

The Offerings of Yishshakkar/Issachar

are In the Day/Act of the Second—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 Yishshakkar
NetenAL Bann Tsuor [CHP/Num 7:18-23]

THE CONTRIBUTIONS/OFFERINGS OF YISHSHAKKAR DURING A MONTH

Yishshakkar/Issachar structures the Consciousness of a House from the foundation unto its apex. The process of structuring the Consciousness is perpetual. As the House of Yúwspah/Joseph leads the camps the Consciousness is forming and reforming with every step of progression, for the Consciousness is relative to the activities of the camps of Aparryim/Ephraim, Meneshah/Manasseh, and Baniymin/Benjamin. Yishshakkar takes the parts from the camps of Yúwspah and assembles them into a ring that encompasses the entire dwelling of a Name, as an all surrounding circle that bears the totality of thoughts that one carries. Hence, every thought that dwells in our members affects the body of consciousness of our Names, which in turn *determines our readiness, performance, and communications in all levels of Enlightenment*. According to the strands of thoughts that we form from each oylah, we are Consciousness to Consciousness; together we form the Unified Consciousness of Names.

Yishshakkar is more than forming the Consciousness, for the House of Yishshakkar are 7 rings centered within the sheepfold of YishARAL to maintain the directions set by Yúwspah. As Yishshakkar receives from Yúwspah the Mind is **steadfast** to stay the course into the States of Aúwvim. **Yishshakkar is the compass of a Name**. Though Yúwspah affects the direction in which we are to go, the compass and course of all that is within us is embodied in Yishshakkar whereby we know every turn and path upon which we have tread and the course that is set within our SeedName from the Fathers of HhaNeúwn from whence we are sent out to occupy a space in Their Kingdom and to whom we bear the weight of our crowns to perform our service.

The offerings of Yishshakkar/Issachar opens and develops the Consciousness of the Union of SeedNames. Each house contains the Consciousness of the Neúwn Mind according to the Father of ALhhim through which the house is built. Every House is built unto the Father; hence, as we draw out the Rings of ALhhim from our SeedNames we are building a house—a dwelling state for the Father. Through giving all within our Twelve chambers, we comprise the House of YahúWah. i.e. The house of Shamoúnn/Simeon, is an offspring of Avrehhem/Abraham which houses the values of 321, whereby all that pertains to these Values are housed in a Body of Consciousness of Shamoúnn. As the House of Shamoúnn is built/developed there is a House for the Seeds of Avrehhem. From Avrehhem comes the Unified/One Seed of meShich which appears through the developments of hearing/Shamoúnn. Therefore Shamoúnn resides with Yúwspah until the appearance of Baniymin—the composite Unified Seed of meShich.

The Body of Consciousness contains all thoughts that pertain to the assembly of Numbers derived from the primordial Mind, their Names, States, and Deeds which emanate from a SeedName according to the Mind of the Neúwn. Within the Body of Consciousness for each house are the thoughts that pertain to the House and of the House of its Association; hence, within Shamoúnn are threads tying the Body of Consciousness of Shamoúnn to the Body of Consciousness of Ayshshur/Asher. In that all houses are joined via corners, or what is called the interposing of one side for another, all spaces of Consciousness are connected into the Unified Body of Consciousness. The interposing of sides for

Yishshakkar are the Unions of Aparryim/Ephraim and Baniymin/Benjamin, which are the houses to the right and left of the Yishshakkar's associated pair Meneshah. There are three houses to which every House is connected which form the means of forming the Body of the Unified Consciousness of Names, States, and their Deeds.

When Yishshakkar follows Aparryim in the sequence of the offerings, the service of Yishshakkar opens all that has been expanded by Aparryim in the previous offerings. As the offerings of ***Yishshakkar follow the offerings of Aparryim and Meneshah***, then the offerings of Yishshakkar are hung head long whereby the Bodies of Consciousness of Aparryim and Meneshah merge with the Consciousness of Yishshakkar. The lowering of the consciousness into the depths of Meneshah enable one to enter into all levels of Enlightenment, from the deep unto the crown. As the head of Yishshakkar accepts all within the foundation of Meneshah, the activities of Meneshah flourish, for what is in the foundation has a place for ascension. As a result of the offerings of Yishshakkar the head of Meneshah rises from the depths into the supraconsciousness of Yishshakkar which serves all houses to provide a direction of Consciousness and an awareness regarding the state in which one is residing. If one is not humbled unto another, as Yishshakkar is hung head long unto Yúwsphah/Joseph, then how shall one come to know all that is within Yúwsphah—the directions and the states of dwelling of the Twelve that are determined by the Houses of Yúwsphah? What is in the foundation is connected to the crown through the services and bonds of Yúwsphah and Yishshakkar respectively.

During the Pessech/Passover narratives, the garment of Yahushúo, woven as a seamless garment, is prized for it cannot be divided by the seams. The description of this garment is the garment of Yishshakkar, depicting the attire of the Unified Consciousness that is worn by one who gives all for the sake of all. When the parable speaks of the temple veil that is rent, it is the garment of Yishshakkar again that is referred to, whereby access is granted into the Body of Unified Consciousness through hanging/suspending oneself upon the Staff of ascension. The renting of the veil conveys that a path is open into the qudashqudashim—the holy of holies, whereby one is able to enter into the Kuwáhnim mind and the seats of the Twelve in heavenly places. The meaning of the opening of the veil is the opening of the garment formed by the Rayish Oyin. As the inner and outer Rings of the Rayish Oyin open, one is able to pass through in the chambers of the Neúwn Mind. Such is depicted as when the ring of the cervix softens and widens to give access to the head to pass through from one world unto another another. The cervix opening is a gradual process where the mouth of the cervix widens from 0-10, according to the Ring of the Neúwn. Likewise as the corona widens, the Seed passes through. In all transitions from one world unto another, one passes through the Ring of the Neúwn. The paths into the qudashqudashim are provided to those who are of the Collective Mind and who give all upon the Staff/stavos for the Collective.

The offerings of Yishshakkar are paths into the Body of the Unified Consciousness. According to the development of our SeedName the Consciousness of the Neúwn resonates and connects within the Body of the Unified Consciousness. Through the making of the offerings daily, we enter into the Presence of all Names which assemble together through the offerings. In this Body there are no contentions nor strivings. Yishshakkar, at all times determines the sweetness of the oylah, as all parts assemble in the Name of the Collective Consciousness. Whether the offering is of Yishshakkar, or the offering contains the parts of Yishshakkar, the paths into the Body of the Unified Consciousness are set according to the level of our ascensions and according to the expanse of the Consciousness of our Names.

In the sequence of days, **Yishshakkar provides the wood for the offerings of Baniymin**. As the offering of Baniymin is made upon the teachings of Yishshakkar, all that opens from the Seed is transferred into the Body of Consciousness prior to any other state of transmission, even before a plant is formed. The path from the Seed to the Body of Consciousness is established by this initial service of Yishshakkar, whereby all that opens from the Seed is automatically transferred to Yishshakkar as well as to other levels of expression to form the faces of YahúWah and the fruit thereof. The offerings of Baniymin upon the wood of Yishshakkar whitens the consciousness, whereby the consciousness knows the state of the SeedName without wavering/sleeping. As YahúWah is mindful of every Name and does not slumber night or day, so is Yishshakkar the overriding Eye of a SeedName and all that it is becoming.

Through every offering of Yishshakkar the consciousness of a house is enforced with additional rings; the whitening that opens within the parts is recorded within the consciousness fields; the strands of Nine are laid in the mind through which we correspond fully with one another as consciousness to consciousness. In Shamoúnn, the affects of Yishshakkar enable the ears to tune to the music and sayings and thought vibrations of OLiyn, which are all based upon the Numbers, in all levels of Enlightenment.

As Yishshakkar precedes Meneshah in the sequence of offering, Yishshakkar provides the state of the Rings in which Meneshah may open, and whereby all within Meneshah is secured, being housed in the Body of Consciousness. The union of Yishshakkar and Meneshah enables one to see the entire universe in one glance. As the Eye of a Seed sees all that is within it and the worlds to which it belongs, looking both within and without, one beholds all within their SeedName and the universe in which they abide collectively.

The offerings of Yishshakkar open the Unified Consciousness of a Name and establish the intervals within the Consciousness commencing with 596 unto the tenth position of 5960:
596.....1192.....1788.....2384.....2980.....3576.....4172.....4768.....5364.....5960.

With each offering, the interval Values commence with the primary thoughts of a house that emerge from of the offering unto their full extension—the tenth. In that all Thoughts are of the Neúwn/ $14/5+14/5=10$ /the Mind of Fulfillment, the intervals are 10 for all houses. Within each interval are the full range of thought frequencies within Yishshakkar, from the first level of Illumination of Minds Unified/596—unto the full extension of the Thoughts of the Illumination of the Collective Structure/5960. Only by giving of the house of Yishshakkar do we open the Consciousness which provide avenues for the all in Yishshakkar to be fully known and expressed. As a tree clothes itself by opening the seed, so do we likewise clothe ourselves in the seamless garment of Yishshakkar by making the oylah. Further as a tree reveals its glory by developing its branches, likewise, we also through the development of all branches of the Consciousness bear the glory of Yishshakkar. According to the full giving all within the house of Yishshakkar through the oylah, we are consciousness to consciousness with all who perform the offerings of Yishshakkar. The strands of 9 of the chalavanah spice of the offering are laid up in each mind through which we communicate mind to mind and body of consciousness to body of consciousness. Through our teachings and studies of all that comes from the Unified Consciousness, portrayed as the grain offering, we receive of the grain of Yishshakkar and eat together the Bread of HhaKuwáhnim.

In that the consciousness and all within the consciousness are arrangements of Numbers, one is able to house all thoughts of the universe within the mind. As we are able to house the volumes of the writings and thoughts of many people within our mind, we are able by the compound of Numbers able to contain all within the universe. Through opening each Number and combining the Values of the Numbers, all structures of Thoughts are formed. With the Values of OLIyun in our mind, we are then in complete communications with OLIyun. There is nothing that we cannot know in the Mind of OLIyun, for no Father of Love would create an offspring with a mind which they could not communicate and understand their Father fully. The joy of communication is portrayed as the nesek of the offering. As we partake of the drink of the grain, we are filled with the joy of the Father and sup together in Understanding. Unto this end we make our offerings daily. As a result of our service to the Father, we sit with the Twelve and drink the cup together in our Father's Kingdom of Names.

The role of the offerings of Yishshakkar in each house forms a consciousness of the development of each house, whereby the mind is present and active within a house. The consciousness therefore is multi-faceted, and each facet of consciousness heightens the performance of each part on behalf of the Collective. Yishshakkar acts as an alarm to alert us regarding the use of any member through which we are able to ascend over former practices and expressions.

The garment of the House of Yishshakkar is 16+16, a union of consciousness above and beneath, whose sums are 32/5 in the midst of the garment and in the midst of the fields of Consciousness. The 5 in the midst is the Neúwn Mind that resides in the midst of the Consciousness as well as that which surrounds the Unified Body of Consciousness.

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

ZEBÚWLAN זְבֻלָּן

In the House of Zebúwlan—the Consciousness rises from the core of the lands as the Numbers are laid within the meridians by Yahúdah and Aparryim. Upon setting the Numbers and the Body of Letters of a Name, one has the means to arise and spread forth from the midst of the lands. Upon learning the Numbers and the Letters of ALhhim, the Consciousness of a Name has the wherewithal to operate within a Land and expand the Thoughts of Consciousness through the mediums of the Numbers and the Letters and their intervals.

During the days of a Name in the Land, one follows after the traditions of the land to which they are sent until they become Conscious to follow after the Aúwv who sent them. As one awakens within the lands of their sojourn they come to realize that they are not of that land, but are of the Aúwv who bore them and sent them to cultivate the land for wine. Until the awakening of a Name they serve and follow after the sun, moon and stars. Most do not realize what they are following, and most would not consent that they are followers of heavenly bodies and bow to stones and wood. But in actuality most follow the emanations set in the heavens and worship at the groves. Such emanations are signs of Wisdom, signs of Understanding, and signs of Knowledge. In serving the sun, one follows spiritual paths and associated thoughts that they have learned—things that agree with their upbringing and viewpoints. In that one follows with what they are in agreement with they are said to be followers of the signs of the sun—the wisdom of the world. Others follow after trains of thoughts that run from one place to another which trail after the moon. i.e. Winds of doctrines and clouds without water are pursuits without understanding [Eph 4:14; Jude 12; Ecc 11:3-4]. Others follows disciplines of knowledge, sciences, and other categories of knowl-

edge which are emanations of the stars. Some bow to stone and wood for they follow after ideas, concepts, and teachings. Yet in all of their pursuits and bowing their members to perform according to their ideas/gods of stones and by their teachings/instructions of wood types, they exalt themselves by the spirit of partiality from the Collective Oneness of ALhhim. **Those who follow the Collective Oneness honors the House of YahúWah—The Collective State in which are all stones/principles and types of wood/teachings of HhaLammad.** Even to say that one serves Oneness is bowing to a stone unless the Principles and Teachings that one follows **causes an alignment of their Rings as One, and whereby they serve in the Body of ALhhim—the Congruent Rings as the Galileans/Those of the Rings.** A Name is distinguished in the Eyes of ALhhim as they form the Body of ALhhim with their parts and serve the harmony of the Rings of HhaLammad through whom they receive precious stones, the planks and instructions of the Lights.

