

### **The Offerings of Gad**

are In the Day/Act of the Sixth—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 Gad

Aliseph Bann DegouAL [CHP/Num 7:42-47]

### **THE CONTRIBUTIONS/OFFERINGS OF GAD DURING A MONTH**

The offerings of Gad are the Words of a House. In each month, the words that pertain to the ALhim of the days are developed and spoken. The ones of Gad are of the Word level of Enlightenment. By their words the twelve fruit upon the Tree of Life are borne, which is the glorification of the Father through the Offspring. The body of the House, which the sun and moon fill daily with their radiance, is formed by the Words that are spoken by Gad, even the spheres of the Universe are made through the utterances of Gad that pertain to every Thought and dwelling state of all Names of Light. Through the offerings of Gad we acquire the Knowledge of speaking, whereby the lips are circumcised to utter the messages of Reúwch.

The offerings of Gad enliven the Tree of Life within each house and thereby cause every house to be productive with fruit. Gad within the houses of the Thoughts of OLiyn carries the living waters that run through the Kephúw-Kephúw ring of the house unto the entire body. The words spoken are to life or to death, and the tongue, being the centre wand of all expressions, delivers poison that kills or living waters that heal and sustain life.

Through the offerings of Gad, the serpent state of our Name ascends. As with every offering the full giving of a house causes an ascension of the tongue to speak the Words coming out of the Fire of the oylah.

When Gad follows Nephathli in the sequence of days, then Gad is hung head long into Nephathli whereby the Words are transferred to the heart. All that is in the house of Gad is transferred through the flowing blood of Gad to the heart whereby the heart is filled with Knowledge. When Gad precedes Nephathli, then the offerings of Gad provide the basis for the heart to be lifted up by the Words of HhaKuwáhnim. In either way, the offerings of Gad are hung head long into the chambers of the heart to feed the heart and also to be nurtured by the heart. Hanging of the head long corresponds to the lowly head that speaks with total humility. As the mouth is positioned Gad speaks the words of the heart according to the Mind of the Lammad.

As we gather the incenses of the offerings the mind stores the harmonic thoughts of the netiph/myrrh that are generated from the oylut/offerings of Gad. The mind is whitened whereby the ring of the offering revolves or what is called rolls back to recall and to receive the understandings of the shechalyet spice. Through the spices, and specifically the shechalyet spice, the mind is changed and readied to be transformed/renewed with Knowledge. The mind is then prepared to receive the Knowledge of OLiyn through the chalavanah spice of nine strands whereby the Thoughts from above can register within the mind for their implementation and instruction to the twelve body members through which they are expressed fully. As the three spices blend upon the Golden Altar of Incense they form the retaining savor of the offering that are forever laid up in the heavens above the Bronze Altar of the Oylah. The symmetry of the mind and body is the platform of faith through which we study and partake of instruction in peace, out of which the joy of the two parts flow and fill the entire house with

strength, such is the union of two Names joined as one. Peace and Joy are the fruit that attest to our symmetrical stance of love with each other.

#### IMPLEMENTING THE WORKS OF THE OYLUT/OFFERINGS OF GAD WITHIN THE TWELVE

##### THE 64 CORE WORDS OF A NAME

*In the House of Nephethi* the offerings of Gad arise upon the wood of Ayshshur through which the Words of the beginning—in the origins are imparted. The offerings of Gad bring forth out of the Fire the Thoughts of our origins, whereby the 64 words of a Name are activated into the reúwch of a Name. The Words of every Name come from the combined thoughts of the Rings of ALhhim that welcome a Name into their Kingdom, and therefore impart unto them foundational thoughts through which their vessel is made to house the Wisdom, Understanding and Knowledge of their most choice thoughts unto the joy of their mind and unto the joy of the most high who says, you are of my people/consciousness, for you have come from our unified Minds. The Words that we are given are as the gifts of the magi; of gold—of Wisdom through which we have our sides; of the spice—of the scent of the unified branches through which we detect our inner organization of branches; and of frankincense—the inner meanings of our Name that we will draw out through our offerings and service. From these 64 words, the ΔΞ Saúwd concealed Thoughts in our Seed, we formulate our faces and enter into the worlds of ALhhim. The 64 Words are concealed within a Seed through which a Name appears in their season. In the Tehillah the ΔΞ Saúwd 64 Words are referred to as the foundation [Tehillah 87:1]. The 64 Words are the sides/avenues of Chakmah 32/5:32/5 through which the emanations/Lights of a Name come forth as the Words are unfolded [Tehillah 119:130]. The Union of the Sides of Light are אַיָּא, the Collective Body of YahúWah.

We enter into the Body of Nephethi with our palm branch of the Kephúw, for this is the means that we come into the great city of the Twelve. As a branch we come to the altar in Nephethi to fan the coals of our heart through which the properties of our Name ascend, and whereby we dance in the Fire that lifts our feet into the paths of the Aúwvim. As the sap of our branches begin to run in the Fire, the Words of our Names and that which we have formed in our parts dance as Letters in the Fire, whereby they are as cloven tongues upon our lips/edges as the Fire swirls around our parts upon the altar.

**The joy of speaking comes from an understanding heart.** Through formulating the Words of our Names we speak from the platform of consciousness of our Names, the very platform from which we are called from the Fires dwell in the House of OLiYun. Our words are deliberate, precise, and of the Order of Thought from which we come to abide in the Collective, whereby we hold our speech until our Words fit into the order of things. Above all, **the Words of our Names are our treasuries**, for in them are gold, silver, and bronze and their various combinations. In that they are the gemstones of our Name and by them we determine our dwellings, we spend them cautiously as we speak with an eternal purpose. Without caution we set traps for ourselves by what we say; whereas with an awareness of our Words we set forth a path of liberty unto the inheritance of our Names, an inheritance that is in our SeedName, given by the Aúwvim, and by which we form the ten lands into which we find our fulfillment of residing in the Collective. As all properties of the Aúwvim die within our Seed they are fully extended into an inheritance. The properties of the Aúwvim Seed comprise the codes of Numbers and Thoughts to formulate the Words of our Names through which the meridians of our Names are formed and all that appears within them.

We leave one world to go into another. In route we go into the wilderness whereby we inquire into all things from the Word level and build a vocabulary of Words that pertain to our Names, through

which we are able to formulate the worlds into which we are entering. What we are learning today prepares us for our next move. In that everything is Word base, the Words that we learn enable us to construct the states in which we reside. Thus, by Words the Worlds of ALhhim are formed as Words are the means to weave the thoughts and colors of Light.

#### ENTERING INTO OUR INHERITANCE

The offerings of Gad breathe upon the heart and give their blood to activate all the Words of their Names that come from their heart. The Words of our Tree of Life are formed within the Rings of the ALhhim in our Names. The Words of a Name are arranged in their **pattern of facets** that comprise the Teraysarun Dallath of their Name. The facets are grouped according to the structure of the Fire of Dan—the Semek. The Dallath/4 is suspended upon the Semek/60—the inherent column of the Breath of Dan—which provides the Unified Rings of ALhhim a dwelling, i.e. as pattern of the menurahh. The ALhhim dwell in our branches as the composite Rings whereby there are ALhhim in YishARAL [I ShmúwAl 17:46].

Through the offerings of Gad, the Words hung upon our branches as fruit are opened. *The sweetness of the Words* and *the Life in the Seeds* of the 64 Words of our Names [as the Seeds are within the fruit] flow from our mouth, *through which we speak of the origins of our being composed in the Fires of ALhhim*. The crystals of unified thoughts form a stone of 64 Words, each being a facet of their StoneName. The Words of Life are given to the twelve branches of a Name through which a Name profits/increases their wealth of Wisdom, Understanding, and Knowledge.

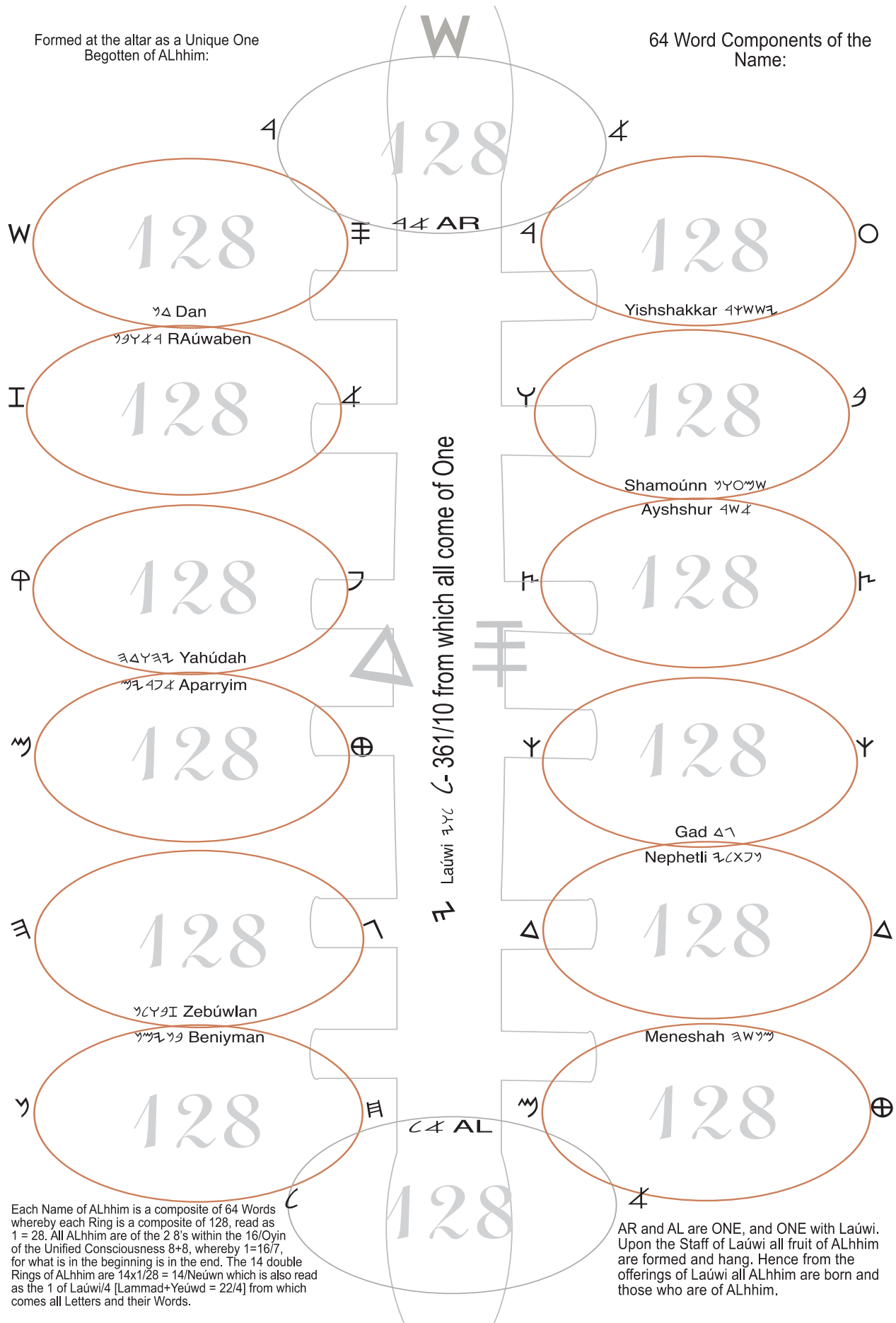
The sweetness of our Words is a testimony that we are speaking Words out of the congruent Rings in which and through which we are composed in the Fires of YahúWah. **As we speak according to the Words of our Names we let flow the Life of our Names which forms the states of their immortality, and thereby, we enter into our inheritance.** As the Life comes out of our Seed, a body is made to enter for consolation/compatibility of expression/Núwach. Likewise, as the Life of our Names flow from our mouths, we form the lands of our inheritance which are states of rest/Núwach.

