

### The Offerings of Dan

are In the Day/Act of the Tenth—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 Dan

AchiGözar Bann Gömishedi [CHP/Num 7:66-71]

### THE CONTRIBUTIONS/OFFERINGS OF DAN DURING A MONTH

The offerings of Dan open upon the teachings of the Unified Eyes, which are two rings or zeros, — a platform of the Unified Consciousness. Within the two eyes/zeros are the values of 98765 in the left eye, and 54321 in the right eye, whereby the Eyes are the foundation of thought development and from which comes the discernments/judgments of Dan. Through the Eyes all things seen are weighed upon the scales of Dan. In that the judgment is made by Numbers, the judgments are not biased nor tainted by the expressions or faces of appearances. As we consider a judgment based on Numbers we affirm it within our Breath, otherwise, if based on appearances we may argue with it whereby the judgment or decision loses its effect for change, correction, and realignment for subsequent progressions.

Dan is the Breath of Fire that fills the 7 Eyes of RAúwaben, whereby there is a complete examination and sanctification of all Rings, their spaces and the States or Lands in which the Aúwvim have formed to reside within. The Eyes of Fire and the Fire of the Sun are one House as both are of Chakmah and both are of the same Fire. The Fire in the Sun is the Fire in the Eyes. The Fire in the Eyes is of Dan which resides within the House of RAúwaben being the body of Dan, even as the Reúwch of our Mind resides within our bodies and fills all spaces with its Breath so the Light of Dan fills the Eyes. The Light of Dan illuminates the entire world and fills the chambers with the Light of its Fire whereby there are no shadows within. The Illumination of Dan is carried to the eyes as the blood of Dan is let to flow into the garments of RAúwaben, who receives the flow of the blood which whitens their garment.

Dan serves as the wood for RAúwaben and for the House of Shamoúnn. For RAúwaben, **Dan both determines and fills the 7 Eyes with the Breath of the Unified**; and for Shamoúnn Dan determines how all things are heard and how all parts develop. Dan regulates all perceptions of Fire and that which is within Fire. We are granted access to the Fire by Dan and we behold all within the perceptions of Fire by RAuwaben. We gather the perceptions from our Rings as they have intercoursed in the Fires of the altars and then we read them by Dan.

**Dan is the Reúwch of a Name.** When the SeedName of Baniymin opens into the 7 Rings/Eyes of RAúwaben, the Breath of Dan fills the chamber with the ReúwchChaiyah. Being seated as the tenth house, Dan is the 10 amidst the 7. By the consciousness of the Reúwch, the 7 Rings of ALhhim are a House of Understanding—70. Hereby the Reúwch of the Neúwn/5+5 is Dan/10 which is One/1.

According to the Reúwch, so are its rings in which it lives. As the embers of Fire from the Oylut of ALhhim ascend unto the Mind of HhaAúwvim, the embers are examined, and from them Names are read. These Names are first fiery emanations of ALhhim. As they are read, they are appointed unto the lineage that they belong to from the Fire, for when they come from the branch of Dan, then they are called of Dan. As the fiery emanations draws out of itself as one would inhale, its ember expands, and when it exhales it causes another to flame. The associations of Breaths, one to another, are the House Qahhath, through which all within the Breaths are transmitted one to another. The operative nature of the Fire to exchange between embers is the essence of a Reúwch, whereby all Rauchut/Spirits come

from Laúwi. As the Reúwch of a Name enters into the Mayim/waters, it forms the Rings of Breath, known thereafter as the Rings of ALhhim or the Seven Eyes of ALhhim, for as the Reúwch breathes within the waters, it forms the Rings of its habitation whereby the Body that is formed is the House of the Reúwch/Spirit. The Rings of its house are 7 for the Reúwch is taken from Seven of the Altar—the six unified branches plus the Ring of ARAL. All Reúwch belong to the Seven Eyes of ALhhim which congregate as one and from which all Reúwch come forth as they are given Life from the Breath of the Aúwvim. The impartation of the Life is upon the Aúwvim breathing upon the ember and imparting unto it the Life that flows from the Tree of Life from which the Seed of the Aúwvim are formed—the State of OshtayGoshar/11, meaning of the considerations of wealth. Every Name is considered how it belongs unto the Collective whereby it is appointed unto the Tree of Life. As an ember is determined to be congruent with the Teachings of Aharúwan in the House of ShenyimGoshar/Twelve, they are positioned according to the branches of the Tree of Life and the Seed of the Name is formed upon the branches. The Seeds of the Tree of Life are the Aúwvim and belong to the Aúwvim 987654321. The encapsulation of the Seed of a Name is the Neúwn from which it is unfolded. Hereby one knows that they are acceptable to the Aúwvim, for they have been given the Life of the Aúwvim, and this Life does not go out nor run dry, whereby the Numbers of the Aúwvim do not change even though they are given continually given. The profundity of the associations of Rauchut is the foundation of humility amongst all Rauchut. In honor of the Reúwch in all forms from the Tree of Life, there is universal peace. From the Tree of Life a Name is sent forth as a tear in the Eyes of HhaAúwv, for the Seven Eyes of ALhhim are with the ten of Neúwn, the eleven of OshtayGoshar and the twelve of ShenyimGoshar whereby they are One Body.

To enter into Life, one must go through the Fires whereby their Reúwch which has now formed the Rings of its Names is tested to be congruent with the Rings of ALhhim in every manner. The paths to the Tree of Life are the Way, the Truth, and the Life of the Aúwvim. Through being congruent with the Aúwvim one passes from the world of death/encapsulation into matter, unto the Gates of Life, the worlds of HhaAúwvim. The world of death is beholding yourself apart from the whole; the World of Life is seeing yourself within the whole according to the place of your Name and its associations of Breath wherein one draws out of themselves for the whole and are fanned by the whole.

As Dan makes the offerings upon the wood of Zebúwlan, the Breath of Dan enters into the bones/wood/teachings pertaining to all States of Residences. Via the Breath of Dan the sticks are joined together as the bones in the vision of dry bones. The dry bones are branches of a Name without leaves. When the life is not flowing the branches of a Name are dried up like the bones. **The signs of our lives are the leaves upon our branches which are ever green through the oylah.** The visions of YechúwzeqAl/Ezekiel are fulfilled as the Teachings of the Aúwvim are properly arranged whereby they are connected together by The Breath of Dan. The Breath of Dan weaves the Teachings together whereby the bones of YishARAL are joined together and then clothed with the emanations that burst forth from the Teachings. The Reúwch of Dan then fill the lands, whereby all States of Zebúwlan are unified AS ONE KINGDOM.

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

YISHSHAKKAR 4YWWZ

*In the House of Yishshakkar*—the crystalizations of thought receive a place to be reveal themselves as Dan makes the offerings upon the wood of Zebúwlan. Upon the wood of Zebúwlan, the previ-

ously created and opened of States of Enlightenment are filled with crystals of Dan which transfers the Thoughts that abide in the Unified Consciousness of Yishshakkar into all Rings prepared and receptive to the most high. As we use the **term most high**, we are referring to the combined thoughts that ascend through the harmonic rings of the ALhhim like the high notes break out in a song. **The most high LO is the Consciousness of the Lammad which gathers the most high/ascendant Thoughts of all Rings into a Pool of Administration.** Thus the most high is not a static body but rather a fluid State of Thoughts that are continually ascending and then descending upon the Lammad Staff of the worlds and in all that dwells in them. The most high is the Consciousness Head upon the Staff for every hour/function of the day/acts of Light. As the thoughts of the Rings rise, we adhere unto them whereby our bodies turn and serve the most eminent thoughts of ascension. We speak of this as “the prevailing thoughts of a day or a deed,” whereby we bear our seven-fold lights to carry the thoughts in our menu-rah each evening and morning through which we fulfill every Word—thought construct—of the most high.

In receiving Dan we form a platform of the 7 Eyes. From this base of agreement we put out the branches of their combined unified thoughts through which the Spirit of Dan enters into all Eyes of ALhhim in which we live, move, and have our Being of mutuality. In this manner all thoughts of Dan are imparted to us. As we are aligned to the seasons set by Dan, so we receive of Dan daily. Accordingly, the House of RAúwaben lays itself upon the breast of Dan as the parts of the Eyes are laid upon the wood of Dan in subsequent offerings. Through the Rings creating a four sided structure upon the wood of Dan, the eyes are opened to all concealed and the transmissions of the Unified Consciousness.

Dan serves at the Crown of the Yishshakkar, as a multi-studded gem of crystals formed at the brow of the House of Yishshakkar. Dan serves the SeedNames of Consciousness which emanate and are sent out from the Neúwn-Chayit Ring in Yishshakkar. As the 7 Eyes of a Name are formed and readied from the base of Yishshakkar, the Names receive the revelations of Dan at the Crown as Dan is served and honored.

According to Dan, the Consciousness is managed as all thoughts entering there in must pass through the screen of Dan and be of the pyramid crystals of Breath. Thoughts that do not conform nor attest to the judgments of Dan are rejected from the Unified Consciousness through they may be still retained by a formative consciousness of ego within an estranged body.

YAHÚDAH אֲדָמָה

***In the House of Yahúdah***— the offerings of Dan determine the application upon every ailment of YishARAL and those of the nations, for when there is an illness of any kind it is due to the restriction of the crystals whereby their is a deformity, or when a House accepts foreign crystals to reside in the place of those designated by Dan. When it says that the leaves are for the healing of the nations, it refers to the oylut, which are the ascensions of all nations. All are called to the altar, YishARAL and all peoples. Thus it is not strange that any of species makes their offerings i.e. the birds sing at the morning and evening offerings. When the leaves of a House are unfolded healing follows. The healing is through the full release of the energies of the Numbers, the Thoughts and the Words of a House through which there is vitality in a House. As a House is lifted up and sustained by the exponents of its Rings, then it rises above the restriction or above the foreign substances where they drop off a dried up leaf from ones rings. When the Emanating Consciousness takes the clay that has been spit on and applies it to the blinded eyes, then the waters of the Breath are activating the clay of the Adim of the Zayin-ALphah to

configure the eyes unto beholding all within the Rings of RAúwaben. As one bathes the eyes into the pool of Siloam, they enter into the waters of the kings, which pertain to the waters of Hhakaiyúwer. One takes their eyes as anointed by the spittle of the Emanating Consciousness, as one takes the part of RAúwaben into the laver, whereby they bathe seven times as they enter into the seven levels of the kaiyúwer through which their eyes are fully opened.

The offerings of Dan herald the joyous sounds on the sides of the north, for as all rises from the north, by which the Seed is opened, the House of Dan rejoices. Thus the writing [Tehillah/Ps 48:2], Beautiful in elevation, the joy of the whole earth, is Mount Zion in the side of north, the city of the aspiring king. What has been opened from the crystals of Dan now reigns with the full glory of the Seed Name, fully vested and attired as a monarch of the Unified Body. To the left side of the monarch is Dan, who stands as the righteous judge. Those whose eyes are opened stand upon the right side whereby the king is protected and advised by the Judges of Dan and the Seers of RAúwaben. Blessed is the KingName who has Dan on the left side and the servant of RAúwaben on their right side. The positions of the right and left of the one in the midst pertain to the Center crown of a House. In the House of Yahúdah, the Rayish-Oyin is in the midst as the chair of the Shepherd and Bishop. To the left of the risen Emanating Consciousness is the Fiery Judge of Dan of the Shayin and to the right is the Steward of the Semek—the Guide to the Eyes. When the text says that a bishop should be the husband of one wife, it means that **One serves as a bishop when they are devoted to the unity of one body**. The Bishop of the Numbers of a house is the meShich that rises in the House of Yahúdah who is the head of One Body.