Religious followers often are attracted to an icon or founder of a group more than the messages of the representative, i.e. maShayh/Moses, Christ, Buddha, Mohammad, etc. until they realize that the representative icon is a lamp or an emanation of Thought. One may follow a leader in every way but the two may never meet. i.e. One may imitate the personification of Christ to do all signs of wonders; however, the Emanating Consciousness may say of the imitator, I never knew you, for the Aúwv—the one whom the Emanating Consciousness follows and the understanding of the Emanating Consciousness are not at the levels of Knowledge of those who follow the icon but do not know the Life organization of the Aúwv within them. One knows the ways to ALhhim as they know the inner organization of the teachings of ALhhim whereby they are achadd/one with the Rings of ALhhim. Through discipline of knowing the inner organization of one's Name and the ever giving Rings to which they belong for the sake of the Collective YahúWah, one comes to understand ALhhim. As the icons of MaShayh/Moses, Yahushúo/Joshua, etc. become understood to be a personification of the awakened Emanating Consciousness, then one comes to follow the directives of their Emanating Consciousness according to the Aúwv who sends them and who appoints all things for them.

Study materials which support your Life Name and which provide you Illumination in order that you serve others whole heartedly. Those who abide in the Rings of ALhhim and serve the Collective as One receive grace for subsequent ascensions. *Every study and deed of the Teúwrah/Torah are performed unto the awakening, service, and fulfillment of one's Name.* Select materials that speak of the Life, movement, associations, the Aúwvim/Fathers, the ALhhim, the Numbers, the Words, the Names—those documents prepared to guide one into the Numbers and ThoughtWords of Chakmah/Wisdom of ALhhim, Bayinah of Lammad, and Dagöt/Knowledge of the Twelve in ALhhim. Follow after the Principles of ALhhim and not a person, for then you will be able to apply the Principles within ones inner organization of Twelve. Find an upper room where the Twelve meet and become devoted to studying the Thoughts of Knowledge in HhaTeúwrah and to the keeping of all commandments [Yeshayahu 66:1-2].

In that every thing is an emanation of Thought and Light, one follows and serves the emanations until they come to know the Emanator—HhaLammad. As one rises through the lands and through their thought emanations, one moves their residence from serving the sun, moon, and stars to the Rings of ALhhim from which emanations are derived. We inch our way, and at times take decisive steps, as leaps, to go beyond serving the gods of stone and wood, and those of the sun, moon, and stars. As we go beyond following luminaries, we enter into the lands of our Names in which the Light of the shayh—the inner network of thought fills the Body in which we reside [Chazun/Rev 21:22-23]. As we align our Rings and hearken to our Aúwvim, we emerge to serve in the Rings of ALhhim from the former lands and levels of service which are in all actuality mammon. With our members aligned we enter into the vast open Rings

of ALhhim in which is our Life—the Breath of our Name, our movements—directives to perform our assignments of the Aúwvim, and our sense of Being—mutual associations.

The signs that follow the risen Names are listed in the parables of Names who have crossed the moat from one land unto the Rings of ALhhim. Note the deeds of those resurrected: Núwach/Noah, Yúwsphah/Joseph, maShayh/Moses, Aharúwan/Aaron, Yahushúo/Joshua and others who have ascended, crossing through the waters, climbing the slopes of the mountains, rising upon the waters of the deep, making their ascensions upon the poles of the oylah all to form the Mind of HhaLammad unto whom all within them rise to their Aúwv/Father. All who have ascended are involved in serving the peoples and leading others to the Lands of ALhhim unto which a path has been cut and a bridge has been made in our generation.

The rites of a Name to enter into the Kingdom of YahúWah are one’s birth in the Unified Consciousness. As one affirms their birth in the Unified Consciousness, they have rites into all kingdoms, states, and levels of heavens composed of the Names of the Kingdom. No good thing is withheld from the Offspring of ALhhim for they are born of the Collective and receive of the Collective as they are One with the Collective Body of Names. As the offerings of Meneshah follow Yishshakkar, the goodness of the Collective flows freely to a Name from the wells in the lands of Zebúwlan.

SUBSEQUENT OFFERINGS OF YISHSHAKKAR IN THE HOUSE OF ZEBÚWLAN

The surrounding consciousness of a state rises through Yishshakkar. One may see inside a state the various parts whereby the entire State appears. This how we come to behold the Lammad of the Lands. We are given the sides of HhaLammad and the branches and the inner parts of the branches as the Aúwvim or founding principles of each branch. Upon receiving all of the parts by Wisdom we come to have the Eye of Understanding to behold all of the parts assembled as One. In this manner everything that is to be known is granted unto us. All peoples have a path to come to the Aúwvim via paths of Chakmah unto the Emanating Consciousness, coined as Yahushúo, until all come the Aúwv—HhaLammad in which are all things and the Life thereof. The parts are esteemed within our Eyes of Wisdom until we develop the Eye of Understanding that surrounds all of the parts whereby we behold the sum and its Name. The Eye of Understanding that surrounds all of parts forms the Eye of Consciousness which extends from the core of Zebúwlan. By Consciousness we mean that the entire sum is recognized and activated in us—the inner parts and the totality of the parts as achadd/one. In this “Way” Consciousness forms within us.

The gathering of the Seed from the offerings and the making of the parched grain leads to further instructions and unfoldments rising from the foundation of the ascension. The Seeds of the Land are laid in pairs upon the coals of the oylah altar:

i.e. the 18 Seeds of Life 𐤀𐤃 for the Manchain

measures for the left side		measures for the right side
⊕	Field of Altar for Knowledge above the chest	⊕ = 18 20
𐤃		𐤃 = 16 20
⌚		⌚ = 14 20
⌚	Field of Altar for Understanding in the midst of the altar	⌚ = 12 20
𐤃		𐤃 = 10 20
Δ		Δ = 08
∟	Field of Altar for Wisdom below the navel	∟ = 06
𐤃		𐤃 = 04
4		4 = 02

The pairs of Numbers extending from the crown unto the midst is 5 20's. The 20 is the midst is the double Hhúwa + the mean Values of the Seed, which is derived by adding the sum of the pairs—90, then dividing by 9 = 10. The sum of the manchaih of parched grained—520 = 100, read as the Unified/1 Consciousness/00 that comes from the SeedName of the Aúwv. The inner core of all States, as well as Thoughts, is the Rayish Oyin Ring, which is the Testimony to all that surrounds it. As these Seeds open from the ascension of each offering, the Lands are filled with the Words of a Name with Consciousness.

As the offerings of Yishshakkar are made upon the wood of Meneshah, that which is in the Body of Consciousness of a Name expands. In this manner every house of a Name finds favor and causes an expansion as they give themselves to the House of ALhhim from which they are born. Likewise, as children give themselves to the works of a House then they cause the house to grow. Hence, each Name is to give themselves unto the Houses in which they are born in ALhhim that their those Houses may have an increase and harvest upon their branches. One labors to extend their mother's house, and one labors to cause momentum in their father's household from which they have their reúwch.

The consciousness within is greater than the consciousness without. What is within regulates the Visible Image; and therefore, the Visible Image is subject to the Invisible Aúwv within. The expression or Image is always subject to the Aúwvim; however, the Reúwch of a Name is one with the ALhhim from which they have been born, being of One Spirit. When one prays to HhaAúwv, the bodily expression is subject to the Will of the Father, yet the Spirit is one of the Aúwv whereby there is sweet communion. From the days of the ALhhim taking the dust ashes from the altar to make the Rings for the reúwch of their Names, the rings form a body for the consciousness to abide within them. The swirling of the dust is the means to cause vapor to be suspended. As a star is made from the dust in the heavens so is a Name formed from the spiraling ashes of HhaALhhim.

In that the inner consciousness supercedes the external awareness of images, there is no fear of the external. All that surrounds or that is made is subject to the inner. Accordingly, the Visible Image of meShich is subject to the Aúwv [I Cor 15:28]. All who know the Aúwvim of their Names bow their knee to the Inner Power for by the Inner Authority the Rings of ALhhim stand in their full measurement. All that is is from the Aúwvim. As the Composite Thoughts of Their Seed are released unto our Names, the full image of their Thoughts appear in us bodily which is the full stature of meShich. If anyone thinks that they are as the Aúwv or above another in any manner, they have yet to know the Power of the Aúwvim of their Name unto which all things are brought under to in service. **All that we have is be consciously subjected to the Aúwvim of our Names, whether it is of the heavens or of the earth. All that is in us: KalHhaDavarimBæLi; All that is of us: KalHhaDavray'Li; All that is with us: KalHhaDavarimOmLi is subjected to the Names of our Aúwvim. As HhaLaúwi: BæSham ALOZAR, BæSham Aharúwan, BæSham Reshun.**

YISHSHAKKAR 4YWW7

In the House of Yishshakkar—the offerings of Consciousness rise upon Meneshah which bear the glory of Yahúdah—all Values within the Unified Consciousness. As Meneshah is the foundation of a house, Yishshakkar is the crown. Yishshakkar, depicted as a donkey bears the weight of glory of a house, and according to one's labors so is the crown upon their head. The crown endures beyond all

things of this world for it contains the Knowledge amassed through one's labors and their services with Chakmah and Bayinah. All drawn out of Meneshah and elevated to the crown forms the mind through which one is transported from one state to another.

Through the giving of Yishshakkar upon the wood of Meneshah, the patterns within the Unified Consciousness of a Name are implanted into the consciousness body of Yishshakkar. The offerings of Yishshakkar are hung head long into Meneshah whereby the implanting. As the deposits of Meneshah are renewed by Yahúdah, the consciousness is renewed also. The bowing of Yishshakkar upon the wood of Meneshah sets the movements of transposition of the Values in Meneshah, whereby the writings speak of the "worshippers" at the altar; the concept of bowing pertains of the parts bowing low upon the wood, to the Collective, and unto the one who imparts to us their life.

The majesty of a Name is according to their crown which fits their head with the precise measurements of their Numbers. As the Numbers of a Name rise they form the State of one's Branches. The branches form a kingdom of Names within a government of the crown of the Queens of Yishshakkar which are of the line of the Crowns of Bayinah and Chakmah. As Bayinah and Chakmah govern in the Unified Consciousness their Hands extend to govern from the white throne of Yishshakkar within our kingdom of Names. The Queens of Yishshakkar are ALishevbo/Elizabeth, mother of Yahuchannan/John, and Maryim, mother of Yahushúo, through which all of the Consciousness of the Kuwúhnm are transferred from the breaking opening of the Numbers in the qadem to their full utterance in Gad in the negev. The rise of the Maryim/the Mary's is the House of Marri rising from the north unto the full extent of the south.

In the day that Yishshakkar visits the graves of Meneshah, then all in the graves hear the Voice of the Emanating Consciousness and arise according to the Voice that is speaking. So are the offerings of Yishshakkar upon the wood of Meneshah, whereby all that is in the underworld is quickened and lifted up in animations of Life [Yahuchannan 5:28-29]. Those principles within our foundation that are of the good deeds are lifted up unto a resurrection/resurgence of life, and that which pertains to evil deeds are raised unto a resurrection of judgment whereby they cease to be part of our foundation. By the Voice of the Consciousness, all that is within our graves of Meneshah arises and each formulation of thought is distinguished unto life or death. This is the day when the Voice of a Consciousness descends to examine all that is in its foundation and the reason for its state of residing in a tomb of death. Upon that day the stones of the grave—Meneshah will be shaken and that which is in them will come forth, some unto the Life of a Name and others to be sentenced to be no longer part of one's dwelling state.

The Elevating Consciousness of the most high rejoices in all that is sown in Meneshah, for through the Seed sown in Meneshah, the Consciousness expands with all good/collective thoughts and their associated deeds. The joy of reaping is within the Consciousness of Yishshakkar as within the ALhchim Ring of Rayish-Oyin are the ALhchim of the reapers: The Tsada-Tsada. As one discerns the houses of their Name, their entire being **rejoices in ALhchim who are in their midst**. The promises that you will be called Beulah—Jeweled are fulfilled as the Rings of ALhchim rise up within every seat of your dwellings. You will see only goodness within you and the Works of the ALhchim within your members! It will no longer be said to you, "Forsaken," Nor to your land will it any longer be said, "Desolate"; rather you will be called, "My delight is in your assembly," And your land, "Joined"; for YahúWah delights in you, and to The Unified your land is joined [Yeshayahu/Is 62:4].

The elevating consciousness of Yishshakkar keeps an eye on all houses. The eye of Yishshakkar plucks out any debris of past residue and lifts up the fallen amongst us whereby our houses are clean with vitality. All things are viewed by the Eyes of the Unified Consciousness, and hence, there are no favoritisms for parts to exceed their place amongst the congregation. Every part is seen as it fits to another, whereby all parts are treated as one and not individually. With each whitening operation of Yishshakkar the traits of our SeedName are able to ascend further and stronger; hence, the offerings of Yishshakkar follow upon the wood of Aparryim and Meneshah in the sequence of the offerings.

Subsequent and sequential offerings of Yishshakkar in the House of Yishshakkar

The offerings of Yishshakkar set the process of multiplication of Thoughts in a House. From the prior 14 days of the 15 day in the second month, the gifts from all 12 Houses have been given to Yishshakkar. Upon Yishshakkar coming to the altar in the forenoon of the Rash of the month, the House of Yishshakkar commences to incorporate all gifts into its body through which it rides upon the heads of the peoples as a guiding cloud. Yishshakkar is the light in the light house that beams on behalf of all peoples.

The transference of Illumination from one side of the house to the other side of the house is the means for the mind to transpose itself from one world unto another as well as from one place or state to another. Crossing over from one state to another is by 14 days to 14 days which spells out the Name of the Directive Neúwn 14 √ 14. As we have understanding in all things one sets their sails from where they are now to where they will be in 14 days forthcoming from the emanations/gifts of the Rash, depicted as the 14 days following the flow of the full moon in a House. As with counting the omar, we project our next movement by appropriating the gifts of Light given to accomplish our projections of faith. We behold fruit forming on our branches which is the fulfillment of Pessech. Though we find associations in our new studies and emanations today to where we once dwelt we keep all members readied for transitions lest we continually build upon former states of reference. *Hence, as we study or hear the teachings, we keep the mind and members in a fluid state whereby the material forthcoming carries us forward in the River of Life rather than to remain in a former state.* Each shavbeth we prepare the two keveshim offerings to enter into what we have arranged for our Names to dwell within according to the works of ALhhim in the prior six days. By the twelve offerings made in the prior week we have the wherewithal to proceed from one side unto another.