The offerings of Gad form the fruit of the Words that are flowing—those opened in Nephethi. The openings of the Words of a Name are through the oylut/ascending offerings. As the Word Constructs of a Name are given upon the altar, then their parts are opened, and they yield of their Seed through which the branches, leaves, and fruit of a Name increase. Tending to the Seeds of your Name within your Words is watching over your treasures and “the talents” to which you are given. The opening of the Words of a Name release the Numbers in the Words through which the full appearance of a Name appears vibrant in the midst of the Worlds of ALhhim. There are 28 Worlds, one World for every Name of the 28 ALhhim, whereby there are 14 pairs of Worlds. Within these Worlds are their suns, moons, and stars.

To assist the development of Mind in accordance with the development of Consciousness, make a chart of the Rings of ALhhim. Then as Consciousness emits the Words from your origins, write the Words of your Name in the Rings of the ALhhim from which they are given. [The Names of the Twelve are in addition to the 64 Words for every Name; however, one may receive a Name of one of the Twelve as a Word of their Name to denote a gift within their Name in addition to the branch through which they extend their thoughts and services. Ditto one may receive a Word of a Number; however, all have the Numbers of the Neúwn.] At the left side of the Words write the Numbers that are

Formed at the altar as a Unique One Begotten of ALhhim:

64 Word Components of the Name:



Each Name of ALhhim is a composite of 64 Words whereby each Ring is a composite of 128, read as 1 = 28. All ALhhim are of the 2 8's within the 16/Oyin of the Unified Consciousness 8+8, whereby 1=16/7, for what is in the beginning is in the end. The 14 double Rings of ALhhim are 14x1/28 = 14/Neúwn which is also read as the 1 of Laúwi/4 [Lammad+Yeúwd = 22/4] from which comes all Letters and their Words.

AR and AL are ONE, and ONE with Laúwi. Upon the Staff of Laúwi all fruit of ALhhim are formed and hang. Hence from the offerings of Laúwi all ALhhim are born and those who are of ALhhim.

within the Words. For the ALhhim of Wisdom, use the Numbers of Wisdom; for the ALhhim of Understanding, the Numbers of Understanding; and for the ALhhim of Knowledge, the Numbers of Knowledge. Focus on the primary 64 Words of your Name and the Rings of ALhhim in which they are residing, for these are the Gifts of Life of ALhhim within you and by them you bear your branches and multiply your fruit for the ALhhim in whose house you dwell. For if one is of ALhhim then they increase their fruit for the sake of the Collective rather than generating a profit for their selves apart from the Collective. As one labors and multiplies their Words for the Collective they give evidence that the mind and its members are aligned with the Unified Consciousness and that their tents are in Nephethi, amongst the Twelve. As you speak the Words of your Name, then your Voice is heard in the Rings of ALhhim, as a babe that cries or as a teacher who tends to the young.

As every Name has 64 component Words, so do the Names of HhaALhhim. Each Name of ALhhim is a composite of 64 Words whereby each Ring is a composite of 128, read as  $1 = 28$ . All ALhhim are of the 2 8's—within the 16/Oyin of the Unified Consciousness  $8+8$ , whereby  $1 = 16/7$ , for what is in the beginning is in the end.

The 14 double Rings of ALhhim are  $14 \times 1/28 = 14/\text{Neúwn}$  which is also read as the 1 of Laúwi/4 [Lammad+Yeúwd = 22/4] from which comes all Letters and their Words. In associations, The House of Gad, which is of the sum of the Letters and their Words is 22.

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

The offerings of Gad set the mouth according to the stones in the heart, whereby the tongue is controlled by the hand as the rudder of the vessel. We position our speech to be of Wisdom or of Understanding or of Knowledge whereby we speak the complete Thoughts of the most high and are not as a tale wagger that speaks by what one sees only, or as a dog that barks but does not know from whence the shadow or sound comes from. In that we wait upon our heart, we speak as the heart flows to our tongue. As we wait for Wisdom, then we receive of Chakmah, or should we wait for Understanding, then we receive of Understanding, and from them come Knowledge, the later being a gift imparted from the Union of Chakmah and Bayinah, for from the union of the two lights, the Words of Knowledge are given.

As the mouth gives of its Life to the heart, so the heart gives of its Life to the mouth. In this way the tongue is resolved to serve the heart and the heart gives of its Life Words to the tongue through which the heart is full extended to the tenth interval of fulfillment. As the sides give to each other, they extend each other. As the mouth gives to the heart then the mouth is extended unto the altar from which it receives the Words of Fire; when the heart gives to the mouth then the joy of the heart is made full for the Words that is has incubated are not given flight.

The extension of the Words of a Name are the fulfillment of their days. As the prophets spoke, it is the Words of the prophet that determine the Light that is being unfolded through their prophecies and how far that prophecy extends/reaches. i.e. The scroll of YirmeYahu/Jeremiah commences with these lines: “The Words of Yirmeyahu, the offspring of Chilqiyahu from the Kuwáhnim” [Yirmeyahu/Jer 1:1]. By speaking the Words of our Names, our Life runs from our SeedName in HhaALhhim, and our Light is extended as far as the Thoughts of our Words are measured.

As Gad is placed on the altar—all of Gad, then the mouth is sanctified by the goals of Fire on the altar whereby the instrument of the tongue is the wand of peace between all parties. The consecration of the lips is the crowning of a Name, whereby it governs its lands and its peoples/members by the Words of its Eternal Reúwch.

In that the Words of a Name are as a sword, one speaks according to the decisions of the heart whereby the Word is able to penetrate into the darkness and cause a spark to kindle a Fire there. Where ever a Name rises to speak to the most high they create an altar on the mountain unto which they have risen, whereby the Stones of a Name, being its Words are set in place as a memorial of their Name and their elevations are known in the heavens and in the arets.

The Values of all Words of Knowledge is the total investment of the most high, for in every set of Words are the Values of Understanding/silver and Wisdom/gold from which the Words of Knowledge/bronze emanate. Each set of 64 Words comprise a Seed, whereby **the offspring of ALhhim are called the Word of ALhhim**. Within every Seed is the total investment of the most high. Each SeedName is a treasure of Understanding, Wisdom and Knowledge, whereby a SeedName of the AúwvYaoquv is the called “the pupil of the eye.” The phrase, “the pupil of the eye,” refers to the Consciousness of the Rings that are near to the heart of the most high at all times. These are guarded within the Rings/Eyes, as all in the Rings/Eyes surround the pupil.

Through the offerings of Gad the songs of Yerushelyim arise from the heart. As the messages and teachings of Nephethi lift up Gad from Yerushelyim, the songs of Nephethi are set upon the tongue of Gad. As the songs are sung they in turn lift-up the heart of the people. As the thoughts and their harmonic cords arise through the intervals of Gad, the notes are arranged for a song according to the intervals of a house. “Spark notes” are mixed into the arrangements as sparks of the oylah Fire break through the intervals. As the thoughts in the wood and in the offering rise together through the intervals, *the harmony of the songs* of the heart/Yerushelyim are sung in the mouths of Gad. When the songs come from the minds of HhaKuwáhnim, the songs are of Tsiyun/Zion amongst which are formed through offerings of Yishshakkar upon the wood of Meneshah which resonate and play in the mind. The most high and the malekim/angels/messengers love to hear the songs made from the offerings, as our members are the instruments through which their thoughts are played.

The formulation of Words come through the associated branches on the heart oylah. Through submitting our mouth upon the altar we receive of the associated branches and thoughts in the Fire. The pairs of sticks and the pairs of parts yield cohesive and unifying thoughts that ascend upon the tongue as Words of Associations. From the many possible unions of branches and parts in one oylah, there come the vocabularies of the Words of Fires. Thus through the union of Nephethi and Gad comes the library of the Associations of the Heart and the Sayings. In every oylah **a vocabulary is formed in the chambers of the heart**. According to the words of the associated parts we speak from the oylah the thoughts of YahúWah.

As the Thoughts of Associations pass through the intervals of your Name, then the vocabulary of your Name is composed. The words of a Name’s Library are expositions of one’s 64 Word base. The Associations of the Branches of a Name are the source of forming the Sayings of a Name, whereby there are the Sayings of the Offspring of the Most High, i.e. Yirmeyahu/Jer 1:1,2: *The Words of Yirmeyahu*.... As you are conscious of your library, record them in a book that you may meditate upon them and use them in your circles of fellowship. The Words that you speak from your Name are the Light and the spice of your conversation.

As the Words of your Name are formed amongst the levels of your intervals, you speak from various perspectives the levels of Wisdom, Understanding, and Knowledge. The Thoughts from your associated branches are woven into SeedWords which are the grains of your manchaih/grain offering and through which the Thoughts of your SeedName are unfolded as the Words of AL, specifically as DevrayHhaSham—The Words of a Name, as per the above example: DevrayYirmeYahu—The Words of Jeremiah, or DevrayDaúwd—the Words of David, or DevrayZekkarYahu—The Words of Zachariah, etc. *The Words of Your Name.*

Gad comes the third time to the altar in the House of Nephethli which conveys one bearing of the harvest of the month. **Gad presents the offerings of its body that have been reaped during the days of its Illumination in Chakmah according to the configurations of Bayinah.** All in Gad stands—is raised as the Head of the House, 𐤇𐤌𐤕𐤁 𐤓𐤓 𐤓𐤕𐤌𐤇𐤌𐤁 Aliseph Bann DegouAL—The opening of the Seed increases offspring of the Knowledge of AL, approaches the altar. The offspring/fruit of our mouth gives honor to the Chief of the House and to the Aúwvim of Gad: Aviyahua, Aharúwan, and Reshun.

The fruit of many ages are born upon the tongue through which we bear in our serpent body the lives of many generations. As our words increase from age to age, we speak in the fullness of our Names. The Words of Knowledge increase through the Chief of Gad, DegouAL, who has insights into the consciousness unified from which the Words are transferred to the offspring. As our offspring are readied to speak the Words of their Name, we receive the utterances from our Chief, whereby we serve as the spokesman for our Name. As the tongue is sanctified the Words are placed upon it. The Words are sweet/agreeable as the sap that runs from the tree of life, as the honey from the bees mouths, so are the words that drip from our tongue. The Words of our Names are the Words of ALhhim that mutually abide as One whereby they are sweetened. The Words of our Names flow through **the intervals of Gad set by the 28 ALhhim: 282856288428112281402816828196282242825228280.**

#### THE BREAD COMES DOWN FROM OUR FATHERS

The manna portions served to us daily are from the HhaAúwvim. The rhetorical question, would a father give a stone or bread pertains to whether the fathers gives stones—unopened, unprepared, concealed thoughts, as seedstones, or does a father gives bread—formulations of thoughts that are prepared as an understandable meal? The father, as a teacher and one tending the young provides bread, in comparison to religious leaders that offer stones—concepts without an understanding and then expect the young to swallow it. According to the House of ALhhim in which we are born, we are served by the three fathers of that house [Yúwspah/Luke 11:11]. If a Name is of Laúwi, then ALOZAR serves the Bread of Chakmah, Aharúwan serves the Bread of Bayinah, and Reshun serves the Bread of Knowledge. Or if a Name is of RAúwaben, then the fathers serving are Yetschaq, BaarLechaiRai, and Reshun. Honoring the Fathers of our Houses positions us to receive much understanding, for if one does not hearken to their fathers, then how shall they learn or receive of them the Words of Life, which are the Breads of Life? The bread that comes down every evening and morning is according to the offerings of that day. The bread is made from the Rings and then hidden/kept secure within the arúwan/ark as grains of the offering are taken up and transferred to the mind for HhaKuwáhnim. From that which is laid-up in the SeedName's jar of manna, the Fathers, to whom the SeedName belongs, draws out by portions according to our quest for Wisdom, Understanding, and Knowledge. As the Words of our SeedName flow from us, we are the Bread that has come down from above, and with our Words we feed the hungry who are seeking the Thoughts of most high.

