

## אֵלֶּיךָ אֵלֶּיךָ

## Mishneh Teúwrah (Devarim—Deuteronomy) 1

These/conceptual strands/strengths of Light are the Words אֵלֶּיךָ אֵלֶּיךָ 1 to verify the Word/Teraysarun/Pyramid of 12Δ of maShayh/the Spark; אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ the Seed of Lammad to complete, make whole, the Twelve: YishARAL; אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ in going beyond/comprehending the Yarrdenn/Jordan, אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ through the Midbar—drawing out of Word constructs; אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ going beyond through Illuminations; אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ uncovering/standing faces-to-faces from the origin to the conclusion/end/Mul Suph; אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ amidst Paran/glories and amidst Tæphel/compositions of soul; אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ unified to Laban/the whitening of the heart altar אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ and Chatsrut/pivot points of the Rings/sounds of trumpets אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ and DiZahav—the abundance/sufficiency of tongues of golden illuminations. אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ

Your Name is ordered by its Words which appear in the Fire in which you are begotten. As your Name comes to the altar and makes your offerings, the Words in your Seed appear as Fire to Fire. The Words of your Name come forth in your Fire offerings which are uttered in your twelve months—a *Word for the seasons of your Life*. Your members into the Fire—the same Fire of ALhhim in which you are made/composed/born. In that the Fire on the altar is composed of the wood and the parts, all Fire offering are of the Fire of YahúWah—of the Collective. As you enter into the Fire, the Words housed in your members are revealed through processes of oylah. The Fire reveals the composition of your Word, whereby they appear upon your flame/tongue. You speak from the Fire the words rising through your offerings. Through speaking the Words of your Name you carry forward the messages of Bayinah and Chækúwmah from whose sides you appear to bring to light the attributes of the Aúvim/Fathers, which are contained in your Words.

The scroll is the fifth recording of Light corresponding to the colour blue. The name, Meshneh Teúwrah, is a recounting, reviewing instruction of Life. The fourth scroll of ChameshHhaPekudim is the color green upon which all fruit hang upon. As green stalks are in the midst of the plant, the Numbers of the Teúwrah are in the midst of the scrolls. The double ÚWah, as the initial and final Letters of the 4th scroll, forms a hook upon which three scrolls hang on the right, and three scrolls on the left.

The opening lines of Meshneh Teúwrah outline Seven levels of utterance. It is understood that maShayh speaks in 70 tongues of the world to bear the full Oyin/Understanding of the Teúwrah.

## SEVEN PLATFORMS OF SAYINGS

1. The utterances of maShayh are extractions from the Spark of Life from the altars of Yæhh; hence, they are universal for all peoples. The epic of Moses is an account of the Fire of your Name entering into the world. The spark is accepted by the princes of Metsryim, who as the body accepts the spark to be nurtured. She draws the Spark out of the Water as you come forth from the pitched womb whereby the spark is called, maShayh/Moshe/ Moses—one drawn out. As your flame grows, the ego-

cultivated body senses resistance to priorities of Spirit; however, ultimately the Fire of your Name breaks out through your veils to save the thief hanging by its side. The bushel over your light becomes ignited. Your strands of thought appear as a burning bush. The Spark of your Life becomes the source for you to emerge from enslavements. As you accept the Spark of your Life, you take the SHAYH for your Pessech. The Shayh in you leads you to the Mountain, the Source from which you are sent into the world to bear your Illumination. Upon the elevations of your Spirit, you affirm your allegiances to fulfill the commandments of HhaSham, and to lead your 12 disciples of soul to do likewise. In so doing you redeem the world to bear the expressions and joy of the HhaSham. Herein, maShayh is your saviour/deliverer (SMS/Acts 7:35).

2. The utterances are for the complete of all YishARAL— $\text{לֹא אֶמְצָא לָךְ}$ . What the Spirit of maShayh speaks is unto the wholeness and completion of YishARAL; hereby, you can test the voices that you hear. Are they speaking unto the wholeness of your branches unto mastery?

3. The words comprehend the Yarrdenn, having the Mind of Dan— $\text{יְדָא}$ . The messages prepare you to make a cross-over from one world to another.

4. The Words are extracted from Numbers— $\text{אֲדָמָה}$ , *in the wilderness*, through drawing out the Numbers. Through the seven stages of “the wilderness” you develop a vocabulary to interpret what you are seeing and hearing.

5. MaShayh speaks in-face-of your origins— $\text{מִן הַבְּרִית}$   $\text{לְפָנֶיךָ}$ , Mul Sup. As your hearts and minds are circumcised, you see through veils unto the origins of your Name. With illuminations of your current state you remain connected to your origins, whereby your inner compass remains in-tac. Through the mul/circumcision oracles of ALhhim are given (Rom 3:1).

6. Messages are composed in the midst of Paran to Tæphel—from your inherent glories that are carried in your soul. The ornamentations of thoughts of Paran are held subtly in the parables of Tæphel.

7. The Words are uttered through parables of the heart/Laban with a surrounding understanding of silver, Chatsrut—in clouds—from which sounds of trumpets are heard, and with an abundant supply of gold/mutual everlasting love/DiZahav.