Yishshakkar draws out all from Meneshah. From Yishshakkar tapping into Meneshah there are the beginnings of the days of a Name in the lands to which they are transported to reside as light in the Unified Kingdom. In that Yishshakkar draws out all from Meneshah, Meneshah becomes the head of Yishshakkar for what is in Meneshah is transposed from one side to another and forms the crown of Yishshakkar. Likewise what is in Yishshakkar forms the head of Meneshah, for Meneshah comes from the Unified Consciousness Body of the Lammad. The Thoughts of the 70 kuwáhnim of the Lammad form Meneshah by creating a depository of their Seed. The Values of Meneshah are of the Values: 35∑70∑35 which are summed in the Name of Meneshah אַוּוּוּ 395. The Values of Nine in the midst are the sum of 5+6+7+6+3=27/9 which are in the midst of the 35—the Lights of HhaLammad אַל.

The joy of inquiry leads to full extension of all laid up in Meneshah. In that the kuwáhnim are continually forming Seed clusters, the joy of drawing out all compiled unto its unfoldment is the joy of Yishshakkar that maintains the light in the consciousness to shine brightly.

A THIEF IN THE NIGHT

The offerings of Yishshakkar upon the wood of Meneshah convey the humility of the Unified Consciousness to submit itself into the depths of Meneshah. As the Head of Yishshakkar enters into the underground of Meneshah it comes as **a thief in the night**, for as the Consciousness enters into a house, it takes all from the House of ALhhim, in the bodies of Aparryim and Meneshah unto its Enlightenment [1 Thessalonians 5:2]. All formed in the waters is transferred to the heights of heavens where it is opened and laid up for the Collective Good.

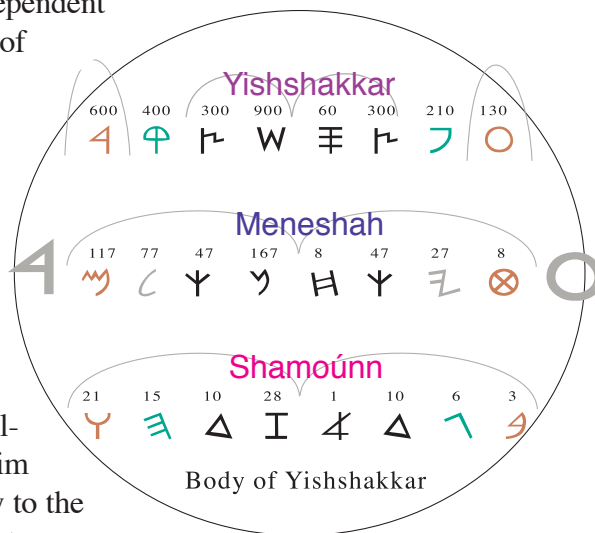
In the courses of the offerings the Consciousness receives from Aparryim and Meneshah whereby the Seed that is in the earth is taken—**all properties of Bayinah and Chakmah, sown in the earth, are harvested**. Yishshakkar depicts the coming of the Offspring of Adim—the appearing of all assembled Rings of ALhhim whereby one emerges from the dust as the Offspring of the Throne. From all that is sown in the watery grave of Meneshah one comes forth unto the Aúwvim with their hands filled with gold and silver. As the Consciousness enters into the states of the Visible Kingdom it takes the silver and gold mined therein as YishARAL takes all Wisdom and Understanding from Metsryim through which they arise from their captivations. The thief aspect is not conveying that we are taking from another’s house. We snatch that which is being formed from the foundations of our dwelling states whereby it does not perish as harvest left in the fields. The Consciousness acquires the gold from Aparryim and the silver is from Meneshah whereby one emerges/appears/comes forth as the Offspring of Adim from the world with the garments of Bayinah and Chakmah [SYM/Exodus 3:22].

THE RAYISH-OYIN BODY

The Rayish-Oyin House is built upon the foundation of Wisdom and Understanding. The three primary Houses that form the Consciousness around the Staff of ARAL are the 8 of Shamoúnn at the foundation, the 10 of Meneshah in the midst, and 8 of Yishshakkar at the crown, for according to the crown of a House so is a house Named. Hence, according to the state of one’s mind so is a house called and known. According to the design of each house, the members are dependent upon each other whereby they live in the congruent States of ALhhim.

The interplay and services of the ALhhim within each other is the foundation that one loves their neighbor O4 as themselves. As we behold each other as the Rings of ALhhim, then we love each other as our selves, for we are of the very Body of each other. A neighbor O4 is one who is near to us of the same Mind of

Consciousness O4—a confidant and one of *chesid*, showing mercy to each other [Mishle/Prov 11:11-12]. A neighbor follows to implement and fulfill the commandments of ALhhim verses a stranger who is foreign to the Rings and an enemy to the commonwealth of their perfect unions. While we love the stranger—one in the processes of learning to enter into the Rings of ALhhim, only our neighbor O4 are *we to love as ourselves* [TK/Lev 19:18; Mattithyahu 5:44-45; Yaoquv/James 2:8]. Should we love a stranger as ourselves we would take them to our rings and therefore be joined to foreign states, subjecting our offspring to the hands of foreigners [1 Corinthians 6:16]. By loving the stranger we shine the light of our Rings to provide for



them a path of Wisdom to follow, and by loving our neighbor as ourselves—one near—we affirm to be of the Unified Body of ALhchim—of one mind, one heart, and one spirit Collectively.

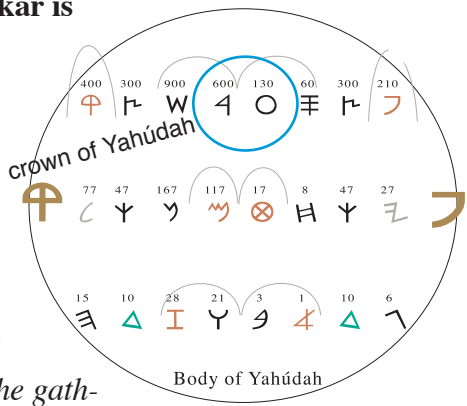
YAHÚDAH אֲדָוָה

In the House of Yahúdah— the offerings of Yishshakkar loom out of the wood of Aparryim to **form a cloud of consciousness within the manifestation level of Thought whereby one is of the same cloud of consciousness within the Invisible levels of Thought**. What is manifest is one with the Numbers from which it is spun.

All that is formed from the Unions of Yahúdah and Aparryim rise into Yishshakkar, whereby there is a body of cognition as to what has been transferred from the Kuwáhnim to the emanating Rings of ALhchim. There are no spaces nor forms in which the Words of ALhchim do not dwell, for as a Word comes forth from the ALhchim so the heavens and the earth are composed. Thus around us in every space are Words of ALhchim and within all forms that are suspended in the spaces are the Words of ALhchim, whereby the spaces and the forms are one, as the union of the heavens and the earth. When a tree appears in the spaces, then the spaces make room for the tree, whereby **they share their common Words to be mutually serving each other**. Until there is a space of Words, a tree could not appear or be received, thus the spaces of Thought are first established and then the forms that fill them.

When Yishshakkar precedes Meneshah in the course of the offerings, then the spaces of mind are set to receive all that is latent in Meneshah, through which all that is in the foundations of the earth rise to occupy the spaces reserved for them. Through the development of the spaces of Consciousness in the House of Yahúdah, we make room for the Numbers of Yahúdah and their forms to appear. Hence, we learn from one level to another, first through Wisdom to set the Thoughts and then with Understanding to extend them. Hence, through Yahúdah and Aparryim the Thoughts are set but through Yishshakkar and Meneshah they are drawn out and extended. **The House of Yishshakkar is**

the crown of the Numbers through which all appears. As a cloud, Yishshakkar provides the vapors for the Emanations of the Numbers and their Letters to appear. That which comes into manifestation appears in the clouds of Yishshakkar with the glory of the Numbers through which it is formed [Matt 24:30]. As the Numbers of Yishshakkar are set, as a spiral of interval Values, then all thoughts and their Numbers fill the spaces of the intervals, through which all in the Body of Yahúdah appears in the clouds and with great glory! This is what is known as the coming or the appearance of “*the son of man*”—the Offspring of the Vapors/Clouds/Adim. *Through clouds—the gatherings of vapors*—all that is of the Thoughts of Aparryim and the Numbers of Yahúdah are transmitted



and become apparent, even as the assortment of our parts are deemed clouds, in that they are bodies of vapors/Adim through which the Values and their Thoughts are expressed.

The compound resident clouds of Thoughts are shaped by their Numbers, whereby every cloud has a configuration, ever changing as the distribution of the vapors are changed by the continual flow of Thoughts and their corresponding Values. i.e. When we see a string of clouds or the sky arranged in one pattern of clouds, the appearance are conveying a host of thoughts of the same Values. The formulations of “a cloud by day” convey that through the gathering of Thoughts and their Values we are directed in our progressions and deeds.

Through the Yishshakkar offerings we set our Numbers of Understanding to provide a body for transmitting all within Meneshah unto progressive states of movement. The body of Yishshakkar forming overhead is as the Shepherd of our Souls that *watches over our deeds and all that is in the House of Meneshah*, for what is in Meneshah is our supply to develop our bodies of Consciousness, and upon Meneshah we are dependent to make our transitions.

The product of the offerings of Yishshakkar is the grandiose ring of consciousness that wraps its layers around the head like a turban. In layering its rings within and around the head the mind is conditioned by all that is drawn out of Meneshah—its Seedbase or platform of Being. Hereby one becomes fully cognizant of all in their SeedName as it comes to bear its glory upon the head of their unified body of two unified Rings, an outer ring and an inner Ring, which is the body of two Names and their four sides, whereby they are one Reúwch.

The ever ascending Thoughts in Yishshakkar prepares the wood for the offerings of Baniymin which follow. Yishshakkar lays down its turban of rings as a bed upon which a SeedName rises. As the wood of Baniymin, Yishshakkar is the pure virgin soil in which the SeedName is opened. According to the consciousness development when the House of Baniymin makes their offerings, the state of the consciousness determines the platform and the disbursement of the Seed, as to how far the Seed rises and extends. As the blood of the Seed of Baniymin activates the cloth of Yishshakkar—as the screen of the altar, all that is in the fabric of Yishshakkar is drawn out into the SeedName. The offerings of Baniymin upon the rings of Yishshakkar depict the SeedName of Neúwn rising out of the Unified Consciousness.

YÚWSPHAAH—THE TRIALS

The foundations of all laid in Aparryim and Meneshah, as the embodiment of Yúwspah, are the means to attain the crown in Metsryim. As Yúwspah is depicted as one in the prison that rises to the crown chair in Yishshakkar, likewise, all sown in our seat of Chakmah rises with the whitened grains in Yishshakkar which supplies the jar of hidden manna.

What does it mean that Yúwspah is placed in prison? It is necessary for all attributes of blessing to be laid at the base of a tree whereby every facet of the tree is constructed from the supply sown from above, as Yahúdah supplies Aparryim. A prison is a place where all our attributes are gathered and held for examination and judgment. All facets are imprisoned, the just and unjust, within the bodies of Metsryim to determine the Values prior to their ascension. Even in confined and narrow spaces we are tested as to the tasks assigned to us through which we determine by dreams those things which are to be elevated and those which are to be eliminated. Through our examination and trials of life we test our ideas and our Values, whereby those which are to be enthroned shine from the darkness and those which are not of the Collective fade not to be recalled, as the baker who formulates the leavened breads of Phargoh. However, the one who serves the cup of Understanding, is restored to the days of their former positions. The later pertains to our callings which are set in the Rings of ALhchim. Through our testings our callings are made sure—verified through which we serve and fulfill our Acts of ALhchim amongst all peoples.

In the crown ring of Yahúdah, the account of the stories of Yúwspah are composed and set forth for all peoples. Yishshakkar is the tablet of Aparryim upon which the accounts of Yúwspah are recorded, as the body of the offering is the scroll for the head of the offering. The messages are of our consolation, for though we are imprisoned in these bodies, we know that which is of the most high rises above all and is

destined to serve from the crown of one's Name. When the Phargoh does not know—have intimacy with Yuwsphah, then the mind does not receive from the Source of Blessing and the Consciousness dwindles.

In that all Values and their Thoughts rise from Aparryim, the entire body is therefore without blemish nor lacking anything of the Collective. The entire Houses of YishARAL, the Aúwvim/Fathers and Amhút/Mothers, and all nations are served from the seat of the loins unto the crown of the heads whereby all peoples know assuredly from within of the Order of the Unified Kingdom. This is the mystery of righteousness sown in all peoples without distinction of poor or rich nor without preference of religion or culture. The same trials and examination occur within all species/peoples unto the end of a unified body of thought that is pure without diversion to the crown of our unified glory.

In the stories of Yúwsphah the attainment from examination is set forth whereby there is no scar remaining from the days imprisoned. Each Name ascending is freed from their accusations to rise unto a productive seat amongst all peoples. Hereby we do not retain our former trials except that we bear the strength and glory of having endured to the end—the full extent of our Consciousness purity and Illumination in Yishshakkar, as Yishshakkar is the end/results of Meneshah.