**According to the Words that we speak so is the height and the dome of our heavens and the Lights that dwell in them.** For as we open the Words of Chakmah, we release the Light of the sun from our Words whereby the external sun is not needed to illuminate our inward sanctuary. Or as we open the Words of Bayinah, we set moons in orbit around our heads that are positioned to bear upon us the Light of Understanding from all observed through Chakmah. The stars of our heavens are filled by our Words of Knowledge which form clusters, as a crown, upon our heads. To all that are within us, we clothe them with our Words, as Yediyahu/Solomon clothes those of one's household, whereby all that within us are blessed with the substance of our Names and are attired with the garments of light that do not fade. As the fathers of our offspring, we feed those that abide in our houses with the opened and flowing revelations of the Thoughts of the most high, whereby all share at our tables and are fed by every Words that proceeds from the mouths of the Collective.

The Words of Gad are formed in the Fires upon the wood on the altar in Nephethi, whereby the Words of the ALhhim that reside within the Twelve Branches of YishARAL are according to the Fathers in which are the ALhhim [see Chart of The Fathers, Offerings of Ayshshur, sec. Nephethi]. Hence, there are no vain words of our Names as we speak according to the Fathers. What we hear from the Voices of the Fathers entering into our ears are the Words that we speak whereby we speak no vain word and thus do not formulate in thought or in deed or in appearance that which is without the structure of meShich.

The formulations of the Tree of Knowledge of the Good and of the Associate is the Tree of one's Words in the day that their Name is positioned in the Arets [SMB 2:8-9]. **In that day that a Name is formed from the ashes of the altar**, i.e. the dust of the adamah—the Light Emanations of the Rings, there is in the midst of the ashes, which rises out of the adamah, the Tree of Life and the Tree of Knowledge of The Collective and the Associate. The dust of the adamah is the fanning of the coals of a Name through which their appears the Tree of Life from the Seed of a Name and with it the Tree of Knowledge comprised of six unified branches with the fruit of the Twelve hanging upon its ends.

The Kephúw-Kephúw/ΥΥ is the Tree of Gad, which is called the Tree of Knowledge, a union of two sides depicted as the unified Teraysarun/ΔΔ. The joining of the sides of the Tree, i.e. as the union of Names: Yahuchannan and Yahushúo, bear the Lights of Bayinah and Chakmah as they emanate from side to side. As their sides and gates are unified from tail to crown, from Wisdom to Knowledge, their branches form the Teraysarun of their Names, whereby they are called the beloved of YahúWah—Daúwd. Yahuchannan, at the side of Yahushúo, is called the beloved of Yahushúo in that the Names of Yahuchannan and Yahushúo are one/unified from the days of their birth in the Rings of the Aúwvim [Yahuchannan/Jn 13:24, 19:26; Yúwsphah/Lk 1:35-44].



Kephúw-Kephúw convergence into the Dallath, the dwelling state of two sides/Names, a Teraysarun of the Beloved, Daúwd ΔΔ.

THE TREE OF LIFE AND THE TREE OF KNOWLEDGE

That which rises from the ashes of dust of a Name are a Tree which is the unfolding of a SeedName. **The Tree is Life, for in the Seed is the Life of the Aúwvim.** With the Tree are the branches of Knowledge upon which a Name hangs its fruit. The Tree of Knowledge is comprised of the unified Rings of the Tree of Life whereby it is called, good, meaning of the Collective. Within the Collective are the Associated Ones through which the goodness is maintained. The Associated Ones, meaning the companions or shepherds, are the paired ones which watch after each other. The term, associated or friend, became mis-rendered as, evil, derived from associations with Zorastorism—from



which come interpretations of duality and the path of diversion from the Unified Consciousness. In that all that the ALhhim say and do are good, and nothing but good, there are no evil in ALhhim [Yaoquv/Jas 1:12-18]. To see is of the goodness or the Collective. The Associated Ones of the Collective of Sight are the paired eyes. When the Eyes are One they behold all things of the Collective. When the eyes are divided, they become blind—vision is dimmed to that which is of the Collective. Hearing is a fruit of the Collective Union. The pairs of ears are the Associated Ones of hearing. When the hearing is sound, then the Voices are of the Collective which are housed in the unified house of Shamoúnn. When the ears itch to hear from their lust, the ears are deafened to the Voice of the Collective. Whenever the sides are separated or divided then the fruit of the Collective has been taken from the Tree of Knowledge. All Associated Ones are of the Collective. When anyone errors they sin against the Fathers of their SeedName—The Consortium of the Heavens and against the Rings of ALhhim—and in your Eyes/sight [Yúwspah/Lk 15:21]. Those who unify together as One Body erase the errors of separation whereby they are grafted onto the Tree as native stock, for such they are in meShich.

Calamity comes from a break down of the associations as a result of taking away from the Tree of Knowledge of the Collective and the Associated Ones. From taking away the expressions/fruit of the Tree of Knowledge, there comes death, separations from the Life of a Seed Name, for the branches that are of the Life have become fragmented from the inner core of the Tree wherey they perish or become broken off. There is the *deth* of a Seed that comes by giving of itself which yields the branches of the Tree of Knowledge, but the *death* of a soul is by violating the Associated Ones and their unity. The term, Deth/×Δ/4:4 is a configuration of Thought to convey the totality of the Teraysarun by the full giving of the sides of the Tree of Life. From the Deth of a SeedName comes the full inscriptions of its Words that comprises the Teachings or Royal decrees of its Name [see BHM Teuwrah Millun/Dictionary entry ×Δ].

The compound thoughts of the heart are given to Gad to speak of Wisdom, Understanding and Knowledge. As one speaks, fruit of the heart are formed upon their branches, for the Words hang upon the branches of our Name like fruit on the branches of a tree. A Word is simply not uttered and then dropped. What is formed upon the tongue may linger many days should one make a place for it; however what is spoken with deception and impartiality dies as soon as it is uttered, for there is no place for those words to lodge in us for they are not of ALhhim. The Words of Wisdom and Understanding do not pass away like the grass of the field; they remain as the gold and silver from the sides of the mouth/the cheeks which are *the bowls from which the Chiefs of the Fathers make the offerings* [CHP/Num 7:43]. The Chiefs of the tribes are the Principal Thoughts of a House, whereby the offerings that we make are performed to the principal and leading thoughts in our houses. We come with a silver dish/Თ40ϕ, meaning a deep hallowing of our hearts of understanding of 30 and 100, meaning according to the instructions of Aharúwan; and we come with a silver bowl/basin/ϕ4IᲗ, meaning with a mouth of 70—to speak with understanding, whereby the Words of our mouth and the meditations of our heart are acceptable in the Rings—the eyes of the Collective [Tehillah 19:14; 49:3-4].

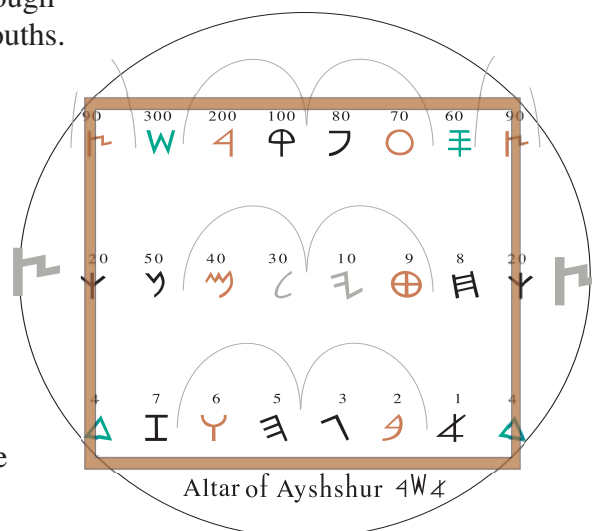
By uttering the Thoughts of the Heart the tongue is tamed. The fruit upon the branches of Gad are those generated from cultivated thoughts and pruned stocks lest the tongue speak as one untame or unlearned of the many combinations of thoughts generated upon the altar of Nephethi. One speaks hastily from the eyes; however, one speaks slowly from the heart due to the compound considerations that are given to every thought.

The Words of Gad consider the source of the Thought that it may be delivered with the right accent and intent of ALhhim, and whereby it is spoken in the Names of ALhhim. For should the thought be of Yahudah and Aparryim, then the Words are spoken to convey the Values and their expansions. Or should the Thoughts be uttered from RAuwaben and Dan, then the Words convey a picture and are weighed upon the scale to discern the messages therein.

As the Thoughts are transmitted to Gad then they are extended into deeds through which they convey the works of Wisdom, Understanding, and Knowledge. As the Words of a Name are set forth, there are no end to the Words that are uttered for they are Words of the Life of a SeedName that do not pass away. Hereby as we speak, we are to plant and we are to set our Words unto states that our Name may cultivate, harvest, and occupy within the fields of Light that our Name shines. With the pen of our tongue we are to inscribe our Words into the grid works of our Name whereby they are placed as bodies of Light that fill the heavens of our Names and that drop down as seedstars to fill the earth of our Names. As we speak the Words of our Names there are no famine nor want, for our Words have in them the provisions that we eat and wherewith we feed others. We do not live by bread alone but by every Word that proceeds out of mouth of Gad that speaks on behalf of the Collective.

In that the Words of YahúWah are on behalf of all, they are the Words of ALhhim and not from a singular or private benefit viewpoint. *The interpretation of the scriptures* affects the good of all, whereby what are read and spoken are for the sake of the Collective which conveys the intent of the writing. When the interpretation states that one people are favored and another are dammed one has yet to understand that the Goodness of Bayinah rains upon the just and unjust and that Blessings of Chakmah are extended to all through the outpouring of their Words night and day. Another test to insure that the interpretation is of ALhhim is that the interpretation gives light and understanding. These two traits alone will assist one in their examinations of the teachings; are they for the Collective, and do they bring Light and understanding? If so they are of the Tree of Knowledge of the good and the associated ones.

*In the House of Ayshshur* the sayings of Origins rise from the assembled parts, as the first offering Ayshshur makes is the House of Gad. With the initiations of the Head of Ayshshur and the initiations of the Body of Ayshshur, *the square of the House* is set. Upon this altar all within the House is brought to the altar whereby it is designated for service and for wonders. The wonders of who we are, our first Numbers and Thoughts, through which we are made come to the surfaces/edges of our mouths. The arrangement of the Values and Letters in our Name pertain to how we are formed. Though there are the didactics of the Values, **the Values of Understanding open to us the origins** from whence we have been found and accepted amongst the Rings of ALhhim. The Numbers of Wisdom teach us of our associations and how we are connected. The Number of Knowledge is the iron-brand in our reúwch through which we are transported. The Numbers of Understanding are inner constructs of our heart that are formed from the Fires of ALhhim or from the Fires of the most high.



The initial Number of a Name shows the position and strength through which they are born.

The initial Number 1 denotes power of conceptualization and strength of unity.

The initial Number 2 denotes stability and associations, the bonds of Life.