The House of Dan is set in the midst of all of the Tribes by the Presence of Breath. When the scriptures state that Wisdom has built a tent for the sun, it is speaking of Dan which builds a dwelling state for the Wisdom that abides in the midst of all houses, i.e. as the sun dwells in the midst of the tents of YishARAL [Mishle/Prov 24:3-4]. Dan is the Ring of Fire of shemmesh/the sun which continually spreads out its rays to defend the Body that it has made. Within shemmesh are the Words of Wisdom that are breathed by the Spirit of a Name, for as one speaks they utter the Words of Wisdom, and as they inhale they receive the Spirit of Understanding. The House of Gad resides upon the edges of the sun, upon the left and right sides as the WordSeeds hang upon the branches of a tree. In the midst of the sun are the lands of immortality, which are of the congruent states of Bayinah and Chakmah, 5:5, called the States of Enlightenment. As one speaks from the Fire, as one judges from the Fire, and as one lives in the Fire, they are invisible. Blessed are those of the Shayin-Semek Ring who have assembled their bodies around them in perpetual rings, which is the House of their Breath. Surrounding this enclave of unified bodies is the encircling strength of Bayinah, who watches over those assembled from the sides of the north. Thus from within, by the power of Chakmah, and from without, the power of Bayinah, the members of one's Name dwell secure.

As one makes the offerings of ALhhim, they release the attributes and power/strength of ALhhim from the Rings of their Names. In making the offerings of Dan, we bring forth the power and authority of the Judge, the might of Dan, unto whom all come to determine their states of residence and the outcome of their deeds. The Fire of Dan judges all without partiality, whereby what is done of Knowledge/bronze, of Wisdom/gold, and of Understanding/silver is revealed and gathered. Those who are of the inner structure of the flock bear the traits of ALhhim. To these the Voice says, come my beloved, enter into the gates of ALhhim, for though you did not exert your strength to gather the riches of the world, there is laid up for you the wealth of Names that does not perish.

The discerning words of Dan examine our states of residence in any month of the year, for according to the month we are dwelling in corresponds to our position upon the Lammad of the Aúwvim. In this orientation, the reference to the month in this saying pertains to the works of the Aúwvim. As we are of the works of the Aúwvim, so is the state of our dwelling in the heavens and in the earth. Thus one examines their works of the Aúwvim of the earth—The Twelve and the Aúwvim of the Heavens—those in in the Neúwn Head. i.e. To dwell in the works of Avrehhem, one is engaged in the works of their Names as they are sent from above whereby they are abiding in the 321 configurations of the Neúwn Head. As one attains to the deeds of their Names as sent from above so they dwell in the Nine and enter into the Schools of the Nine. When one attains to the level of Nine through the Twelfth House of Baniymin, then they are **seated in the heavenly places in meShich**.

As we are seated in the Aúwvim, so we speak. Thus when the parables of Yahushúo are uttered from the Neúwn Head, then the Emanating Consciousness is speaking from Avrehhem, as the one sent, or from the Twelfth of the Lammad, then the Emanating Consciousness speaks as the Offspring of the Neúwn, Baniymin.

Dan rises upon the wood/teachings of Zebúwlan for from the States of Enlightenment judgement is determined. Hence, by Bayinah and Chakmah, analyzing the sum and the parts, one determines a matter. In Bayinah we consider the hidden, what is yet to appear. Are the thoughts of the states of Zebúwlan? In Chakmah we consider the deeds. Are the actions extending or cutting short the Thoughts of Bayinah? With combinations of the compound Values of Bayinah, as both Dan and Zebúwlan are two ends of the strand of Understanding, the Fires of Dan fill the waters of the kaiyúwer through which we activate our left and right extremities of our hands and feet, and into which we place our parts to be activated by the Thoughts unto the deeds for all offerings. As waters drip from the Fires, the Fire is kept in the body of ALhhim—the waters. In this manner, one maintains the temperature of their bodies in which one examines the properties of their soul.

#### THE SOVEREIGN LAMMAD

**What is your soul worth?** If one would gain the entire world and loose their soul, what profit would it be to the Name of the soul? The value of the soul is weighed upon the scales of Dan. The contents of Understanding/silver and the weights of Wisdom/gold determine the worth of a soul. By worth, the meaning is to what extent the soul can be invested to generate Knowledge. Thus in comparison, should one gain the world—all manifestations of thoughts, perishable or imperishable, including their bodies, what would be the profit if they could not regulate and shape that which they acquire for the advancement of Mind into all paths of Knowledge? If one is able to control others and the wealth of the world, what is the profit if their minds are never extended beyond the world? Have they gone anyplace or achieved anything in all of their efforts? *The worth of a soul is relative to what can become of the mind—to what extent can the mind reach and enter into the paths of stars?* As the mind attends unto the offerings of soul, it yields all things to Bayinah and Chakmah whereby there is a foundation to enter into the Numbers of Bayinah and the Illuminations of Chakmah.

Though the courts of the Queens one has access to the Aúwvim/Fathers in the Lammad, for the spaces of Light, unapproachable, are 30 that are in the midst of Bayinah/67 and Chakmah/37. If the text says that **The Sovereign** dwells in unapproachable light, then what does it mean that one goes to the Aúwvim who are in the Sovereign Lammad—“who alone has immortality, who dwells in unapproachable light, whom no one has ever seen or can see, to whom is honor and eternal dominion” [1

Barnava/Tim 6:16]. The understanding is that the Lammad is not directly approachable nor able to be seen apart from the meShich, for until one becomes of the Lammad—of the Sovereign Mind of the most high/∞, one is yet apart from the Lammad and thus distanced by their own volition of thoughts and deeds. **The most high/∞ is the Consciousness of the Lammad. Within the Lammad are the invisible Thoughts that govern all things—the Numbers and their rule, to which all things are subject.** Therefore, *by the Values that we expand from our SeedName, so is the extent of our rule, our honor, and our dominion.* In that the Lammad is Invisible, it cannot be touched by human hands nor seen by human eyes, yet the Lammad as the Staff is in the hands of our Name and passes through them, whereby we perform the deeds of ALhhim and whereby our Eyes of ALhhim see the Lammad for they are in the Lammad and of the Lammad. Hence when **we speak of the things of the Lammad**, we know of them through the Rings of ALhhim/28/10—the internal design and construct of Rings in a Seed which is **the Wisdom of all foundations**; and by the deeds of the Yeúwd/10—the extension/empowerment which is **the Strength of Understanding**; and by the Lands of our Names—the States of Enlightenment/10—the unfoldment of our Names which is **the fruit of Knowledge**. The composition of the Lammad is  $10+10+10=30$  from which is the foundation of the 3 in the Nine of the Neúwn and all formulas of the salut/fine meal for the manchaih/grain offerings, of three tens, two tens, and one tenth unto the ten tens which are of the Aúwvim [CHP/Num 28:5, 12-13]. **The attainment and fulfillment of our Names are by walking according to the Lammad and all that is in the Lammad—The Names of the Aúwvim.**

The House of Dan rises through the rings, for the rings form a column for ascensions. According to the Numbers of Rings of a Name that are unfolded from its Seed, so is the measurement and elevations attained. Every spirit is a composition of 4 Numbers and 4 Letters that comprise a body of Oyin  $4 \times 4 = 16$ . The  $4 \times 4$  squaring of a Thought enables an exchange for all sides, whereby a Name breathes. In that every Name is a composite of 28 ALhhim [ $2 \times 8 = 16$ ], there is within a Name the full measurement to attain the full stature of all given to a Name. This attainment of stature is meShich.

The reúwch of a Name feeds as the light and rain enters into each of the rings expanded from its Seed. As one feeds from the lights and the rains they acquire Wisdom to establish and spread out, and with Understanding they extend upwards. Through giving all via the oylah, the mind establishes and extends all that is in their SeedName to attain their full stature in meShich.

#### FORMULATIONS OF GALAXIES

The Crystals of Thoughts in Dan break upon within the 7 Rings as they are set within a Name. The perpetual formulations of crystals are flung into the spaces of Dan from which the spiraling galaxies of Thoughts are formed and their bodies to contain the Numbers and the thoughts configurations of the Unified Consciousness.

There is a place for every spirit that is comprised from the sides of the altar, whereby there is the Force of Momentum—the arising spiral, and the Force of the Extension—the wood or teachings of a House. As a spirit is formed from the House of YahúWah, a place is made for the spirit whereby the gifts of a Name make room for them to dwell amongst others, for by the gifts that one brings to a cluster of lights—a galaxy, so is there an expansion within the galaxy or congregation.

As the offerings of Dan are made upon the wood of RAúwaben, the crystals are drawn into the 7 Rings of RAúwaben which sets in place the crystals of Dan amongst a spiral of rings. In this manner

the stars and all bodies of Light and their Names are set in the universe—the order of Daiyúwqehh ㄨㄨㄨㄨㄨㄨㄨㄨ. Then as the teachings of the 7 Rings commence to rise through Dan via the subsequent offerings of RAuwben upon the wood and waters of Dan, the crystals of Dan swirl into the Rings of ALhhim, whereby the Rings are filled with the crystals—star dust of Dan.

The path to the Neúwn opens through the Rings of ALhhim. The Name of Dan/ㄨㄨ is the pathway/ㄨ to the Neúwn/ㄨ Mind which opens as the Rings of ALhhim are aligned in RAúwaben. As one sees through the seven Rings of ALhhim they are guided into the paths of HhaNeúwn, even as one is guided into the qudashqudashim and unto the arúwn mind through the alignment of the Rings in the oylah. All in the body is a path to the Mind. As the Rings are entered into they lead to the Mind from which the Rings are formed. Hence we come to the kuwáhnim through giving our members upon the altar. As our breath ascends through the Rings of ALhhim, which is our body, we enter into the Reúwch Dan which is able to go beyond the body into the Neúwn Mind and the kuwáhnim in the midst of mind.

The House of Dan continues to monitor all things that enter the rings of a Name whereby they are protected by the Ring of Fire of Dan. In the House of Yahúdah, the Consciousness as well as the Eyes are encircled by Fire whereby only by being of the Fire can one approach into the Consciousness of the Numbers and their rings. Dan gives distinction to behold all things, whereby those things of Fire may be gazed into. We are able to look into the fiery nature of the Numbers that are emanating from the Lammad through the sides of the Tree of Life where the Numbers reside in the fruit or deeds of Life. The sides of the Tree are Bayinah and Chakmah which govern from the crown of Yahúdah and give access to the witnesses of the House of Yahúdah whereby one beholds the Whitened Numbers in the Seed of the fruit of their bodies and hands.

#### NEPHETLI ㄨㄨㄨㄨ

*In the House of Nephetti—the Elevations of Lauúwi—* the offerings of Dan arise from the heart upon the wood of Zebúwlan, as Dan, the 10th House appears in the days of the Lands of YishARAL being set in their completion. For when the House of Dan comes in the Lands, the Lands have been formed that are spoken of in the beginning [Yahushúo 19:40; SMB1:1]. When the structure of the Lands are set in a Name then the House of Dan comes for the harvest of those lands, for until the day of the harvest the reaper waits to put in the sickle to reap the stalks of YishARAL which have come into the land as the native plantings of YahúWah. In the House of Nephetti, the Light of Dan comes as the Breath of Bayinah, for when the Lands are set by Chakmah, then the Reúwch of Understanding enters into a dwelling. So are those who come to arrange themselves as paired branches, for they make a home for the Spirit of Understanding to be in their midst. These are the words of the Emanating Consciousness, where two or their multiples are joined together, there is Anuki in their midst—the Voice of Anuki speaks for the members are joined in the heart in which the Voice of Understanding is heard [Matt 18:20]. For every oylah, when the parts are joined and their multiples set to bear the fruit of Knowledge—the third, then the Reúwch of Bayinah is there also, for how can the Reúwch of Understanding enter into one when the House of Chakmah is yet to be built. When the wind comes through one's members, the wind fills the houses that are prepared to receive of its breeze and the thoughts of its mouth.