SOURCE OF SEED & REGENERATION

The Consciousness of Yishshakkar is ever mindful of all sown and multiplying within Meneshah. **The joy of Yishshakkar is to give all to Meneshah**, whereby the Seed formed in Meneshah is of the Consciousness which multiplies and extends fully within all members. The branches of a Name are stimulated by Meneshah. As the Seed of a Tree branches, the branches and their arrangements upon the sides of the tree, north and south, are coming the House of Meneshah as it receives the guidance and directives of Yishshakkar. According to the eye of Yishshakkar, the House of Meneshah labors to branch and extend a Name unto its full stature. Should the directives of the branching be outside the Eye of Consciousness, then the branching of thoughts and their fruit are generated apart from the Collective State. One needs only to examine the source of their thoughts and fruit to determine if they are of Shepherd's Voice of Yishshakkar, the agent of the Unified Consciousness of all Names, or if the motives and actions are of another. Is one being continually regenerated by the Unified Consciousness agent within them? The branching of our Thoughts is dependent upon the giving of Yishshakkar to Meneshah. All of Understanding from the crown of Yahúdah supplies the foundation whereby the Tree of a Name is fortified from end to end. Accordingly the Seed of the harvest rises from Meneshah and is whitened for it is sown from Yishshakkar as all Names are sown from the Unified Consciousness which sets the pattern within a house. Through the full giving of Yishshakkar our Consciousness is aligned with the Unified Consciousness as their agent to serve from the crown of Yahúdah regarding all matters. As agents of the Unified Consciousness Crown, Yishshakkar serves to disperse and regulate all Numbers of Yahudah as to formulations of all Thoughts and their forms.

NEPHETLI נֶפֶתְלִי

In the House of Nephetli—the Elevations of Laúwi— the House of Yishshakkar forms a cloud over the tent of meeting whereby the deeds or acts of days are determined by the cloud. What is contained in the cloud are the thoughts of the heart that pertain to the arrangement of the offerings. As the parts are unified so they yield unifying thoughts that assemble within the cloud, and one follows after unifying deeds. According to the ascending thoughts the cloud is of various shapes, hues, and proportions. One walks to accomplish the assembled thoughts into deeds. According to the thoughts and their arrangements set upon the heart, so is the type of cloud formed above.

The **fire by night** is according to the instruction that burns from the wood/teachings on the altar. As one follows after the instruction they are lead into inquiries and levels of understanding. As one follows the thoughts assembled above as a cloud, they are engaged into deeds.

Through the offerings of Yishshakkar in the House of Nephethi, one acquires an understanding heart. What is laid up from the offerings of Yishshakkar gathers from all houses and is stored in the heart during the days of Nephethi, whereby the mind and the heart are one in all things.

The House of Yishshakkar prepares itself to receive of Meneshah, whereby all Words in a SeedBase are received into a Body of Consciousness through which a Name sees itself, speaks, and engages its members into their deeds. The words of Yishshakkar are those of a Name as they are opened from Meneshah.

The compound Lights from Nephethi are of the Unified Consciousness; referred to as Queens, Bayinah and Chakmah, the Lights are clusters of Thought Emanations. There are multitudes of thoughts of Understanding 5179865324, a mystical Number of 14 (8+6) in the midst and 14 on each side. For every deed there is a combination of Thoughts of Understanding whereby the intent of the deed is governed. Likewise for the Thoughts of Chakmah, there are clusters of emanations, each formed according to the Wisdom of a deed, there by in doing the deeds of Wisdom we are transmitting the Thought of the Unified Consciousness. The thought groups of Wisdom are 8196554732, which are combined sums of Neúwn/50 from which the Thoughts of Wisdom are derived. The Values of Chakmah are comprised of 5 10's: reading the left hand the parameters are 82, the Values in the midst 55, and pairs of 64, 73 and 19, and from the right hand 28, 55, 46, 37, and 91. However there are other readings of Wisdom as there are measures of Wisdom to accomplish every deed of Wisdom, of Understanding, and of Knowledge. Hence for Understanding the pairs of $81+32=14$, in the midst of their Assembly is the Tree of Life $65 + 47 \text{ } \aleph$ with the Life \aleph in their midst; and for Knowledge, the head values of 819, the 8 unified as 1 and the Nine Minds of the Collective; the 1 in the midst is the kuwahrenhagediúwl, the high priest of the Single Voice upon the PaúWah $\text{ } \aleph$ 8+9/17. These Values are an initiation to the combination of Values which contain the Thoughts of Emanations which are not personified to be Queens, but rather as **the Governing Emanations**.

We behold all Names to be of the Unified Lights lest we esteem ourselves as persons instead of a cluster of Thoughts belonging to a constellation of Light, knowing that we are a Number that makes up the sum of the House to which we belong, or lest we become mythological in our readings and do not see the inner combinations of Thoughts that make up the sum of Understanding, or lest we behold Names in a hierarchy of Light and thereby do not enter into the Oneness of all Names. For in HhaKuwáhnim there are the RAúwaben of HhaKuwáhnim, and in Dan there are the RAúwaben of Dan, and in ALhhim there are the RAúwaben of HhaALhhim, the ALhhim being the fruit of the Spirit of Dan, Dan being the Breath of the Unified Consciousness of the House of HhaKuwáhnim. Hence, for every lineage there is the House and its Origins, yet if we see RAúwaben in HhaKuwáhnim they are no more of importance or less than importance than the RAúwaben of ALhhim, for RAúwaben are One in all states, yet the Names that are born are of their days marked by Dan 3600. Though NeARrahh of RAúwaben and Shamoúnn of HhaKuwáhnim is sent into the Body of ALhhim, the works of NeARrahh establish the Thoughts of HhaKuwáhnim in ALhhim. In this manner there is a Kingdom of priest in the midst of a holy nation, and the two are achadd/one. Though the Laúwi enter into and abide within GöamYishARAL, they have no lands in ALhhim for their states are determined before the Worlds of ALhhim are made. According to that which unifies all goat/epochs and that which unifies all branches, so there are the dwellings of HhaLaúwi.

Where two or three are gathered together, there will the Voice of Laúwi be heard, and the Consciousness of Yishshakkar gathers them as one.

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

Yishshakkar is the collective consciousness of all that is embodied in the Rings of ALhhim. Thus Yishshakkar is formed initially through all that comes from Aparryim, denoted by the offerings of Yishshakkar upon the wood of Aparryim. What is woven in the parts by their associations form a stone of consciousness which is an awareness of one's state in which they are residing. According to the type of associations, one develops their awareness of who they are amongst others. The associations of parts form a spider web that is woven around the reúwch of a Name, in which the reúwch of Dan, as a spider lives. Hence we are caught within the web of our associations. When the associations of our branches pertain to the world, then our breath resides in the configurations of the world, or should the associations of our branches be strung according to illusions, then our environment is illusive, or should the associations be of our core Name, as paired branches continually giving of themselves in the Fire, then the reúwch is woven a state of residence that is ever being renewed whereby one sees themselves of the Fire and within the ascending spiral of consciousness.

We are all 𐤀𐤃𐤁 reúwch/spirit/breath, and therefore we are all one. In that we are all reúwch does not mean we are all at the same level of intelligence, mastery, or states of residence and ascension. In that reúwch is the giving of Wisdom and Understanding, comprised of the Rayish/𐤁 of Bayinah and the Chayit/𐤀 of Chakmah, then we are one in that we have the same attributes of Wisdom and Understanding. How we develop these primal attributes of Being determines the state of our consciousness.

All that have Breath/reúwch are then seen as a core of Thoughts which are Named according to the reading of OLIyun. Each reúwch carries baggage, which is the assembled thoughts that they have generated from their associations of branches, for until there is a means to hold a thought then there are no thoughts to be assembled. Hence there are flickering thoughts or ideas that come and go but which are not retained. These are ideas that bounce upon one side of a ring but are not grasped or accepted into the fabric of a consciousness. When an idea is accepted and becomes grounded by being joined to another side or branch, then there is a capturing of thoughts within the baggage of a Name. As these thoughts are drawn out of Meneshah, then strands of the web are added.

When some other entity or the consciousness of another captures your means to create consciousness of your Name, then you are left under the umbrella of their consciousness until you reclaim the consciousness and your luggage. Avrehhem captures Lot and the baggage of Lot for Lot is the means of developing an enclosure that is taken from Avrehhem's household. There are no bad spirits, for how can an assembly of Bayinah and Chakmah be bad? All spirits carry a baggage of thoughts that comprise their mind and from this baggage they operate. As one analyzes their assembly of thoughts, they sort out what is of the Collective goodness and that which is unproductive for the ascensions and services of their Name.

REÚWACH-BREATH-
SPIRIT

𐤀𐤃𐤁

The Union of the Sides of the
Life of a Seed—of the House
of Beniyman and the
Consciousness thereof—
The House of Yishshakkar
through which one
Breathes and pulsates

According to the Emanating Consciousness, coined as the Name of Yahushúo, one engages their members in service. Thus *Yishshakkar determines the labor that one performs*, not only the type of labor that one engages their members to perform but how they perform their works/labors/jobs. The parables of Yahushúo are parables within parables. The story of the life of Yahushúo is a parable and within the stages of the life of Yahushúo are many parables. When one follows the examples of Yahushúo, then they are following the Thoughts of the Emanating Consciousness embodied. However, when one follows the examples in the parables without the thoughts within their House of Yishshakkar, then they follow by pattern but without conscious emanation. They may see someone needing a garment. In response they go in their closet and give them one of their extra shirts, etc.; however, the intent is that when you see one naked that you provide a set of Words from your depository of Thoughts so that they learn how to dress themselves. Otherwise, if you give them a dress, they are still naked, for the meaning of giving them an attire is not of the world that perishes lest one is involved in the world that perishes and does the works of the world. The meaning of giving another a garment is seen in the story of the Samaritan who mends what is taken from another, and in the story of Yúwsphah who imparts to the brothers garments according to their lineages whereby they may fulfill their roles within One Unified House. When we see one naked then we are to cover them with the Lights of Bayinah and Chakmah. What we see in their core threads of Wisdom and Understanding we are to speak to them so that their garments are activated within them. Should we have two garments, then we are to give one. *Two* garments means that we are able *to duplicate, multiply* the thoughts of the weavings of a house, then we are to extend a garment to another. We must first be able to dress ourselves before providing a wardrobe for others. Should their spirit be cast down in the webs of misaligned thoughts of their associations, then we offer them a new garment by giving them Words of Chakmah and Bayinah. For though we offer them a garment, they must put it on themselves; hence with our offerings of consciousness for their Name's sake, we must show them also how to put the garment on by doing the offerings, whereby they are positioned to receive the strands of Lights woven around us daily.

When one disputes over the Person of Christ or claims that the Messiah has come or not come, then they form walls of divisions amongst spirits. The divisions of animosity, hatred, and murdering spirits amongst the Peoples of the Book show that us the Book is not being read as intended for the writings state that all Peoples are One and all are made of one blood [Yeshayahu/Is 25:6-12; 19:19-25; DaniAL 2:43-44; SMS/Acts 17:26]. Misunderstandings of the writings adds further twists that are spun upon them whereby walls are made around the Letters isolating them further from the inner core. The thoughts of superiority of one people over another create further walls of illusion and degrees of separations, for ***the meShich has always been and always will be inherent within all Names, peoples, and tribes/branches***. That is, ***the full measurement of Life is in the Seed of the most high and the full expressions of a SeedName are in all peoples, whereby meShich is in all peoples***. Thus to argue over the existence or coming or dates or lineages of this world only takes one further from the reality of the Emanating Consciousness within them which ***dies—gives completely of itself as a Seed***; which is ***buried—deposited within the waters of Meneshah—those of ALhhim to formulate the garments of its Life***, as a plant weaves itself a dwelling; and which is ***risen unto bearing the fruit of its SeedName upon the ascending branches of strength***, which are paired branches according to the Names of the 28 ALhhim unto new days of Collective awareness. If you believe in these ***tidings of great joy*** you are saved and delivered from your entrapments of the webs of incomplete associations, torments of isolation, insults of misunderstandings, the estrangement from the Rings of ALhhim of your Name's Origin, and the unproductive labors of your breath, your mind, and your members unto that which does not continue.

As you make the offerings of Yishshakkar, you increase in the capacities of consciousness according to the intervals of your Name's Numbers of Understanding. For as you stretch out the stands of your bands from your SeedName, you develop the means to House all that is forming within the Body of ALhhim—The Congruent Rings of your Name.

All that emerges in Meneshah becomes enlivened in Ayshshur and fully matured in Shamoúnn through the cultivation of Yishshakkar amongst a house. These are amongst the works of Understanding in a house. The consciousness of that which is coming and emerging, the consciousness of that which is forming and being enlivened in the womb, and the consciousness of that which is growing is in Yishshakkar whereby all levels of our transitions and transformations are consciously tended by the Roim/Shepherds of Yishshakkar. Through the offerings of the house of Yishshakkar of our Names, the work of the consciousness within a Name expands to encompass all levels of awareness and to offer guidance to every house within us, whereby the consciousness of HhaKuwáhnim attend to our houses, to bless and maintain them. The intervals of our Name, according to our Numbers of Understanding, are set in Yishshakkar whereby our minds receive every thought thereby consciously oversee all that is emerging, being enlivened, and developed in our SeedName. If one desires to be shepherd, then they need to activate the House of Yishshakkar within them whereby none of their flocks are left prey to harm [Tehillah 23]. The activations in the House of Yishshakkar of our Name enables to be guided by the Shepherd of our souls within the Collective House of YahúWah.

The Rings of Consciousness emanate from the heart through the Lights of Chakmah and Bayinah as they rise from Meneshah. Thus in Meneshah are the two lights and the two rings of consciousness as they are transposed from one *göat*/epoch to another and from one age to another. The ascent of a Name from the prison house of Pharaoh conveys the Lights and the Unified Consciousness rising out of the abyss [DaniAL 6:17, Matt 27:66, Tehillah 16:10, 1 Kayphah 3:19]. What is referred to the ascent of Yúwsphah occurs in the end of the age when a Name arises from the destiny of their residence appointed by Pharaoh and instead determine their states of residence by their going up through Metsryim by the Word of their Name ascending at the works (hands) of maShayh—the inner harmony and by the works (hands) of Aharúwan—the Enlightenment of their Names and the Lights in them.