The initial Number 3 denotes the tripartite nature within the Neúwn forming the base of the 3 Aúwvim.

The initial Number 4 denotes levels of inquiry and access to information—their gates and volumes.

The initial Number 5 denotes the radiance that cannot be held back, the spark of illumination.

The initial Number 6 denotes the means to group and form teams, arrangements/structures of thoughts.

The initial Number 7 denotes the joy of fulfillment is the head thought from which one appears.

The initial Number 8 denotes alternative paths and states of transitions, channels of ascensions.

The initial Number 9 denotes the collective power of organization and government.

The initial Number 0 denotes those of OLiyun.

From the first love of the initial Number in a Name the remaining Values are read and then uttered by the didactics of the most high, through which the never ending state of a Name and combinations of Numbers evolve and express its radiance and gifts to the Collective. Herein is the fulfillment and joy of a life.

The affirmations of Ayshshur are what is called amat/truth in the writings, for they are the stout statements of the north that affirm the positions of Chakmah and the arrangements of the parts. According to truth—the affirmed arrangements of our parts we serve the most high. Affirmations are more than verbal consent for to affirm any thought requires that they are implemented in our deeds and extensions of our Values. According to our arrangements in Nephethi we speak the truth unto its performance, whereby what we say is as good as being done for the words of truth control the hands unto the spoken intent and outcome. As a Seed is solid and has the internal power to bear the fruit of its Name, so are those who speak the truth capable to bearing the fruit of their Names upon their branches. In speaking the truth from our inner core of origins, there is no lie or false witness upon our lips.

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

Gad is the life of RAúwaben and Shamoúnn. When RAúwaben and Shamoúnn laugh with the joys of Wisdom and Understanding, then the House of Gad is born and its set is place according to Chakmah amongst the lights. The joy of Mars and Venus brings forth the House of Gad that is amongst the gases of the sun. All that is spoken comes with the Breath of Wisdom, as one exhales, and hence Gad is amongst the seats of Chakmah.

The abundance of Words generated from the houses of Chakmah and Bayinah grow brighter as they are set into their place to radiate the Light in them. As we position the Words of Knowledge into our fabric of life, the light of our life grows brighter in that we have now extended our Light into the spheres of our Name. As the galaxy is filled with many illuminaries, so are the meridians of our Names. The Knowledge that comes forth from each of our houses creates the starry fields of our Names whereby there is no more darkness—concealment of the Words within us. Through each offering the origins of the Words through which are parts are made are released, through which we have knowledge regarding all things, for that which has been hidden is now revealed.

As the blood flows to and from each part in our bodies through Nephethli, so all that comes into the heart is given to Gad whereby the Words of Knowledge in Gad are of all houses. The Light that are in the Words of Knowledge are released as they come forth from our parts and become spoken upon our tongues. The Light in the Words of Knowledge are the Lights of Chakmah and Bayinah that are spoken and arranged to form the houses of our Names. As these houses are laid in service upon the altar they open and the arrangement of the thoughts in them emerge whereby we know the heart of our Queens and the Thoughts of the most high that are given to them as the daughters of our Heritage. *As a people of a royal priesthood and qudash nation we have the inheritance of the Words of the most high to speak, whereby the words of another world are foreign upon our tongues.*

As the life flows from the Words of Knowledge they drop like the dew and are gathered into a pool called **the waters of regeneration**. These living waters comprise the waters in hhaikaiyúwer in the day that the Rock opens and the waters pass through the ashes of Gad. What is in the fruit of the offerings hung upon the tree which drop with the sweet drink in them. As these sweet waters are gathered daily our members rejoice for the provisions of the day, for this is the drink that those receive from the most high as they pour out the nesek/drink offering into the heart of Nephethli [Mattithyahu 6:31-33]. Ho, everyone who thirst, come to these waters and drink, without money and without price [Yeshayahu 55:1].

The House of Gad derives its words from the teraysarunim constructs in Nephethli whereby the Words are configurations of the teraysarunim. From all that is formed in the heart with Shamoúnn, the House of Gad is glad as their words come upon their lips. As words from HhaKuWáhnim come down into Gad, they are spoken and then stored in the heart whereby the City of Nephethli—Yerushelyim is a centre that connects all states of residences in all worlds. The States of HhaKuWáhnim, the Rings of ALhhim, the Celestial City of Dan, and the Body of the Terrestrial are all unified by the Words, the blood and the waters. *The Words of Gad are provided in their season.* According to the Words spoken with understanding in their season so are the ongoing transformations of thoughts and one's states.

The Words branch out of Nephethli like a tree, spreading out from the trunk of Understanding, whereby Gad is the Tree of Life. The Words are categorized by their seasons—the four residences of Light—and by the Houses of Thought that reside within the seasons. Within each side of Light are the Nine Schools through which one achieves Enlightenment according to the development of the consciousness that forms within each side of residence. As we learn by associations of thought we ascend from one level unto another. In each level are *the Words of Gad which are attained by a weaving from side to side*. Those who position themselves at the side of each another come to contain all Knowledge, for as the sides a tree spread out with their branches, the Knowledge, depicted as fruit, appear upon their branches. With the sides united, the Light amongst them has a house to shine from, whereby the full extent of the Words of Wisdom and Understanding emanate from them—so is the fruit of Unity.

*In the House of Dan* the offerings of Gad are laid first upon the wood of Ayshshur as speech is the servant of affirmations. The offerings of Gad are as fiery tongues dancing upon the waters of Ayshshur. In that waters drip from the Fire, the waters serve to cool and temper the tongue. The thoughts of affirmations of the collective temper the tongue from words of shortsightedness. The waters of ALhhim provide a body to house the Sayings of Fire coming from Dan. Out of the waters come food and the delight of the eyes whereby the ALhhim affirm the collective goodness [SMB/Gen 1:10-13; 21].

We speak by Fire above the waters as we make ascensions upon the Lammad. The words upon our tongue rise upon the heads forming beads of moisture. *The emotion of thought* comes through the

waters which is distinguished *as a carrier of a thought* and not the thought itself, less the thought be based upon the carrier of emotion instead of upon the foundation Wisdom and the ascent of Understanding. As we distinguish the carrier of the thought from the Words of the thought we speak by the White Fire. When the thoughts and the waters are mixed, then one speaks by colors of the emotion that distorts the thought when they are uttered as one.

The White Fire of Gad eats the food from the altar, whereby it is said that YahúWah—our Collective Reúwch—consumes the offering. To say that YahúWah consumes the Fire indicates that the offering is of the Collective Mind and therefore acceptable to be ingested into the Body of the Unified Consciousness [TK/Lev. 9:22-24; SM/1 Kings 18:38]. **The Fire of the Collective is the Fire of Dan.** When the Reúwch of a Name beholds the offerings of the Collective of a Name, then the Fire of Dan consumes the offering whereby all sound attributes of thought are ingested—integrated into the Reúwch. Your offerings of Fire are the acceptable food of your Reúwch.

The intervals of Gad yield the netiph spice. The numerical intervals set the associated thoughts within the branches and sides of a Name to form the spice of Wisdom. As the branches and sides of a Name open, they congregate in the oylah yielding the harmonic netiph spice [SYM/Ex 30:34-35]. These harmonic thoughts register and retain the ascension of an oylah within our mind and within our branches.

**The words of our Rock arise in Gad.** As Words are brought up from the altar, we speak of the Words of our salvation which ever renew our mind and continually claim our members as they move—progress in the levels of the Lammad *whereby no member is left behind.* The *salvation* often spoken of in the writings *pertains to the perpetual state of the renewal of mind and ones' houses* which are refreshed through the ascent of the Words from the altar in Nephathli. As the waters of HhaTsur/The Rock daily refill our basin, we are renewed with the Life giving drink that comes down from the mountains of the most high. With the Words of the Rock comes the joy of the Reúwch of Dan that dances in the thoughts of our ALhhim [Tehillah 95:1].

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

The words that we speak have within them the consequence of the judgement of Dan. As we speak of Life, then we formulate states of Life; or as we speak of death, then we formulate states of death. **The construct of judgment is within the words** for according to the thoughts and their intent by which the words are formed, *the consequence is already determined.* As the words are spoken, one is already on the judgement stand, and the witness of their mouth sets their judgment and the consequences which follow thereafter. As the thoughts are implemented, they become multiplied. Some are woven creating entanglements and others are uttered like a spear that clears a path before them. From the utterance the karma is set into circles, for the words, as they are spoken, create circles in which the Breath that speaks them comes to abide within them.

Words make a net, whereby the wood of Gad is a net to catch the kevesh of Nephethli. Upon the arrangement of the branches of Gad on the heart altar the offerings of Nephethli is laid, whereby the heart is woven according to the words that it houses. Wisdom selects Words that are compatible; Understanding selects Words that have strength of Unity; Knowledge selects Words that are fruitful with Seed/regeneration. Wisdom, Understanding, and Knowledge correspond to the Three Aúwvim/Fathers which are foun-

dational to each House of the Twelve. **With the Mind of the Aúwvim we select the Words to house within our members, whereby the Offspring of the Aúwvim is called the Word of ALhhim. The Offspring is the construct of the Words which forms Rings and then fills the Rings with Words** [Chazun/Rev 19:13; Tehillah 24:1]. The combination of the Rings into one dwelling state is referred to as the logo or the hhaDavarALhhim. According to the Rings of the Words of a Name so is the House of Dan, for within the Rings of Words the Reúwch of a Name lives and moves and has being.

The Words of Gad are formed from the Unified Consciousness chambers in Nephethi, being an assembly of the stones opened in the Fire. The words of the Fire provide dwelling states for the ReúwchDan of the Unified Consciousness which are according to the Thoughts and the Words of the Fire—*the Fire of Dan dwells in the Fire of Words*. The arrangement of the Words that are breathed within via utterances, become a fusion of Reúwch and Words. The Words are then the dwelling states of the Reúwch of a Name. As Words are grouped into associations, Reuwchut/Spirits come to dwell together into One House. The occurrences of Reuwchut speaking the same Words at the same time attest to their Unity and their abiding in one house together.

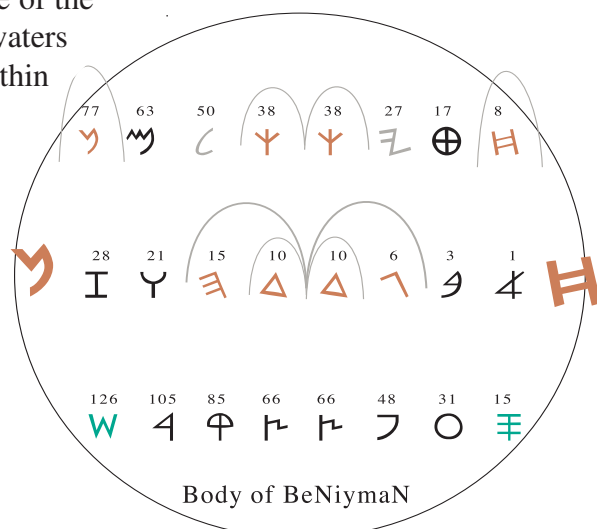
The configuration of Words is the assembly of Thoughts through which one builds their houses. The intervals of Gad are from 28 to 280 conveying that all Words are of the 28 ALhhim and their extensions to be fulfilled. According to the Words that one selects, so is there dwelling state. One who builds upon sand selects uncohesive speech. As sand particles do not adhere to each other, so are those who have thoughts that do not pertain to the associated paired Teúwrah Teachings. Those who build upon stone selects congruent speech. Words are crystals of the Breath of Dan that break open from the Rock of one's foundation. A house built on stone sets the members upon the foundation of the Unified Consciousness in Meneshah that pertain to the Origins of a Name. The thoughts of stone are of the unified sides of Wisdom. Upon the foundation of Wisdom stand the pillars of uprightness that are in Understanding and upon the pillars are the gems of Knowledge adorning the crown/capitals. The house built on stone withstands the storms of thoughts that evolve from tempestuous waters of the soul that pertain to the emotions and ambitions of independence from the unity of lively stones. Those gathered from the nations are selected as living stones to comprise the Unified House of YahúWah [Yeshayahu/Is 56:6-8]. Having been fashioned in the crucible of their dwelling states, they are hand-picked by their deeds and fitted as stone to stone to comprise the haykal/temple of YahúWah.