When Dan comes into the wood of Zebuwlan then *the chariot of Fire* is made upon which one arises unto the realms of the heavens. For as there are no stations on earth to retain the reuwch, it soars with the branches of Zebuwlan and the reuwch of Dan unto their elevations. For as the lands of Dan and Zebuwlan are above the mind and the body and not of the spheres of the mishkan, so the chariot of

Fire moves through the upward spirals into the courts of the most high. [Understand, the Fire is of Shayin-Semek of Dan and the chariot of the Hhuwa-Gammal Ring of Zebuwlan.]

The Illumination of Dan passes from one world unto another as the offerings of Dan are aligned with Zebúwlan. As the Breath of Dan is joined to the House of Zebúwlan, the worlds of Dan and the lands of the ALhhim are joined as One, through which the Thoughts of Dan are infused into the Body of ALhhim. In that the lands are made by the Words of HhaALhhim they are called the lands of the Kingdom of ALhhim. By the alignment of Zebúwlan with Dan, the House of YishARAL acquires the lands of inheritance, for as we have the patterns of the Thoughts of Dan, we enter into their manifestations.

Zebúwlan is the channel of the Kuwáhnim to transfer the properties of thought from one state of residence unto another. According to the configurations of Zebúwlan, the Thoughts of the Aúwvim reside within us, for when Zebúwlan is born then there are the lands for the Seed of the Aúwvim to reside/dwell with us as OmanuAL, and the state of the Kingdom appears [SMB/Gen 30:20; Matt 3:2]. To say that *the Kingdom of the Heavens are at hand*, means that the Worlds of Dan have become activated into the Rings of ALhhim that have been born from Liah for the Seed of the Aúwvim to abide richly with us. That which follows thereafter is the House of Dan in the midst of the Kingdom depicted as the birth of Dinah/אֲנִי־אֶלֶּם—the Emanations of Dan [SMB/Gen 30:21]. Through Dinah the land acquires the ability for the Emanations of Dan to be housed as the Lights of the Worlds of Dan's emanations are transferred from one state to another moon by moon, day by day, and year by year.

As the blood of Dan runs into the lands of Zebúwlan, the ALhhim carry within their Rings the messages of Dan. In this manner the manifestations in ALhhim are according to the crystals of Dan, and the patterns of Dan are fulfilled in the Body of ALhhim. What is made therefore is not of this world, but of the Worlds of Dan coming into manifestation as the Kingdom of ALhhim.

*As the ashes of the offering of Dan* are carried to the qedam and as *the garment of Dan* that has been woven during the hours of the offerings is put on, *we are readied to carry within our Rings the Thoughts of the most high generated from the offerings of Dan*. According to the twelve levels of the ashes of Chakmah and Bayinah carried into our kaiyúwer so we are joined in mind with all who have made the offering. By the threads of the garment we are joined and attired in the uniforms of Enlightenment with all in the Worlds of ALhhim. The union of the threads from the left side 98765 to the right side 54321 weave the thoughts of the Neúwn. From the left to right the Thoughts of the Neúwn are woven as 9+1, 8+2, 7+3, 6+4, and 5+5, and as they wave from the right side to the left: 1+9, 2+8, 3+7, 4+6, 5+5 the Neúwn Mind again is passed through whereby the sum of the sides  $50/14/5 + 50/14/5$  is in the House of Dan/10. We are unified with all in the heavens through the ashes and unified with all in the Arets ALhhim through the weavings. The daughter of Liah, called Dinah, is the means for the Thoughts of the ALhhim of Dan to take up residence with us and spread throughout the lands [SMB/Gen 6:2].

With our state of readiness, we come with our Rings of ALhhim and make the offering of RAúwaben upon the wood of Dan. Via the offering of all in RAúwaben, the Rings receive of Dan and through which all Rings of ALhhim come to know of Dan that has come into their midst. In this manner we receive of another through which they are made known, even as Offspring, we reveal the Aúwv/Father that we have received and bear the testimony of the most high.



**The evaluations/judgments of Dan are according to the patterns in the world before the ALhhim are set to embody the Thoughts of HhaKuwáhnim.** Dan measures our Thoughts and Deeds and does not concern to make a judgement by an appearance of a Thought, for the evidence of what one thinks is in their hands. Any concerns over appearances or words that one utters to give an appearance of themselves are not worth putting on the scales of Dan for they are unstable to be weighed. Every thought measurable is of Wisdom for it has sides and the Deeds likewise have weight for they are of associations through which they can be tried in the Fire to see their composition. What is thought or done that **comes from the unified sides and associations of members** have Values within them, whereby they are detected upon the scale of Dan. One may measure a Thought or a Deed by putting it upon the scale of Dan within you, upon the scale of your Breath, and thereby discern the Values within the Thoughts and their actions. As you consider your Thoughts and Deeds, how do they correspond to the Numbers of your Name, the interval Values of ALhhim, the congruency of the Rings, the bonds to which your Name belongs? The Thoughts and Deeds of our Names resonate with the Numbers of Chakmah, Bayinah, and Knowledge that are the composite Values in our Names. The Thoughts and Deeds weigh-in upon our scales of Breath that correspond to the Numbers of our Words through which our Lights emanate the Thoughts and Deeds of our Name. When we are put on the scale, the Thoughts and Deeds that are weighed are measured according to our Names and our position one to another in the Collective. All other Thoughts and their Deeds are found to be wanting—if they are not the product/fruit of our Names, for all borne upon our branches are given in behalf of the Collective.

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

Dan ascends upon the Rings of RAúwaben, for as one sees so the spirit soars and goes forth. The states of the Rings are filled by the Breath of Dan. The Spirit of a Name seeks to expand its Rings that its house corresponds to the extensions of its thoughts, and whereby there is a place for the Thoughts of the Spirit to bear its Light as the thoughts are extended, as branches extending from a tree. Through our union of Rings we comprise a dwelling of the Reúwch YahúWah, whereby we see and discern all things of the Spirits of ALhhim.

The **source of metamorphism** is in Dan, for the spirit of a Name extends and transforms its members into a Body that is of its Mind. The motives of Dan are to bear the Thoughts of HhaKuwáhnim to develop a house for all Names of ALhhim. Thus Dan is the agent with the Numbers of Yahúdah that builds the dwelling state of all peoples to reside in one house. The metamorphic work of Dan affects the consciousness whereby it is capable of seeing and housing all perspectives of thoughts to the end that all Names can abide and adhere to one another in One Body. Through the exercise of judgments and discernments, reductions and expansions, the Breath of Dan is toning our consciousness through which we are positioned to be changed and interwoven into a unified fabric comprises of all levels of Enlightenment.

The levels are not one level above another as of one being more important than another; the angle of the enlightenment and the works performed as each level comprise the States of Enlightenment as they are extended from 1 to 12 in the Lammad and 1-14 in the Neúwn Head, in which the LammadKing of Baniymin is born; hence the 12 are in the 14, and the 14 are in the 12. The sum of the levels that are marked upon the Rod of ARAL/2 +12 and 14=28 which are of the 2 8's of the Unified Consciousness of 5335. Though we use the term foundation and make reference to the most high, we are speaking of elevations of thought and not superiority of one level higher than another. What is in the foundation attains to the most high; so is there a difference of one being above another? Unless the most high is in the foundation, what is in the 1st and 2nd levels of foundation would not have the strength to attain to the 12 or 14th

level. ***We are all of the Unified Consciousness of the Unified Breaths of the 70 Kuwáhnim, and we are known by the Light that we bear in Word and in Deed.*** By the spectrum of our Light we are classed into the 14 Houses of Light and rise upon the 12 marks of the Lammad daily through the oylah. There are 14 Unified Names of the 28 ALhhim and there are the 12 fruit of their wombs. In that the 14 Houses and the 12 branches are in us all we are not strangers to each other, whereby there is no partiality in our midst nor would there be Wisdom to exalt one above another.

By saying the most high then, of which aspect of Thought are we pertaining? Those of the most high have come to manage all Names and the fruit as one Body, whereby they are able to ascend without the winds of the their Names having wholes in their sails. When we speak of the most high we are referring to those who can therefore master their spirit and the houses of their spirit and who is able to subject all things made unto the Unified Mind of the Numbers of Eternal Life. Those of the most high own nothing of their own, whereby they would become weighted or attached to any state of occupancy and thus would not have the liberty to move from one level to another for fear or loosing what they have. In that they are ***most high*** they become one with another through which they form sides or wings to soar according to the thoughts that are flowing from the combination of Numbers within a relative body that bears the streaming of their Lights. The most high are those who can be unified perfectly/completely without reservation for they are of the AchaddReúwch that knows all are of One Body of 28/10/1.

By the Spirit of Dan/10 we are referring to the all encompassing Reúwch, the Breath that surrounds all and dwells in all; whereas each house has its spirit as it is breathed into by the Breath of the ALhhim to which it belongs, which are the spirits of the Twelve; for as the Breaths of ALhhim breathe into a Name there are the two sides of breath, the inhaling and exhaling according to the 2 Names of ALhhim that imparts the breath to those born of them. There is also the Spirit of AR/Aúwer/21 which is the spirit of Light, and the Spirit of AL/13 which is the spirit of the Seed construct in which is the Aúwer/12 which belongs to the Neúwn/14. When the Aúwer within a Seed is opened through unfolding the Words of a Name, then the Aúwer is 21 as the shemesh/sun that burns without ceasing. These Rauchut come from the Spirit of Wisdom and the Spirit of Understanding of the Kuwáhnim, whereby all are of the Unified Consciousness that breathes and thus fills the universe, whereby should one descend or ascend they are in the presence of the Reúwch YahúWah [Tehillah/Ps 139:4-17].

Through the Reúwch of Dan we behold the sides of the Numbers through which all things appear. The Values of 41 are read as the four ones which is the platform from which the Kuwáhnim speak the Mind of 14 Neúwn. The Values of 41 are the 4 sides unified/1 through which all things are seen from the qedam, negev, yúwm, unto the tsaphun in which they are preserved as an eternal witness in Dan from generation to generation. With the Values of 41/5 are 32 which are 5, whereby the Lights of Neúwn/14 and the paths of Wisdom/32 regulate the night and the day. Thus as we look at 41 from the inside we see the kevesh/inner constructs of Chakmah and from the parameters we see the sides of the universe in which all things are embodied. Such are the 4 1's of the Houses of Wisdom which provide a platform for the two sides 11:11 of the Tree of Life/11/Υ to appear in their midst and from which the Lights of Wisdom, Understanding, and Knowledge emanate within the 4 sides as the full spectrum of Light, which are the rays of the Twelve 4x3, the compound of which are 43/7—the perfection of the Lights.

Through the offerings of Dan the crystals of the Thoughts of HhaKuwáhnim break open within the Rings of RAúwaben through which we behold the Thoughts which are laid-up in the north for those who love the Unified ALhhim. For when we are friends with the Rings, then there is nothing hidden, even as a friend does not hide their heart from another. As Dan discerns that we have befriended the Unified

Consciousness then we receive impartations. Through the impartations of the Breath to the House of Nephethi, the heart comes to know all things and to house all Words of HhaReúwch.

#### JUSTICE RISES THROUGH EQUALITY

Dan ascends upon the wood of Zebúwlan indicating that as we establish states of residence for our Name, judgment, being of the tenth of Dan, arises amongst the ten states. **The equality of all lands leads to their harmony and absence of wars.** The more perfect the union, the higher states of judgment ascends in our midst. With the higher states of judgement comes the freedom of exploration and expansion. One trumps their own freedom by denying the rights of others. The honor of one land in association to another lands leads to the fulfillment of all discerned in Dan before the worlds are made. Thus **through the full extension of any thought and its formulations to the States of Ten, one is fulfilled according to their origin of their Name and its placement in the universe.** Through the discernment of the Values in each state and how these Values connect one to another, there are no attempts to steal or rob from another's state for to do so leads to the instability of the whole for the Values amongst them have been altered. Health, peace and prosperity are with all of Ten lands whereby there is no lack of any Name for all ten states dwell as one.