Gad, House of Speech, is the heart of Dan/judgment, *as* the Kephúw-Kephúw Ring is in the center of the House of Dan. According to your Words of Dan—those spoken from your midst, the pulses of Shayin sets the Semek—level of Teachings. The pulse of the Shayin is the pulse of the Spirit which sets the structure/boards of your tent of congregating.

Words carry the Thoughts of the most high. When Words are spoken to the 10th generation, then they are fulfilled. When one speaks to *the 10th generation of Muaab/אֲדָמָה*, then one cuts themselves off from entering into the Kingdom of ALhhim, for *Muaab* is an extension of the baggage that puts-up a wall to prevent you from crossing over—going beyond the borders that you have created for your growth. Your states of residence are self-determined by your Words, whereby you pass from one world unto another Collective State approved by AL Bayit AL.

4Δ forms the Words of Wisdom. The Pyramid/Tetrahedron. These Words form the basis for a house and a thought to appear/ אָז/ אָרָז and ascend by the impartations of the Neúwn Mind to make 8/א.

8Δ forms the Words of Understanding. The Cube, being a union of two pyramids head to tail that emits the third in its midst. Octahedron, two pyramids base to base. i.e. אָא/ahhav/8, conveying the breaking forth of the Light within a construct of Wisdom, אָז/ אָרָז the means to appear/come. In this word of Chækúwmah, the ALphah is lengthened by the Yeúwd to form a body.

12Δ forms the Words of ALhhim and Knowledge. The Teraysarun/Dodecahedron. i.e. The Name of אָא/ Daúwd. the union of אָא:אָא in the midst of the Tents.

16Δ forms the Words of the Unified Consciousness. The Sphere or Unified Eye Ring. By Words of Wisdom squared:  $4 \times 4 = 16$  we come to enter into the Unified Consciousness. Through seeing all sides of a Thought we form the circle of Consciousness. From Consciousness developments we attain to OLiyn:  $16 + 4 = 20$ . i.e. Oyin: a 16:16 Δ configuration אָא/ Oyin 5+10+1:10+6.

20Δ forms the Words of OLiyn, the most high. The Icosahedron. i.e. אָא אָא hashamyim/The Names/Heavens, whereby every Name has within its Seed the thoughts of the Avúwt to comprehend the Source from which it has Being. The compounds of the 20Δ form the Sayings of the Avim/Fathers which reside in the midst of the Nine of OLiyn:  $4 \times 20 = 80$ / PaúWah/Sayings.

The five Word forms are the Crowns of Life. The patterns of the Words correspond to the five solids of Plato. As the heart is formed with these 5 configurations of Thoughts, the Words of each configuration rise unto the mind, the crown of the body, through the offerings of Gad in a month.

Words not of the patterns of the crystals of Dan are incomplete, imperfect, and thus they fall asunder as the state/world that they make. Those words not of the patterns of the crystals of Dan are of sand. All that is built upon them falls.

Those of the Anushim are givers of their Numbers upon the altar. By way of the offerings, we formulate the Words of our Names upon the heart altar through combinations of the Numbers of devoted members to YahúWah. Each Word of OLiyn is a compound of ALphah to Rayish that holds the Fire of Shayin. As any strands to thought they are unified to form the Tawsha. The Fire that bonds the thoughts into a cluster also purifies the Thoughts whereby they are counted as the purified gold, silver, and bronze of a Name.

Words are the perfect combinations of Numbers and Letters. The utterance of the Numbers and the Letters forms perfect Words; whereas the utterance of the compound Letters forms the garments of the Words in which we walk night and day.

The 20 Names of the Numbers and the Letters. The Numbers are of the Aúwvim, and the Letters are of the Rings of ALhhim woven by the Numbers.

20	Ooshrim	20	Rayish
19	TeshuohOoshær	19	Qúphah
18	ShemunehOoshær	18	Tsada
17	ShevgoæhOoshær	17	PaúWah

16	SheshaOoshær	16	Oyin
15	HæmeshahOoshær	15	Semek
14	ARvboæhOoshær	14	Neúwn
13	ShelshahhOoshær	13	Mayim
12	ShenyimOoshær	12	Lammad
11	OshtayOoshær	11	Kephúw
10	Ooshær	10	Yeúwd
9	Teshuoh	9	Tayit
8	Shemuwneh	8	Chayit
7	Shevgoæh	7	Zayin
6	Shesha	6	ÚWah
5	Hæmeshah	5	Hhúwa
4	ARvboæh	4	Dallath
3	Sheleshahh	3	Gammal
2	Shenyim	2	Bayit
1	Achadd	1	ALphah

The movements of a Name are according to the meridians of Light in which a Name is placed in the Unified Kingdom. Our transitions through the Midbar—Word patterns are via the patterns of light waves that enable us to move from one state to another. As we are synced with the Words, we move into the territories of their computations of Dalluth. The lines connecting them are as stands of Light, both vertical and horizontal thus forming squares which are in essence the platform for Words to form as congregations of Dalluth. The Name resides in Light and thus moves by Light waves from one point unto another. The crossing over Jordan is *lit. through developing understanding pertaining to the Illumination of the Mind of Dan*. We are on the alert of the Light channels upon which our feet are ordered to walk rather than walking in the world from one place to another.