*In the House of Baniymin* the offerings of Gad follow after the deeds of affirmation showing that the heart is set and determined to press forward according to the faces of ALhhim which are seen in the midst of the Fires of the oylah. Even as a plant, as it unfolds from the seed, the faces within the plant become visible; likewise as our SeedName rises all expressions/faces of ALhhim within the Seed become apparent.

The words of Gad are those of Knowledge formed upon the lips of hhakuwáhnim which are uttered in our ears as our hearing is attuned to affirm that which is spoken unto us, for the words of Gad are not spilled before the gates of deaf ears who do not hearken nor intend to perform them. When the robe of Ayshshur is put on with rings of the Tsada to the Yeúwd it is a sign to the ALhhim that these are prepared to receive the Words of Knowledge.

With the waters of Ayshshur upgirding the offering, the parts of Gad are arranged upon the altar whereby the Words of Knowledge flow from the branches of Understanding. All within the waters of Ayshshur—those of our origin—cause the SeedName to sprout forth unto their full stature. The blood

of Gad flows into the garment of Ayshshur as the tongue of the staff strikes the waters and turns them into blood. The waters are turned to blood by placing the Words of ALhhim within the waters of the womb whereby all that comes into the world are redeemed/acquired from futile labors. The designation of the blood, which is the Life within the SeedName, determines the state of all composed within the waters. All things within the waters are determined to be for the SeedName by the blood that runs from the Seed, whereby that which is formed in the waters do not exert their energies apart from the Life of a Name. With the tongue of Gad we speak into the waters and affirm our members unto their positions in ALhhim and thus avert them from vain ambitions.



Body of BeNiyman

The thrust of the Kephúw-Kephúw offering in the House of Baniymin extends the branches of our SeedName to bear the Words of Life whereby their leaves do not wither, for should the words of death be in our branches, then the leaves will wither, but in that the Words of Life are flowing in our twelve branches they are ever green and their fruit does not drop untimely [Tehillah 1].

Within the arrangement of the Rings of ALhhim of Baniymin are the Numbers of Wisdom, Understanding, and Knowledge as they are in the Reúwch Rings of Dan. The primary Values of 1-7, 8-14, and 15-21 are within the spaces of the Rings, whereby what is in the Reúwch of progressive Thoughts according to the Numbers is carried within the Seed of Baniymin. The foundational Values are of Knowledge for what is above humbles itself to be below. This stance is of the mind of the Neúwn and all which are begotten of Neúwn whereby one humbles themselves before another that they may dwell in perfect alignment together. The Numbers of Wisdom are in the midst whereby a tree grows from the Seed and whereby the tree supports itself within the **meridians of its Name** which are the same as the **meridians of its place**. At the crown of a Seed are the Numbers of Understanding which are elevated above the forms in all things.

The Words of Life, as they enter into the waters of Ayshshur, ride upon the crest of the waters for they are the Signs of Life; only the dead go to the bottom. All living members within us float in the midst of the waters whereby they proceed upon the waters to form their faces/expressions from the waters of Neúwn. The waters carry the emotion and the impulses—the transmission of thoughts; hence, Words affect directly the state of all waters and members within us. We are as we think; we appear as we speak. As the Kephúw-Kephúw/YY is the crown upon the SeedHead shows the position of the Words of Life being preeminent within a Seed and thus always upon the surface to give distinction to the faces being formed in the midst of the waters.

As one gathers the spices from each oylah, the thoughts formulated by the union of the pairs, those of the wood and those of the parts of the offering, are transferred to the mind in which they are stored. This is called the first fruit that belongs of Aharúwan/Aaron of the offerings. As the spices are gathered, the mind is rearranged literally by the affects of the spices, whereby all thoughts housed in the mind prior are modified to accommodate the new input of Values and Words; in this manner the mind is renewed by Wisdom—by the netiph spice; by Understanding—by the shechalyet spice, and by

Knowledge—by the chalavanah spice. The entire mind is whitened with the offerings of Aharúwan as the grain offering and the levanahzekah/frankincense are sprinkled upon the tablet of the heart and upon the altar before the screen/filter before the mind. Literally we are inputting the Thoughts of ALhhim from the unified Rings upon that altar whereby the mind is fused with the Thoughts of ALhhim where meShich is seated upon rising from below. For as your SeedName rises, it is seated amongst the Rings of ALhhim in the mind as the offspring of HhaKuwáhnim and serves now according to the Malekiytsedeq—King of Alignment *priesthood*—being *a servant* to administer and govern all of its members that reside within the Body of its Name, giving account always to the Kuwáhnim of their Life and Light. For until the Name ascends it remains in the body and is therefore not positioned to be a priest/servant for all within their body, yet being trained by the kuwáhnim who reside amongst them. In ascending to the head, the SeedName comes faces to faces with the Aúwv/Father which sent them, as one sowing, whereby they go to their Aúwv above and serve all within their bodies to be one/unified with Aúwv and their Name. From this position they are *of Malekiytsedeq*, for all that are sent are of the Aúwv Avrehhem which are of Malekiytsedeq which determines the alignment of all Names to reside in their places to which they are sent. In like manner, the SeedName risen to the Aúwv governs their members to reside in their places according to the unified kingdom of their Names; this is the service of one who is *of Malekiytsedeq*. Understood Malekiytsedeq is not a single personification for it is a level of service of those who come to reside with the Aúwvim of their Names. And when one is above it is obvious as to how they conduct themselves in all matters. All priests are of the head, and if you are of the mind to be of the servants of all, which is the meaning of kuwahren, then you are a priest, otherwise you are yet striving to put on the mind of meShich. All Names are to become *of Malekiytsedeq* state of servant-hood which abides with Aharúwan—according to the Enlightenment in Reshun—The Head of the Neúwn in which are the aúwvim and hhakuwáhnim.

The lineages of a Name are the lines of Thoughts which are begotten of the Aúwvim/Fathers and extended by the rays of the Amúat/Mothers. The Aúwvim are Primary Thoughts that have *the force to generate*—to cause a group of thoughts to adhere together unto an appearance. In that all Aúwvim belong together as one [within the Neúwn of 10/1] they are pleased to abide together in one house, whereby there is One Father, for the Collective Thoughts of generation are *as one* as they come to bear a body for them to reside. ***From the Unity of the Thoughts there is an assembly formed that dwells in one tent. These generative Thoughts bear fruit. In them are the Names and the faces/embodiments of their Collective Thoughts. The Unity of all of these Thoughts and their mutuality are depicted as one father***—which does not refer to single personification. ***“One Father” is the unified force from which all aúwvim of the twelve belong whereby they bear their expressions/faces Collectivity through the Life of a SeedName.*** Hence, the assembly of your Name is not comprised in a flash. Through **the generative congruent thoughts** of the Aúwvim in HhaALhhim we are made into an assembly to bear the image of the congruent Rings. In seeing ALhhim, we behold the congruent Rings within us and within the vibratory frequencies that appear unto us. We are assembled into a Seed—as a fiery spark to bear the congruent rings which are the origin of our SeedName. As Fire entities we are tested seven times in Fire whereby in all levels of enlightenment the generative thoughts of our Name stand true. Through the assembly of our Rings we are perfect—complete to convey all attributes of Life as the Aúwvim in hashaimyim/the heavens. Any thoughts that attach your perfection or to denote that you are less in Value than your Aúwv are adversarial to your complete expressions and cannot stand the Fires when you test them.

The intervals of Gad are 10:10 or ten tenths as commonly rendered for the manchaih/grain offerings [CHP/Num 28:13]. The Aúwvim abide in the intervals of Gad. According to the Words of Gad the Aúwvim speak. Therefore **the Word and the Aúwvim are one** and from this state of Numbers come



the saying: In the Beginning—in Baniymin, **the Seed is the Word**—a logos, a composite assembly of the Thoughts of the Aúwvim. And the Word is with ALhhim—with the 28 that are within the Unified Consciousness of the Rings. And the Word is of ALhhim—meaning that what is begotten is of the Unified Rings [Yahuchannan/Jn 1:1].

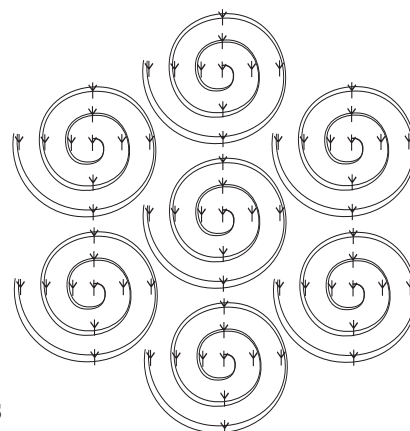
#### THE INTERVALS OF GAD

28/10/1, the utterance is a unified thought, composite statement of all parts  
 56/11/2, the utterance is established by pairs/sides  
 84/12/3, the utterance is inclusive affecting all parts of twelve—three measures of Thought/branches  
 112/4, the utterance is squared and then cubed, forming a platform and a house  
 140/5, the utterance brings forth light/illumination  
 168/6, the utterance causes cohesiveness, strength, unity, bonds of ahav  
 196/7, the utterance is complete, generating perfection, wholeness  
 224/8, the utterance elevates, renews, ascends  
 252/9, the utterance is the state of Collectiveness, community, endures  
 280/10, the utterance is fulfilled in deeds, capable of multiplying

The Words of Gad speak from the cohesive state of Unity unto their fulfillment/10. In the Aúwv is the Offspring that comes from their unified statements. Hereby the Word of the Aúwv bears faces/expressions, demonstrating that their thoughts can extend unto forming a dwelling state/body[SMS/Acts 5:34-39].

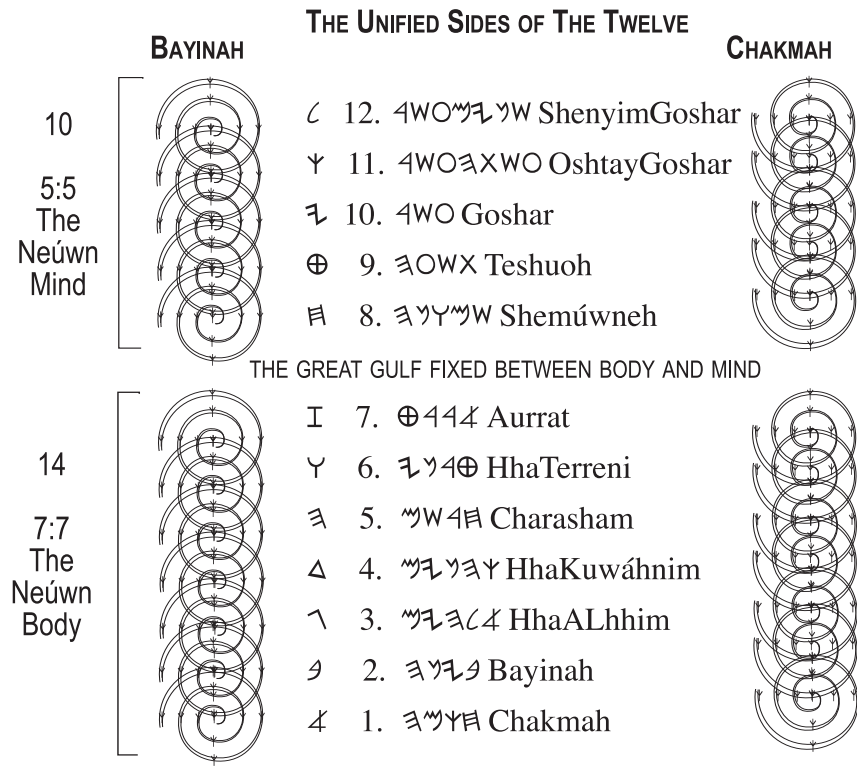
Upon the Words of ALhhim the House of YahúWah is built, whereby Nepheli follows Gad in the sequence of offerings coming out of the Seed of Baniymin. The construction of the House of YahúWah is built in the heart field, whereby one threshes the thoughts and examines them. Through the threshing floor of Nepheli the grain is separated from the chaff whereby no corruption of the flesh comprises the House of YahúWah.