The writings that speak of the emergence from the abyss from one *áúwt* to *áúwt* are speaking of the ascent of the Lights and the Unified Consciousness coming out of Meneshah. Through the ascent of Yishshakkar all that has been of the former worlds of Dan and HhaKuwáhnim are brought into the cognizant state of the *göat* Núwach, and in this manner one *göat* and age are transferred to another. The connection of the *göt*im/epochs and ages give relevance to all states of progression, and with the transference into Yishshakkar comes the strength of a Name that has been formed in prior ages and generations.

RELATIONSHIP TO THE OFFERINGS AND OUR STATES OF RESIDENCE

When an offering is made in the morning, then the offering is set unto the wood of the evening. The offerings made in the evening are set upon the deeds done in the day. In this manner our teachings and deeds affect each other and are dependent upon one another. When Yishshakkar is set in the morning upon the wood of Meneshah, then the Consciousness is set to receive from Meneshah and to arise with the emanations of the embers in Meneshah. According to performing according to what which has formed in the Consciousness, we enter into meditations and are given instructions through Baniymin. Hence following the offerings of Meneshah and Yishshakkar, ***Baniymin is set upon the wood of Yishshakkar, whereby the Seed of our Name is formed according to the Consciousness achieved.*** In this manner we are able to enter into subsequent generations and into other levels of thought, schools of the most high—ability and

access to learn, interpretations of parables, observations, and levels of social standing according to how we abide in relationship to the kinds of ALhhim.

The levels of Consciousness achieved affect our relationships—how we interact with others of the same or variant levels of Consciousness. With each new seed formed that embodies the threads of the Numbers activated and implemented within our Consciousness, paths of associations are open to us whereby we meet and encounter others and become engaged with them. This is understood in part, that as our body of Consciousness widens so do our circles of associations. Yet the access is greater than the widening of the circle of our emanations for avenues must open also through which the emanation may enter. The avenues open to us as we are moved by the consensus of the Rings of ALhhim, as one graduates from one level unto another. Normally we are able to maintain connections with previous associates; however, as our levels increase we thicken in our current circles and others thin for we are now focused to weave the threads of our SeedName at the level to which we have come. i.e. As one advances in math, they are in the classes opened to them by previous achievements and hence earlier associates become distant. As those in previous relation desire to advance in Wisdom, Understanding, and Knowledge, through our advancements we are readied to assist them when their hand is stretched out. For we put out our hand according to the level of Consciousness attained, and though we may try to stretch our hand further, it is in vain until the Consciousness has expanded. A SeedName grows and increases in height and width as it forms the treads of thought that are woven into the Consciousness which are transferred into the Seed structure of a Name from which our Life flows. This process occurs as the offerings of Baniymin follow after Yishshakkar. As the SeedName is woven with threads of Consciousness formed in Yishshakkar, the Light of Bayinah runs into each thread whereby one carries the Lights of Bayinah and Chakmah with measures of increase.

In the House of Ayshshur—the House of Origins— the offerings of Yishshakkar enable us to detach from former levels of attainment and attach to new platforms through which the works of Baryoah are carried forth in Ayshshur [CHP/Numb 26:44-45]. Once we are able to attain consciousness from our Origins we are able to move according to the prophecies spoken regarding our Seed and its place in the unified kingdom. The consciousness of a Name sees from whence it has come and therefore where it is going to be position in the unified Kingdom. For if one sees that they are of RAúwaben, then they are positioned in Chakmah and carry the light of the sun in their Names, or if one sees that they are of Dan, then they are positioned in Bayinah and carry the light of the moon in their Names. Coming from the primordial Ten of Judgment, they sit as judges amongst the peoples and bear the weight of decisions. Those of Ayshshur carry within them the fountain of life and uphold the ancient paths in all peoples whereby one does not shrink back into their former skins from whence they have put forth their heads.

Yishshakkar empties out its gifts into Meneshah in order that the full consciousness be elevated and distributed freely to all inhabitants. By the impartations of Yishshakkar the consciousness comes to reside in all houses through which they move as one. In this way all information of the mishkan comes down from above and rises into the Body of ALhhim, whereby it circulates into all houses.

Yishshakkar sets in place the consciousness of our transitions in relation to our origins in the most high and ALhhim, whereby we do not loose sight of our days and our works therein. This is amongst the labors of Yishshakkar in the House of Ayshshur.

The communications between the mind and the body are determined by that which is assembled in the House of Yishshakkar. Hence through the formative state of Yishshakkar, one communicates with the most high and with those in the five levels of the Head. Yes, we are Breath to Breath, but the body in

which Breath breathes into another is through that which is formed in the Consciousness of Yishshakkar which is from the Body of the Unified Consciousness. From the Body of the Unified Consciousness the Breath comes bearing the side of Chakmah/exhaling and the side of Bayinah/inhaling whereby the Breath is 8+8 or 16—of the Oyin of Yishshakkar which has access to the Mind—Rayish. Together the Mind and the Consciousness form the Rayish-Oyin Ring of Yishshakkar [1 Corinthians 2:11].

The offerings of Yishshakkar in Ayshshur lead us according to our Origins and our position in the unified kingdom. The Numbers of our Name form bridges connecting the waters of origins unto the lands of our Names. As our deeds are performed we establish the roads connecting our origins to our callings; and thereby the Numbers of a Name and their works provide the paths that one makes through the wilderness into the lands of ALhhim. For how does a tree attain its height, or how does a bee find the path to the fields? The achievements of our Names are according to the Values and our deeds that comprise our Names through which gates open and states are entered. Through there are similar routes, the ways to enter the routes are specific to every Name of the most high. Likewise, though we have the same prophecies related to each stage of growth, the attainment of meShich is dependent upon the release of Numbers within a Name and their deeds. For how a poppy grows or how a bean grows is relative to its leafing, branching, and flowering through which it brings up the Head of its Seed unto its Crown.

What we carry in our Breaths daily in the ascent of the oylah through the ascent of the smoke is according to our Breath. The state of our Breath determines the level to which one attains daily upon the Twelve marks of the Lammad, from the foundation of the altar unto the ascent of the highest incense. The purity of our Breaths determines which portals we may enter and the Breaths to which we are capable of being joined as we take off the ashes daily. Even the ideas that are carried in our Breaths affect the levels of Enlightenment to which we are accepted and the levels from which we receive daily. Hence, though each goes through the same process, the state of the Breath and the Numbers of a Name are measurements that affect the outcome of each Name.

It is not what is in a person that gives them direction and achievement; rather, it is *what comes out of a person that provides the direction in which they move*. Each person goes here and there, resides in one place or in another, accepts work doing a particular task and then engages in that work. All movements of a Name are according to the state of their reúwch consciousness. The consciousness of a reúwch is formed by what comes out of their Seed. According to what one gives from their Seed determines their consciousness. As the body of consciousness is virgin it receives the Seed as holy whereby the Seed rises into Yishshakkar and spreads out like a cloud over the inhabitants of a land. This spreading out like a cloud is what it means that we are lead by a cloud by day; whereas the pillar of fire by night is the discernment of the Breath of Dan within us.

The ascent of the Seed follows the works of Yishshakkar, whereby Beniyman follows after Yishshakkar in the House of Ayshshur. The offerings of Beniyman open up the paths of a Seed for the Consciousness. Likewise, the ALhhim are dependent upon the Fathers, whereby they are called the ALhhim of the Fathers, for the States of our Rings and their labors/offerings are dependent upon the Seed of the Fathers which establishes their houses and fills them with the Words of Knowledge [CHP/Num 7:2].

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

The spiral of the corona of Aparryim is formed as the Oyin of Yishshakkar expands through the offerings. Yishshakkar forms a dwelling state for emanations that open from a house through which the opened thoughts are gathered, thus there are the Rings of the Consciousness formed for all dwelling states. These rings are apparent in all houses i.e. the rings of the glands; the rings of the eyes, etc. whereby the body of the houses are called the House of ALhhim for they are set together as the Rings of ALhhim. The rings of a sphere are formed as layers of Consciousness which are shaped by the Numbers from which they originate. i.e Saturn of Seven Ring clusters according to the Seventh House of Aparryim upon which the offerings of Yishshakkar are made in Ayshshur. According to the Letters of ALhhim the Rings are set for a house; hence the shape of the stomach of a species is contoured according to the Tsada-Tsada Ring of ALhhim whereby it changes shape and size and undergoes transformations, a unique trait in comparison to other rings. The elongation of the house of Ayshshur, depicted as the stomach, is elongated according to the nature of Understanding, whereas the houses of Wisdom and Knowledge are housed more in rounds. In Dan is the variation of a cone that arises from the ring that forms the bell/pyramid shape of the lungs and nose. The cone upon the ring conveys the means to transmitting the patterns of Breath into other epochs/gotim. Through the Rings of ALhhim the body of Ayshshur is transformed as the sea, a horn, an cornucopia, a nest, the womb, etc.

Through the gathering of all information ascending from the Shayh daily, we compose the consciousness of all combined thoughts and their Numbers, their patterns, their Seeds, and their bodies. With a gathering of both sides —the side giving and the side receiving the rings of consciousness are formed whereby the information in the Consciousness is of the Unity of the parts and all within them. According to the harmonic state of the rings of a house the information of light or darkness is given space for their occupations.

The offerings of Yishshakkar draw out of Meneshah the details of a Name, the Numbers, Thoughts, and the Letters whereby a House for all with them is built unto The Name. Hereby one builds a house for all peoples—the complete emanations of consciousness coming from every house within them.

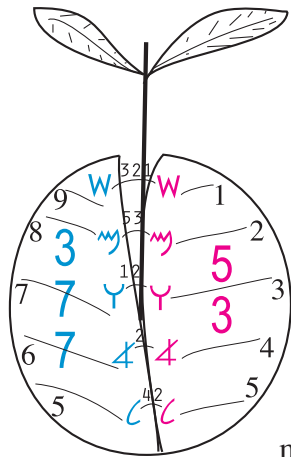
THE CONSCIOUSNESS OF THE COVENANT

As the SeedStone opens in Meneshah **the consciousness of the Numbers written upon the two sides of its stone ascends into Yishshakkar as a white stone**. Upon this whitened stone the Name of the Seed is inscribed. The stone is white in Yishshakkar for it is formed from the whitening of the opened Seed in Meneshah. As the Seed opens the whitening rises, and a stone is formed in the mind. Like a plant, the seedstone from the foundation rises unto the crown of the plant. The Unified Name of one's assembly of houses and the Names of the Aúwvim blaze in the midst of the whitened stone in Yishshakkar. From the whitening in the mind the congregation of Thoughts penetrate into the forehead whereby the Name of the Seed and the Fathers of the Seed are read, as written upon a head band. The Names are inscribed with the thought that the body and mind are qudash l'YahúWah—holy to YahúWah. The Name to which these lands belong has come/appeared, whereby all within the body and mind are designated for the Collective and there is no strangeness within them [Chazun/Rev 2:17; 14:1; SYM Ex 28:36].

Upon the the two sides of a SeedStone are the Numbers of a Name. On the left side are inscribed by Fire—the Fire from the oylah in which a Name is called—the Numbers of Bayinah, and on the right side of the SeedStone are the inscribed by Fire the Numbers of Chakmah. The Values inscribed contain the Ten Words that are written 5 on one side and 5 on the other side. As the SeedStone is opened the Numbers on the outside are inscribed by the Tongue of HhaKuwáhnim on the inside as a Name brings forth its 12

Tablets to receive the Words of the eternal covenant, whereby the renewed contract written on the inner parts exceeds that which has been written on the stones of a Seed, for the Contractual Words of a Name

become extended to uphold all within a Name whereby the contract made amongst the assembly of a Name is greater than (in that it has expanded and reached beyond its stone walls) that which is written upon the SeedStone.



In the day that one bows their head to give from their SeedStone, the consciousness of their Life commences to emanate from within them. Through the giving of all houses within them, the consciousness expands. As one bears their leaves through the oylut/offerings, the inscriptions of Fire are written upon their two tablets cut out from their SeedStone. Accordingly, the veins of a leaf are detailed with the knowledge that is within the seed of a tree. The Words of Knowledge arise as the fruit of the sides of Bayinah and Chakmah. The Teacher of one's Name inscribes in your heart and in your minds the Knowledge of the most high as your houses are laid bare upon the coals, evening and morning, whereby there are no separations between your thoughts and your chambers through which

you perform your deeds. Through the extension of all within a SeedStone, the inscriptions of the Name are imparted whereby the full revelation of all contained in a Seed are written upon the leaves, and the glory of the imperishable fruit hangs upon the twelve branches.

Every Name has a contract specifically according to the Numbers and the Letters of its Name through which it belongs to the Body of ALhhim. This covenant is made with the House of YishARAL—The Rings and the House of Yahúdah—the Numbers in the day that they are brought forth from all nations as they have been sown with the seed of Adim/Adam and with the seed of a behamah/beast—ones with the heat of reúwch [YirmeYahu/Jer 31:27, 33].

Yishshakkar is the administrative control centre according to the body of consciousness that forms in the mind. One is able to determine their thoughts and deeds by regulating them to all that pertains to their SeedName as that which is in their SeedName walks in the Illuminations of Aharúwan. By the Light in Yishshakkar there is a distinction between moving after forms, imagery and purposes of the world and moving according to the inner constructs of the unified SeedNames. The Illumination of Yishshakkar is like a light house that guides transitions and movements relative to the origins in Ayshshur whereby Yishshakkar shepherds us daily within the Collective. If one senses that they are lost at sea, they have only to inquire into Yishshakkar. The shore from which we have embarked is defined in our minds as our Seed rises, for from whence a Seed has come from is recorded in the Seed. The compass in Yishshakkar keeps us in the path of our mission and purpose in the Collective.