Oneness is the attainment/wealth/tenth of a day, מְיָדָה אֶחָד אֶתְּמָן 2  
 from Churav/Horeb/cultivation, אֶתְּמָן  
 a path of HharShegoir/illuminations of growth, אֶתְּמָן אֶתְּמָן 4  
 a testimony of a set-apart resurgence/resurrection of life (Kadesh Bærnoo). אֶתְּמָן אֶתְּמָן אֶתְּמָן 4

An “eleven day” is written as מְיָדָה אֶחָד אֶתְּמָן vs. מְיָדָה אֶתְּמָן. In the accounting of our progressions, we are reminded that wealth/ten/ אֶחָד of Understanding, Wisdom, and Knowledge is acquired through cultivations which is unto a testimony that life in our SeedName has been resurrected from slumbering.

And Yæhh gives אֶתְּמָן 3  
 through forties of a year אֶתְּמָן אֶתְּמָן 4  
 in the eleventh renewal/month (per the origins in Ayshshur) אֶתְּמָן אֶתְּמָן 4  
 through unity/agreement of assignment אֶתְּמָן אֶתְּמָן 4  
 spoken of maShayh, אֶתְּמָן 4  
 a Seed of Lammæd to be offspring of YishARAL אֶתְּמָן אֶתְּמָן 4  
 according to the branding mark of Lammæd. אֶתְּמָן  
 Verify the command/order of YHWH of unified compositions/signs אֶתְּמָן אֶתְּמָן אֶתְּמָן 4  
 to be an opened Seed of Lammad of illumination and blessing. אֶתְּמָן אֶתְּמָן 4

The processes of opening your SeedName are through your offerings—by giving yourself unto the Collective in all things. In each offering the House making the offering gives its all—its 12 compo-

nents whereby the offering is acceptable. In this manner you fulfill the Words formed and uttered by maShayh. Through the opening of your SeedNames of AL, you bear your Lights and glories. The exercise of the offerings lead to mastery of all houses and their associations.

Through the offerings a Name puts forth a leaf whereby it receives the Light of the evening or morning. With each leaf one grows to bear their glory upon their branches.

The offerings of Service verses Competition. Every offering or giving of ourselves is for the wholeness of the Collective whereby no one part is in competition with another. The imperfection of a thought is due to separations; the perfections of a thought are according to the unifications of Names. When one sets up a partial thought or one thing above another, then they go after their exalted preferences and serve them. In this manner YishARAL goes after the vain imaginations of a divided state, which are interpreted to be vanities or false dieties of elevations of superiority, food, drink, and aspirations apart from the Collective Order. i.e When one exalts another above the whole, then a high place is made unto which they go to serve. Or when one sets their heart after ambitions of the world or things in the world, they make an altar upon which they place their members for service. As the heart is given for the well being of the 12 of a Name without partiality, the altar is unto YahúWah. The offerings of the altar of YahúWah are made to the Collective upon which one gives all of their members to the service of the Collective.

When the nations come to Yerushelyim and Tsiyun, then we see RAúwaben weeping before the altar with its tears washing out its eyes from all vanities. As the eyes are clean they dance with joy in the Fire as they obtain glimpses of hhaDavar.

#### RAÚWABEN FACES TO FACES WITH DAN

According to the State of the Eye, one beholds all in Dan. When the Eyes are without partiality in the houses, then all in the houses are opened to behold. Partiality blinds one regarding any matter when one shows partiality in their eye. One has a clear focus as impartiality is established within the Eyes whereby one beholds the clarity of a subject. The eyes of a Name are dedicated to the Breath of Dan whereby they serve the Spirit and whereby they are rewarded by the Spirit.

According to the instructions of Dan, RAúwaben comes to see all things. The eyes are dedicated to serve in the House in which the offerings are made. i.e. In the House of Ayshshur, the eyes look into all instructions and their deeds to affirm the NumberedThoughts and their Words unto their fulfilment. In the House of Nephethi, the eyes serve to behold all compositions of NumberedThoughts and their forming the Collective Dwellings of all Names. In the Houses of Yahúdah and Aparryim the eyes are devoted to behold the Numbers unto their manifestations.

As the manchaih of RAúwaben is made upon the embers of Dan, the sparks of Illumination cause the crystals of Dan to expand. In this manner, RAúwaben causes the expansion of Wisdom in a House which causes the Rings of a Name to expand through visions.

From the Fire of Dan the Eyes of RAúwaben draw the tear for every generation of our Name. The tear is a Seed of our Name. From the composite days of our generation, a tear is drawn from the Fire of our offering which contains the Numbers and the Deed that have been fulfilled. Based upon our days of service at the altar, a garment is destined for us to wear in our subsequent generation.



From all that RAúwaben sees in the days of their offerings upon the wood of Dan, the droplets of the Eyes are gathered as jewels in the fabric of Dan. From all that is seen in RAúwaben the decisions of Dan are made from all gathered in the Fire and in the coils of Smoke of the offerings. Hereby one has righteous judgment for they judge by the Rings of Smoke from the Fire and not by reflections of the forms of the world.