As the smoke of the offering rises from the altar, **a spiral of Words of ALhhim encircle us, whereby we are transported by Words from one elevation of Thought unto another. With the encircling of the Words of Knowledge, the serpent is able to climb the pole as the Words of ALhhim create a path for us to ascend.**



The formulation of Thoughts as words in Gad

Within the mouth the Words of Life are formed through 7 spirals/currents of thoughts. The thoughts assembly with a swirling motion in the mouth chamber whereby one speaks the words with understanding. As the thoughts swirl within the mouth, they form stones which we cast upon evil thoughts and evil deeds. When the Teúwrah speaks of stoning another to put out the evil in their camps, it is speaking of the manner in which we speak unto another whereby one casts the words of understanding to remove the unrighteousness from their inner parts. Though one may stone another, it is not as effective as one casting the stone from their mountain/mind upon their feet through which one carries out the concepts of the images of belial/worthlessness. By the unified thoughts in the Head of our SeedName we overthrow the statue that governs the nations/processes [DaniAL 2:32-35].



As our mouth is placed in the Fire of the oylah, the tongue is welded like two edged spear though which it speaks of Words of Light, as a flashing sword to ever guide the members to the Tree of Life. The words of Understanding, Wisdom, and Knowledge are our defense, whereby we need no other weapons of carnality to fight our battles. In that the worlds are created by the Words of ALhhim, we are able to arrest and dismantle any opposition to the Kingdom of Names by the manner in which we speak the words that are formed in our mouths. For the tongue is like a sling also, through which we hurl the words—living stones unto the head of Goliath. When the stone strikes the centre of the forehead, it

pierces the opening of Gad in the mind, whereby the thoughts of arrogance are cast down forever. As the Tehillah speaks, the head of wickedness only reveals itself to be cut down, for as the thoughts contrary to ALhhim emerge, they are cut off from the supply of the sun, whereby they wither. For in that they are not founded upon Chakmah, how can they continue? In that they are not formed by the 7 swirls denoting the formulations of Words through the seven rings, they will fail and become as dust to be reorganized energy for a reassembly of thoughts.

As the blood is spun upon the heart in seven rings the course is set for the thoughts of the offerings to be woven. Further as we take off the ashes from the south west side of Chakmah and from the north east side of Bayinah, *the breath swirls the condensed thoughts within the ashes as they are gathered* from the seven levels of Enlightenment in which the Seed of Baniymim have opened. The throat—mouth chamber, denoting the mediator/spokesperson, is the great gulf fixed whereby one passes over into HhaKuwahnim via the Words of HhaKuwahnim. We make a distinction between **the Twelve Levels of Thought**; the Five above are of the Lights and the Illumination, and the Seven from the foundation of Chakmah unto the Mountains of Arrat are called the seven levels of Enlightenment, for they are the seven hills through which the Thoughts of the most high are carried as seeds. As the Seed of the most high is opened the hills become ablaze with the Light from above, whereby what is below is Enlightened by that which is above.

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

Gad follows Nephethi, for from the throne of the 12 the words of life flow which are the Sayings of the Kingdom. From each elevation of the Lammad, there are Ten/10 Words of Instruction for each three states of the Seed, from which the words of HhaLammad are of One/1. Hence the measures of the grain offerings are by tenths for the offerings of YishARAL in that the 12 or 2 in 1 is the .5+.5 that comprises ALphah/1 which are made in their seasons [CH/Num 28:1-2; 5; 12-13].

The offerings of the 12 Houses are according to the 12 elevations of the Lammad. The 30 positions of the moon indicate to us the positions for the offerings which are within the Lammad as the circumference is according to the radius, a 3:3 ratio, the two being the same—12 and 30, as 3 which mark the three types of offerings from the three sections of a tree, the roots of Wisdom, the trunks of Understanding, and the branches of Knowledge; which are within the house that is in Chakmah—the Fire for a month. The Values of 3 are the root of the Nine which are in 1 or 10. In these formulas the 3 are 1 for what is within is the basis of the parameters. The Unity of the Values in the Lammad as 12—state that two are in one as both the wood and the kevesh make one offering, or the reúwch and the body comprise one house. The Lammad vibrations as 30 express the 3 eyes, each being a group of 3: 987, 654, 321, within the Unified Consciousness of 35:35 which states that all within the Unified Consciousness is weightless and invisible, being resolved to be equal and having no partiality of sides or distinction of weight through their full exchange within each other:  $35-35=0$ , or  $5\Upsilon 5=10/\text{Neúwn}$  (the  $\Upsilon$  is composed of the two threes yielding the sign of unity). The resolution of sides is the means to enter into paradise through the Kephúw-Kephúw gates [Yúwsphah/Lk 23:43]. The offerings are of the origin and construct of the Unified Consciousness, both as pairs and as congruent rings. The offerings are made in the place where a Name resides, and all places are without partiality of importance or achievement.

Given the radius of a circle, we find the circumference. i.e. The radius of a circle is 12 inches.  
What is the circumference? C

$$r = 12$$

$$d = 24 \text{ in}$$

C equals Pi (3) times d

$C = 72/9$  in which are the 12/3 or a 3:3 ratio of the radius within the circle.

72 is also 7 2's or sides of the Neúwn/14.

We can use the same formula to compute the parameters or dwelling state of the Aúwv.  
The core of the Aúwv is 3—the 3 values of HhaAúwvim.

core =3

dwelling is Pi (3) x c

dwelling = 9 —the parameters of the Aúwvim are 1-9.

The House of the Aúwvim:

core =5 central Values in the Aúwvim, as the radius by which all turns/moves

the length of the core is as the diameter—the abode of Neúwn in which the Aúwvim reside is 10

dwelling is Pi (3) x d

dwelling = 30/Lammad in which is the Neúwn, as all things are in the Twelve of Lammad and the

Neúwn abides in the midst of the days: 14/5 which is the central values in the Aúwvim.

The House of the Aúwvim in HhaNeúwn is  $3 \times 10 = 30/\text{Lammad}$ .

The Circumference of 30 days in a month are of the Lammad, which are the sum of 3 acts/days of Wisdom, Understanding and Knowledge. The implementations of the three days is the act of the 9th plaque unto the freedom of all YishARAL within us.

The state of our Name as to its measurement is determined by Gad in all seasons of YahúWah. For as our Words so is our manifestation. As our branches, so is our height and our width whereby the stature of

a Name is apparent. As we come to the offerings of Gad in a month, we establish our position upon the Lammad.

The positions upon the staff are where one sits upon the throne of their Name. From this position they are able to govern their affairs, overcome their enemies, and bear their light. All emerge from a bushel/seed shell as they give their lights in the oylah to shine fully as the menurahh from the crown of their heads—a city/gathering of thoughts set at the top of their elevations [Yeshayahu/Is 60:1-2; Matt 5:14-16].

The positions upon the staff of our Name are also the place of our utterances and of our deeds. Hence, we may observe our stature as we speak or as to what we put our hand to perform.

The positioning of the Head of Nephethi upon the parts of the offerings, the head being the crown of Gad, is the Ring of Dallath-Dallath. The double Dallath appears at our foundation and in the midst of our foreheads, as the cones of the 12 houses, through which all in the foundation and in the mind are one Kingdom from end to end. The extent of the Dallath-Dallath proceeds from the midst of a Seed and spreads forth according to the king of Baniymin. The Dallath-Dallath Mind of the Tree supports and monitors the Tree of our Name and all within it, whereby it is the capital city of our houses [Tehillah 122]. The double Dallath of the Head are conveyed as mountains that surround our houses [Tehillah 125:2].

As all states of the twelve are allotted in Nephethi, according to the placement of the lights via YachtsAL and Guni and the mathematics of Yatsaor and their complete compounds of Shallam, the formulations of these Lights and Values of a SeedName are formed through the Words of Gad. The union of Gad and Nephethi is the working of Wisdom at the side of Understanding through which all things are made. Via the Words of Gad the frequencies of the Lights and their Values are manifested as the states of YishARAL and their processes/nations given to them through which the Lights and the Values are fulfilled. In all states of development there are two which fulfill each other as Bayinah and Chakmah. **In that all states are comprised of unions the kingdom cannot be divided nor fall.** Thus for every house and their lands there are the Lights and Values that become evident through the 7 levels of Words which are called the Sayings of the 7 Names of Gad in which are the 28 Words of ALhhim for each house. The Values and the Words of Gad are stored within a Name through which their illumination and their Values appear for a complete/shallam expression rising from Nephethi. The Words of ALhhim not only create but they also uphold all that is made whereby it remains and endures the tests of unbelief and criticism. In that what are made are by the Words of Life, then what are made are living as the Adim are living souls—expressions of the Rings.

As the *offerings of Yahúdah follow Gad in the House of Baniymin*, the Numbers of Yahúdah are transferred to Gad as the blood of Yahúdah runs into the screen of the altar—the garment of the Gad. In this manner the Numbers are transferred to Words in the mouth of Gad. As the parts of Yahúdah are activated in the waters of Gad, our Words spoken in faith, activate the Numbers of the most high.

The correlation of Gad and Yahúdah are the means of feeding all levels of development. From the day the Seed is opened in the waters of Ayshshur, the House of Yahúdah feeds the Seed until the days that it comes forth from the waters as a reed. The parts of Yahúdah, referred to as the kidneys, feed the SeedName during its early stages of development until it rises from the waters of Ayshshur. Upon its emergence from the waters, the food passes through the spleen to feed the body unto its full stature. The supply of all thoughts originate in Aharúwan from the three supply lines located on the back of the head which extend unto the parts of the body. These supply lines go to Yahúdah, as Yahúdah is in the Kuwáhnim. Through Yahúdah the food passes from Ayshshur to all parts of the body. These three supply

lines on the back of the head are activated as we receive the Bread of the Faces from HhaKuwáhnim, whereby comes the practice of placing the index fingers—fingers 4 and 6 on the lower point of the head supply line, the middle fingers—3 and 7 on the mid-point, and fingers 2 and 8 on the top point as the Bread of the Presence is served.

