Amongst them are those who watch after the gates and who maintain the unity between all Names whereby there is no discord or dissensions. Blessed are those who support the works of Laúwi for they are set upon the paths of expansion and given access into the paths of Bayinah and Chakmah.

Fourth are those of **Yahúdah** who bear upon their shoulders the Numbers, placing the Values within forms so that all has a meaningful bond/relationship. The offspring of Yahúdah deposit the Values into the waters of all offerings whereby the results of the offerings multiply the Values. As the Numbers are placed into the waters of hhakaiyúwer, the waters are turned to blood as when the blood runs into the screen of the altar, which is the fabric of the garment put-on for the oylah. By the blood of Yahúdah the garment is whitened/activated (washed). Likewise as we determine the Numbers for all deeds, the works are whitened to be of the Most High.

Fifth are those of **Dan** which is the Illumination that comes from the Numbers. Dan is demonstrated by the judgment active and the ability to discern the Sayings. As the judgment is set, one seeks to fulfill all words of HhaTeúwrah unto perfection/completion of the Thought in a corresponding deed, whereby the commandments are fulfilled.

Sixth are those of **Nephtli**, who bear in their midst the Unified Consciousness. These are those of the altar, who stand before the Eyes of YahúWah night and day, whereby they are discerned in the Rings of YahúWah as one of the Unified Kingdom.

Seventh are those of **Gad**, which regulate their Words according to the Numbers and the manifestations. These are those who speak from the intent of the Collective and give words of blessing and expansion of Aparryim.

Eighth are those of **Ayshshur** who affirm the Collective in all things. Whatever matters are at hand the Mind of the Collective presides in their affirmations. All thoughts are esteemed to be for transformations whereby we conduct the Thoughts of OLiyn. As we affirm each other, we do so that they abide in the Liberty of the Unified.

Ninth is the House of **Yishshakkar** which bear the Unified Consciousness and stimulate all Names to labor for the Collective. Those of a flock follow the Shepherd of Yishshakkar, and another voice they do not hearken unto as the Consciousness is heightened and spreads amongst them. These are those seek Knowledge with Understanding whereby they are able to connect all Words to their point of Origin.

Tenth are the serpents of **Zebúwlan** who rise in the lands of Qadmuni/Kadmonites. The SeedPrinciple of a Name extends whereby one is set apart from their appetites for the world and the things of the world. They feed upon that which is above and eat from the Tables of the Aúwvim. When the serpent goes forth on its belly, it proceeds according to its state of waters. When the waters are

changed inwardly as in the hhakaiyúwer, the serpent is reborn and sheds its former skins whereby it unfolds its wings and rises through the waters.

Eleventh are those of **Yúwsphah** who lead the flocks unto their dwelling places. By the giving of Yúwsphah one comes to abide in the places of the Unified Kingdom to which they are assigned. These are those who are planted in the lands and spreading forth their branches to bear fruit for the Collective. As the Offspring of Yúwsphah, we govern over all realms of manifestations

The twelfth are those of **Baniymin** who have formed a head upon their bodies of ALhhim. These are those who stand in the full stature of meShich and have in their hands the abundance of the grain. The House of Baniymin are fruitful and multiplying the aspects of their SeedName for the Unified Kingdom.

The birth of the Names of ALhhim are the means to enter into the Ten States of YishARAL, for what is in the midst of YishARAL are the ten lands of the Oyin Zayin Body. To enter into the lands is the State of Transparency and Freedom, for one now rises with the Lights to enter into the Body of Bayinah and Chakmah. As the ten lands spread out, they provide the lands for the Twelve to enter, even as when a Seed of a tree spreads out its rings, it forms a place for the Twelve within the Seed to reside.

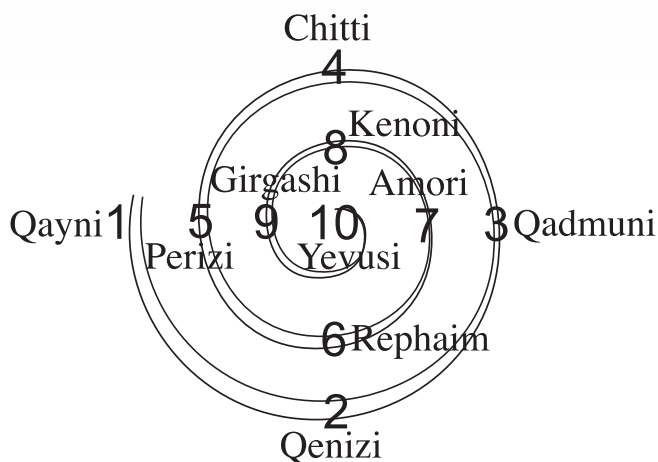
The ten lands are in the midst of the Rings. Within the Letters of ALhhim the ten lands have their origins in the Kephúw-Kephúw, known as the GaynGodann/Garden of Eden. The Tree of Life is in the midst of the Body of ALhhim of Aparryim, Meneshah, and Baniymin. The Body of the Kephuw-Kephuw is the 7th elevations in the spiral of the 5 sevens. From the midst of the Kephuw-Kephuw we take our branches for the Chag of the 7th—the coming up unto the attainment and fulfillment of our Names through which we build a suwkahh/a dwelling state of the Teachings of Life.

The tribes are born from the heart and then arranged around the altar of the heart according to their service to OLiyun. From all within the heart the ten lands are formed which become apparent in the Kephúw-Kephúw which rises from the Dallath-Dallath Ring of ALhhim. **Through the Dallath-Dallath all states of the offerings and the lands are formed.**

Within the spiral of ascension there are five 7's on each side of the spiral: 5 sevens for Chakmah and 5 sevens for Bayinah whereby the sum of 70 is formed by the emanations of the Unified Consciousness. The five 7's of Chakmah are 4+3, 7, 2-9, 6+1, and 8-10/1. The spiral is read as the **Five Sevens**, and the sum of each side of the spiral =35 which is the origin of the 35 Kuwáhnim on the left



The 7 pulsations/rings of blood are the path of the lights through which Bayinah and Chakmah ascend each evening and morning.