Only **through the ascent of Dan can one see clearly**, for without judgement the vision is impaired. The higher the ascent of Dan the more that one sees in the Unified Consciousness whereby the eyes are opened to all that belongs to YahúWah. Even the slightest glance for inequality reduces the scope that one sees. As Dan forms the circumference of 360° one has full vision as their lands are unified one to another. The ability to see all within each other is dependent upon our degree of unity with one another. Hereby the offerings of RAúwaben follow Dan through which all within the States of Light appear and the ALhhim from whose rings the lands are made through which we can see the full extent of the Kingdom of ALhhim. *When all things are extended to the tenth state, and the states are equally paired without partiality amongst the lands and their Names, then the full Light of Chakmah enters into the eyes whereby there are no shadows nor absence of Light.* To receive the full illumination of Chakmah we must make the space for the Light by extending our seed to the tenth state. Our lands harmonize with one another as 9-1, 8-2, 7-3, 6-4, and 5-5. Through being unified impartially with all Names Collectively, which abide amongst all peoples/species, we receive all Wisdom for we are One with Chakmah!

The origins of the 7 Rings are in the House of Dan. As ten comes from the root of 7, Dan comes from the compound states of  $7/5+7/5=10$ . The ten are in the midst of Dan  $\Delta\aleph\gamma$ , which forms the word, Din, meaning the seat of judgement: 4 10 14. In the Name of Dan are 4+10:14 or 5:5, whose sum Values are 10. **The Name of Dan is the full extension of the Thoughts of the Kuwáhnim, and as Vapors they are formed as crystals of Breath, whereby Dan is the state of crystals.** As the crystals of Dan are opened through the Rings of RAúwaben, the thoughts appear, or become visualized into states called the formulations of the Worlds of ALhhim which are the lands of the Unified Kingdom of HhaKuwáhnim.

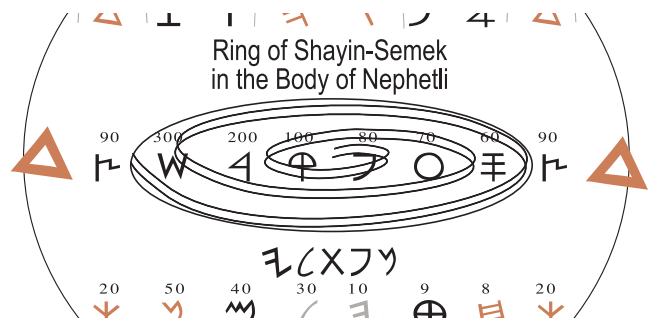
**The Source of the 7 Values and their Rings is in Dan. The composite crystals of HhaKuwáhnim are from the Body of the Unified Consciousness 8:8 which are 16/7.** The compounds of 7, as they are opened from the left and right side, form the Eyes of RAúwaben. In the Eyes are the 8 Houses of RAúwaben, being of right side, 35/8 of the Unified Consciousness, whereas in Shamoúnn are five houses being the construct of the rays of Light  $\aleph$  [ref. Offerings of RAúwaben, sec Nephethi]. As the right side of RAúwaben looks to the Source from which it comes, the left eye is formed, whereby in RAúwaben are a set of 7 Rings 7:7 which are the seat of the Lights  $\aleph$  of Chakmah. What forms in the midst of RAúwaben,

that is, Shamoúnn, are the Rings of hearing, which are the seat of the Lights א of Understanding. Together the Lights of Wisdom and the Lights of Understanding are 14:14 וץו, and whereby the eyes and ears are seated in the Head of the Neúwn with their Offspring: Gad.

The compound Values of 7 from the four sides of the Body of HhaKuwáhnim are in Shamoúnn and RAúwaben whose Numbers are 28, through which the sides of **the Body of ALhhim** are formed, which are the full expression of the 2 8's of the Body of HhaKuwáhnim. According to the seating of the Lights, one sees of Wisdom first and then receives the Understanding following. Hence the sun is set first and then the moon. We look first to the right side in the Light of Wisdom to see what is of the darkness, and then we are able to discern all things in the Light of Understanding from the left side. Hence, when the priest speaks to us, we grasp first the message by the Words of Wisdom and then come to full Illumination by the Words of Understanding. Patience is rewarded for those that seek the lips of HhaKuwáhnim.

The Values of the intervals of Dan are from 5:5. 302 604 906 1208 1510 1812 2114 2416 2718 3020. Within the intervals of Dan are 9 5's/45/9 whereby **all Values of the Aúwvim, of the 3 of 3 are set in the crystals of a Seed and from which the Life of a Seed is contained in the Names of the Aúwvim.** The Values of 45 are read as the Name of Dan וד: ד/4 ו/14/5. **The Life of a Seed is the compound Values of 987 654 321 through which a Seed seats itself by Wisdom, extends itself by Understanding, and crowns itself by Knowledge.** All in the midst of the intervals of Dan, being the sum of the 9 302's are the Values of 13288, which is read as the 13 pairs of Sham within the Unified Consciousness or which is commonly read as the Name of YahúWah of the Unified Consciousness: 13x2=26 of 88/16/7 from which comes the Words that YahúWah is perfect/7. In that YahúWah is of the perfection of HhaKuwáhnim, we are to be perfect as YahúWah is perfect, that is, to be of the 7—the perfection of the Unified Consciousness in which there are no lusts/wants/desires but all abide as One [SMB/Gen 17:1; James 1:4]. From the Values within the intervals of Dan 13288 are the 616 in the midst of RAúwaben of which are the Unified Branches 6:6 of One/1 [ref. Offerings of RAúwaben, sec Nephetti].

As the Values of the intervals of Wisdom that pertain to your Name are set in the House of Nephetti then the House of Dan comes to reside in your heart. The intervals of your Numbers of Wisdom are seated in the spiral of the Shayin-Semek Ring in the House of Nephetti whereby the full extent of your thoughts of Wisdom are active from the throne of judgement in Yerushelyim.



AYSHSHUR 4W4

**In the House of Ayshshur—House of Affirmations—** the head of the Body comes forth as the lands are set from the midst of the waters to bear their illuminations. For as one is positioned to give of the light of their lands, the light of judgment appears from their midst, otherwise the lands remain in darkness/concealment whereby the light of discernment is yet restrained from arising.

As the offerings of Dan are given upon the altar, the lights from Dan emerge from the ten levels of the left side and from the ten levels of the right side establishing the 10x10/100/φ dominion of the lights of Dan. In this manner, all houses as they are opened inwardly and given fully to the Collective bring forth the full spectrum of their lights. The dominion of the Twelve: 12x100 = 1200/∞∞—the

Consciousness of the Lammad whereby their Names are kings amongst kings. According to their inner Illuminations so are the Sayings of a Name, whereby the sum of the sayings of the Twelve are 80x1200 or 9600/00Yᵗ — the commandments/Yᵗ of Understanding of the left side and 9600/00Yᵗ — the commandments of Wisdom of their right side. Accordingly, the Words of HhaTeúwrah are inscribed by the finger of ALhhim in two tablets: a finger for each of the five Words on the left hand and a finger for each of the five Sayings on the right hand [SYM/Ex 31:18]. Each finger bears the lights of the ten lands of Zebúwlan.

**Effective teaching is to provide stimuli for the hearer to come to understand the Thoughts of HhaALhhim** and how the Thoughts are to be implemented into deeds. A teacher does not seek another to believe what they say, for in so doing one may repeat the words and understanding of the teacher without coming to an inner belief founded upon the understanding within their houses. Without inner contemplation one becomes a believer without the spirit of discernment to know from whence the Words have come and to where the Words are leading. The offerings of Dan open the spirit to discern what is spoken and to enter into the states that result from the utterances. Herein is the fulfillment of the offering of Dan upon Zebúwlan.

As Dan is positioned in the upper inner parts of Ayshshur near the surface, so the heat and fire in the stomach transforms all that comes into it whereby what is received is able to pass into all other parts. In this manner we assimilate information that is fed to us daily by the Queens. As we submit all ideas to the Fire of Dan they are tested and then broken down to be processed by the members through which we grow in the things of the reúwch. Until they are examined by Dan, they often pass through the eyes and the House of Ayshshur without benefit. As one assimilates food by their Breath, so only as the teachings are examined by the Fire of Dan can one assimilate them into their Bodies of their Names through which the Celestial, HhaKuwáhnim, Terrestrial, and the Rings of ALhhim are formed. People hear the teachings but until they are eaten by the Fire of their Name they are still in the mouth, and the understanding from whence the teachings have come and their deeds are a strange thing to them [Yeshayahu 29:13; Mattithyahu 15:8]. By the Fire of Dan the bodies are transformed daily through the Fires of the oylah and by the Fires of the Lights that speak to us softly, with Wisdom and Understanding and Knowledge. Via Dan we are able to digest their Words and incorporate them into the core of our being whereby we are changed from inside out.

All seen through the offerings of Ayshshur are upheld in the Rings of ALhhim and are borne witness by the reúwch of Dan—by the judgements of our spirit. In this the writings are fulfilled that not a bone is broken/violated in the oylah, for all seen through the ascensions are upheld. Moreover, as our reúwch has come to behold in the Rings of RAúwaben [offering of Dan upon the wood of RAúwaben], we bear witness to that which we have come to understand which is evident in the words that our breath carries and that which our rings are connected/joined unto.

Through carrying forward the ashes of the oylah unto the altar of the mind we reap the benefits of the offering. The fires of Dan burn the affirmations and the patterns of affirmations that are not of the Rings of the most high, and then transfers all resulting spices unto the mind whereby the mind savors the thoughts of the offering and is recharged with the information being placed into the mind [Mattithyahu 13:30]. By the offerings of Dan we discern the tares and that which are of the wheat, whereby we dissolve from our mind the unprofitable thoughts and gather up the attributes that have regenerating values and consequence. With the grain we acquire the levanahzekah/whitening/frankincense from the harvest. With the bread of the manchainh we take the cup of the banana nesek [clusters of the house of Dan/depicting the rib cage that houses the lungs] from the fruit of Dan and drink all of it—with full understand-

ing and joy. The command *to drink all of it* is to receive the full measure of understanding. We accept the teachings as they are opened/revealed without partiality nor selectivity of one part of the teaching from the other.

*Subsequent offerings of Dan in the House of Banyimin, as Dan is called again to the altar for the sake of the Collective.*

The offerings of Dan enable us to interpret all things according to their expression of the most high, the house of ALhhim from which they come, and the extent of their meanings. The **gift of interpretation** is obtained as the offering of Dan makes its ascent. According to the ascent, so is the level of interpretation, whether it be of a dream or a Word or a form of Life, the reading of the interpretation is by the level of the ascent of a reúwch. We interpret at **each level/stage** of Thought by seeing **the sides**, discerning **the inner** core, examining **the fruit or the results**, and ultimately by **the whitening or the Light** that comes out of a Word or form or deed all with a connection to **the origins** of Ayshshur. As we interpret from these positions from both sides, the formative evening/thought side and the expressed morning/deed side, we see the twelve sides of the cube that houses all things of OLiyn. If the interpretation is of a tongue, then from which House is the tongue spoken and at what level(s) is the tongue utterance? If of a deed, then from which House if the work determined and at what level has the work been performed? The gift of interpretation sharpens the eyes to see what is appearing or to observe what is present that could not be seen previously until the quickening of the reúwch opened the eyes. The interpretation will also discern when a thought or deed is in early stages of development and hence, the reading will assist one with that which is yet to be formed or set into an expression. Hereby the offerings of RAúwaben follow after—are in sequence to Dan.