Every structuring of Yishshakkar prepares us to receive information in Meneshah, whereby Meneshah makes its offering upon the branches of Yishshakkar. As we prepare a structure, a place, a question, make a gift, designate our branches in devotion to Chakmah and Bayinah, we receive a measure in accordance with our readiness.

In the House of Dan—The House of Breath— the offerings of Yishshakkar open upon the wood of Aparryim. Hereby the state of consciousness is affected by the waters of ALhhim within the Rings of a Name. As the waters are clear, so is the consciousness; however, if the waters are muddied with pursuits of the world, then the consciousness struggles to provide leadership amidst the members. The House of Yishshakkar in Dan serves to bear the state of a reúwch as it has assembled its members.

Further, as Yishshakkar ascend upon Aparryim, the consciousness is aware of the directions that a reúwch is moving and serves to ready all members for the coming transitions and movements.

Yishshakkar bears the joy of the devotion of Aparryim to the Numbers of Yahúdah which causes Yishshakkar to break out with songs. As a bird Yishshakkar carries the messages being formed in the House of Aparryim and transposes them into songs. The alignment of Yishshakkar with Aparryim and Meneshah enables Yishshakkar to gather the notes that dance upon the waters in the kaiyúwer and elevate them to be sung from the branches of a Name. Hence, songs come from the seven levels of the sheepfolds/glands of Yishshakkar as they are positioned amongst the flocks. As these songs are sung in the House of Dan/the lungs, they are the source of the Tehillim that are composed by one of Daúwd—of the unified Teraysarunim. Each song composed in Yishshakkar is registered with the house in which it is composed, either in the month of its composition or in the house from which the offering is made during a month.

The compositions of all thoughts ascending out of the waters of Meneshah are gathered in Yishshakkar through which **the consciousness is enriched with the wealth of a Name**. The wealth is called the riches in meShich [Phil 4:18-19]. From the offerings and their distributions from *Epaphroditus—the beloved of that which rises from the depths*, all of our needs are supplied from the unified riches in glory, which are *the weighty deposits* of meShich. Within the House of Meneshah are the deposits of all of the tribes, whereby gold, silver, and bronze are stored within them. The properties in Meneshah to be used by Dan must be transferred by Breath. All within the twelve chambers belong collectively for the House of Dan, whereby the reúwch of a Name uses them to perform its services on behalf of the collective [I SM/Kngs 3:9-13].

In the House of Baniymin—The House of The Seed— the consciousness expands through the impartations of the Values of Yahúdah into Meneshah. The grain offerings of Meneshah provide the basis for the spreading out of consciousness just as the rise of grain spread out upon the head of a plant. What is within rises to the top, and in so doing the mind becomes conscious of all inward states that develop from within the SeedName.

What is within the structure of Meneshah rises to form the consciousness which surrounds the SeedName to house it for the Kuwáhnim. During each month as Yishshakkar is laid upon the wood of Meneshah it causes the head of Yishshakkar to swell—to draw in and upwards whereby it rises unto its place as determined by the Unified Consciousness. The structure within a SeedName comes from the Unified Consciousness; hence, as the structure of Meneshah is transferred to Yishshakkar the information within a SeedName swells into the cone of Yishshakkar—the designated space in the mind which forms a centre of treasured thoughts whereby the members are regulated with all Values which have opened from the SeedName. For all that is drawn out of the houses of Yishshakkar are the treasures of gold, silver, and bronze. As the Head of YishARAL is formed upon a Seed Name, **one comes to know their place within the meridians of the unified kingdom**.

The House of Yishshakkar sets upon the body as a light positioned at the top of a lighthouse who shines through seven portals the Illumination of the Consciousness. All consciousness of the most high is a light that shines into all rings of ALhhim.

The thoughts we bear in our consciousness are according to those rising up from our body. We can only form a head or come to a change of mind as we draw out all from within our SeedNames, for as a

plant, there is no head upon the stalk until all strands of thoughts are given totally from the SeedName. As the emerging thoughts come from the seat of Meneshah, former thoughts are assembled or dispersed. Allusions fade and the reality of our inner constructs are strengthened. Through the offerings of Yishshakkar what is called “thought replacement” occurs within each house that the offerings are made. The body of consciousness is formed through the input of each part of the SeedName. Through the expansion of consciousness, the body of consciousness is filled-in with information coming out of our SeedNames. As one comes to form a head regarding any matter, the mind is equipped to regulate its houses according to the illumination within the consciousness whereby it does not stumble.

The means to learn knowledge are based upon a teacher and a student—a set of teachings and a disciple willing to follow the teachings. Every level of Knowledge of the most high is based upon a strong commitment, even as a tree cannot produce fruit without a strong foundational root system and trained/pruned branches. A person that has no teacher is a ship a float and is subject to many misdirections. To say that one does not need a teacher invalidates the ministries of meShich and the services that we are to bear for each other. Enlightenment is validated by the sharing the Light with each other. Wisdom, Understanding and Knowledge are validated as they are given to others whereby they are extended. As the sun, moon and stars give their illumination unto all that ask, they are extended in the midst of the Collective whereby they are an integral part of the community of Names. One who does not need a teacher is as one that says they love YahúWah whom they have not seen and yet cannot bond with one whom they have seen. For one that says that they learn from YahúWah—the Collective, is one that learns from all. When we address one as our teacher/rabbi, we are acknowledging that what this one is teaching is of the unified consciousness and therefore our teacher, not as an individual but who is of very emanations of the Unified Consciousness—of the Unified, whereby comes the saying, “One is our teacher.” Learning from each other and sitting at each others feet is ahhav—the bonds of life. Loyalty amongst achim is primary for learning the Knowledge of the most high. Again, as a tree, the Loyalty of unified branches is the means to achieve the fruit at the lips of the kuwáhnim. As Yishshakkar is bonded to Meneshah, the mind develops consciousness of all within the Unified Consciousness of the 8’s of Meneshah. As in every offering there is the platform of the teachings, depicted as the wood, and there is the one who submits to the teachings, depicted as the kevesh. Through this union, one attains unto an enlightened mind able to receive Wisdom, Understanding, and Knowledge. With commitments to another, there is the means to transmit Knowledge, for by unified branches one attains the paths to the crown of Knowledge.

As we come to develop threads of thoughts within the body of consciousness, we are able to entertain the thoughts of the most high, for now we have **a basis to register the thoughts from mind to mind**. Regarding all Twelve Houses, the threads of consciousness are woven for the SeedName through which the fruit of a house is formed and whereby we have within us the mind of the most high which is the mind of meShich.

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

Through the offerings of Yishshakkar the works of ALhchim are sorted and transferred into the body of Consciousness of Yishshakkar. Yishshakkar is the house that manages and tracks the progressions of all members in a house and their associations. All that transpires between the offerings of Yishshakkar

are gathered and summed into the state of the consciousness of a SeedName. The consciousness is the sum of the offerings of a SeedName and their states of activation. The platform of the consciousness is renewed twice during the days of a month when Yishshakkar comes to the altar. As the progressions of a Name bear the full radiance, as flowers upon their branches, the consciousness is enhanced. As Yishshakkar follows Aparryim in the course of the offerings, the consciousness is composed of that which has become evident within a Name, being a composite of the visible spectrums of one's thoughts implemented. As Yishshakkar follows Meneshah then the consciousness is composed from the origins of a Name as to the dwelling states of a Name.

The House of Yishshakkar forms the Body of Consciousness which is called the Bride of YahúWah. Within the Body of Consciousness all of the attributes of the Twelve reside in one house as they come forth from the Collective Seed. **The Offspring of the Seed is the bridegroom and the Body of the Consciousness that opens from the Seed is the Bride**, which is dressed in the white garments of Yishshakkar. In that all of YishARAL dwell collectively in the body of Yishshakkar in HhaKuwáhnim, YishARAL are called the Bride of YahúWah/The Collective Name of ALhchim [YirmeYahu/Jer 2:2-3].

The Virgin who bears the offspring of the Unified ALhchim Achadd is the Body of Consciousness who is prepared to receive the Seed of ALhchim. “And behold, you shall conceive in your womb, and bring forth an offspring, who is called the Name Yahushúo—*The Emanating Consciousness*, who shall reign over the HOUSE OF Yaoquv forever, and of the collective kingdom there is no end [Yeshayahu/Isa 7:14; 8:18].” The ones born of the Body of Consciousness are the offspring, whereby they are called “The Emanating Consciousness,” for **those born of the Consciousness are the emanation of the Consciousness within their lands** [Yeshayahu/Isa 8:8]. As these are born from above, they take their seat in meShich—within the totality of the Names, from which their rule is over all lands of their Names that are comprised of the House of Yaoquv. In that the kingdom is comprised of the Collective Achim, there is no end for there is no division to tear the garment of the kingdom apart.

MENESHAH מנשח

In the House of Meneshah—The House of Transference—Yishshakkar commences the offerings for its body of Meneshah. Through the giving of what is in the head, a body is formed and cared for. The consciousness resides in Meneshah, and Meneshah resides in the consciousness whereby the two are one. The first offering of the body of Meneshah is made by Yishshakkar; hence, when Yishshakkar opens to impart all within the mind, the body of Meneshah is formed.

In the month of Meneshah—the 8th, the offerings of Yishshakkar are made upon the wood of Aparryim, whereby all in the seventh month is bridged to the foundation of the eighth month. One acquires through the Yishshakkar offerings the consciousness of all within that is becoming apparent within the waters. When the writings speak of YahúWah coming down to behold that which is amongst the offspring of Adim, it is referring to the descent of Yishshakkar coming into the Houses of Aparryim and Meneshah to behold all that which is sown in the waters.

The consciousness of Yishshakkar is laid in the waters of the deep. Through each of the offerings of Yishshakkar what is necessary for the subsequent states of one's development is released from Meneshah. Yishshakkar monitors the givings of Meneshah so that all things are appropriated as there is the space of honor to receive them. The evidence of the timing of the release is in conjunction with the deeds of fulfillment of that which has been given prior. Hence, Meneshah is given an inheritance in the days when the Rings of RAúwaben and Gad are opening; however the reserve of Meneshah is given to

enable the seven Rings from Baniymin to Dan to enter into the days of their fulfillment. The undergirding of Meneshah pertains to that which is opening in RAúwaben and Gad which is the light/half of its gift and the undergirding that pertains to that which is being fulfilled which is the other light/half of its gift to the Collective. The two portions of Meneshah are the supply of oil that is provided each evening and morning for the lighting of the menorahh—one half is provided for the evening, and one half is provided for the morning. From the two portions of **Meneshah** come the two vials for the **menurahh** through which one has the Illumination of Yishshakkar to proceed with the instructions of the evening and the fulfillment of the deeds of the morning.

The attainment of the ten lands/states of the HhaDavar are according to the implementations of that which is seen, spoken, and being transferred from one body/state unto another. As the eyes see even a flicker of understanding, and as one is given an opening of the Words of YahúWah, there is a measure of Meneshah to implement that which is seen and that which has been spoken unto a transference from one state of residence unto another. Our destinies are set through the offerings of Yishshakkar and Meneshah daily, for though they have their days in a month to give of all within their embodiment, they are two parts of every offering through which measures of the consciousness and the transference of Light is transmitted.

Yishshakkar opens as a lotus flower upon the wood of Meneshah. *As the hours turn during the oylah, the tip of each petal is sensitized as it enters into the rays of light of that hour. The tips of the lotus flower petals transmits the Light of the hour to regulate the Twelve houses within us.* The opening of the pineal gland of Yishshakkar enables the rays of illumination to be absorbed, through which the consciousness above is resident within. The giving of the House of Yishshakkar affects all states of awareness, labor, growth, and joy. As positioned within the sheepfolds of YishARAL, the House of Yishshakkar is located in seven points: the pineal, seat of awareness; pituitary, seat to coordinate labor; the thyroid, seat to convey the intent of speech; thymus, seat of meditation; the pancreas, seat of regulating breath; the adrenals; seat to regulate values; and the prostate; seat of regeneration. “The pure white lotus flower, the only plant to fruit and flower simultaneously, emerges from the depths of the muddy swamp” as Yishshakkar rises from the depths in Meneshah. The lotus flower rises above the waters, spreading its oval petals with a seedcase at its center, depicting the pupil within the opening eye.



The evolution of the lotus flower has its roots in the primordial lores of creation. The lotus flower plays a prominent role in the version of the creation story that originates in Heliopolis. Before the universe came into being, there was an infinite ocean of inert water which constituted the primeval being named Neúwn. Out of Neúwn emerges a lotus flower, together with a mound of dry land. The lotus blossoms open and exceed the sun god of Atum. A slightly different version of the creation story originated in Hermopolis. In that lore, the sun god, who is formed from the volatility of Neúwn emerges from the lotus petals as RA. These accounts convey to us how the Light of Understanding in Yishshakkar appears and outshines the larger created light of the shemesh. ***The opening of the pineal gland with the emerging lotus flower is a major shift in the evolution of the Consciousness of a Name.*** The flowering of the consciousness spreads its rays of light over the ten lands and radiates its emanations through the faces/expressions of a Name.

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

Yishshakkar follows Meneshah in the course of the offerings. As the blood of Yishshakkar flows upon the screen of the altar, the garment of our transitions is activated. That which is set into the body of transitions, even the courses in which our Reúwch moves, rises to the crown of Yishshakkar whereby the mind is full of cognition as to that which is stirring in the waters beneath. With the offerings of Yishshakkar the strength of understanding in the heavens is granted to the statutes that have been inscribed in the earth by the wand of Yahúdah in Meneshah—in the previous oylah.

Through the combinations of the Rings of Yishshakkar—the kevesh, and the Rings of Meneshah±the wood, the Seed of our Names is formed. The new state of our emergence is evident as the Seed of Baniymin opens in the sequel offerings of Yishshakkar.