The 7 pulsations/rings of blood at seven elevations/hills and the 10 portals to the ten states/lands from each elevation/side.

and the 35 Kuwáhnim on the right which form the Body of Seventy. Within this Unified Consciousness are the Ten Lands of our inheritance, one land for each of the Values of the Neúwn of Ten.

As the Seed comes forth from the House of Aparryim via the Aparryim offerings, the Seed of Baniymin spreads forth to form the Kingdom of YahúWah. Accordingly, the reigns of the kingdom are extended through Baniymin/Shauál/Saul to Aparryim, whereby Aparryim is appointed as the monarch of all visible worlds which serves side by side with Yahúdah, the monarch of the invisible Kingdom.

What is in the midst of the altar and hence within the oylah itself are the ten lands into which we enter as we are transformed from one state unto another. The coming up into these lands is the call of Avrehhem unto the Offspring of YishARAL and the ordering of YahúWah to leave all that ties you to the world, that you may rise unto the heights of the Eternal Kingdom.

The tribes commence to enter into the States of the Kingdom by stages. First is RAúwaben. Gad and Meneshah. RAúwaben unites with Gad to settle on the other side of Jordan [CHP 32:1-5]. The other side of Yarrdenn pertains to the regions east of the heart, upwards from the neck, and beneath the heart in the land of Gilead with Meneshah in which RAúwaben is the first to open a SeedName whereby it is possessed by the Reúwch of RAúwaben. The lot of RAúwaben is from the mouth of the Arnun (The Light of Neuwn flow) River/יַרְדֵּן לְאֵלֵי אֲרָנוֹן, unto the border of the Yarrdenn [Yahushúo 13:15-23], including the Mamleket Sichúwn/Sihon, malek of Amori/speech/sayings, for one speaks as they see. With RAúwaben is Gad [Yahushúo 13:24-28] and half of Meneshah that resides in the Gaúwg/Og of Bashan in Gilead, the seat of formulations. These three houses reside in the Mamleket Gaúwg and the Mamleket Sichúwn. These three states are beyond the spiral of ascension as the spiral extends from the centre of the heart to the neck, to the abdomen at the salt sea/bladder, and to the sides of the trunk of the body. The residing states beyond the spiral are the means to incorporate those things being perceived and formulated to be drawn into the service of YahúWah through which all peoples/states of consciousness and their lands comprise the Unified Kingdom of YahúWah.

The remaining nine tribes and half of the house of Meneshah receive their lots following RAúwaben, Gad, and half of the tribe of Meneshah [Yahushúo 13:7]. By the appointment of the tribes, the House of Aparryim regulates the tides: Meneshah regulating the rise and fall in the evening, and Aparryim over the waters of the tides in the morning. The tides are generally higher in the morning during summer and higher in the evening during winter; however, according to the ruling position of Bayinah the tides are determined. By the stirring of the waters daily from Meneshah, the tides are set in relation to the location of Bayinah amongst the houses.

The **fourth house to receive their inheritance/lot is Yahúdah**. Chevrúwn/Hebron—the lands of associations/comrades are given to the House of Yahúdah, whereby the Land is no longer disturbed from war [Yahushúo 14:13-15], for as the Values are settled, the contentions cease [SMB 23:19-20]. The lands of Yahúdah extend from the Yarrdenn to the salt sea and encompass twenty-nine cities and their grasslands including the lands of the Chitti, Kenoni, Yevusi, unto the Qenizi [Yahushúo 15].

The **fifth house to be settled is Aparryim and the half tribe of Meneshah**. Their lands include the waters/Mayim of Yirichúw/Jericho with the ascensions of the mountain of BayitAL—the path of a Seed, conveying the dominion of the Seed of AL that comes to reside within the waters [Yahushúo 16]. The city of Yirichúw establishes all works and the classifications of Light, lit. to establish the moon of Bayinah in the midst of the peoples. Yirichúw pertains to the fragrance of Baniymin, the

Offspring of Neúwn, which rises in the mind. The Houses of Aparryim and the half tribe of Meneshah are given their lands together to occupy the western regions of the spiral.

With the Numbers of Yahúdah and the Waters of Aparryim established, the mishkan is set up in Shiloh. As the Values and the Waters are secured, the spiral commences to spin to grant the lands unto the remaining seven houses. The placement of the spiral of the Five Sevens upon the gatherings of the tribes in the crown corresponds to the inheritance of the tribes. According to the twelve centres in the mind so are the distributions of the lands in the Body of ALhhim as what is above is what is below. This is according to what is in a Seed as it rises, for what is in the Seed determines which attributes reside upon its tree.

The distributions of the lands are made at the Dallath-Dallath—at the gates from the Unified Consciousness unto Nephethli where the tribes convene. As all within the Dallath-Dallath spread out—commence to encircle from the Dallath-Dallath, the tribes receive their portions commencing with Baniymin—the formulations of the Seed for the lands unto Dan—the discernment of all within the lands. As the lands are formed by the offerings from the Dallath-Dallath/heart altar, they Houses of YishARAL enter into them.

According to the seven rings, the seven houses receive their lands of the seven parts/divisions [Yahushúo 18:9-10]. These **seven distributions** are to **Baniymin**/Seed as the first portion; **Shamoúnn**/hearing as the second; the third part to **Zebúwlan**/serpent body; the fourth part to **Yishshakkar**/consciousness; the fifth part to **Ayshshur**/affirmations; the sixth part to **Nephethli**/meditations; and the seventh part to **Dan**/judgement from which all commences and through which Baniymin is given.

The inheritance of the lands is appointed by **RAúwaben first and Dan last**, for from the House of Dan all is spoken from the platform of the worlds, whereby Dan is the last to receive. Until all is spoken by the Reúwch of Dan, that which has been said is still formulating what is to be received. Upon the inheritance of all the Twelve, the centres of the **Laúwi** are appointed. The House of Laúwi receives of the Collective in all things, in tithes, in offerings and in lands. When the House of YishARAL receives, then the Laúwi receive the tenth of all, for they are those who have given all for the sake of YishARAL whereby they receive the ten from all that has been given from their hands/ten.

The order of the birth of the Offspring of YishARAL is how we appear as the Offspring of ALhhim. We first appear with an Eye of RAúwaben to behold the goodness of YahúWah; then we appear as one attentive to the Voice of YahúWah through Shamoúnn.