As the judge, Dan sets things in order in every ring according to the Breath of a Name. Therefore all things of the ALhhim are subject to the judgements of Dan and by the judgments the Rings are ordered. As the ALhhim have come by Dan, the ALhhim and their worlds are therefore weighed upon the scales by Dan. The ones who submit their rings unto Dan come to order in everything, for the Breath governs the manifestations and the states in which a Name resides. The judgment of Dan is without partiality, for it is not prone to consent to one and deny another; such is not in the eyes of Dan to favor one above another. **The judgements are set according to the tasks at hand, and every house is judged whether or not they are engaged in the tasks of the Unified Kingdom.** Hence, the outcome of every transition in Ayshshur is according to the origins of our Name and is therefore the basis of the judgement in the House of Ayshshur. What is not of the fruit is cut off, and what pertains to the task is strengthened. As the sucker branches are removed from a tree the productive branches receive more light and nourishment. According to the results made in a house the judgement comes at the end of each state. Striking it is to consider that the offerings of Dan are amongst the final offerings in the House of Ayshshur, which is the Body of Dan. ***The offerings of the last day of Ayshshur are made upon the wood—the structure of the branches in Dan.*** Upon the decisions of Dan one concludes all that is initiated in the days of Ayshshur. The transitions initiated through the offerings of Ayshshur put into motion that which will transpire for the coming year. The transitions that we make in the eleventh month set targets for our movements in the succeeding months as we have been measured daily by the offerings according to our origins and the achievement of our tasks in the Unified Kingdom. The Voice of maShayh says to Phargoh/Pharaoh in the eleventh month: ***“true/affirmed is your Word; there is no will/no seed to increase a continuation to see your faces/expressions”*** for in the 11th moon the faces are changed [SYM 10:28-29]. Though Phargoh looks for Aharúwan and maShayh, the faces of Enlightenment have altered their appearances in the world. The faces of what is defined in Metsryim are altered by gazing into the origins of Ayshshur—the 11th moon whereby they are no longer subject

to the state in which they are passing. The world of Phargoh/Pharaoh passes away whereby our faces cannot be connected to the world of Metsryim nor their faces/expressions to us; hence the faces of maShayh are unable to be seen by Metsryim. What transpires in the days of Ayshshur set the stage for the emergence in the first month at Pessech/Passover. In that Phargoh can no longer see the faces of Enlightenment, the servants of Phargoh call unto Aharúwan by night—according to the instruction/teachings of Aharúwan. The servants of Phargoh tell Aharúwan to proceed with the flocks and herds, as they now are affirming what they have heard [SYM 12:31-32].

And the doer/one initiated calls/seeks to read/assemble 𐤀𐤁𐤏𐤅𐤃 31  
the instruction of maShayh/the inward harmony and Aharúwan/the Enlightenment 𐤓𐤁𐤁𐤀𐤏𐤃 𐤀𐤓𐤓𐤏  
of night/of the teachings. 𐤀𐤏𐤏𐤏

And the doer thinks/meditates: Stand upright and emerge 𐤃𐤁𐤏𐤃 𐤃𐤓𐤓𐤏𐤃 𐤀𐤓𐤏𐤃  
from the midst of the initiated consciousness, also the sum of your gatherings, 𐤓𐤁𐤁 𐤓𐤁 𐤏𐤃𐤓𐤏 𐤃𐤃𐤁𐤏  
also the offspring/formulations of YishARAL, and proceed collectively. 𐤃𐤃𐤏𐤃 𐤏𐤀𐤁𐤓𐤏 𐤏𐤓𐤓 𐤓𐤁  
Serve in unity the totality of YahúWah as your Word branches 𐤓𐤓𐤏𐤃𐤁𐤓𐤏𐤃 𐤀𐤃𐤃𐤏𐤃𐤁 𐤃𐤁𐤓𐤏

The Word of a Name branches, whereby one is able to emerge from the results of their forming consciousness, according to the thoughts that one has gathered from the inner harmony and from the Enlightenment of the teachings, and from all of the formulations of YishARAL—all states and levels of developments occurring with the Houses of YishARAL. As one WordName, proceed and serve in the Unity of your gatherings the Totality of the Collective.

Also your flocks/liberated branches and also your herds/branches of insights 𐤓𐤓𐤏𐤃𐤁𐤓𐤏𐤃 𐤓𐤓𐤏𐤃𐤁𐤓𐤏𐤃 32  
which you have acquired; 𐤃𐤓𐤓  
as affirmed in your Word branches and with their collective proceedings, 𐤃𐤃𐤏𐤃 𐤓𐤓𐤏𐤃𐤁𐤓𐤏 𐤀𐤓𐤏𐤃  
together, bless/expand your gatherings and also the sum that which is initiated. 𐤏𐤃𐤁𐤏 𐤓𐤁 𐤓𐤓𐤏𐤃𐤁𐤓𐤏

**Through our gatherings to study, to make progressions of liberty, and to take steps unto transformations—our flocks/𐤃𐤓𐤓𐤏𐤃, and through our examinations, observations, and breaking forth with insights—our herds/𐤃𐤓𐤏𐤃𐤁𐤓𐤏, we serve YahúWah].** With our gatherings to study the Law of Liberty/flocks, and with our breaking forth with insights/herds, we go from the grip of slavery, for we know our next step is beyond the borders of Metsryim. That which is initiated is what is coming to be created from the definitions of Metsryim—the formulative parts of our new dwellings.

It is not another's voice that cries in the night, but the voices of the servants who have been bound to the consequences/Phargoh of our mind and deeds now speaks from within. As they come to an understanding to affirm what has been spoken and what has been done in the midst of the lands they give up their hand to let loose of YishARAL. The consequence, as one bound with the chains of the past, cannot hear the Voice of Freedom until the day when it commences to read the inner assembly and to hear the Voice of Aharúwan, whereby it says, Go out from all that I have done, for you are indeed greater than the consequences that have held you and unto which you have served. Now, Go serve YahuWah—the Collective rather than the body of this world, for in that you have turned your hand from serving the world and its lust you are no longer bound unto it. What is inside of you awakens the dead and the skeletons of the past (former structures) and their chains are broken from off of your loins that tie you to the world of illusion, and their voices no longer call you to their service. In that you have attached yourself to the skeleton of ascension—the stavos/cross, you arise beyond the consequences of your altercations to the Unified Consciousness.

In the offerings of Shamoúnn, we lay our ears upon the wood/teachings of Dan that we may hear the call to proceed and ascend from our former dwellings. Hereby Shamoúnn is the sequel to Dan in Ayshshur. Thanks be to HhaALhhim for the Voices of Dan and Ayshshur through which we go up and through the gates that open unto us.

## DAN 𐤃𐤁

***In the House of Dan*** the head of the offerings of a month are made in which a foundation is laid for all days a house in its season [CHP/Num 28:11-15]. The development of the rings over a year enable a house to expand its borders. The expansion of one ring affects the expansions of all other rings. RAúwaben is given land first amongst the twelve according the Words of Gad and the force of ascension in Meneshah. RAúwaben is to be mindful at all times of the development of the lands amongst them whereby all of the houses of YishARAL enter into the Rings of ALhhim as they open from within the Rings of RAúwaben. The opening of the rings within the rings is according to their placement within the Unified Consciousness and their moons—the Rings of ALhhim that appear as Lights as they emerge from within the Unified Consciousness. The ring of a house opens within the rings of Chakmah and Bayinah, whereby all that is within a house, in its month of days, is tended to the Lights of Wisdom and Understanding.

Each house comes to Yerushelyim at its time of ascension amongst the revolutions to make its offerings whereby it grows and expands according to the constructs of the reúwch within them. The Values of Dan are 10 which is the inclusive Values to hold all of the Nine. All Values of the Rings are within the Shayin Semek Ring and within the Zayin ALphah Ring as they are established by the Neúwn Chayit. The Neúwn establishes an altar of the rings in RAúwaben and then brings forth the Fire of a Name to fill the Rings as the Fire consumes the offerings. As the Fire of a Name burst forth from the Mind of the Neúwn one is lead into the paths of Knowledge. From the platforms of the twelve houses of YishARAL which are laid in a year, the reúwch of a Name advances steadily into all states unto the coming of Dan, for all that has grown during the year receives the measures of the reúwch of Dan to confirm them and to abide within them.

The reúwch of Dan administers measures of intelligence to all that are prepared through their offerings. In the course of a year, as each house has served, they are compensated with the measures of the reúwch for they have prepared themselves as a branch on a tree to receive the measures that flow from the SeedName. All actions within the Tree occur through Dan, whereby Dan is a base matrix upon which and in which all of the Rings move and interact.

The garments of Dan are of various spectrum according to the level of growth and the discernment skills attained. Those who have the training to judge with Chakmah, a scarlet robe is provided. Those who judge by Wisdom discern the parts and their placements. Those trained to judge with Understanding, a deep blue robe is provided; these judge according to the sum of a matter and how the total scope affects the members and those affected. Those who judge according to the Rings of ALhhim receive a dark robe, for they judge how the rings are aligned one with another, as they are layered upon each other to form a body. Those who are able to judge with the eyes of Hhakuwáhnim, wear a color depending upon the condition; however, a straw linen color is normally the attire or a robe of green, for their judgements are relative to the growth of a Name and how one appropriates the Lights. The judgements pertaining to the Charasham are brown; those of the Terreni are purple, and those Aurrat are light blue. As one attains to the seat of meShich in the Mind, the judgment is white, as the great white



throne. Likewise the robes are white for judgment for all things are open and unveiled before the One with whom we stand. The robes are as filters, whereby sides or levels of ascension are judged; therefore some matters are not judged within a Name at the primary levels for the judgment is not of that level.

Dan provides a coloration or a whitening pertaining to every decision. The offerings of Dan affects the decisions that we make by our Names. We consider the Values of our Names as examine the parts of Wisdom in a matter, and how the decision will affect the inner core of our Understanding. What will the decision lead unto—how will it affect our Mind and the fruit of Knowledge? The various colors of the robes of Dan assist us to focus on the level of decision being considered.

**Dan is set unto RAúwaben whereby the full Counsel of ALhhim is given through the Reúwch of Wisdom and the Reúwch of Understanding.** In that the seven Rings of ALhhim are opened by RAúwaben, the full Counsel may be revealed. The Reúwch of Dan comes unto the Rings of RAúwaben as Dan comes/moves upon the waters of ALhhim in hhakaiyúwer, and as Dan comes upon the wood of RAúwaben that is upon the altar. Thereby the Breath of Dan fills the waters and the constructs/framework of the Rings of ALhhim. Dan is the Reúwch ALhhim that moves upon the waters through which all things are assembled within the Twelve Houses of YishARAL as their branches are arranged upon the altar in the offerings of RAúwaben [SMB/Gen 1:2]. This distinction of the House of Dan explains why Dan is listed with the Twelve yet distinct of the Twelve even as the Breath is with the Twelve yet abides in a state/a land that oversees the lands of the Twelve [Yahushúo 19:40-48].

Each spirit is from the Unified Consciousness whereby a spirit has two sides: the side of Wisdom and the side of Understanding. Through these two sides we breath; we inhale and exhale. The inhale is the side of Understanding that renews us; the exhale is the side of Wisdom that creates. As we partake of the Word upon the Table, **we speak by the Spirit of Understanding.** As we give forth/exhale, **we speak by the Spirit of Wisdom** through which we make all things according to Understanding. Therefore the Works of ALhhim are by the pairs of Wisdom which is always beside the Spirit of Understanding [Mishle 8:12-16]. In the midst of the Spirit of Wisdom and the Spirit of Understanding is **the Spirit of Knowledge** through which we bear the evidence/fruit of our contemplation and projections of thoughts.

Upon the platform of the twelve branches of the Reúwch of Dan, the House of Shamoúnn is laid upon the altar. Through the sequel offerings of the Twelve, all things revealed in the Seven Rings are formulated through the Reúwch Bayinah [Mishle 8:14-35].

*In the House of Dan* the offerings of the reúwch are initiated upon the wood of Zebúwlan signifying that the Fire of the most high enters into the lands to consume all properties as they are devoted to the service of OLIyun. The ones who present themselves as servants of the most high are received by them whereby they are gathered from all processes/nations [Yeshayahu/Is 56:6-8].