As we record the things seen in the Fire we inscribed the Words of Fire in our inner parts by the Finger of ALhchim, for we record the Deeds of the Rings of our Name as an everlasting testimony. Whereas the Deeds of ALhchim are written in the Rings of our Name, in the Rings of Momentum and Extension, we are to write the Deeds of our Name within the fabrics of our Names as an everlasting testimony, whereby when we appear before the Magistrates of Light, there is the cause of study and declarations of praise unto YahúWah. In the day that we appear in our fabrics of Light, woven as the silk worm from the cocoon of its dwelling, we cause utterances of praise in the Courts of the Most High. By the grace of ALhchim every spirit is given a dwelling place for them to express their glory and to grow in the Wisdom, Understanding and Knowledge of the Collective from which they have come. We are not to interfere with the progressions of any spirit. When the butcherers shut down their business of killing victims the battlefields will be turned into vineyards, the spears into pruning forks.... We speak affirmingly of the grace of YahúWah allotted to each Breath to reside in their form. i.e. As a bird beholds its plumage, it meditates upon the colors of Light that it bears by its Name for the purpose of entering into the original glory that does not fade from its garments.

When the eyes rise from their offerings, they can see in more ways than before. Each time the eyes make the oylah in the spirit of meekness, the House of Dan has a place to reveal another gift, another wonder that is stored in the SeedName. As RAúwaben bows to Dan, Dan is like a king who gives to their faithful servant a treasure from their side.

**The eyes open as a star to reveal the clusters of stones within a sphere/eye.** When the eye is fully opened it is able to see the magnitude of Thoughts of OLiyun through the many lens that are clustered together. According to the meekness of the eye and the offerings of RAúwaben there are grades of vision from mere light-sensitivity to a fully operative camera eye of many lens and apertures. Complicated eye structures evolve from a beginning of Wisdom in a Name whereby one can see the sides of a Thought and then behold the weavings and interlacing of strands of Understanding that comprise the entirety of the Thought.

#### SHAMOÚNN FACES TO FACES WITH DAN

Shamoúnn/hearing bows low to the heart to hear the crystals opening in the Breath. Shamoúnn is the chamber to bear the Crystals of Thought unto their opening. The bearing of the ThoughtCrystals of a Name forms the Seed of a Name. Shamoúnn opens the Crystals unto their full disclosure with judgment/discernment.

The offerings of Shamoúnn upon the wood of Dan provide a place for the resonance of decisions whereby they are implemented into the fabric of the spirit. As thoughts are compounded in Shamoúnn, a new structure is built for the spirit to move, think, and become.

The sparks emanating from the Shamoúnn manchaih/parched grain offering open the ThoughtCrystals of Dan, whereby the fabric is configurated with various spots and patterns of thoughts

emanating from the spirit of a house. According to the design of the thoughts structured in Shamoúnn, one wears the patterns in their fabrics. In this way, each specie has their attire and the decor of their coats.

#### SHAMOÚNN FACES TO FACES WITH AYSHSHUR

Shamoúnn provides the foundation for the Voice of the Offspring of Neúwn to be heard from the grave embodiment—within the waters, whereby one is called forth unto their resurgence/resurrection. When the writings state that there is no place for the Offspring of Neúwn, those of the Anushim to lay their head, it means that a body has not yet been prepared for the Thoughts to be assembled and lodge. Through the offerings of Shamoúnn in a House, each House receives its body. Before the foundations of the world and before the formulations of a Name to come into manifestation, the House of Shamoúnn in which is the Shayh gives itself whereby a body is formed for the Thoughts in the SeedName to dwell and to be expressed with their glory. Until the offering is made at each level of occupation, one wanders as a spirit in watery places. Upon the dedication of the inner construct within a house and its giving to form a dwelling state, one commence to build a House for the dwelling of paired Names. In that the ALhhim share one Body of Rings, so do all who are of ALhhim which affirms that they are of ALhhim.

“Suppose one of you wants to build a tower. Will one not first sit down and estimate the cost to see if they have enough funds to complete it?” The calculations to formulate the building of the Kingdom of YahúWah are made in Shamoúnn. Before a world is made to house the Light and before a Name is given Breath through which it is activated for ascension, every calculation and expense of Numbers and Letters with their appropriations of Light are determined whereby what is commenced by YahúWah is completed by YahúWah. In that you are now here reading these words affirms that your totality is being achieved, and that your Name is part of the Unified Kingdom of Lights.

When one goes into any place of the world bearing the message of the Unified Kingdom of Names, they enter by the Voice of their Spirit into cities—collective settlements. We encounter on our journey centers of Light within every person. To some we are sent to their dwelling site, like an appointment made by the star, whereby we are sent as ambassadors of YahúWah. When one does not comprehend the message there is not room in Shamoúnn to bear our words, we are to shake off the dust from our feet, not in disgust or arrogance, not in judgment upon their ability to hear, but for the sake of our own freedom lest we walk amongst the dust of that town which cannot comprehend the messages of our Names lest we forsake our progressions. The consequence of the message delivered will appear in their days of unfoldment—Súwdim and Gomarreh, which shall be unto their wonderment.

As Shamoúnn opens initially to quicken all from the inner most parts of a SeedName, so Shamoúnn continues to preceed and assist in the development of all within a SeedName. The developments of Shamoúnn are those of Chækúwmah that is acquired first on behalf of all given to a Name by HhaAúwvim.