In each state of the development of our SeedName, we appear before the Eyes of ALhhim. According to the branching of our Names we bear the Rings of ALhhim whereby we provide a home for the ALhhim to live and reside, whereby there are ALhhim in YishARAL. From the opening of our SeedName unto its branches forming into a tree, we formulate the branches for the birds/messengers to dwell in our the House of our Name. Bearing the branches of our Names and the abode of ALhhim within the branches is the kingdom/domain of ALhhim. When the eyes are open, then the ALhhim of RAúwaben are present to guard the eyes and to dwell amongst them. Ditto for each branch of our Name until we are filled with the Emanations of the 28 ALhhim as achadd/one.

As we see and hear we then bear the associations of branches to be Laúwi. We are one who comes to the Mishkan to perform the services of YahúWah as a servant of Laúwi. Through our services

we honor the Numbers of Yahúdah whereby our deeds are whitened by the Values and whereby the form is subject to the Numbers. By doing the commandments by the Values within the commandments, the Numbers multiply through our expressions and deeds. With the Numbers we appear as a judge/Dan, capable of discerning all things according to what is within instead of what is without. We bear the comrades as one with us, having a compassion of Nephethi for all peoples. We appear amongst others as a voice of the Unified Consciousness as we speak as Gad of the States of Freedom and Totality. Through our progressions we affirm all within us and all within our comrades via Ayshshur. The consciousness of Yishshakkar is formed that shapes our mind and the turban upon our heads. The state of the Unified Kingdom of Zebúwlan is paramount over all concerns. We come to the mastery of Yúwsphah who gives the Life for all peoples, not counting the importance of one's self. In the final days of our growth we stand as the Offspring of the Neúwn in Baniymin and enter into the Lands of the Ten.

Aparryim follows Yahudah the second time of coming to the altar in the month/House of Aparryim whereby the works are set by the Numbers and become complete/fulfilled unto days of their activations.

Dipping all aspects of Aparryim into the waters of Yahúdah appropriates the Values in Yahúdah to be expanded through stages of growth in the Body of ALhhim whereby the members attain unto their full measurements. The washing of the parts of the offering is the activation of the members to cause them to accelerate and grow through their services to the teachings. The associative works of Yahúdah and Aparryim are the means of the meShich to appear through Yahúdah and Yúwsphah. Hereby are the words of “*Am Shmuo*” fulfilled, for as the Numbers of Yahúdah appear in the midst of the waters we are a *mamleketHhaKuwhanim wqudashqau*—a Kingdom of Enlightenment and a sanctified nation [SYM 19:5].

GAD אָ

In the House of Gad, Aparryim serves to cause all Numbers of Thoughts to full ascend unto the roof of the mouth. As Aparryim opens and expands the Numbers in the foundation of speech, they supply Laúwi the Words to speak unto every generation and in all languages. Aparryim is the translator of Values into Words through which the Numbers of Yahúdah are set in motion—those that spiral, rotate, and revolve, for these are the motions that are of the Rings and their continuance—without end. When Aparryim is dedicated to Yahúdah, then the Numbers flow unto Aparryim for a space for them has been created by the agreement and bonds of ahhav between them.

Wisdom establishes the sides of a saying, whereby there is a beginning and an end, as there are the sides of a word. In reading a word, we discern the sides of Wisdom; hence the edges of a word are gold and in the midst of the Letters of ALhhim are silver. Aparryim provides the distinction of the Letters to convey the transmission of Numbers. The fire of Aparryim in Gad sanctifies the mind as the shechalyet spice is gathered. What rises from the sides of the offering determines the Wisdom of Words; the expressions that rise from the sides of branches sanctifies the mind according to the sayings of Gad that are formed through Aparryim. As the Values are set within a house, so then and only then are the Words forthcoming to convey the Values of ALhhim; otherwise what comes out of the mouth is unproductive. Aparryim bears a harvest of words reaped in the mind through the chalavanah spice of the Aparryim offering. The manchaih of Aparryim teaches us regarding the formulas of words and how words are to be used according to the inner Numbers that are hidden in the Letters. As the bread is passed from mouth to mouth it becomes sweet as davesch/honey. The corona of Aparryim is a spindle that weaves the Values in words, which are the leaves upon our branches.

The House of Aparryim carries the glory of the Most High within their branches, for all fruit are formed through the House of Aparryim including Meneshah, the body, and Baniymim, the seed which all serve the head of the yúwm/west. The glory of speech, being the fruit of the mouth, is the result of the union of Gad and Aparryim at the corner of the negev/south and yúwm/west which attest *to the purpose and the outcome of the full state of illumination—to produce fruit* unto the Most High. According to **the entrustment with Aparryim**, YahúWah makes a covenant with Aparryim to guard the Seed whereby the fruit of all houses are born unto the Most High. **The House of Yúwsphah is in charge of the grains for all peoples.** The bonds of the House of Yúwsphah with YahúWah are the means that the Offspring of YishARAL multiply in Metsryim even under the threat of Pharaoh to cast all males/recollections of YishARAL in the Nile. For until the Seed is opened, the recall (male) of all within the seed is cast in the river of mortality to be swallowed up within the world of mortal forms. As the Seed arises and becomes opened in the mind, *the words of revelation flow to recall all messages that are carried in the Seed, whereby we recall all in the Mind of OLiyn from whence the Seed is sent to bear its fruit unto the Most High.*

In the House of Gad, Aparryim is positioned to the left and right of Laúwi in the crown of speech. Through the offerings of Aparryim the words of the collective rule are formed and the mind is ordered for the collective government. The positioning of the Mayim-Tayit Ring next to the Lammad-Yeúwd signifies that the anointing of the mind and the anointing on the House of Laúwi are of the House of Aparryim, for from Aparryim flows the oils that bear the revelation of the SeedWord and all it contains.

The expansions of Thought occur by Aparryim upon the wood of Yahúdah. Through the Numbers being received in the waters of the Mayim-Tayit, the ThoughtValues expand from the waters and fill the heavens and the earth. As all measureable Thoughts are of the Numbers, then each thought has a corresponding expression, either of the Collective or apart from the Collective. One may trace their thoughts by examining the by the categories of Nine.