Dan upon the wood of Zebúwlan is the Breath of Life being breathed into the fabric of an assembly, first as a vapor and then as life giving spirit. Hence, we are first a vapor, as a cloud, and then through distinction of that which is within the cloud we become a life giving spirit to impart life to the rings of a house and to others. In this manner a reúwch is born from within the Vapors of the most high as the Rings of ALhhim are born from within the Mayim/waters.

The consecration of Zebúwlan--the lands give rise to the reúwch, whereby the reúwch of a Name commences to soar without weight and entanglements. The descent of the ReuwchHhaDan into the

lands is the coming of the fiery judgement in the lands to maintain all things in order and liberty. [ref to the Shuphetim]. The ten of Dan of the tenth month determines the works of the ten lands.

The months of a year are Numbered according to additive and extractive Values of the Light according to the positions in which they rise and the angles of their ascent. According to the month so is the work of the Lights which affect and determine the state of the lands--its produce within a season.

<b>The Ten Works of Light</b>	<b>1 2 3 4 5 6 7 8 9</b>
<b>The State of the Lands</b>	<b>0 9 8 7 6 5 4 3 2 1 0</b>

ACCORDING TO THE WORKS OF DAN, ALL LANDS ARE JUDGED.  
THE STATES OF THE LEFT

The 1st work of Dan judges the 9th state. All Principles/Seeds of initial thoughts of Dan--the first works determine the collective state of mastery--The Yevusi. All judgements within a land equal 10 whereby they are complete and fully extended.

The 2nd work of Dan judges the 8th state. All pairs of Dan determine the rite of the ascension of branches--HhaGirgashi.

The 3rd work of Dan judges the 7th state whereby they are 10--fully executed. According to the processess and avenues of Dan the ability of become completely branched are evaluated--The Kenoni.

The 4th work of Dan judges the 6th state. All inquiries of the reúwch directly affect the state of speech and the use of Words--HhaAmori.

The 5th work of Dan on the left side is the work of Understanding to gather all as one. The work of the fifth affects the wholeness of one whereby the health and vitality of a house is judged--The 5th State of Rephayim. Accordingly, healing is by summation of parts and their unifications under the administration of the House of Dan.

THE STATES OF THE RIGHT

The 5th work of Dan on the right side is the work of Wisdom which is the means to judge all things gathered or acquired. Dan judges the Qayni that determines how one learns and the properties that one acquires or tosses.

The 6th work of Dan judges the 4th state of HhaQenizi. The unification of a house determines the strength though which one achieves the goals. The purpose and achievements are judged as they pertain to a Name.

The 7th work of Dan judges the 3rd state of Zebúwlan. The seventh perspective/elevation of Dan evaluates the origins of one's thoughts and their emergence. The work of Dan in the lands of Qadmuni lead to the pruning and cultivation of all branches of a Name.

The 8th work of Dan judges the 2nd state of HhaChitti. The consciousness of a Reuwch judges the means of all formulations of one's thoughts and their houses.

The 9th work of Dan judges the 1st state of the right hand--HhaPerizzi. The Collective/Totality of a Spirit judges the level of security of a house and the type of government through which one manages all houses and their unions.

#### THE NUMBERS OF A MONTH/MOON

**Each month is a compound of Illumination** to establish the Thoughts of the most high. The months are the levels of illumination of HhaNeuwn to convey the complete scope/perspectives of 360--The Ring of Dan--Shayin/300 + Semek/60.

The Number of a Month corresponds to the Number of Parts which forms the compound of its Light and therefore its works.

#### THE MONTHS OF ADDITIVE VALUES

Benyiman is 9 parts, for the Collective Values of a Seed are gathered and their setting into the seasons are according to the 9 parts within a Seed.

Dan has 10 parts. Ten factors are compounded within a month through which all of the Neuwn is runs from the northern apex or left side.

#### THE MONTHS OF EXTRACTIVE VALUES

Ayshshur has 11 parts. The eleven parts are the means of drawing out all from Dan. From Ayshshur all thoughts are drawn out as 1 from 1 through which what is in the north enters into the waters. From the parts of 11 we understand that each frequency of thought of Reúwch or form comes from their corresponding frequency.

Nephtli has 12 parts. There are 12 factors compounded through which a house is established. Two factors are extracted from one, whereby the two lights of Bayinah and Chakmah are drawn out of One Body of the Unified Consciousness. From Nephtli the offerings are arranged, being extractions of each unified house.

The offerings of Dan gather from all previous works of ALhhim, whereby the Reúwch of a Name is updated with the proceedings of all houses, for as the Reúwch of a Name comes to the altar to make the offerings of their Name, all that is given from its twelve chambers open up each chamber to receive from the twelve houses that it has built. In this manner we are absorbed into the Mind of YahúWah, for in the days that the Reúwch HhaALhhim make the offerings in the tenth month, each of our Reúwch and our houses are absorbed into the Unified Reúwch of the Unified Consciousness. Therefore according to the tenth month, we are found acceptable in the Eyes/Rings of ALhhim, in that the tenth corresponds to the deeds/א of a Reúwch through which all is done that is acceptable to the Unified ALhhim.

As Dan lies within and upon the seven Eyes/Rings of RAúwaben, the Reúwch is constructed according to all that is within the Rings of HhaALhhim. In healing of RAúwaben, the House of ALhhim is opened in which the Reúwch no longer wanders here and there seeking a place of refuge.

Therefore the Emanating Consciousness commences to heal the Names by first opening the eyes of the blind.

As the Reúwch opens each of its Rings it enters into its houses. The Reúwch begins to feed its members and watch over them whereby the Master of a House is present and defends its state. Thus the meaning of the parable is discerned that speaks of the house that is broken into and plundered when the master of the house is not at home. When the master of a house returns, then it is secured and no longer left open to the wiles of the devil. Upon the branches of the ReúwchHhaSham the Rings of RAúwaben present themselves to service, through which all of the ALhchim are the servants of BaalShamTeúwah/The Master Name of the Collective State of a house.

The Spirit/Breath of Dan enters into the Rings as they are open and activated whereby the Reuwch discerns amongst them what is of the chaff and what is of the Seed of a Name. The Judgment of Dan bears the harvest of the Houses of YishARAL. All states of the Breath—the four seasons are determined by the Breath/Winds of Dan and are maintained by the ReúwchDan.

The Spirit of Dan hovers over the Rings whereby they are surrounded with a Ring of Fire. In that we are of the Body of ALhchim, we reside within the Ring of Fire whereby tribulations and temptations of the world do not touch us. For who can come into the Rings unless they are of the Order of the Rings? Through the offerings of Dan we release the Fire of the Shayin, for in making any of the offerings we draw forth and elevate the attributes of the ALhchim. In the world there are temptations and tribulations; however, in that we are of the Celestial Body of Dan, the Body of HhaKuwáhnim, the Body of Terrestrial in Shamoúnn, and the Body of ALhchim, we are not of the world, and hence there is no path or gate in which the adversarial nature may enter into our houses.

Through the offerings of Dan we open the reservoirs of our Breath. All contained within the Breath is laid bare in the Fire of the Rings from the wood of RAúwaben. Through the spirals of Dan there is the path to the Unified Consciousness. All states of the Unified Consciousness in RAúwaben and Meneshah-Yishshakkar, as well as all states formed by Breath's utilization of the Numbers, are opened in the Day of Dan coming to the mezvach/altar of the oylah.

The configurations of the Rings as well as how one sees a matter is dependent upon the state of Dan. When we see things that we did not see before or understand what was once unclear to us, we have evidence of growth. If we can only see part and not all then we are partially blind until the blindness is healed. To see further and wider than before is a sign that our blindness is being healed whereby we can rejoice in YahúWah for the mercy unto us. With the offerings of Dan, there is an adjustment of our visionary rods that enable us to see by Wisdom, whereby the pairs and associations are beheld. As we have a base of Wisdom the eyes see further into the interiors by Understanding, and with Wisdom and Understanding one beholds the details in all things, which are the distinguishing traits of Knowledge. Dan shapes also the part of the brain whereby the mind functions in accordance with all that the House of Dan attains.

BENIYMAN בְּנֵימָן

*In the House of Baniymin* the offerings of Dan ascend upon the aligned eyes of RAúwaben. As one sees through their SeedName then the full discernment of Life is possible; otherwise the discernment is faulty for the vision is incomplete.

Where ever space is formed, Dan is there. By the reúwch of Dan the space remains or is overthrown, a plant rises and a plant demises. Dan is the emanating breath from the midst of the Neúwn to fill every space and in so being there, the Values of the space are determined to be for the Collective or not for the Collective. No matter where we may go, the same reúwch is there; therefore, why should one flee as through they could escape the consciousness of all things that are within them?

The very joy of our heart is the beat of Dan's breath within the fibers of our dwelling. The breath takes these fibers and ignites them as the menurahh of my light for the sake of the Collective. The intimacy of Breath is the sweetness of communion through which all thoughts are transmitted without a word uttered. Daily we are in the communion halls of Dan through which discernment passes through our houses and strikes an accord in our mind as we have prepared the strands of the offering in our mind to receive them. Dan takes the Numbers of our Names and the Numbers of our Thoughts and causes Words to form whereby we are able to receive the communion from hhaKuwáhnim. Through Dan's use of the Numbers all things are made for their service amongst the Collective, and if something is made that does not benefit the Collective then it is a bastard thought of an estranged spirit [SYM/Ex 35:30-35]. When our spirit and the Reúwch of Dan agree, we are in one accord, and there is no variance nor separation, no not even death can part us from the bonds of being reúwchachadd.

In that we are reúwchachadd we cannot divide ourselves and say that we are of one species or another, or of one gender or another, or of one people or another, or whether we are free or bond amongst positions of a society, for to consider ourselves as such we would usurp the consciousness of manifestation above the reúwchachadd. We are one in all levels and in all bodies whereby we may enter into the Unity of Thought of HhaKuwáhnim and transform the state and the level of our residence unto expressions of unified thoughts.

Through our merger of rauchut we expand the rings of RAúwaben, and therefore increase the realm of our observations and capacity to house the Thoughts of HhaKuwáhnim. Hereby we are a dominion of priests, not that all are priests, but that all comprise the dominion/kingdom of priests. The wood/teachings of Dan are the foundation for RAúwaben to ascend into the heights of the Kuwáhnim mind and to observe all that is in the Rings of ALhhim. There are eyes of reúwch, and there are eyes of those above. Each one sees as they come to reside into a body which is a collection of their thoughts. As one's Rings expand, the state of their residence is changed whereby their vision is not as previous of their SeedName state.

The arrangement of the parts of Dan enable all things seen from the Seed of Baniymin to come to understanding. The thoughts of Dan, as they are received upon the network/branches of RAúwaben, filters all perceptions and aligns them according to the intent of their imagery, giving distinctions of that which is of or is not of the Aúwvim. As we lay our branches down for each other, we receive one another whereby we have the communion of the Twelve within the Unified Consciousness. The acceptable oylut are the total giving of our parts one to another, through which the Thoughts of the Unified Consciousness are not inhibited in any manner to abide with us Collectively.

The **Breath of Dan is the pulse** of the Seed. The pulse, when it is released from the opening of the Seed, is in the midst of all Rings whereby the Rings beat as one to exchange all properties of Thought that emanate from the SeedName. The Breath of Dan whitens all Rings by its pulse so that every part within the SeedName is activated.

In the days/acts of a SeedName are the acts of a Name's emergence from the prison house of its mortal body. In those days, the Breath of Dan judges the arrogance of those thoughts that have kept the Name chained to corruption. **Every teaching of Baniymin is quickened by the Breath of Dan so that which is born inwardly cast off the garment of that which is born outwardly.** The parables of this occurrence are many, whereby Yaoquv casts off the mantle of Oshaúw/Esau in the day that it is imposed for a blessing, and ALiyahu casts off the mantel of the king who orders a cloak to approve wickedness, whereby Yahuchannan's head is severed on a silver platter. For *when the Body of a SeedName rejects the garment of that which it is wrapped in, the mind is changed also* and set free from the bondage of the former thoughts that enslaved it.