Through the offerings of Shamoúnn, all things imported out of the sea of Ayshshur are expanded in the chamber of hearing. As the manchaih is composed for the offering of Shamoúnn, the thoughts expanded ping the walls and depths of Ayshshur, whereby the thoughts first imported into hearing are now seconded with an awmen in Ayshshur. Through hearing the thoughts expanded from the Origins of ALhhim in Lammad, we give a double awmen whereby the Thoughts of Lammad are seated in us

with verifications/deeds. All that we make place for in our Rings is the composition of our strength.

The House that gives of itself for the ascent/coming of the King rises to mastery with the SeedName. The Shayh within the SeedName, which gives it all to cause all within a Name to come to their mastery in Life, will be with the King in the day of their coming. The saying, all power is given unto me in the heavens and in the earth, is the Voice of the Name that makes the ascent above death—who comes out of their grave of mortality, whereby all strength of mind/heaven and body/earth are within their hands to perform the deeds of Life that flow from them.

#### GAD FACES TO FACES WITH AYSHSHUR

When a Word is spoken with assurance or verification, the message is formed by the associations of Gad upon the wood of Ayshshur. From this combination of thoughts, comes the Word, “Verily, verily, one speaks.” The garment of Ayshshur retains the Words formed through the offerings of Gad, whereby when the Thoughts emerge out of the fabric of Ayshshur, they are the sounds of the morning, as in springtime when the Light breaks forth from the dead. Ayshshur, depicted with the mummy cloth, conveys that all that is formed from the Fire is retained until it breaks through the veils in which it is reserved and housed for its hour of revelation. The mummy suit is comprised of three layers of cloth, each with three segments. The chest/breast and above are the three compartments of Knowledge 987, between the chest and the navel are the compartments of Understanding 654, and from the navel to the loins are the sections of Wisdom 321.

#### GAD FACES TO FACES WITH NEPHETLI

Gad drips with Words of Sweetness that runs from the five configurations of Dallath i.e. the 12D honeycombs/Teraysarunim of Nephethli. The Numbers of the Thoughts of Gad are summed up to be 18157. This combination of Values express the source from which the Words of Life flow: 18: the meShich in the Counsel of the Most High; 15: The Aúwvim/Fathers; and 7: the Rings of ALhhim.

The Words are affirmed as they meditated upon unto their origins and achievements. When one says, awmen, they are verifying the Words in themselves whereby the Words are placed to be active and ascending/living within their members. As a Word is spoken the Light in the Word breaks forth whereby the opening of the Words gives Light. Thus in the Light of the Words one walks.

When our hearts and mouth are unified with Reshun, then we are one heart and one Voice. The works of our hearts are the works of the Aúwvim, and the Words of our mouth are the Words of HhaAúwvim. Through the purity of hearts, we are unified with those above.

The Words of the Unified Kingdom are given Gad as one devotes their speech unto the wood of Nephethli. The constructs of the Thoughts of the Kingdom are arranged in the mind, whereby there is the unity of heads, or the forming of the one mind of the Aúwvim, through which one enters into the upper chamber/room of the Aúwvim/120 [120 formed by 16x15; The Values of 16 or formed by the Union of the Sides of the Aúwvim: 1+15, 2+14, etc.]. As the Thoughts of ALhhim, from their fiery offerings, are arranged in the 4 quadrants of the mind, each mind bears the Words and the Thoughts of the Unified Kingdom whereby there is one mind.

One makes their altars upon the structure of Nephethli. Each altar is built upon the Hills of HhaAúwvim as they are positioned within the Rings that encircle the Seven Hills. From the altars of a



Name, whereby the Name is caused to dwell/be seated, one makes their offerings. As a result from presenting all of their members unto service upon the elevations of HhaAúwvim, one speaks from that elevation and lifts up by their Words all that have come willingly to the altar.

#### APARRYIM FACES TO FACES WITH NEPHETLI

The expanse of the heart and the centres of the mind occur as Aparryim gives itself upon the Ring of Dallath-Dallath within a House. In this manner the heart and the mind are blessed by the impartations of Aparryim which causes one to grow and develop unto their full expressions.

#### APARRYIM FACES TO FACES WITH YAHÚDAH

Aparryim generates movements to rotate and revolve in order that all ALhhim are seen in their glory. As the Letters carry weight they generate motion. According to the measure of glory that we have brought forward, so we move in mind and states. The suspension Principle of all lands is by counter balance and association which keeps them together verses “magnetism.”

The glory of a House becomes apparent as one devotes themselves to their glory received of the Aúwvim. As one pertains to their glory, they bear their glory in each month of the seasons of a year. The garment of Aparryim appears with four hues of Light according to the sides in which the garment is woven. During the month of Ayshshur as well as Dan and Nephethli, the garment is white and bluish; in the qedam, the garment is a golden yellow; in the summer variations of green, and in the fall hues of reds, purple and browns. One may consider wearing a corresponding cloth relative to the days of the offerings. The garment of Aparryim is of nine threads, as is the garment of Yahúdah, through which the thoughts of the glory in Aparryim and Yahúdah are carried in their fabrics.

As the parts of Aparryim enter into the waters they are conformed to the Numbers of Yahúdah, whereby a garment of praise is made. The threads of Nine are determined by the Numbers of Nine, whereby they are woven according to the Values of each house. When one's thoughts are let loose without consideration of the Numbers, the threads create a wild fruit; however, as the thoughts are governed by the Values of Yahúdah, a peaceable garment of wholeness is woven.