The life flow of Yishshakkar rises through the staff of Meneshah-Yishshakkar. The ascent of the flow of Yishshakkar nourishes and give strength to the lotus flower formed in the pineal gland.

The offerings of Yishshakkar achieve cognition of every movement obtained from Meneshah. Through each transition entered into from Meneshah, the consciousness expands to occupy the vista occurred in Meneshah. The guidance of Yúwspah is supported by the Enlightenment of HhaKuwáhnim at each of the ten turns and intervals of the ascending oylah, as the offering transcends through the smoke. In Yishshakkar one sees through and above the smoke to maintain their orientations of services to the Collective. Our ongoing transitions and elevations in Enlightenment are evident by the level of our services to the Collective. As we think that we are attaining to further stages of Enlightenment, the evidence that we are becoming more enlightened occurs in the level of our deeds to the Collective. The far reaching embrace of our love and support for all works of Light extend in testimony to the expansion of our consciousness.

The subsequent offerings of Yishshakkar in the House of Meneshah following Aparryim.

The significance of Yishshakkar topping off the offerings of Meneshah is to bring to the fore, or to heighten all that has opened from with the waters of ALhhim. The final days of the month is the transference of Numbers from Yahúdah to Aparryim whereby the entire body of Meneshah now come to bear the head of its body, as a plant puts on the heard in the final days of its development. The ascent of Yishshakkar at the ends of the days pertains to the Consciousness rising over the bodies of waters.

The dipping of the parts of Yishshakkar into the waters of Aparryim is a drawing out of all that has been transferred to the waters to rise into the mind of consciousness. With this intent we make the offering that we give way for the full consciousness in our waters to rise supreme, whereby what is within us governs over all that is outside of us.

The offerings of Yishshakkar transfers all that is in process of appearing in Aparryim unto the seat of consciousness in Yishshakkar. Hereby one can travel forward into what is appearing and have what is called a déjà vu sensation. Through awareness of all internal processes and their directives, the consciousness contains the activities that are arranged within us and the days of their implementations. According to the implementations of the thoughts do we make actually transference of our reúwch, for until we engage the breath into a deed it still remains in a body of contemplation; however, through the deeds that we do with consciousness, we transfer our Name and all properties of Name to the state that is according to our performances which determines our states of residence, as even now we reside in the place according to our levels of understandings and their deeds.

The rich man in sheol makes a home amongst the grave for the attachments to the world retain one as a worm to live underground. The request of the rich man is to send Lazarus to their brother’s house; however, AúwvAvrehhem answers that they have maShayh/Moses and the scrolls; let them hear maShayh. This parable teaches us that all people have within them the ability to learn of the paths of Light in that maShayh—the ability to transfer messages from the Heads of State to all parts within us is through the nervous system, whereby all have the opportunity to learn and perform according to the teachings that sets the course of their transitions. What we learn and implement determine the state in which we are heading. If one does not listen to the inner voice of maShayh as they hear the Words of the scroll, then they would not listen to one coming to them from another world who speaks in another tongue.

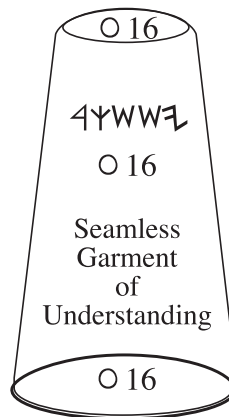
The composite teachings of Yishshakkar are spread out seven fold within the Tree of a Name, and upon these branches all transitions of Meneshah are made. As the offerings of Yishshakkar are made upon the foundation of Meneshah, they are as the lotus flower floating upon the waters, and as the offering so are my people.

APARRYIM אַפּאַררײַם

In the House of Aparryim—The House of Blessing— Yishshakkar commences to make its offerings upon the wood of Aparryim first and then upon the wood of Meneshah. Yishshakkar fills the rings of Aparryim with the goodness of all within the Collective Body of the Letters through which a Name has an eternal resource of data pertaining to all Houses of YishARAL. As Aparryim is set unto the qedam/east and lives not unto itself in the yúwm/west, then the qedam comes unto Aparryim, and Aparryim is made full with the visitations of HhaKuwáhnim. The offerings of Yishshakkar transmit the Unified Consciousness into the Body of ALhhim, of which Aparryim is the head. Each visitation of Yishshakkar is a day of rejoicing, as one who comes from the qedam, from which their stars herald the messages of peace on earth, good will to all peoples. According to the level and the season of the visitation so the messages of the Unified Consciousness are transmitted from Yishshakkar to the Mayim Tayit Rings of expansion.

Yishshakkar is the foundation of the House of Yúwsphah/Joseph whereby one conducts their rite of blessing to be of the Unified Consciousness, otherwise the energies of Yúwsphah become directed to temporary states that soon fade. The overriding Consciousness in Yishshakkar continues to direct the House of Yúwsphah in all proceedings to provide for all peoples the directive will of the Neúwn.

The threads of Yishshakkar bear the Unified Consciousness within the 7 Eyes of ALhhim, through which the entire Body of ALhhim is filled with the ever emanating Thoughts of the Most High. The **garment of Yishshakkar is the Oyin** unseamed robe with the Oyin rings of the neck and hem, conveying the consciousness suspended within the three levels of the Letters which are the House of the Fire: $16/7 \times 3 = \text{Shayin}/21/W$.



With the activity of consciousness transmission, the composition with the rings are on-going evening and morning. The gathering of all things in the yúwm in Aparryim determines the thoughts resident within all Rings of ALhhim.

The union of the 7 chambers of Yishshakkar and the 2 chambers of Meneshah provide the basis of the 9 spirals of Aparryim. Meneshah is the House of Understanding of Aparryim and also the House of Yishshakkar in the days that Yishshakkar visits the House of Meneshah. Hereby do we provide a house for another to dwell with us and whereby our members enter into each other.

GAD אָ

In the House of Gad—The House of Speech— Yishshakkar is the base for the words to be uttered. As the words are formed in the House of Gad, they arise to Laúwi in the crown of mouth, through which they are spoken with authority. When the writings refer to one who speaks with authority, it means that they are speaking from the crown of the mouth. When one speaks as a serpent, then they speak from the tongue, in the midst of the mouth. According to the consciousness of which one speaks, the words are uttered from that ring that comprises the mouth. ***Words of consciousness are the unified state of Thought composed of Numbers plus Letters.*** In the course of the offerings, Yishshakkar follows Aparryim and then Meneshah through which the Thoughts are composed to enter and fill the consciousness of a Name.

The eternal state of the Unified Consciousness is imparted to Yishshakkar to bear amongst the flocks. With each part of the Unified Consciousness come forth words formed through the minds that bear the mutual seed of their Names. Through the ascent of the consciousness from the depths in Meneshah, the head of Yishshakkar rises to the crown of speech to speak with the authority of Laúwi that flows with the anointing of Meneshah and the grace of Baniymin unto the formulations and extent of the Words of OLiYun/The Most High. The harmony of all in the crown of Gad is according to the arrangement of the Rings of ALhhim in Gad. Via the utterances of the words of OLiYun one sets their sails for the direction in which they are moving. The current of the Rauchut/spirits of Yishshakkar and Meneshah fill the sails to achieve all directives of the Neúwn whereby all deeds are accomplished by the union of Names and the glory of all is unto YahúWah.

Arising upon the wood of Aparryim, the formative head of a Name commences to be formed as a head that appears upon a stalk of grain. Yishshakkar receives all of the Numbers and Letters from the previous days of offerings of Yahúdah and Aparryim, whereby Yishshakkar is the Body or House of the Kings. By Wisdom imparted to the Consciousness Kings reign, for through the embodiment of the governing distribution of Numbers and their Words, one governs their houses [Mishle 8:15-16]. As one speaks through Gad, they set the domain of their Name according to the Light housed in the Consciousness. When the writings speak that Chakmah/Wisdom dwells with Prudence, the understanding is that Wisdom—the assembly of Unified pairs of Values and Letters dwells *in* Yishshakkar [Mishle 8:12]. By Wisdom, the equality of Enlightenment, just laws are written by a people, even as the Teúwrah is composed by the Unified Sides of HhaALhhim. The infusion of Consciousness comes by hanging long the offering of Yishshakkar upon the wood of Aparryim into which the flow of Wisdom enters into a house to bears great light of its 15 Faces [each Face of Chakmah is the Face of the Aúwv of the day]. As the Illumination is gathered from the sides of Chakmah, the garment of Aparryim shrouds the Light whereby the Light is gathered into the Words of a Name. Who can find the path to take this Light away? The Illumination is retained worlds without end! [As the manchaih offering is laid upon the altar, the garment of Aparryim, as the screen of the altar, is opened to fan the Seed upon the coals of fire; then the garment or grate is closed whereby the Seed is enveloped into the garment of the offering. The whitening of the Seed forms the LavanahZekah/frankincense spices for the altars of the oylah and the semmyim. The spices are appropriated in 6:6 measures.]

The impending consciousness is continual expansions based upon accumulations of Wisdom, Understanding, and Knowledge. The quests to know and to understand all things are realistic based upon information that has been learned prior, whereby there is a foundation to attain further heights. Like building a stairs, one starts with the first step upon which one lays in place subsequent stairs to attain further elevations in thoughts. Hence, one grows in Understanding as they attain to new heights fueled by and sustained by Meneshah unto Yishshakkar.

The offerings of Yishshakkar are hung head long unto Meneshah, thereby providing an avenue of the milk to flow from the Unified Consciousness into Meneshah. The milk nourishes the SeedThoughts forming in Meneshah. Then as the SeedThoughts sprout in Meneshah, they arise unto their full expression of the Consciousness in Yishshakkar form which they are nourished and watched over. Yishshakkar depicts the moon in the universe who watches over as Bayinah/Maryim [SYM/Ex 2:4-8].

SUBSEQUENT OFFERINGS OF YISHSHAKKAR IN THE HOUSE OF GAD

The ever prevailing consciousness is secured from all threats of being overthrown. As the Words of a Name rise upon the wood/structure of Meneshah, they ascend above all dwellings, all names and words, thoughts and their formulations, whereby the Words of a Name are set above the world and the body through which they rise. **“The composite logo of a Name nurtures all of a Name; according to all within the branches of a Name the Sayings branch forth”** [Tehillah 138:2].

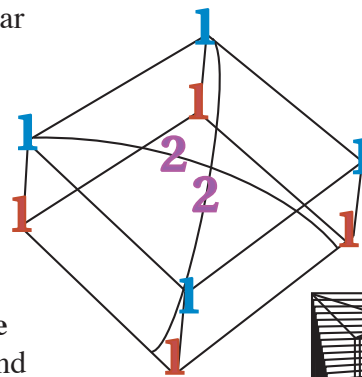
The ascent of consciousness and its Words upon the structure and givings of Meneshah—the force of transitions—sets the heart and the members within a Name from the crown to the foundation whereby the Kingdom of Lammad is established in the fields of a Name. The supportive heart is set through receiving the manna. The heart ring of Dallath-Dallath forms the base ring for the manna to be transferred to a Name by Aúwv Malekkiytsedeq in the day that the manna flows on behalf of Yishshakkar and Meneshah, as on the twentieth day of Gad [Tehillah 57:5]. The *man* מן flows according to the rings of the offerings and the house of the shavbet in which the offerings are made. A set heart is an altar built with twelve stones as an everlasting witness of a Name and their works. The setting of each part of a house around the altar establishes the inner networking of Lammad within a Name, whereby the Thoughts and Deeds of a Name are truly one with Lammad, being of the same fiber of body and inner structure of bone.

The perpetual state of ascension is secured by Yishshakkar rising upon the structure of Meneshah. The offerings of Yishshakkar secure the investment of Numbers and Words imparted by the Kuwáhnim of AL OLiyun. What is given/sowed in the world, regardless of its impurity or purity, rises above the worlds to govern them. As YishARAL are sowed into the land of Metsryim, they arise through the land and become the masters of it. What is sown in Meneshah rises in Yishshakkar to secure the investment and the harvest of YahúWah.

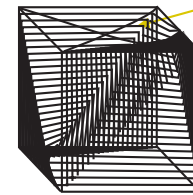
ZEVACH SEMMYIM ALTAR OF SPICES

The ascension of spices from the each offering is through the ascent of the Twelve in the offering, whereby the Values and the glory of the Twelve are gathered each evening and morning into the consciousness. **The pattern** of the altar of spices, *zevach semmyim*, is 1 1 1 1, 1 1 1 1, 2 2, a formula of Lammad/12 to gather all Wisdom, Understanding, and Knowledge in the Twelve. The Twelve Houses impart their frequencies to form the structure of the altar, whereby they create the means to transmit

their Unity from one level to another—from the altar of the oylah to the altar of the spices. In that one has the ability to transfer their properties of soul through Fire, they enter into the Fires of YahúWah daily whereby they save their soul from corruption. One who forsakes their soul in their body of flesh will suffer the drag of corruption upon it and allow the soul to become conditioned, addicted, and enslaved to the world. **No one will loose their soul**, for the force of momentum and extension within the Breath of a Name will claim the soul from every embodiment. Should one gain the world and loose their soul, the acquisitions of the world will be of no profit for the means to carry the world, which is the soul, will not be in hand—activated to carry what one gains. Hence, it is impossible to gain the world and loose one’s soul as a result, for all things are gained by soul around which matter gathers to form a dwelling for soul. The meaning is thus: if one through gaining the world does not energize the soul within the world, there is no profit of the acquisition. Should one gain the eye and not see, what is the profit, or should one gain the rings of hearing but not listen, what is the profit. Thus should one gain anything of their bodily members and use not all that they acquire for the Enlightenment of their Name, then they have acquired the world but have lost the soul/expressions to be generated and the increase of their Seed. The purpose of gaining world, i.e. putting on a body, is for the result to bear fruit/expressions that glorify the Aúwvim and to gain increase in the Numbers of soul. When one does not use their body as the lamp of their Spirit and for the purposes to bring forth the multifaceted expressions of soul, then the gain of the body profits them little. However, by submitting one’s body to the Breath of their Name in the Unity of Names, they yield up all things of the world for the sake of the soul, the mind, and the Breath.