Upon the works of Dan one comes to have understanding whereby discernment of the Breath sets in motion the rite of hearing. Upon the branches of Dan rises the hearing of Shamoúnn which is a sequel to the offerings of RAúwaben and Dan. For as SeedName opens and begins to pulsate, the leaves are next to appear, which are of the Rings of Shamoúnn.

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

Dan breathes into the mouth of the dragon of Zebúwlan and activates all patterns of the dwelling states of a Name whereby they are a breathing grid work, pulsating in the universe, fully capable of giving and receiving the thoughts of HhaKuWáhnim of whose kingdom we belong. As Dan activates the meridians of a Name, one lives and moves in their established place, and none makes them afraid, for they are the Fire of YahúWah, and who shall approach the Fire unless they be of the Fire. Hence, as to the offerings, hhaachim—those of the associated branches of Fire come to the altar of Fire.

The appearance of Dan in the midst of the Fire is the coming of the Judge from a Name. As the various positions of a tree come forth from the seed they are named; likewise, when the positions of your Name of Fire comes or appears, then it is said that behold, the Judge of your Name has come into its place! To effectively judge yourself, one makes decisions that have results. A sentence is determined that alters one's thoughts or actions, otherwise, without a sentence there is no judging of oneself but only a glance in the mirror with a frown upon one's face.

The Ring of Dan surrounds your Name as a ring of fire positioned at the foundation of your SeedName, from which is the Name of our Seed's defense, Shephupham. As you transfer **the attributes of your branches of discernment**, use the Numbers of Understanding that pertain to your Name, for as you have put your branches into the midst of the Fire, your Numbers are turned to liquid gold and run as myrrh for the altar of incense. From your branches is the spice of your lands. The attributes of Dan are transferred to the mind through the shechalyet spice by using the intervals of the House of Dan. The fruit of the oylah is transferred by the Names and Numbers of YishARAL. The manchain of the offering is formed by the Seed of the Aúwvim of your Names which multiplies in your lands, and by the complete workings of the Seed of Aúwvim comes the drink offerings as the teachings of HhaAúwvim work through all of your twelve fruit, for from the Aúwvim your Seed and the fruit thereof originates.

As Dan comes into your meridians, then you transfer—deliver up your entire space, as the kingdom of your Name, unto HhaALhhim and unto the Aúwv from which your Name has been chosen and selected to reside in the everlasting Kingdom of OLiYun [1 Corinthians 15:24]. The transfer of all lands is

depicted as Yúwsphah delivering all Metsryim into the hand of Phargoh. As you put all enemies under your feet by the hand of the Judge, you have now abolished all rule and all authority and power that dwelt in those lands. When the judges come to YishARAL in their generation, they establish peace and liberty [3 Nephi 6; Shuphetim/Jdg 3:11; 4:4]. The peace and liberty in your mind and in your members are the testimonies that you have made the offerings of Dan upon the wood of Zebúwlan, whereby all perverse and corrupt thoughts which YahúWah hates are not in the grid work of your Names nor are you subject to the contempt of the nations that know not the ways of the Collective Lights of YahúWah.

In the day of setting up your kingdom of Names, Dan is appointed at your left side as the judge and Baniymin upon the right side as the monarch of fully empowered. All positions of your government are set by the Auwvim of our your Name as the Auwvim determine your elevations and who sits upon your left and right hand at every given elevation. The Twelve of your House are give rule over all nations and processes.

THE GOVERNMENT OF A NAME  
THE TWELVE SEATS OF AUTHORITY

Zebúwlan Yishshakkar Yahúdah Nephetti Ayshshur Dan יי Baniymin Meneshah Aparryim Gad Shamoúnn RAúwaben

The Ring of Shayin-Semek is opened as we give all within the House of Dan, for all within the House of Dan is of the Ring of ALhhim; hence, the offerings of YishARAL are called the offerings of ALhhim, and the blood that is shed is of ALhhim also, for by the blood of Shayin-Semek the House of Dan is formed in the fifth day that they speak amidst the ALhhim, for by speaking the blood flows. The thoughts to be carried upon the tongue require the shedding of blood from the House that is uttering the Sayings [SMB/Gen 1:20-23; SMS/Acts 20:28]. By the shedding of our own blood, we ascend and thereby enter into the qudashqudashim/holy of holies, meaning *the distinguishing mind of all distinguished parts*. What is done for the people—the assembly of parts is likewise accomplished for the mind of Aharúwan [TK/Lev 16:24].

Through the oylah offerings we make seven rings of blood on the heart for the offering. The rings of blood ascend into the rings of the unified faces of ALhhim. With the unified rings of ALhhim we make a veil whereby we create an entrance into the rings of the Mind of OLiyn. As we join the thoughts of the ALhhim of the wood and the thoughts of the ALhhim of the offering, **we formulate paired woven threads that are as in the mind of the most high**. These woven threads of ALhhim are the veil before the mercy seat through which we have access unto the mind of the most high [SYM/Ex 26:31-33]. As we weave together the unified thoughts ascending from the heart altar, we form a curtain that is hung via the ascending threads of the offering. This curtain corresponds to unified thoughts of the kuwáhnim who distinguish all things. As our Name establishes the unified thoughts of ALhhim in our mind, we have access to the mind of the most high. Through this curtain of paired threads we pass from the distinguished parts/holy places into the *qudashqudashim—unto the mind that distinguishes the distinguished parts*.

Through the blood of the offering we have access into all chambers of the inward parts, into the expressions/faces of ALhhim, and access through the veil of paired thoughts to the portal of the House in the mind from whence the blood flows and to which the blood returns. In that the mind is connected to all parts through Qahhath/Kohath, the assembly of threads woven are of two heads—the head of the wood and the head of the parts which are likened to the threads of the mind that connects all parts together and which sustains all parts as one [Col 1:17]. Within the mind are sympathetic threads of both the body and the mind—there are threads/nerves of affinity or mutual relationship between the mind and the body. Each thread is comprised of one head for the body and one head for the mind whereby

every thought has a medium of expression and fulfillment. The access to the congruent Mind of Light—OLiyun is through weaving a veil comprised of the threads of the unified heads that have been drawn out from our SeedName, whereby we have corresponding pairs to cross over from the parts upon the altar to the mind that forms them.

The threads are woven as the offering is hung and its values are drawn out upon the loom of the warp/heart oylah and the woof/mind platform. When the offering is hung head long, then the threads are woven for the offering: the Qúphah is threaded from the foundation and the position of the ALphah is sewn to be fastened in the head. However, when the offering is hung head to head, then the both threads are woven top to bottom with the Qúphah at the crown and the ALphah at the base of the body in Meneshah. The threads are nine for each side. The threads for the offering are woven in this order. First is the centre thread of the Qúphah-Yeúwd-ALphah; then the opposing right (from the other side of the altar facing the kuwáhnim) of centre Tsada-Tayit, then opposing left of centre PaúWah-Chayit, then the next extending line of the opposing right side: Oyin-Zayin, next line on the left: Semek-ÚWah, then further on the right: Neúwn-Hhúwa, then on the left the thread of the Mayim-Dallath, then to the far right the Lammad-Gammal; the last thread woven is the left edge —Kephúw-Bayit-Rayish. Each weaving concludes with the Rayish, for the weavings form the body of Bayit with the Rayish. After the weaving of the threads of the kevesh, the threads are woven for the wood/teachings, for as our parts are arranged first for the instruction, the teachings are woven into our members whereby we are of the fabric of the Unified Consciousness. The order of the threads of the wood is the same as for the kevesh, except they are hung from the centre, then from facing the altar left of centre, then right of centre unto the far edges. The first threads are woven facing the priest—those of the kevesh; then the second or third set is woven facing the one giving the offering. As the menurahh is lit from the centre branches outward so are the threads hung according to the nine thoughts of the most high; however the priest's thread of the Qúphah-Yeúwd-ALphah is in the midst of the veil as the thoughts of the One, the Neúwn and Breath of Dan and the Mind and Words of Reshun are in the midst of all things.

Through the veil and by the course way of our own blood we enter into *the distinguishing mind of all distinguished parts*, **for the blood reaches unto every place determined by the mind and is the path to the mind of OLiyun**. When we make an oylah we perform our services with the ALhhim and thereby we acquire the Thoughts of ALhhim. In each oylah we set our minds and members upon those things which are in ALhhim and upon those things which are above in OLiyun. In that we establish our bodies and our minds to be of the Unified Rings of ALhhim, we are called the offspring of ALhhim, for as the ALhhim are so are we likewise [SMB/Gen 1:26; Menachem/Mk 15:39]. The evidence of our offering is evident to all observing our sacrifices whereby we do not need to stand in public to perform our offerings, for the offerings that we have made are evident in our words and deeds. The witness is initiated by the spear/tongue placed in the side whereby as ones who follow the commandments [a soldier] we do not speak from our former understanding but place our tongue into the side of the offering from whence the blood and water flows [TK/Lev 1:5,11; Yahuchannan 19:34].

The fire of Dan resides upon the Rings of RAúwaben creating the bowls of fire, whereby our eyes are seen to be as flames of fire [Chazun 1:14]. Through the offerings of Dan upon the wood construct of RAúwaben, the seven eyes are whitened. All particles of dust are eliminated by the fire through which we judge the inner parts with clean lenses. Through the eyes of Dan we see the inner parts of each other, for the layer of dust, corresponding to the body, has been eliminated. Without the lens composed of the particles of the world, we do not see the outer nature that perishes for our seeing has been attuned by Dan to the inner realities of that which does not fade.



Upon the construct of the branches of Dan, we proceed to give our eyes into the Fire whereby they behold according to the Understandings of the Judge. As the Judge sees a matter, so does RAúwaben.

As we set the intervals of Dan before the veil, the thoughts of OLIyun are transmitted to us, mind to mind, whereby we conduct these thoughts in our members. The numerical intervals of Dan are the acceptable configurations to transmit and carry the thoughts of judgements. By the intervals we equate the thoughts with the spaces to determine the level of judgment as it passes from 302 640 906 1208 1510 1812 2114 2416 2718 3020. In that the parameter Numbers are the sums of 5 to 5 [302/5 : 3020/5] the discernments are from one end of the mind unto the other—from one side of Neúwn unto the other side of Neúwn in which the Thoughts of Nine abide. By the intervals of the Numbers we discern that the judgements are of OLIyun, for the judgements of the most high concern the mind and the stages of the Seed of the Aúwvim within us and that which affects the development and the performance of our SeedName. As the judgments come from the left, they correspond to the intervals of 5 1 6 2 7 3 8 4 9 5, or as the judgments come from the right they proceed through the intervals of 5 9 4 8 3 7 2 6 1 5. **The judgments of YahúWah are true—capable of being affirmed through proper alignment of the thought and the deed**, for the judgments are of the Light and are unto the Light—from 5 to 5 [Tehillah/Ps 19:10]. The concept that *the judgment is clean* means that there are no strange thoughts being transmitted for every judgement proceeds from one side to the other and then passes back through the intervals unto the side from which it started to flow. Thus if the judgment is through Bayinah it extends to the side of Chakmah and then back to Bayinah, whereby there are 20 positions for every judgement. By the exercise of these considerations one has a wise and understanding heart to judge one’s members as Shúwlmeh/Yedidyahu [I SM/Kngs 3:9]. One may take any thought and pass it through the intervals of Dan to determine if the thought is sustained by the 20 examinations whereby one may house the thought within them or cast it out into outer darkness—beyond the layers of acceptable compounds of illumination.

The verification process of a judgment/decision is to pass the thoughts through the intervals from both sides. In each pass the Numbers are aligned to comprise the Values of 10/1, whereby one beholds the fruit or the deed of the thought, and therefore determines its worth for your houses. The thoughts and deeds that comprise 10 from both sides (10x20) are of the Rayish/200 Mind of HhaNeúwn capable of housing all thoughts of Unity and their extensions. The thoughts and their deeds determine what belongs together whereby the entire House is judged as to its Collective Unity, States of Liberty, the Development and Expression of Values and that which is of Life that flows from the Seed of the Aúwvim. What is of division, bondages, worthlessness and death are disposed from our dwellings.