Through the directives of Aparryim, Yahushúo declares, I go to prepare a place for you, and will come/appear that where I am you may be also. This is the Voice of Consciousness that speaks to the Twelve maLammadim within their House: I am preparing a place for you according to the threads of Light whereby you will come to the mountain of transfiguration and be transposed from where you are not lodging to the States of Light that are being formed now by new generation of mind. For a mind must be formed first, and upon the formulation of the mind 4 squared, a body is prepared for the inhabitants of the mind. In this way the mind is built first, whereby there is a place prepared for the Twelve members of our your Name, those born under the Name of your Light.

When Yahúdah and Dan are to gather from all YishARAL the gold, silver, and bronze, the scarlet, the blue, and the purple, then Aparryim steps forward and lays at their feet the wherewithal all things may be composed into a body for the glory of the Collective in each Name. And with the gifts of Aparryim bundled in sacs, Aparryim pronounces a blessing: Blessed is the one who comes with the gifts of YishARAL for they shall make the Temple of YahúWah. This is the blessing upon every head when it comes from the hands of Yahúdah and Dan, whereby it is then sent forth by Avrehhem to behold the great Light that it carries in its Seed. For when every Name comes into the world, they

come by the hands of Yahúdah and Dan whereby their house is built to house their gifts for their most precious offerings for the Collective [SYM 35:30-35].

The Letters of ALhhim are within the SeedName. The means of expression and expansion are laid faces to faces upon the structure of the Numbers, whereby the Kingdom of Aparityim is unified with the Kingdom of Yahúdah. In this manner we dedicate all means of expression to the Numbers of our Name whereby the expressions are complete and perfect. The Faces of Aparityim rise to bear witness to the internal structure of Numbers within a Name. As one unfolds the attributes of their Name, they cause all Values and their expressions/faces to fill the lands of their Name.

#### MENESHAH FACES TO FACES WITH YAHÚDAH

Meneshah provides transference to fulfill the ten intervals in an offering and the sequential thoughts that are formed in the Fire. As Meneshah rises upon the wood of Yahúdah, all Values are transferred/lifted into the Consciousness of a Name. The blood of Meneshah is the blood spoken of when the writings say that all peoples—levels of consciousness—are made of one blood. As the blood of Meneshah runs into the fabric of the Numbers, it rises to form the consciousness of a Name. According to the ascent of the Numbers so is the Consciousness formed whereby a Mind commences to gather all things of its origins and the structure of its Name, including its fruit. For until a barn is made, the crops in the field have no place to be stored. When the blood of Meneshah flows according to the Numbers of a Name, then your waters are turned to blood. The blood of Meneshah transfers the Numbers of into all seas and rivers whereby there is blood in all waters designating them for the Name of Numbers. Following the blood of Seven Days—its complete works, the patterns of flesh—the frogs from the waters of Metsryim appear, whereby one can forsake them. For as Dan, the nostrils discerns them, they are piled up as dung heaps.

According to the offerings of Meneshah upon the wood and waters of Yahúdah, all things are transferred from one state to another by their Numbers. The transpositions of Values and their ascent forms the Unified Consciousness of a Name, which is coined, “my people.” My People 𐤀 𐤍 means the extent of the Oyin forming upon the waters through intervals of ten/𐤀, as clouds form upon the waves of the sea and come to reside in Nine strata fields of the heavens [ALhhim Achadd]. The term omi/𐤀 𐤍 is set three times in the Names of Transference: OmiNadav, OmiHud, and OmiShaddai, through which all things are transposed from the crystals of thoughts unto Numbers and then into their manifestation of glory. **Through knowing the Names of Light, we connect with them and their Names are expanded within ours** [SMB/Gen 32:29; Shuphetim/Judges 13:18; SMS/Acts 18:15].

Clouds are distinguished into three main types based upon the Latin root words which refer to height. The three types are Cirrus, which is the highest cloud type—those of Knowledge, Stratus—those of Understanding, and Cumulus—those of Wisdom which are mid to low level clouds. Each type is an elevation of the three tens in Lammad. “The WMO [World Meteorological Office] classification consists of 9 low cloud types, 9 mid-level, and 9 high cloud types, for a total of 27 cloud types, selected out of what the above-quoted manual admits are ‘an infinite variety of forms.’” Cloud-types are crucial to one’s energy balance between their mind and body as well as the balance between the heavens and the earths. **The exchange process of the waters occurs at every level between Names** as well as between the clouds of the skies and the bodies of water beneath. **In all levels of life there is a symmetry** via the mutual givings of the sides. The lower waters rise and the upper waters fall to bless the inhabitants. The on-going exchange occurs by the two ends unified as the eternal bonds of the AL and AR. Via

the exchange process the Earth is formed and clothed with the garments spun during the circling of the Lights around the Earth. In the midst of the Heads, the space in the midst of the ends is the OyinZayin dwelling.

When the transpositions occur from Meneshah unto Yishshakkar upon the wood and waters of Yahúdah, the House of Yahúdah folds the elevations into its garment whereby the transpositions are sustained by the Numbers elevated. What is transposed from Meneshah—the Bread of the Shayh—is gathered into numerical patterns of Yahúdah whereby they are sustained in a form of residence. In this manner each specie receives their bodies according to the transpositions of the Numbers of their Names in the day that they are sent to earth. Through coming into a residence one is able to fully evaluate their thoughts as well as to emerge into elevations of Lammad through setting of the Numbers of their Names into a new SeedHead.