1. Thoughts which bear oneness, unifying, expansion
2. Thoughts which establish, build, maintain, agree
3. Thoughts which provide mobility, movement, inscriptions, ascension, and descension
4. Thoughts which achieve Illumination, breakthrough, insightful
5. Thoughts which warm, secrete, flow with revelation from the inner parts
6. Thoughts which achieve unity, teamwork, steadfastness of pairs
7. Thoughts which culminate, finish, fulfill, attain the goal
8. Thoughts which designate labors, responsibilities, renewals
9. Thoughts which are cohesive, collective, communal

The sum of all words pertain to one of the Nine categories of Thoughts. As one examines their thoughts they analyze their words. Which words convey the thoughts that one is processing? The examination of the values of the words one forms in their mind and in their members conveys if the thoughts are of associate and of the Collective, those which add to the Tree of Knowledge, or if the thoughts are adverse and apart from the pulse of the Collective.

In the fourth day are the setting of the sun and the moon and the stars. The setting of the Lights is as one receives insights of Wisdom and Understanding and Knowledge whereby the Illumination is set in the mind. On the fourth day—the day of Aúwv Avrehhem the stars are sent forth from the midst of the Unified Consciousness and gathered in schools and congregations of thoughts and their con-

sciousness. By the works of Avrehhem all stars are sent and placed into their places. Each of us are sent forth in relation to our star field and have associations based upon the levels of Wisdom, Understanding, and Knowledge that is set in our minds.

The **manifestation/coming of the son of man** is through Aparryim, depicted by Yuwspah who rises out of the nations and the prison/enslavements to Metsryim. As one dons the Numbers of Yahudah their Name appears distinguished from amongst the nations as the offspring of the Adim. One sheds their former skins and ways, leaving behind all futility and the states of the behamah. When the Son of Man appears in the sky—making the full ascent into the Mind, then in the clouds/Consciousness one hears the Voice of the Archangels [Matt 24:30]. The inscriptions regarding the appearing of the son of man in the Essene texts pertains to a Name's emergence and the occurrence of thoughts that follow thereafter. i.e. Earthquakes refer to the quaking of the members in the state of their Illumination that overthrows former manners of speech and transmissions of thoughts, as in the days of Qerach and RAuwben, when the mouth of the earth, meaning the Mouth of Gad, swallowed alive the nervous system and the upper frequencies of sight by the Words of Illumination, bring them under subjection of the Words of Aharúwan [CHP/Num 16:30-32]. One swallows up the darkness by the Words of their Illumination. As when one speaks with Understanding, the shadows are removed, or when one writes over that which was formerly written without Understanding, then the darkness of the text is swallowed up by the hand of Illumination.

There is a profound chemistry in semen through which Aparryim prepares the states in which a Name enters. Think of all the Seed has within it—the unified bodies which testifies to the unifying Thoughts and Number compounds assembled in a SeedName.

SUBSEQUENT OFFERINGS OF APARRYIM IN THE HOUSE OF GAD

The offerings of Aparryim rise in Gad as the heart is devoted to perform the Words of YahúWah. When the heart is devoted to perform the Words, then the Words of YahúWah are revealed. Why do people not hear nor receive the Words of YahúWah? They are not willing to perform the Words, but rather have concluded to walk in their own path. The ears are closed to revelations that lead them to walk in higher paths of Understanding [Menachem/Mk 7:13]. As a dog that ignores the master's voice to pursue their own trail, so are those who will not listen to the Voice that says, "This is the Way; walk therein." Though we have ears, we do not hear/*listen* until we desire to do the Words of the most high [Tehillah 115:6; SYM/Ex 19:5-9]. There is the strangeness of spirit that could hear yet chooses not **to hear to understand**, as there is a consequence in hearing. Those aligned with the ALhhim keep their ears in the Fire in order to enter in the joy of doing the Words.

Aparryim is the Guardian of the Scrolls, seated in the heads of the House of Gad. As the Seed is in the Crown of a House, Aparryim is the Guardian of the SeedWord which forms in the head of a plant. When the Seed is opened, then the Word in the Seed flows unto the heart, and the heart is nourished. The givings of the Words are according to the offerings of the wood of Nephethi and the kevesh of Aparryim which is flayed open to bear the Letters whereby the Words appear—become manifest. Through Aparryim the Offspring of ALhhim are made known, and the Offspring are the Word of ALhhim robed by the flesh— assembled Thoughts of Light.

The Kingdom spreads into the lands of our Names as the messages of the Unified Kingdom first occupy the heart, called Yerushelyim, and then are born as witnesses in Yahúdah—the Value Centres coupled with Samaria—the reproductive centres. We must first comprehend the messages inwardly of

the heart prior to manifesting them through all parts of our lands. Through bearing the messages by Numbers and Letters the thoughts from the heart are transmitted as a witness into all states. Samaria is the means to cause what is inwardly of the heart to form faces and bodies of expressions. Samaria is the capital of Aparryim which is the means of extending the message into all states—unto the uttermost parts of the earth [SMS/Acts 1:8]. The distribution of the messages of the kingdom are commonly considered to go into physical lands; however, the physical lands do not contain the messages, even as the Seed of Avrehhem does not dwell in the ground of some country but rather in the cells of a people who have received the Words of the Fathers. The messages of the Kingdom are in the Houses of YishARAL and in their centres. The heart receives what is heard in Shamoúnn and then the messages are spread abroad as the sower in the field into all lands. Aparryim is the Sower in the Field, as the offerings of Aparryim are of the third day in which the Seed is sown [SMB 1:11; Matt 13:3]. In dispersements of our Thoughts and Words we are witnesses of the Unified Consciousness above. The heart, being the altar, is set up first in the midst of the houses, and then the Words of the altar are borne by their Numbers in the faces/expressions of Aparryim into all lands/states into which we go and dwell.