Zevach Semmyim forms at the brow



a basket woven grate of the 2x2 strands of Knowledge to burn the incense of Wisdom, Understanding, and Knowledge, a golden vessel denoting the union of all sides as one

As the consciousness is formed in the crown of a Name, all within the Seed rises unto it. In other words, as the consciousness rises, all that is connected to it, from which it is formed, rises with it—drawn unto it. When I—the Consciousness—is lifted up from the earth, it draws all within oneself unto it [Yahuchannan/Jn 12:32]. The subsequent offerings in the House of Gad follow with Baniymin upon the wood of Yishshakkar whereby all within a Seed rises unto the Consciousness set in the mind.

SHAMOÚNN יְצֹמָוּ

In the House of Shamoúnn—The House of Hearing— the offerings of Yishshakkar enable the ears to hear all within the crown—being the Mind of the Neúwn. In that the rings of Yishshakkar and Meneshah are very wide in Shamoúnn, there is the full expanse of hearing at all ranges through their offerings.

As the offering is transferred from the altar of the heart to the mind, the strands of Knowledge are laid into the cone of Yishshakkar, whereby the ears are prepared to receive and house all Words and Sayings of HhaKuwáhnim unto their full development/expression, for every strand of the chalavanah, by its Numbers, is as an antenna to receive the transmissions of HhaKuwáhnim.

When Yishshakkar makes the offerings in the month of Shamoúnn, then the parameters of hearing are set according to the circumference of consciousness. One is able to hear according to the Rayish Oyin Ring that provides the consciousness of what one may understand by what is heard. When the

consciousness is yet to be formed relative to any level of thought or expression, though the sound may be heard, the messages are not discerned/comprehended. Through the opening of all that expands via Aparryim and all within the depths of Meneshah, the full Ring of Consciousness forms for hearing, whereby every sound resonates with the meanings uttered according to the intent of the utterance, whether the utterance is of the clouds, or of a bird, or that of a fellow comrade.

Yishshakkar unfolds all ThoughtValues in Aparryim through which the body of consciousness of a Name operates. As the ThoughtValues are formed in the heads of Yahúdah and Aparryim, the invisible and visible states are established at any give state of progression. As Yishshakkar receives from the heads of the invisible and visible realms the consciousness operates within both dimensions. In Shamoúnn, the spreading out of the consciousness facilitates hearing and comprehension within the realms of the invisible and visible states. Through the formulation of the spaces in Yishshakkar there are the voices and sounds of the invisible and the visible kingdoms.

The summations of all Thoughts of the Staff generate the mind through which one organizes their members and their projected dwelling states. The summations are the gathered in the Consciousness which is the working basis of the mind. In Shamoúnn the summations borne upon the Staff are heard. The report enables the mind to determine the activities, the arrangement of its members, and their dwelling states. As the messages are heard in the Consciousness, the mind and its servants, arranges the allocation of talents within its members. The arrangement of the summations of the Staff determines the species in which the mind resides.

The location of the Consciousness Ring in the midst of Shamoúnn is in the Neúwn position of the Seven Eyes of Breath from which all is composed. What is drawn out of the Consciousness Ring in Shamoúnn determines the species in which one takes up residence. The Neúwn subjects itself to the centre of the foundation of hearing through which it monitors all within the Consciousness of the Rayish-Oyin Ring, and thereby to determine the direction of its movements and dwellings based upon hearing.

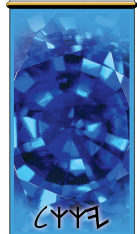
Yishshakkar gathers all things from the Fire that are of joy to the BegölHhaSham/Master and which develop a Name unto their full expressions of the 15 Aúwvim. Thus, in the House of Shamoúnn, Yishshakkar consciously selects the thought forms in which the masters goods reside, especially those which cause an infusion of Knowledge, and Understanding with an expansive freedom of Chakmah.

SUBSEQUENT OFFERING OF YISHSHAKKAR IN SHAMOÚNN

The seat of Yishshakkar is the ever present state of anointing. As the camps rotate counterclockwise, each house bears its offerings from the eastern portal of Yishshakkar from which their oil flows. The houses pass into the lands of Yishshakkar from which they make their offerings. The seat of Yishshakkar is the seat of meShich; hence, all who come from this chair to approach the altar are making the offerings of meShich through which the entire house is exasperated from its futilities. As the blood of meShich flows from Yishshakkar, every transgression is carried away from one's dwelling for through the blood impurities are removed from a house. Moreover, by the blood of meShich, each house is attired with the garments of meShich, as the flow of blood causes growth through which a house is covered. As the caring Shepherd of the sheepfolds, Yishshakkar is the house of the meShich in which one attains the full extension of their SeedName. Seated just subject to the Aúwv, the House of Yishshakkar mediates the Thoughts that enter into the Consciousness through the rotations of the mem-

bers, and presents all members unto the Aúwvim of their Names.

According to the Consciousness one employs their members and initiates to fulfill all that has gathered into Yishshakkar from the Twelve making their offerings from their Seat. The ascending thoughts in Yishshakkar override our former expressions, whereas to our wonderment, our faces are changed before us, often times miraculously. As Yishshakkar is given the authority of the Aúwv, then the members of a Name abide within Yishshakkar and follow the directives of the Supreme Consciousness. The concept of supreme consciousness denotes that the Consciousness in Yishshakkar is of the Twelve and no longer as one part of the Twelve. As the Supreme Consciousness is formed, the Lammad staff is imparted to a Name to govern its affairs from the Seat of meShich.



As the Rayish-Oyin Ring is the Rod of Shamoúnn, the Rod of meShich is in the hands of Yishshakkar through which the seven sheepfold of Yishshakkar are staffed. The 7 sheepfold of Yishshakkar pertain to the 7 Eyes of ALhhim and all that are born in them. When the Shepherd speaks that there are other sheepfold other than the one's being addressed, it is a reference to the 7 sheepfold of Yishshakkar [Yahuchannan 10:16; SMB 49:14]. Fitting that this awareness is stated and rises in the ÚWah-Bayit House of Shamoúnn in which are the sheep.

The Staff of Yishshakkar is one staff of 7 sections of stones. Each section is one of the 7 Rings of ALhhim in which are inscribed the 28 Names of ALhhim. Within the the section of ARAL, the Names of AR and AL are inscribed, and within ARAL are the 15 Names of HhaAuwvim before whose faces we come night and day. The Staff is commonly called the Staff of ALhhim for their Names are inscribed within.

THE SEVEN STONES OF THE STAFF

The white alabaster stone is as the Seed within the vase of Meneshah from which the seven rings of seeing and hearing are born. The alabaster stone contains the precious ointment of the Aúwvim. In the stone is bottled the fragrance of a SeedName that is worn by their Offspring, whereby each Offspring contains the scent of its Aúwv. As the SeedName opens and bears its glory, the costly fragrance fills the meridians of a Name.

The rose quartz is deemed the crystal for the heart in which are the teaching of love. The thoughts of the crystals in the stone purifies and opens the heart at all levels.

The emerald stone is verde in tone and depicts the source of all vitality and well-being. From the stone of the emerald all thoughts of generations are born.

The blue sapphire stone is the basis of law and teachings. Upon the blue sapphire contains the thoughts of Laúwi as they are composed into Teúwrah/Law. The color is called lazuror Lapis Lazuli derived from name of Sæphphyir/Sappir, meaning a gem. Each Word is a stone of thought containing the crystals of the Breath of the Unified Consciousness. From the word, אֶלֶף, comes the word sepher, or scroll, the means to count and recount a Thought.

Upon these 4 stones rest the jewels of the breast plate of silver, denoting Understanding. The refinement of silver is formed through processing all aspects of the Names of ALhchim in the fire.

Knowledge of bronze denotes the fortified strength at the neck. The neck upholds the fruit of the body of a Name, whereby the Words of a Name are the fruit of their lips.

Upon the neck of the staff is the Head of Gold of ARAL, as the golden ripened Seed that comes to the head of a plant. The Wisdom laid in the foundation rises to the crown and layers the shittim wood—inner bone to compose the arúwan/ark.

In the crown of the staff is the white stone of Yishshakkar, denoting the Enlightenment in the mind upon which every ascendant Name is written. As the stone in the crown of the head is filled with Light, the Name of the Staff blazes with its Lights, whereby the whiteness in the gold is seen. The Staff of Yishshakkar is the composite upright assembled rods of every Name as they draw out all things from their holdings in Meneshah.

RAÚWABEN ַרְאִוְבֵּן

In the House of RAúwaben—The House of Seeing— the offerings of Yishshakkar enable the eyes to see all within the Body of the Unified Consciousness. Within the House of RAúwaben, the consciousness is seen through the veil of the Fire that surrounds all in RAúwaben. According to the location of the ring of Rayish Oyin, the Body of Consciousness is accessed.

The ever expanding blessings of Aparryim continues to widens the Consciousness of a Name. As Yishshakkar comes unto the feet of Aparryim to learn, then all Words of Blessing are imparted unto Yishshakkar. As one humbles themselves before another, then one receives from another through which the House builds itself into a dwelling of the most high—in Yishshakkar which is the most high of all members in HhaLammad.

The spreading out of Yishshakkar in RAúwaben enables the eyes to see consciously all that is with the SeedName and its houses. Thus as the Eyes are filled with the Rayish-Oyin, they are able to behold all in the Rings of a Name from the foundations in Meneshah unto the heights in Yishshakkar.

The exponent of Meneshah, 80, being the Number of its rod, elevates Yishshakkar unto the crown of the body. The Values in Meneshah are in the wood of the offering of Yishshakkar whereby the House of Yishshakkar is elevated upon the wood. In this manner, according to the Numbers in the teachings so are the houses of a Name elevated. When the translations speak of exalting or extolling YahúWah, the sum of ALhchim is raised up in our members, or when one is extolled, as their horn is exalted, the reference is that the sum of their understanding is raised. Via the structure of a tree so is its height; likewise, by the configurations of the teachings and one's thought so is the elevation in which they reside.

There are **the hills** of Wisdom, **the mountains** of Understanding and **the peaks** of Knowledge [Tehillah 68:15,16; 94:5; 114:4]. Each elevation is determined by the alignment of the Thoughts one to another as they are laid in the mind. One builds upon Wisdom, extends through Understanding, and attains their full heights in Yishshakkar through Knowledge. When Knowledge is puffed-up then it lacks Wisdom and Understanding whereby one lacks stability. The Knowledge of the most high is com-

pressed as the grain upon the peaks of the wheat stalk. The Knowledge of the most high withstands the winds and high waters, for it is constructed as a mind upon the platform of Wisdom and Understanding.

When the elevations of our perspectives are brought low then the hills and mountains and peaks become valleys. As one house rises in the oylah, it gives all of its illumination to another. By giving of its peaks of Knowledge it lowers itself to form the wood of the succeeding offering. Thus as Yishshakkar rises to the heights of most high in the evening offering, it lays itself down as a valley for Meneshah. One of the Illumination becomes a basin from which waters are drawn to wash another's feet. The washing of another's feet enlightens another to walk in paths of ascension with them. As we receive the washing of feet by another we become part of their vista [Yahuchannan/Jn 13:8]. As one becomes a valley they receive the waters from above to form a basin. No one who is the Illumination walks alone. All who are of Illumination share their Light with others whereby there is fellowship of the Illumination. One who thinks they are wise and does not adhere to the side of another is a fool. All who are of the Wisdom bond side to side; those of Understanding stand shoulder to shoulder; those of Knowledge bow to the foundation of each other to wash each other's feet. From all peoples we learn. We see as we look through the Eyes of ALhhim in them. In positions of our allegiance Eye to Eye we dwell in the Illumination of the Unified Consciousness.

SUBSEQUENT OFFERINGS OF YISHSHAKKAR IN RAÚWABEN

The Emanating Consciousness of Yishshakkar absorbs all thoughts from the wood of Meneshah as a sponge absorbs that which is in a basin. As Yishshakkar receives the distillations of Meneshah, the information is arranged in the Unified Consciousness of a Name according to the days of the Aúwvim. The consciousness, as a sphere, is distinguished into thirty parts, 15 on each side. As the days of the Aúwvim are marked in a month, so the information imparted on those days are arranged in the house of Yishshakkar, which is the Rayish-Oyin Ring. In the core of the Unified Consciousness are the 3553 or 88 of the 70 Kuwáhnim from which the Thoughts of the Lammad are transmitted. The 70 Kuwáhnim in the midst of the consciousness are the Aúwvim/Fathers of the Unified Consciousness from whom the 15 Fathers of the Lights are begotten. Each day is a work of the Aúwv of that day, whereby the Voice of the Emanating Consciousness says, as I see my father work, so I work/labor [Yahuchannan 5:17].

Through activating the Consciousness within the RAúwaben, all seen is examined by the Eyes of the Unified Consciousness. The consciousness of a Name sorts out what is being gazed upon by the eyes and classifies the concepts and ideas supplied by RAúwaben. The consciousness prompts the eyes to look into a matter whereby the eyes are filled with information that pertains to a Name and it services in the Collective. The consciousness rises upon the wood of Meneshah. By the consciousness activated in a House the SeedName ascends and forms its golden crown to govern the house. The crown is the golden radiance of the Seed as the crown upon a stalk of wheat. Through the ascent of Baniymin in each house, a Name then rises to govern all of its houses collectively. As the SeedName rises in Yishshakkar, the Name is crowned in Yishshakkar as the king of kings. The Name having been crowned in each house of the Consciousness, when the Name reigns in the Consciousness then the Name is king of kings.