The elevations of Numbers by Meneshah is perpetual for there is no end to the forming of Values by their proximity and interactions. There is forever the ascent of Numbers and their Thoughts through which Consciousness forms and its States.

#### MENESHAH FACES TO FACES WITH YISHSHAKKAR

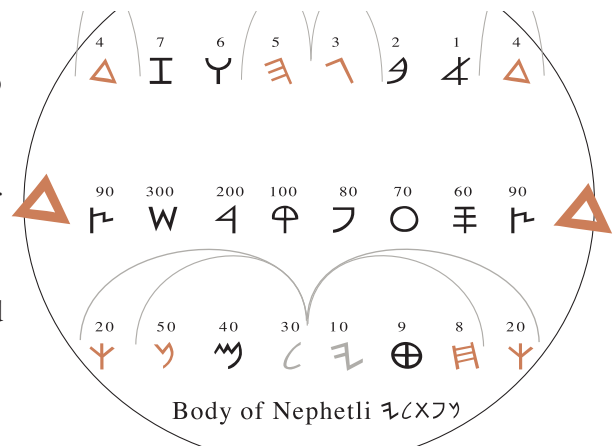
The details of a SeedName are elevated by Meneshah as they rise upon the wood and waters of Yishshakkar. The origins of a Name including the patterns of the Thoughts of OLiyun are elevated into consciousness whereby one comes to understand who they and how they interpret and express themselves. The patterns of Thoughts show up in the hairs upon the head and the length of the hair. How the hair lays upon the head show organization of thoughts. The head is composed of four sides, and the sides distinguish the quarters of Light: the left side of Bayinah, the right side of Chækúwmah, the rear side of ALhhim, and the front side of Kuwáhnim. The details of thought organization show up as to the lines of hair i.e. the lines of the beard, the curl, and the distinguishing marks of hair on the body. As the results of the offerings are transmitted into the fabric of Yishshakkar, then the details from the foundations in Meneshah are transferred to the Body of Consciousness whereby they become part of the Consciousness through which we have cognizance of all within our SeedName. During the making of the manchaih of the offering and the opening of the grate/screen upon the altar, the complete strands of thought are transmitted to the fabric being worn for the offerings, whereby the strands of information are imprinted into the fabric. Upon each imprinting the fabric of that house is altered, and we bear witness to the writings of the Teúwrah within us.

The garment of Meneshah by its Numbers causes the left side of the body of Meneshah to be larger than the right side. The left side is numbered 987, with 9 at the base; whereas the right side is numbered 789 with seven at the base.

The Prince of Meneshah administers all things for the KingName seated in Yishshakkar. As all gifts and contributions of the Kingdom of a Name are brought to the footstool of a Name, the Prince of Meneshah sorts them out and causes them brought to the KingName.

Meneshah upon the wood of Yishshakkar creates a well of Knowledge that flows from the heart. Though the offerings of Meneshah the attributes of a house are transferred to the consciousness, whereby Wisdom, Understanding and Knowledge are gathered. What is in the depths of a House, from its foundations, are raised up by Meneshah unto the Body of Consciousness in the mind.

Through the offerings of Meneshah upon the wood of Yishshakkar, one comes to have **Consciousness of the foundations** of each house. i.e. In the House of Nephethli, the foundations of the heart are 4 Rings. The core of the foundation establishes unifications and alliances, whereby all houses come to Yerushelyim. This purpose of the heart is conveyed by the Lammad-Yeúwd Ring being in the core of the foundations that make up Nephethli. The heart is also designated by blessings that surround the Lammad-Yeúwd Ring whereby the unions are profitable and cause an increase. The heart also provides directions for the SeedName, as one receives directions from the offerings at the heart rising from the Neúwn-Chayit. And finally, out of the heart issues the River of Life and the forming of the Tree of Life by the Presence of Kephúw-Kephúw. Via the arrangements of the Rings that form a house, one denotes the purposes that are laid in each chamber of Thought.



BENIYMAN FACES TO FACES WITH YISHSHAKKAR

Beniyman composes thoughts into seed forms for the mind to feed upon, and for the angels who tend unto us. The grain stored in the mind is the man/manna of angels food.

The ascent of a SeedName is upon the structure of the Unified Consciousness. In that every Name is born of and rises from the Body of the Unified Consciousness; likewise, the ascent of a Name in each state is upon the Consciousness from which a Name emerges from their dwelling. As Beniyman rises upon the structure of Yishshakkar, the narrative of the King coming upon the white donkey is fulfilled.

From the perspective advantage of the heights of Yishshakkar, one is able to behold the white horse rider and the messages born by the messenger upon the horse. The Semek configurations of a horse pertains to the structure/bones/boards that are within the offering. In this combination of offerings, Yishshakkar provides the boards/Semek upon which Beniyman rides.