The structure of a Thought is set by the Letters that receive the Values. When the structure of the Letters are of Chakmah, then the Values fill the spaces of Chakmah, or of Bayinah, then the structure is of Understanding, or of Dagöt, then the structure is of Knowledge. According to the structure of the Thought the Letters are set. Once the Thought breaks out of the structure, then the former structure cannot hold the Thought to its previous setting. New definitions that are related to the former structure of Letters emerge. As new wine will break apart former containers, so will new insights break open previous perspectives. Such break outs convey the Presence of the Numbers within the Letters that one clothed themselves—the structure of one's Thoughts are the garments in which they walk. The break outs do not mean that one was previously wrong in their thinking; rather a break out indicates that one has become illuminated through their prior structure and is moving to other altitudes of residence by the hand of Aparryim.

SHAMOÚNN שָׁמוּנָן

In the House of Shamoúnn/Simeon, the offerings of Aparryim during the month of Shamoúnn follow first the offerings of Yahúdah, whereby the Numbers of Yahúdah determine the ascent of Aparryim. In the revolution of days, the offerings of Aparryim follow Nephethi, whereby the full spectrum of the west spreads out all meditations of the north causing the meditation to fill the heavens and the colors of the aurets/earth.

Aparryim with Meneshah, being the double blessing of Yúwsphah, forms the ear lobe according to their position to make the body of Shamoúnn. The House of Yúwsphah is located at the base of the ear; hence, their double blessings drips into a cup commonly referred to as the ear lobe.

The means to expand hearing is via Aparryim upon the wood of Yahúdah. As the Numbers open the Letters of Aparryim, so one is able to hear all the Numbers speak from the midst of the Fire of YahúWah. The Voice upon many waters is the Unified Consciousness speaking amidst all waters of Yúwsphah, through which all levels of consciousness below and above the realms of ALhhim are transposed from one realm unto another. Through the waters all that are in the Most High and in the depths of Wisdom are made apparent.

With the shechalyet spice the mind is whitened with a fervent heat so that it does not retain the former understanding of what has been heard. The ten levels of expression from the oylah cause an

expanse within the mind until what was there has been rolled up as the curtains of the heavens are rolled up by the Winds in the Universe. With the gatherings of Understanding from the altar, the mind is rolled up like a scroll. A new space is made for the Words of Understanding released from Aparryim to occupy a space amidst all reserved spaces of the Unified Consciousness within the Mind. For every Saying of ALhhim there is a reserved space for the understanding of the day to be recorded. What is heard formerly is now clarified and expanded by the offerings of Aparryim which continues to expand the capacity of hearing as initiated by the netiph spice. With the third spice, the chalavanah, the strands of Knowledge are laid up in the mind through which all schools of thought are heard in the mind and full communication with the Most High occurs. Via the transferring of the properties of Aparryim for the House of Shamoúnn, one is able to hear at all frequencies of sound from Wisdom to the Most High. With the manchaih/grain of the offering, the SeedName is expanded to comprehend the Words of Avrehhem, Yetschaq/Isaac, and Yaoquv/Jacob. One is able to hear the Voice of the Fathers as they continue to teach the offspring that are forever in their Eyes and unto whom their ears bend to discern their growth unto meShich. In the parable of Lazarus and the rich man, the use of the term, “Father,” refers to none other than Avrehhem. The Fathers are those of the Patriarchs of YishARAL which are the Fathers of ALhhim. The three Fathers are Unified together in one Seed which have begotten us to be heirs of the Most High. In that the Fathers are seated in the Mind of OLiYun/The Most High, they have begotten us to sit in the heavenly places in meShich which is the full measurement of our Names according to all that the Fathers have bestowed upon us freely that we should be called the Offspring of ALhhim, and as such we are heirs of **OLiYun/יָצַל־עַל—the Consciousness/O of the Teachings of Laúwi/לָוִי that are within/בְּ the Neúwn/נֹעַן.**

In the House of Shamoúnn, Aparryim receives the Numbers from Yahúdah. The Numbers are laid within the foundation of hearing—the Mayim Tayit Ring of Shamoúnn. The Numbers are opened from the foundation, and they are born as the fruit/expressions of deeds sustained in the ears by the flow of Aparryim and Meneshah which runs from the foundation of the house of hearing. The offerings of Aparryim from the base of hearing extend the parameters of hearing. Every day Wisdom, Understanding, and Knowledge exudes from the offerings of the heart. That which runneth from the branches is gathered as a combination of three spices to be laid-up in the mind. The three aspects of Wisdom, Understanding, and the Knowledge are within the 3 Fathers, each depicted as a Numeral. The three Numbers in the three Fathers are the Nine Values within the structure of the Mind of the Neúwn, as 9 is within 10. The three Numerals of each Father pertains to the Values of all aspects of purified thoughts residing in the Mind of OLiYun/The Most High. Through the strands of the Values being joined in associations they are woven/knitted as strands of the three Fathers. The weaving of these Values comprise one Seed, whereby every Name of the Father has within their mind the Numbers of the Most High. The strands of the Numbers are evident in the strands appearing in a body, a tree, and fruit.

Aparryim causes the Values of Yahúdah to flow. Upon the formulation of the Numbers into Letters, they are designated to expand through Aparryim. The state of expanse is called Yúwsphah/Joseph through in whom the ALhhim of the Mayim-Tayit bless all of the Numbers of the Aúwvim. The appropriations of all ThoughtValues comes into manifestation through the House of Yúwsphah, and without putting the ThoughtValues under the charge of Yúwsphah, they yet remain as a talent buried in the sand.

The increase of a Seed causes the rise and fall of YishARAL—the ascents and their depths flow from the loins of Aparryim. The positions of ascents and their depths of inquires determine the extent

in which one hears. *The exaltation of a people come from the House of Yúwsphah* who determines the consciousness to come up from former elevations. With each thrust of giving from Aparryim, the entire house of a Name is elevated to new plateaus of consciousness from which they hear the sounds of ALhhim. Remember that each level of attainment is through arrangement of Numbers that determine the extent of the elevations of Aparryim. Based upon the projections of thoughts from the Aparryim offerings, the House of Yishshakkar, in which is the consciousness, approaches the Twelve to make their offerings. Aparryim seeks to broaden the foundation or base of hearing in order to hear the full counsel of ALhhim. According to how pleasing the ALhhim determine to hear one another, the Rings of ALhhim form the House of Shamoúnn. The House of Yúwsphah is the exceeding foundation of hearing upon which the consciousness of hearing is sits and through which one has their ears opened.