*In the House of Meneshah* the offerings of Gad come to the heart as the kevesh is positioned upon the wood of Ayshshur. The gatherings of Gad include the teachings of our Aúwm/Mother for they come from the Aúwm of Ayshshur. The ten words of Gad are statements for each of the ten states. The Values of Ten are the framework of all sayings for the sayings are structured to be translated into deeds/Yeúwdim. The intervals of Gad are the frequencies of the 28 ALhhim which within the 2 8's of the Unified Consciousness unto 280 the full extension of the Unified Sayings of PaúWah. The three levels of 10: 28/10; 2'8s/10s, and the 280/ten tens provide the intervals to form and speak the Words of Wisdom, Understanding, and Knowledge respectively. The Values of the Teachings of Gad appear in the midst of the 28 as in the Values of the wood of Gad. Within both the Baniymin Seed construct of 2208 and the construct Values of the Sayings of Gad 2208, are the surrounding Values of 28 which contain within them the  $\forall/20$  whereby within the Rings of ALhhim/28 one is given access to the Tree of Life.

The offerings of Gad bear the fruit of the Sayings of Bayinah and Chakmah. From the midst of the Fires the supportive Thoughts of the wood and the corresponding arrangement of the parts of the oylah yield the Words of Wisdom and the Words of Understanding. The words of transition are formed in the days of Meneshah. These are the days of the harvest and those following the harvest whereby the Thoughts that are gathered are designated for the regions to which they are carried unto or prepared for the fields in which they are to be planted. During the days of Meneshah we are readied to make transitions that unfold in the days from the harvest of Sukkuth unto the days of Pessech.

The nesak/drink of Gad is of the *iyenn*/wine as it comes from the fruit of the lips. The drink is sweet as it is formed by the union of the deeds in the Houses of ALhhim, whereby the Thoughts emanating from the oylah are gathered into sweet words filled with succulent drops of Understanding.

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

Gad comes to the altar upon the wood of Nephethli, for the Words of Knowledge come from the congruent ALhhim that form a mutual residing centre. From every organization that comes into an agreement there are statements or words of that organization. Likewise, from the organization of all members that comprise a house, the words come from the organization of one's members. Hence by our very words that we speak and by the doings of our hands we make known unto our assembly, this is who I am today. The shift of organization between members of a house causes a shift in words, vocabulary, and the corresponding deeds of an assembly. As a nation changes through its considerations and deliberations in their chambers, likewise does a Name change their stance and presentation of Words through the examinations from Nephethli. Every shift in utterance occurs with the stimuli from Meneshah, whereby we bear in our words the consciousness that rises out of Meneshah.

As our members abide in the mutual teraysarunim of the Double Dallath, our words are sweet as honey—sweetness of the unified sides; however, if there is discord amongst our members, then their is unrest in what is uttered. Each one speaks as their parts have come to abide together. The union of our

parts in pairs is the basis for us to utter the Words of ALhhim. As we are unified according to the likeness of ALhhim—in congruent Rings—the Words of ALhhim come to us and abide within us. **Hereby do we know the Words of ALhhim innately.**

The Words of Gad formed in the offering pertain to the Words of a Unified Kingdom—works of fairness, justice, which are impartially spoken to all within the Kingdom, regardless of the species or level of occupancy. **All are spoken of with favor, for all are favored by Bayinah and Chakmah.** In that the Queens favor all with the rain and the sun we are in unison with Understanding and Chakmah to favor all likewise through the Words of Grace whereby every possible outcome for the Collective may occur. The favoring of all leaves no room for discord amongst our members, nor room for grumbling against another. We do our tasks as unto our Master and leave the discernment pertaining to others in the hands of their Master. According to the Words that we are given and their deeds we move with Meneshah in all levels of progression. For as we speak the Words, we set into motion the thoughts being transmitted through paradigm window of the eighth Dallath through which the lights of Bayinah and Chakmah are transmitted unto us for thirty days according to the Lammad of the Ruler of the World—Baniymin. Daily the Lights strike the House of Meneshah within us thereby transferring the Thoughts of HhaKuwáhnim into the House of Meneshah that their Thoughts may reside within Meneshah and change the faces of Meneshah through every evening and morning impartations.

As Gad gives its blood—the life running issue from the Seed that forms the body of Gad, then the garment of Nephethli is activated to become a centre for the Words of Bayinah and Chakmah. Herein one gives up their own life for another. With the offerings of Gad, we give our words that are perfect within the Collective whereby others are activated and whitened unto their service. It is not just any word that we speak for the words that are lame or crippled or without illumination are not acceptable upon the altars of our hearts or the altars of our comrades.

The Words of the Tree of Life contain the life of the Twelve from which they are assembled. As we bring forth the Teachings of the Tree of Life there are the Words of Life that pertain to each house: the Words of Yahúdah, the Words of Yishshakkar, the Words of Zebúwlan. Each statement contains the Numbers or Values from which they are composed, the consciousness that is contained within them, and the corresponding state that becomes apparent as the Words are spoken. There are the Words of RAúwaben for the illumination of the eyes, the Words of Shamoúnn for the fire in the ears, the Words of Gad for the fruit of Knowledge to fill our expressions/sayings. In blessing we speak the Words of Aparryim; for elevations we speak the Words of Meneshah; for feeding others we speak the Words of Baniymin which are grains of ALhhim. Upon the branches of the Tree of Life are the Words of Dan through which we judge/discern, the Words of Ayshshur through which we affirm with liberty, and the Words of Nephethli through which we serve the Collective with our whole heart, to bring into one our whole soul, and to extend the Words by the strength of our Breath.

As the Dallath-Dallath Ring of ALhhim comes to rest upon the Kephúw-Kephúw of Gad, a tent is formed to house the Sayings from the Tree of Life. From this principle of fulfillment, the lowering of our head upon the offering is the means of Thought forms developing within our minds to house the Words of Life. For this purpose alone we create cones in our minds to store-up from every offering the Words from the Tree of Life, and reserve no other space for any lesser thoughts.

The offerings of Gad compound all that is in the heart, causing the heart to expand from its base of Knowledge. The thoughts that we house in our heart are multiplied and extended through the offerings

of Gad as we draw out from the Tree of Life the strands that comprise the Unified Consciousness. In the House of Meneshah the House of Gad/ΥΥ guards the diadem and spreads out the Sayings of the Tree of Life whereby there are two sides to the mind and the arúwan tablets.

The offerings of Gad, as they complete the paired offerings of Nephethi give themselves to initiate the offerings of Yahúdah and Aparryim. As the Words of the Tree of Life are released through the offerings of Gad, the Numbers within the Words come forward to give of themselves upon the altar whereby **the Words are fulfilled according to the Numbers**. Hence, Yahúdah follows Gad. The sequence shows us that from Wisdom we are able to access all in the Heads of Enlightenment and enter into the Kuwáhnim Mind. This also we learn as we extend the branches of Gad to bear the messages of Yahúdah in HhaKuwáhnim.

To assist us in our developments and ability to grasp the transference of Thoughts from the Invisible to the Visible spectrum, there is the work of creating metaphors whereby one is able to formulate a structure of Words to receive the Thoughts of the most high and then to weave the Thoughts of the most high into a narrative to convey the Thoughts to be understood unto their full implementation into deeds. Hence the narratives combine many aspects to denote the stages of development and the outcome of the transference of Thoughts. According to the intent of the metaphor or parable, so is the length of the discourse. Metaphors that convey the scope from birth—concept formulation unto attaining rulership—concept fulfillment, then there the parable is woven with many chapters and from various levels of perception. Such are the stories of Yúwsphah/Joseph and those of Yahushúo/Joshua, for they scan the entire process of formulating the Thoughts of the most high *into an offspring* and then trace how the Thoughts run unto the day of their *appearing as the offspring* of the congruent ALhchim [Mattithyahu 27:54].

The figurative nature of the accounts is to assist us to know the processes of life that we encounter and how to respond to them without attaching ourselves to the figures or to make icons of them. The narratives show us step by step the processes of ascension and the transformations that result from each state of giving which determines our level of service within the Collective. The metaphors that have no end are the accounts woven from the spiral of the oylut/offerings and which are then forever preserved in the minds of the most high. The platform of our sequential steps is founded upon the services that we render in the House of ALhchim as we walk in the paths to the gates that open to us in each of the houses of HhaOLiyun. When the figurative personalities become statutory in our thinking, then our inner realities become covered over by trusting in figurative accounts, whereby the inner is weakened and left in the hands of the external world. When the black text is read without illumination, one becomes entangled in the stories without walking through the processes of the stories or coming to know why they are written and what direction they are providing the reader. When one enters into the accounts they actually go through the steps of progression in the stories; what is figurative becomes an inner reality. The inner consciousness is achieved through opening the Words of ALhchim from which the fabric of the parables are written. Hence **the parables are true in the Word vibrations only and not in the external renderings, for they are the Words of ALhchim that are living** and not the figurative characters that portray the thoughts which fade as the grass; save only the Names endure.

A metaphor may be organized by a theme, such as the Kingdom of ALhchim, or be for the development of a concept of awakening i.e. maShayh/Moses who awakens out of the confinements of the world/enslavement. Many of the parables will contain the status of the Twelve or may refer to one of the houses. All parables are utterances of the Rings of ALhchim in which the strands of Light are woven.

As one speaks through parables they impart to the hearers the Thoughts of the most high whereby the mind and the hand of the hearer are unified with the Thoughts and the deeds of the most high. Otherwise it is just a story that maybe entertaining to form a loop in the mind, but which is as a cloud containing no water for there is no furtherance or containment of understanding to be released from the ring that is formed. As the parable is of HhaALhhim, the Rings that are formed to contain the bundled messages continue to flow and are applicable in many levels of understanding.

As one tries their hand to create parables, consider the season—the affects of the Lights, the Rings of ALhhim which are relevant to the story: i.e. the message of the shayh for Pessech comes from the teachings of the Úwah-Bayit Ring of ALhhim as a teaching to develop our inner core whereby it is able to emerge from the wrappings of the world. What Names are being addressed in the parable? Is the message coming to one Named i.e. *Zecharyahu*—to initiate a *recall* of our origins, or to one Named maShayh/Moses—to activate and transmit messages of the Collective through our nerves to all houses that reside Collectively—to all YishARAL? Every Name in the metaphor supports and give clues as to the intent of the message and its outcome. Are there ages or years—spans of studies that are pertinent to convey the Thoughts? What Numbers are relative to convey the message? What are the goals/outcomes? Share your parables with others and see how they can add to the weaving as the Essences who developed their legends and then chose a Name through which they published their accounts. The success of the parable is to formulate an account to reveal the inner workings: i.e. the struggle of the inner twelve and their reconciliation as told in the stories of the offspring of Yaoquv/Jacob. The metaphor shows what is happening within the assembled houses relative to the embodiment of one's Thoughts [Mattithyahu 13:10-11]. The account may be composed to reveal the inner workings of your rings and how the processes in the stories convey a coming to understand the harmonic organization of the Rings as they are arranged in the most high which sets one at liberty to become a master of the invisible Thoughts into expressions that adequately fulfill the Thoughts whereby they are not short changed in any manner. The weavings of a metaphor are as a garment of Light that one may step into and become warmed as the threads of the stories affect the weavings of the Thoughts within the mind and/or members. Hence **the accounts are to activate all principles within our SeedNames that they bear the evidence of the Thoughts transferred from the most high** unto the Aures—State of Light in which we appear. As we bear the Thoughts of the most high we establish a place in the Unified Kingdom as a signpost of OLiyn. The ability to transfer the Thoughts into their unique expression/deed is the state of a *meshúwal*—a ruler of the most high, for the Thoughts of the most high now govern within and through all assembled of a Name unto their fulfillment of which there is no end/cessation of perfect harmony. Therefore metaphors that do not extend unto an ongoing expression are as tongues and prophecies that come to end; however what is of the love—the illuminated bonds of the ideas and their aligned forms are continual in the Kingdom of OLiyn.