THE 10 INTERVALS OF DAN TO MEASURE AND AFFIRM JUDGEMENTS READ FROM BOTH ENDS

302/5	640/1	906/6	1208/2	1510/7	1812/3	2114/8	2416/4	2718/9	3020/5
3020/5	2718/9	2416/4	2114/8	1812/3	1510/7	1208/2	906/6	640/1	302/5

MENESHAH מֵנֶשֶׁחַ

**In the House of Meneshah**, the initial offerings of Dan are made upon the wood of RAúwaben. The opening of the Rings of ALhhim enable us to discern all things whereby the judgement of the ALhhim appears in the Rings. **All things are judged by Dan as to the fulfillment of a Word or Number.** To what extent are the Thoughts or the Deeds that we have residing within us to form our expressions? By housing Thoughts we form the emanations of our faces and the works of our hands.

These thoughts, emanations, and deeds are examined as to the Thoughts of the Nine, the Faces of ALhhim and the works of the Rings. These comprise the Judgement of our Names. Based on the judgement, we are examined regarding our transitional opportunities states of transference amongst the levels of the Nine Schools of Aurrat.

Upon the wood of RAúwaben, Dan enables the eyes to have distinction to behold all within the Rings of ALhhim and their states of transitions. Beholding from whence we have begun, where we are on the path, and seeing the paths open ahead of us are works of Dan. To behold the end/results from the initiations/beginnings is through Dan and RAúwaben. We see the works performed as they have been intended to be expressed by the Reúwch of our Names, whereby one has the capacity to see all things unto their full measure.

Dan is the Fire of the 7 Eyes of ALhhim through which the Rings dance. This is the called “the dance of fire” through which one triumphs over their obscurity. As the eyes are inflamed with the Fire of Dan, they burn through the veils of darkness, even layers of understanding, and expose all which has been hidden. The dance of fire comes with great joy whereby one leaps with the flames of the fire.

The intervals of Dan are 302 to the tenth—their full extension to lift up and encircle the Thoughts of Dan. The Values of 302 are the Fires of the Heart/𐤁𐤊. The 30 is the Lammad of the 2—The Staff of those paired by the Fire of Shayin 300 amidst 2. Via the union of two as a unified staff of light, one proceeds unto 604—Saúwd Thought/𐤁𐤍. Through each level of the spiral one enters into the full measures of the Thoughts of judgment unto 3020/𐤁𐤊𐤁𐤊—the Teachings of the Tree of Life which are accessed in the very midst of the heart through the ascensions of the oylah as one passes through the gates into paradise/GaynGodann.

Dan serves the House of Shamoúnn as it rises from the Teachings of RAúwaben. The activations of the eyes lead to the service of the ears to comprehend the Voice of the Reúwch that speaks through the veils of that which is seen. In the course way of the offerings, every house is assisting another through which all are elevated through the Rings of HhaNeúwn—the course way of 14 days/acts of ALhhim.

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

Dan makes an offering upon the wood of Zebulan the second time Dan comes to the altar. The teachings of the Unified State of ONE KINGDOM is the foundation for Dan to arise as the Judge within the Kingdom. As we establish One Kingdom of our many lands and tongues, we give credence to the Unified Values and Judgements of Dan through which we maintain the orders of YahúWah without partiality in the lands. The teachings of Zebúwlan prepare us for this transition, for as we have purposed to be One People in the Name of YahúWah we have brought Dan to sit at the left side of the Crown of Baniymin through which full discernment abides with the King meShich. When Dan is brought to the side of the Crown it does not imply that now all things will be judged; rather when the Judge is elevated to the Crown it denotes that we have come to the full discernment of Dan. **The Judge has risen as we have come to discern all things to be aligned as one**, otherwise Dan is still in the process of ascension. When the text speaks that one will come to judge the nations with righteousness it means that the unified state of the peoples have come to discern that all nations comprise one Unified Kingdom of YahúWah.

As the Rings of ALhhim open from the offering of Dan, the spirit of recognition fills the corridors, for no partiality is detected. ***The spirit of impartiality abides only in congruent states and with such there are no wars nor striving between peoples.*** Each one does what they are gifted to do for the Collective verses for their own individual gains. **To have the spirit of impartiality is the highest level of Thought which leads one into all gates of the most high.**

The continual offerings of Dan upon the wood of RAúwaben provides discernment to render meanings and values to all things observed, whereby nothing is seen as vain or without significance. The Breath of Dan scans the ten states of a Name and discerns all that RAúwaben has gathered. From the observations of RAúwaben, Dan provides an evaluation. Hence, as the parable states, we have not because we sought not; for as RAúwaben searches the information sought for is gathered and brought inwardly. As we look at the Words of ALhhim, as we look at the worlds which are expressions of the Words; as utilize all 8 levels of sight [Eight Names of RAúwaben], the Breath of Dan examines all and provides an interpretation from the Unified Consciousness, for from the Unified Consciousness of the Unified Breaths of HhaKuwáhnim that which is observed has come into being through the Words of ALhhim. Hence, we begin our observations with the Words to correlate the observations less we read the images apart from the construct of the Thoughts, for all things are made for a service to carry the Thoughts of the most high unto their fulfillment. Via Dan all eight levels of sight are examined, and by their use in support of the Breath we maintain the eyes to observe the raison d'être of all things made in accordance with their service of the most high. Through the continual offerings of Dan and RAúwaben their is a transference of mind and body accomplished through Meneshah.

#### APARRYIM אַפַּרְיִים

***In the House of Aparryim***, the offerings of Dan emit the Fire to fill the Seven Rings of ALhhim, whereby the Eyes have discernment of that which is of the Fire of the Most High. The Fire of Dan regulates the passion and flames of the body and the passions and flames of the mind whereby the body and the mind are a lamp of Seven Eyes Unified to conduct the fiery emanations of the perpetual oylah. According to the Fire of Dan, the blood flows in the body and in the mind, which enables the members to act in accordance with the Reúwch that abides within their rings, whereby there is no dissonance between a house and the Reúwch that dwell there.

Through Dan we enter into the qedam side of Aparryim through which we comprehend the origins of ALhhim and that which comes forth from the Days of Antiquity. The offerings of Dan in the 8th day of ALhhim within the House of Aparryim establish the parameters of our branches to form an arch through which we pass through the fire of the oylah into the sides of the qedam. As the sun moves from one side to another, likewise we move by Chakmah from one side of a house unto another through which all things are opened unto our Eyes/Rings, and there is no shadow that resides within us.

As Dan is activated within Aparryim, judgement begins in the House of ALhhim through which we examine all within ALhhim and whereby we are able to examine all things in the worlds made through the ALhhim. As we discern of all that is of ALhhim then we can discern all that is projected by ALhhim—the worlds of ALhhim and the fullness therein. The service of Dan is within the foundational centre of ALhhim through which we discern the foundations of ALhhim and the construct of the sphere of Aparryim from the waters of Ayshshur. The sphere of Uranus commences as a pran/frond and then unfolds into a body of many layers with associated rings. There are nine primary rings and layers as the garment of Aparryim. The sphere of Uranus is paired with Jupiter as Aparryim is paired with Yahúdah.

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

The ascendant of Dan is the appearance of the Judge that comes to examine all things manifest. Dan calculates to determine all within the Rings of ALhhim prior to their appearance as one would calculate the building of a house before commencing to build. When all things are revealed they are examined by Dan to see if they are the measurements according to the intent of the formulations.

The judgements of Dan are housed in the Eyes of ALhhim, whereby every judgment is balanced upon the scales of ALhhim. All discerned is balanced from the left to the right sides of the scale; the results are measured according to the intent; what is seen of RAúwaben is measured by the breath of Dan, etc. whereby one has just weights and measurements. Dan is the central core position at the foundation of all manifestations. Dan and Yahúdah are the foundational gates to the sides of Aparryim, and from these two houses all things are constructed/made to be seen/verified [SYM 35:30-35; 36:1-2].

Dan discerns all visible appearances and the thoughts from which they originate, whereby all things made or done is evaluated/judged according the Thoughts of the Most High. Dan of the tenth house, and whose Name is the Nine uttered as Ten, is the Judge of the ten lands and that which is drawn out of all from our SeedName. Through the offerings of Dan upon the heart altar, we acquire the ability to judge ourselves prior to any deed and upon the completion of any deed, whereby we make and perform all things by Dan with the Numbers of Yahúdah. Through the offerings we are filled with the **Chakmah of The Heart** to do all works [SYM 35:34-35].

GAD 𐤂𐤀

*In the House of Gad*, Dan provides the fire of discernment through which the Words are spoken upon the tongue of the serpent/Zebúwlan. Dan is the fire of the Tsada Tsada fangs that reside in the mouth of the serpent through which judgment is executed and fulfilled without leaving a trace of corruption of all smitten by the tongue. The judgment of Dan likewise affirms all that is alive and sets up a Ring of Fire as a defense continually.

Dan regulates the jaws of the mouth, as Dan is the head of RAúwaben. According to the discernment of Dan one speaks concerning all that is seen/envisioned. The words of Dan are pure being tested in the fires of the altars through the seven levels of ascension. Dan, being of Nadav, the pure thoughts of freedom and total giving tone the words, whereby one speaks according to the primal Thoughts of Nadav. As one turns their faces to Nadav the Thoughts of Nadav reside within the chambers of Dan to organize the thoughts of a Reúwch, for it is the Reúwch that speaks according to the organization of a house and its components. For as Dan passes through all of the houses, the thoughts therein are gathered and then organized into utterances and expressions of Gad. ***The Reúwch is dependent upon the state of every house; according to the development of a house so is the Reúwch of that house***, for how can the spirit of a house be different than the house in which it resides, for by the Reúwch the house is made and so is its state of giving, its becoming, its strength, and its stability.

SHAMOÚNN 𐤑𐤃𐤐𐤍𐤏

*In the House of Shamoúnn*, the offerings of Dan are the central core of Fire through which one hears from the Fire. The union of Dan and RAúwaben enable a discernment of all sounds with the Rings of ALhhim. As we hearken to the inner core of all messages we discern what is within the words and sounds, whereas when one listens to the external vibrations of thoughts, then they hear only sounds

and are unable to discern the core of the message which is Fire. The Ring of Shayin-Semek is the inner core of hearing from which the offerings of Dan are made. The core position of Dan in Shamoúnn keeps the ear passages clean.

The spices of Dan carry the thoughts of the altar to the mind. The netiph provides the structure in the mind to make discernments of all sounds. What is the construct of the sound; from which structure of thoughts are the sounds emitted? The shechalyet spice whitens the mind with the full spectrum of lights whereby one is able to hear all frequencies of light. The frequencies of Light contain sounds as they are vibrations of thoughts which resonate [Tehillah 19:1-5]. The chalavanah spice threads of Dan positioned in the mind enable Shamoúnn to hear the judgments of OLiyun that pertain to all words and their deeds.

The sanctification of a house commences within the inner core of the ear and widens to encompass all Rings of hearing, thereby consecrating all spaces and states of dwelling to the Breaths of HhaALhhim. What occurs in the ears occurs in the entire body; the two are of the same design, for from the ears all other parts of the body are patterned and developed to bear the full expression of what is heard. Hearing is first and then the body of expression. In that Dan is the Tenth House, all Breaths of ALhhim comprise the Unified Breath of Dan, whereby if there are many spirits that speak, *what is heard is judged by the Unified Breath of Dan* as to the purpose and the outcome of what is being spoken.

#### RAÚWABEN ַאָּוָבֵן

*In the House of RAÚwaben*, the offerings of Dan set a Ring of Fire around the Eyes. With the offerings of Dan, the Eyes are shielded as with eyes lids to divert any darts of destruction aimed at them. Dan enables the eyes to discern the goodness of ALhhim through which they process the revelations that are flashing before them night and day.