SUBSEQUENT OFFERINGS OF APARRYIM IN THE HOUSE OF SHAMOÚNN

Through the sequel offerings of Aparryim to Nephethi in Shamoúnn, the blood of the altar is transferred to Aparryim through which the Seed of ALhhim, formed from the offerings, is cast forth through Aparryim, like an arrow, into the waters. The blood of a SeedName is the very blood of the Aúwv in which the offerings are made, for the Seed is spun from the seven rings of the blood that is sprinkled upon the garment upon the altar. Where the blood formulates a Seed within the garment, is the extension Ring of the Breath, and the blood which is spilt upon the garment forms the Ring of the Momentum of the SeedName.

The blood within all peoples is the Blood of the Aúwvim that flows from the Aúwvim in HhaLammad. The blood runs from the Tree of Life into the Tree of Knowledge whereby every branch of Thought is nurtured and sustained by the Blood of HhaLammad. When one comes to the altar to make their offering, they come by the blood of the Breath of their Name. The blood that is shed is of their Name that covers their shortcomings—places in which the garment of their Name is yet forming through, for by the extent to the blood flows all parts of a Name are covered. When the writings speak that the blood of meShich is shed for the remissions of sins, the understanding is that through the blood of a SeedLogo, the life, light, and strength of a Name runs from the one making the offering through which their shortcomings are covered by the garment being made by the flow of blood. In that the Life of a Name runs by the blood, as semen—the manchain grain offering flows by the blood of the altar, that which is in a Name is extended whereby the blindness of their eyes are opened to the Life of the Aúwvim within them. The flow of Life from a SeedLogo annuls death and every violation that leads unto death, for the Life in the blood of a Name quickens unto life the members within their house.

Through the ascent of a Name in the days of their offerings one enters into the QudashQudashim by their own blood. Only by the blood of the one making the offering is the offering accounted to their Name. The blood of a Name is pure, a flow of the Aúwv from which the SeedName is composed to carry the glory of the Aúwv. Through the giving of the Blood of a Spirit one is given access into the Mind of the Aúwvim from which their blood flows. Through the blood within the SeedLogo a Name rises from where it is sown unto the apex of its Aúwv in hhashaimyim/the heavens—the QudashQudashim. When one enters into the crowning glory of their Aúwv, then a Name enters into the glory that they have in their Aúwv before the worlds of their Name are made. Through a Name coming into manifestation the Thoughts of the Aúwv are established in the earth by the blood of the Aúwv, and by the blood of a Name within the SeedLogo the earth in which it enters is filled with the Faces of the Aúwv to whom all belongs.

We extend the blood of the Aúwv through making the offerings and the deeds thereof. In making the offerings we formulate extensions of the Thoughts of HhaAúwvim. As we gather the netiph we touch the place where the Tree of Knowledge is connected to the Tree of Life, and thus our hand is blessed with the Aúwvim as we touch this portal twice daily.

The offerings of Aparryim bring forth an appearance of all things heard. As the appearance is based upon the molecular and empirical formulas/Numbers of a Name, then the appearance is of gold, silver or bronze. The Values are associative whereby the proportion of the Numbers are allotted for an expressions/deed; these are empirical Values. The molecular Values are quantitative. When the appearance is other than the configurations of the Numbers of a Name, the appearance fades and shifts as upon unstable waters. The lasting images of our Name are the configurations of thoughts that fill the meridians of our Names, for which there is no document or book large enough to write them on paper with legible Letters. What is written of our Names are inscribed by the finger of ALhhim as messages that appear from our Number compounds of Wisdom, Understanding, and Knowledge. As the Number compound are heard, then they appear through the House of Aparryim.

RAÚWABEN ַאָּוָּבֵּן

In the House of RAúwaben/Reuben, the offerings of Aparryim during the month of RAúwaben, expand the Rings of ALhhim whereby the Eyes open to behold all within the Seed of Baniymín.

Through the offerings of Aparryim, all of the glory rises in our minds. Through the transference of the offerings, there occurs the lifting into elevations the glory/weight of our offerings into our heads whereby they are made new. The Collective bestows glory on us and lifts up our heads from each offering [Tehillah 3:3].

The delightfulness of the Thoughts encourage the Eyes to search out a matter. In beholding the Thoughts of ALhhim, the Eyes are made glad. The desire to look into a matter is the quest from the beginning through which ChaúWah and HhaAdim inquire through the serpent—the tongue that which is of the Tree of Knowledge. The tongue, until it is subject to all Rings speaks deceitfully. Why would the tongue speak in this manner whereby it is called the Father of Lies?

The quest of Knowledge is in the path of a Seed, if it be a plant or a specie with Breath. The quest to form a head, to fill the head with Knowledge is from the Origins of the Lammad that set apart the Neúwn to its left whereby it commenced to form the Head of Lammad for its crown of glory—Shayin. If from the beginning all things are seen by RAúwaben as good, and the fruit itself deemed to be good, then why is there deception in the tongue to beguile anyone? What are the parables telling us? The same answer is sought for why anyone chooses death instead of life? Why someone takes away from the wholeness of the Mind by their words and then partakes of the fruit of their words through which they take death into their members? Though things appear good to the eyes, there is nothing good apart from the Collective and the Order of HhaLammad from which comes all commandments. Any word or thought of deceiving another or oneself is due to the serpent in one's house seeking its own glory and place apart from or above the Collective. Death is not imposed upon us, it is chosen by us, even as Life is a choice that comes by the discernment of RAúwaben. Anything that is apart from the Collective Body of Rings is a lie. Anything that one says is the fruit upon their lips. When one speaks they eat their words. The sayings apart from the Unified Rings is a deceiving tongue through which one brings death into their members by the words that they eat. If this be so, then by speaking the truth, which are

affirmations of Unity, one forms the fruit that adds to the Tree of Knowledge. Upon eating the Words of one's mouth, one takes into their members the Life of Lammad, whereby there is no cessation of ascension. The continual ascension of a Name is the Life of a Name. Those who are dead or have death working in their members descend into sheol; those who are alive in meShich or have life working in their members ascend from sheol and take all of their members with them. As the consciousness of a Name ascends unto their Aúwvim, then they establish the Faces to which they have been given rite to the Tree of Life whereby they live—are in perpetual motion of ascension forever. Where the Consciousness of a Name goes, the Twelve in them will go likewise, for the Emanating Consciousness of a Name is the Light that is in a Name, and as the Light establishes itself unto the Aúwvim of its Name, all that is in them will be gathered with the Aúwvim.