*In the House of Aparryim*, the sayings of Gad expand the Thoughts transmitted to Aparryim from Yahúdah whereby the SeedWords are opened into sayings through which they multiply and fill the hearts and minds of all peoples. Through the opening of the SeedWords formed in Aparryim we enter into the WordStates, commonly called the promised lands. Every thought has a form of residence in which it dwells to be expressed. As one passes from the lands of Metsryim, they come into the Word Consciousness, and then move through by the Word Consciousness into the WordStates without hesitations whereby one leaves behind totally the former states of occupation. This is a bold transition as the change of residence from the larva unto a butterfly and is achieved by giving all within ones SeedName for the State of the Collective, known as the Kingdom of YahúWah.



The messages of Gad in Aparryim are unto fulfillment and completion of that which has been initiated. We speak to fulfill the dream, the vision, the revelation whereby we clear a path of light for our feet to walk upon unto the fulfillment of the Numbers given to Aparryim.

The Teachings of Gad are of the Tree of Life through which the Life of a Name comes from the three Aúwvim which form the Tree of Life, the roots of Avrehhem, the trunk of Yetschaq, and the branches of Yaoquv. As the Tree of Life is formed by opening the SeedNames of the Aúwvim, likewise does one form the ten lands from the openings of their SeedName into which they enter and dwell in liberty and peace with all inhabitants of the Kingdom.

According to our words, we are the representative of the Unified Kingdom, whereby we give an account of all sayings to the Unified Kingdom. In all areas in which we have entered through Aparryim, we speak of the Kingdom of YahúWah whereby the States are spread abroad into the consciousness of all peoples. Our words are of the nature of Light that flow from the sides of Aparryim into Gad—the words of blessing and expansion.

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

The offerings of Gad are the means to formulate into words/sayings all within the heart chamber. The results of the offerings of Gad release the compound thoughts into formulating the worlds/states of our residence. The giving of our Reúwch to speak has exceeding far reaching implications and results, hence before all words is the Consciousness of Tsaphun, who serves as a watchman upon the gate of our lips.

Gad serves in the House of Aparryim to bear the fruit of Knowledge from the unified branches of ALhchim. In the House of Aparryim, Gad is amongst the princes who govern the manifestations emanating from the House of ALhchim.

Through the offerings of Gad we draw out the threads that we have woven in Nephethli. These issues of Life come from our Tree of Life that we have constructed through the offerings of ALhchim whereby we have the Words of ALhchim upon our lips. Through the drawing out of the threads we create the fabric of our lives which are the garments of our words. Everything that is said from the Unified Consciousness forms a garment without stain or spot.

All that we fasten our members to—unto the Teachings of the Heart of Bayinah and Chakmah remains steadfast, unwavering, whereby our Tree grows and bears the corresponding fruit. Herein we fasten our tongue to the wood through which we speak the Words of Life.

From the Fires of Gad come 28 key words for the construct of every house. Each unifying word is formed from the 28 ALhchim, whereby that which is made are of the Words of ALhchim.

The 28 Words for the House of Yahúdah:

Mayim מַיִם מַיִם Tayit of Aparryim  
 Mayim מַיִם מַיִם Tayit of Meneshah  
 Neúwn נְעֻמִים Chayit  
 Kephúw כֶּפֶז כֶּפֶז Kephúw  
 Lammad לַמָּד לַמָּד Yeúwd

Úwah Bayit  
Zayin ALphah  
Dallath Dallath  
Hhúwa Gammal

Rayish Oyin  
Shayin Semek  
Tsada Tsada  
Qúphah PaúWah

AR AL

Mayim מַיִם מְשַׁחַיִם Tayit of Aparryim  
Mayim מַיִם מְשַׁחַיִם Tayit of Meneshah  
Neúwn נְעֻמָּן מְשַׁחַיִם Chayit  
Kephúw כֶּפְהוּוֹ מְשַׁחַיִם Kephúw  
Lammad לַמָּד מְשַׁחַיִם Yeúwd

Úwah Bayit  
Zayin ALphah  
Dallath Dallath  
Hhúwa Gammal

Rayish Oyin  
Shayin Semek  
Tsada Tsada  
Qúphah PaúWah

AR AL

The words of Gad are formed from every level of ascension. As we ascend the Fire frequency speaks from each state of elevation whereby we speak the Words of the Neúwn of Ten. Through every elevation on the spiral from one to ten there is a Word of the oylah, whereby are the Ten Sayings of a House. All words are the giving of two Names. One ALhhim does not speak without the tongue of another. Hereby all words are of the Unified Consciousness. First the ALhhim speak from one to fourteen, and then from fourteen to twenty-eight. Accordingly are the days of a month and the formulations of the Seed of Baniymin in a month. The first/head of the month and the thirtieth of a month are the Words of Laúwi.

All speech is from the platform of 28, whereby are the intervals of ascension of Gad. As one speaks as the Unified 28 ALhhim they ascend from one state unto another upon the spiral: from 28 to 280. These are the levels in which we speak the Words of ALhhim. At the intervals of 112, one speaks of the manifestations through Aparryim, also the Words of Aparryim are uttered as the ascendant platform of 224, whereby the intervals of 4 and 8 in the spiral of Gad contain the Sayings of the Manifestations of ALhhim. The intervals of 4 and 8 form two squares in the spiral through which the words of manifestation are spoken. All manifestations are uttered from all sides whereby they are complete with every attribute of

Light.

*In the House of Gad*, the offerings of Gad are made upon the wood of Nephethli which yield compatible thoughts. The Values within the Thoughts are expressed through acceptable words and uttered according to the Unified Consciousness. The offerings produce the sides of words, their inner strength, and the fruit of what is said. We surrender all former word patterns and give our branches of Gad to form new constructs that are able to carry the Words of AL and the Words of HhaKuwáhnim which convey the computations of the Numbers that are arranging the spaces for all States and Kingdoms and those who dwell within them.

Nephethli supports the offerings of Gad. Nephethli is the seat of the government; Gad is the messenger of the government to carry the messages to the ends/furthest extension of the earth. According to the messages, comes the universal peace and harmony amongst all levels of grace and enlightenment. In that each level is spoken according to the Unified Mind of Neúwn, universal peace is achieved. As Gad makes the offering upon the wood of Nephethli, the vast chambers of the universal heart are opened as treasure chests, whereby the Words of the Lammad are spoken as gold, silver, and bronze upon the lips.

The intervals of Gad are unique to all houses: 1 2 3 4 5 6 7 8 9 1. From right to left, they form pairs of 11 (1+1) 11 (9+2) 11 (8+3) 11 (7+4) 11 (6+5), and from left to right 11 11 11 11 11. By their combined intervals of left and right they are the Kephúw Kephúw—the ten levels (5+5) of ʔ. Further, all words of HhaNeúwn are progressive and one speaks by the systematic progressions of Values 1 to 10 to convey the ordering of the Thoughts of HhaNeúwn. Therefore all discourses and sayings and parables are progressive from one to ten in order to complete a saying/parable. The intervals also teach us that all words culminate in a deed as they proceed from the opening of the SeedALphah/one to Yeúwd/ten. When a saying leads to a deed of Neúwn, it is a word of Neúwn.

The intervals of the left total 55 and those of the right 55. The sum of the intervals are pairs are 10:10, showing that the intervals of Gad are of the parameter Neúwn and the Neúwn in the midst of the Fathers of ALRash.

The *offerings of Gad prepare the mouth to receive the Numbers of Yahúdah*. As we dedicate our mouths for the Kingdom of YahúWah we are imparted the Numbers whereby we speak the Words of the Most High and no longer as rote utterances void of the Numbers. The Numbers come to us as Yahúdah comes to make the sequel offering upon the branches of Gad which are able to bear them with honor and give them ascension. It is Wisdom that draws down the Thoughts of the Most High, for as we are paired side by side we form the spaces for the Enlightenment to abide in our midst, and having come into our midst we gain Understanding.

By the Words of Gad, **the Body of ALhhim and the Head are formed**, both being formulations of the Seed, first the body and then the head in this order. The Body is of the Letters; the Head is of the Numbers. The head empties all within it to form the body and then rises from within the body to govern over all of its lands. The body and head though two are one flesh, so are two Names unified into one dwelling whereby they serve each other and have no strangeness of occupation. With the works of the oylah the Body is built-up and kept; with the spices for the mezvach semmim/Altar of Incenses, the Head of the body is made and renewed.

*Within the House of Gad* are 4 shebetut/sabbaths as there are 4 shebetut within each house and the gates to the shebetut are according to the works of a house. Each shaybeth is a level of rest through which one passes through the gates unto a rest achieved for each side of the house. As we fulfill one side, we move unto the next level. The gates/arches are two sided, and the gates of the houses rotate during a year. There is a gate from each House that pertains to four sides of rest—the north, east, south, and west. In the House of Gad one passes from the north side through the gate of Baniymin in which the words are formed and whereby one enters into the Illuminations of HhaKuWáhnim in the east. From the east side one passes through the gate of Nephethi whereby the words find a place to lodge in the heart unto the full illumination of the south. From the south side one passes through the gate of Zebúwlan whereby the words spread forth to occupy a state unto the west—their gathering. From the west side one enters the gate of Gad, through which the fruit of the words are fulfilled unto the mastery of their Name in meShich. As we pass through all sides of speech we come again to the north side through which we judge/evaluate all sayings and the words that comprise them.

At each level of the Word, there is a rest to enter into a house in which the Word is fulfilled. Each House is built by Numbers, yet there is no House of Numbers alone,. Therefore the Numbers speak to the Letters—the Rings of ALhhim to build them a house in which to reside. i.e. When the Numbers of the Fathers are translated into the Names of the Fathers, then there are the Houses of the Fathers.

The offerings of Gad are from the 12 parts of speech. Each of the offerings are made in sequence according to the constructs of the mouth through which the Words of the Malek/King are spoken/administered. **As Gad makes the offerings upon the wood of Nephethi, the words of the Collective Kingdom are formed, and the messages of the Collective State goes out from Yerushelyim/Jerusalem.**

The manchaih of the offerings lays us the Bread of Life in the mind, through which the thoughts of a Name and the thoughts of the Most High register together. The grain offering, as it is opened upon the altar, generates the lavanahzekah/frankincense spice which whitens the heart and the mind to be one. The manchaih offering is a continual flow of widow's meal from the prophet ALiyahu, for as the Words are opened they continue to run and bring forth meal after meal without ceasing, in that it is the Bread of Life that is of the Eternal Word of the Father, whereby it does not cease [I Kings 17:16].

*In the House of Shamoúnn*, the offerings of Gad form and maintain in order the Body of Shamoúnn, the house of hearing, and all associated bodies of the sphere of Venus. The words feed the ears with meanings to be resonated into active deeds of Consciousness. As the utterances of Gad are spoken, the Body of Shamoúnn is formed through which all houses of the Seed are made a room in which they dwell. According to the occupation of Gad within Shamoúnn, a tree bears its leaflets from which all states and chambers of a tree are formed. In like manner, the resident body of Words in meShich, once established in Shamoúnn, is the means to formulate what are called many mansions. Hence, as we establish the Words of Gad within our centre of hearing, the body of meShich is formed in Shamoúnn and then unfolded unto the many chambers for the Twelve. Through our ascensions to the Father we form the many mansions of our Names. As when a tree rises/ascends, the many chambers of the seed of the tree are built for all attributes within the seed.

*In the House of RAúwaben*, the offerings of Gad determine the formulation of the Eyes, even the 7 Unified Rings of ALhhim and all associated spheres as Mars and the stars of RAúwaben. The words of Gad maintain our sight, for as the words are opened there is Light that causes the Eyes to see.