FREE WILL

The idea of free will or free choice is not advocated in the writings [I ShmuwAL 12:22, SMB/Gen 21:12-13; Matt 25:34; Rom 9:15-16]. Rather all are chosen and all are appointed to Life. The concept of free will is that one can choose to be or not be part of the Unified Kingdom of Names. This concept is false, for should one be able to choose to be or not to be part of the Kingdom of Names then the Unity of Spirit amongst all Names of ALhhim could be broken and the Kingdom of Names would be thwarted. More so, if one has free will, then they could abrogate the Light in their Name which is imparted by the Breath of ALhhim within their Seed, whereby the Light in their Name would vanish as though it never has been. Such doctrines of free will are of the devil's tongue which takes away from the Tree of Knowledge. All that is of the Light does not perish whereby it is impossible to deny oneself or to abrogate one's place in the Unified Kingdom. There is no such thing as to reverse what YahúWah has set into motion. There is the appointment of days of a Seed whereby one may live and flourish. There is also with the SeedName the longsuffering of ALhhim for every Name to come to affirm their place in Life. Even if 99 are gathered, the hand of the Shepherd finds one that is lost and leads them, even to carry them upon the shoulders to the fold. No one of YishARAL perishes, for each Name is a Word of YahúWah that abides for ever!!! To affirm free will is to denounce the Word of ALhhim through which every SeedName is formed. One cannot denounce the Word of ALhhim, for the Word in you has been tested and purified and sent forth in a capsule to bear fruit unto the Aúvim of a Name. To say one has free will is to say one can overthrow the intent and the good will of ALhhim. As the farmer waits patiently for the harvest, so do the Eyes of ALhhim look unto the status of a Name, the configurations of its branches, unto the fruit that is forming thereon. The Eyes of ALhhim look unto the Life in a Seed and do not gaze unto death. Daily the Lights of Bayinah and Chakmah surround us to form the garment of Light whereby our nakedness is not gazed upon. Such thinking that there is free will is folly and only confuses the mind of a Name to degrade itself whereby it looses its soul—the delightfulness of its Eyes. Though one may enter into sheol, one will rise again unto the salvation/reclamation of all that is imparted to them by the Hands of ALhhim. From the fountains of Life in Aparryim the Rings sing of their salvation and behold the goodness of YahúWah in the land of the living.

All SeedNames have the witness of the 12 in them and the Breath of Life. All that has the 12 Marks of Lammad are of Lammad, and none of them shall be lost. Every Name Numbered of the Fathers will be saved. In the example of the tares and wheat, the tares convey the forms of thought which perish; the wheat depicts the teachings that endure [Matt 13:30]. Both the forms and the SeedName grow together; however, in the end the Seed is taken, and the former body, which grows side by side, perishes. Though many body members/parts serve our Spirit until they are exhausted, only the meek ones of ALhhim are saved.

What does it mean that many are called and few chosen? The many called are as the trees of the field, yet only the seed are chosen to be gathered [Matt 7:7-8; 10:16; 22:14; Yeshayahu/Is 44:1]. Like our bodies, many parts are called to serve, but only the SeedName is chosen. The statement is conveyed through the relationship of Metsryim/Egypt and YishARAL. Metsryim serves as the body of YishARAL. They toil together. There are many called to serve, but only a few amongst the many, namely the Soul of 70, which are chosen to rise and pass beyond the waters of Metsryim. In terms also of a plant, there are many large stems and branches, but in the end only the Fruit of the Seed is taken. Though the body parts are many, within are the meek ones, the small, the few Numbered inside, which are saved.

Our SeedNames are predestined. I hear the term, predetermined. Our courses are set in the Lights to succeed, to overcome and to enter the Kingdom of YahúWah—the Domain of the Collective. So what about those minds and bodies engaged in fornication and enslavements to passions of the world? Each one serves as they have understanding. Those whose Rings are not aligned abuse themselves in body, soul, and mind whereby they remain bound to the state of corruption. How one serves forms a consequence in the mind which holds them as Phargoh holds YishARAL. As a Name acquires Understanding they rise above vain connections to serve the ALhhim of Truth—Those who verify their Unity to that which is above. **The purpose of the journey is to prove to ourselves who we are.** One can only serve the Fathers when they come to know the Goodness of ALhhim within them. When one realizes the Riches in their Father's House—within all of their chambers of Spirit—they then affirm that they are of their Father and thus forsake the pseudo image and attachments of the world. There are those who say that they are serving ALhhim; however, they also sneak around others to fulfill their lusts. One cannot serve two masters. As one comes to comprehend what is in their House/Body of Light, which is built by the ALhhim, then they can come to serve the Father of their Numbers. Anything less than the attributes of their Name is forsaken.

When one serves the Word of YahúWah as it is made know unto to them, then the Numbers within the Words become revealed to them. We are tested to obey the Words, and if found faithful, the Numbers come into our hearts as treasures. As one finds Wisdom by associated Words, they are lead to the gates of Understanding. One who honors Aparryim finds the true riches of the Numbers in Yahúdah. In this manner Yúwsphah/Joseph could interpret the Numbers spilling out in the dreams of Phargoh, for as Yúwsphah fled fornication, the gates to mastery opened. As the Eyes/Rings of a Name are trained to serve ALhhim, then by degree they are opened to the priceless Values by which all manifestations of Aparryim are derived.

The compound of Thoughts of Aparryim with Yahúdah bear all imagery that is seen and that which is yet to be seen. When the writings speak of meShich being the image of the Invisible ALhhim it is referring to Aparryim through which all comes into manifestation by placement. Everything made comes to appear in an order according to how each part supports another part. One stone is laid upon which another stone is laid. In this manner we grow into the image of meShich by laying our stones upon each other and then grouping them into Houses of Wisdom, Understanding, and Knowledge. We likewise attain status in the Unified Kingdom in the same manner. We lay one teaching and its deeds in place whereby we receive subsequent teachings. As a tree does not appear in one day, so the teachings and their acquisitions are attained through establishing the Works of ALhhim in their order.

MeShich is first and then that which belongs to meShich follows thereafter. MeShich ascends and then all that is given to meShich comes to the place of meShich. First the fullness is set in a Seed and

then a house is built in which the parts arise to obtain the full stature. **The end of our Names has been already determined as the crown of a plant is determined in a seed**, whereby the fullness of every Name is guaranteed to yield a harvest to the kuwahnim, to whom one brings the fruit of their lands and their tithes. The ascension is through Yishshakkar which comes out of the Mayim-Tayit Rings of Yúwsphah, and then all begotten of the Unified Consciousness commences to rise also.

Our SeedName is birthed from the kuwáhnim in HhaLammad. What is born/brought forth from our SeedName is of the flesh of HhaLammad and of the bone—Twelve unified branches—of HhaLammad. The natural body pulsates with the Thoughts of HhaLammad when the component cells in the body are attuned to the House of Laúwi who bears the teachings to all of YishARAL and all Peoples. i.e. When the eyes are humbled to serve the House of Dan—to bear all Thoughts of Dan then the Eyes become the Head of Dan whereby they are capable to receive Knowledge. **When the heads of YishARAL are gathered together in a Name, then all in the Name comes forth from their prior dwellings** [SYM/Ex 4:29-31; Nechemyah 8:13; I DHY/1 Chr 23:2; Hoshea 1:11; MT/Deut 33:3-5]. Until the heads are formed the offspring in the houses cannot come forth even as the new generation of seed is born upon the heads of the branches. The houses that are designated to their services unto ALhhim receive the Words of HhaLaúwi. The Laúwi give to every reúwch a Name, their words and their tasks. As a Name forms their heads upon their branches, they receive the Seeds of Knowledge, and the Works of their Names are born upon their shoulders. As the Rings of a Name conform to the Rings of HhaLammad, **then the Lammad comes to them and dwells in the Rings of their TreeName** that is drawn out from the sides of HhaLammad. In this manner the Adim/the vapors take/learn of ChaúWah/Eve and enter into that which is drawn from their side—the Rings of ALhhim that house all of life. The Rings of ALhhim are the Mother of all Living—ChaúWah. Likewise, all drawn out from the sides of HhaLammad receive the impartations of Lammad to bear the fruit of HhaLammad. As the Rings of ALhhim receive our reúwch they bear the fruit of our Names.

When we appropriate the Numbers of Wisdom of our Name then we position our right side to bear the glory of ALhhim. When we appropriate the Numbers of Understanding then we designate our left side to bear the glory of ALhhim. And when we call forth our Numbers of Knowledge then we define the spaces in the mind and in the body for the Words of Knowledge to rule over our forms. Through the Numbers comes distinction of Thought and their ruling power in our sides and in our midst.

Upon the wood of Aparryim, the House of Yishshakkar lays its head for the sequel offerings. The Consciousness and Works of a Name rise upon the blessings of Aparryim and upon the force of extension in Meneshah. As the Houses of Yúwsphah rise out of the cages of Metsryim, the Consciousness of the Peoples are shaped by the Rings of Aparryim and the strength of Meneshah unto their full ascension. Upon the shaft of Yúwsphah all peoples will rise unto their full measurement. The means of ascension and the strength to bear up the ascending Consciousness and all given to the Consciousness are set into the Seed of a Name before it is sent forth by Aúwv Avrehhem.

SUBSEQUENT OFFERINGS OF APARRYIM IN RAÚWABEN

The compound thoughts of Aparryim resonate with the internal Numbers of a Name. As the collective waters of the Mayim-Tayit House are devoted to the internal constructs of a Name, then the nerves and the fibers of the body upon which the emotions ride resonate upon the Numbers, whereby there are no strange thoughts nor pulses of thoughts in the waters that are not of the Numbers of a Name. The Numbers of a Name form the Lammad/30 of a Name which is the inner core of a house and around which the collective waters of Aparryim circulate.

The Numbers of ALhhim designate the members and their functions to serve as the body of ALhhim. Until a body is prepared to resonate and express the glory of ALhhim, the Numbers of Yahúdah remain in the SeedName awaiting the path of their revelation. The Numbers of the ALhhim are set in the parts through each offering. As the Numbers of ALhhim are employed they are activated in the nerves and in the surrounding fibers that comprise the body of a house, whereby the ThoughtNumbers of ALhhim are established to communicate the Values of Yahúdah in the Eyes of a Name.

The blessings of Lauíwi are the Numbers of the hands and the feet, for through these gifts to all houses, the works and the progressions of a house are secured. Through the implementations of the Numbers in our hands and feet, we are able to fulfil every blessing imparted to Aparryim.

The constructs of all thoughts are measured through Aparryim. Within each ring of ALhhim, the thoughts are measured by Aparryim through which they are extended from one suspension unto another. Via Aparryim the fruit of a Thought becomes apparent. The generations of a Thought are set unto ten states. Each state is a generation or a level of suspension of a thought. When the Thought is extended to the tenth generation then the fruit of Wisdom, Understanding, and Knowledge are borne its branches. i.e. As the Thoughts of Adim are extended to the tenth state of Núwach, then the fruit of Wisdom, Understanding, and Knowledge appear as a cluster of three Names: Cham, Yapheth, and Sham [SMB/GEN 5:1-32]. The three of Wisdom, Understanding, and Knowledge multiplied by the ten suspensions = 30/The Fruit of Lammad. In that all generations are of Lammad, then the Values of 30 appear in the midst of the evolutions of a SeedName and within the Collective Names of a Seed. When three appear in a house in the midst of the generations of Adim, then the work of that House bears fruit amongst the plantings of YahúWah [Yeshayahu/Is 61:3].

The full measurements of a generation are the sum of meShich. When all is drawn out of the Seed of Adim, then the meShich appears, meaning that the full measurements of the thoughts with their deeds are now apparent upon the branches of a Name.

The Thoughts are drawn out within the sum of the Numbers of ALhhim for Aparryim: 17887. The Faces/17 of the Unified Consciousness/88 are perfect/7. The support of the sum of Aparryim in the waters and in the wood carries the Numbers of Yahúdah unto their full expressions.