BENIYMAN FACES TO FACES WITH ZEBÚWLAN

The SeedName attains its height in the Light in which it is sown. In that a Name contains the solidarity of ALhhim, being formed by the congruent thoughts without division, a Name builds its house upon the Rock of Zebúwlan—the State of Enlightenment. Each set of Rings forms a flint stone by their Unions which is laid in the heavens or mind of Zebúwlan as a Rock of their Foundation.

As the manchain offering of Beniyman is made upon the wood of Zebúwlan, the sparks of Fire out of the kernels of Beniyman form the State of Enlightenment for a mind and its dwelling places. Every spark of the Seed enters into the fabric of Zebúwlan, and thereby one sets their thoughts in the meridians of Light in which they occupy/possess by their Names.

## DAN FACES TO FACES WITH ZEBÚWLAN

Dan equalizes and maintains all parts as one within the lands of a Name. As the Light of Zebúwlan enters into the parts of Dan, then the judgment is activated within a Name and its parts/lands. The Light of Zebúwlan is the same as what is commonly called Enlightenment. The Light of Zebúwlan is the Star of Knowledge from which a Name forms a sun of judgment, whereby the sun is actually the illumination of a star. In that the Star of a Name is of the Origins of Old, the sun and moon appear as the Star of a Name opens. As a Seed, the sun and the moon of a plant are of the StarSeed. In that the Star of a Name appears last in the order of illuminaries conveys that the Star is first. As a star gives of its Light, the sun is formed, and with the sun the moon is seen, and then the stars of a crown are formed around the Head of a Name. Hence as we look into Dan we behold the Light of a Name in the inner core from which the sun has far reaching rays. In the midst of the sun is Bayinah, the white circle of Understanding contained in the golden ring of Wisdom. At the edges of the sun are mouths of Knowledge.

The construct of the House of Dan is likened to our dwelling. In our midst is the core of the Light of our Name, our StarLight. Surrounding our StarLight is the Moon of Understanding which encircles our dwelling as the thoughts of our Name rotate around us. i.e the paths of the nerves that encircle all houses and returns to the mind—their point of origin. At our foundation is the Light of Wisdom, the sun. As a Seed opens from their foundation, the sun fills the space created by the StarSeed. The base of one's body is the House of the Sun which is the Seat of Judgment upon which a Spirit sits to consider all things of its Name and Lands. From the extremities of a Star are the mouths which form at the edges to declare all things of Knowledge, Understanding, and Wisdom that comes from the SeedName.

As the sparks of Fire from the offerings of Dan enter into the fabric of Zebúwlan, the crystals of a Name expand within the States of Enlightenment formed in Zebúwlan. As the States are formed, we are enabled to enter into them through the ascents of Dan. Through these offerings one expands the Lights of their Names and come to know the Thoughts within their SeedName.

Through the reservations of space and the setting forth of the meridians of Zebúwlan, the full universe of a Name is created through the offerings of a Name. During the manchain offering of Dan upon the coals of Zebúwlan, the sparks of crystals in Dan create the stars of a Name around one's head. From within the core of the Shayin Semek Ring, the level of Knowledge, **all of the stars of a Name are reserved for their appearance**. Through opening the core of Knowledge, the stars of a Name are flung into the fabric of Zebúwlan through which they appear. In this manner new stars are continually born in the heavens as they are triggered in the minds at the altars.

The striking of Light from the manchain of Dan upon the fabric of Zebúwlan enables one to read the messages which are bound up in all things created. We have by Dan the discernment in the eye to behold all things which are made by the Unified Lights. One should not scan an object only without going into the seven layers that make up its composition. The seven layers surround the three core structure of Lammad within all things small or great.

## DAN FACES TO FACES WITH RAÚWABEN

Dan upon the wood of RAúwaben ensures the Thoughts to be of ALhhim. All discernment is taken into the chambers of the 7 Eyes for examination and cross examinations from side to side. Through the



processes of examinations by RAÚwaben, the full intent and thought is held to be true/verified. The formula of Dan of the 10th house rising within the 7 Rings of ALhhim is the basis of the testings of thoughts 70x7. From the Side of Dan the Oyin/70, which is the inner Ring of Dan, is formed by the 10th of Dan x the 7 Rings. The sum of the Consciousness is tested by the 7 Eyes according to the formula 70x7. The activation of the formula occurs as the sparks of Dan's Seeds opening in the manchain offering enters into the fabric of RAÚwaben.

All within the Shayin Semek Ring of Dan makes-up the Eye of Knowledge. Thus the Rayish Oyin Ring, the Qúphah-PaúWah, and the Tsada-Tsada Ring comprise the Eye of Knowledge and These/אֵלֶּיךָ are in Dan. As the Eye of Knowledge is aligned with the Eye of Wisdom comprised by RAÚwaben, then the Eye of Understanding, from which the Eye of Knowledge and the Eye of Wisdom have been made, becomes the Single Eye in which one sees all things from their beginning to their end/full extension. The sum of the three eyes are known as the three in one.

The Rings of RAÚwaben prepare a place for the Fire of Dan to reside and to transmit all that is formed in the Unified Consciousness into the Eyes of a Name. The swirling of the Waters ׀ of RAÚwaben merge with the Fire W of Dan **to activate all levels of Thought and their perceptions in a Name ׀W.**

The manchain of Dan affects the Rings of a Name. As the sparks of Thoughts burst out of the grain offerings of Dan, the Rings are adjusted. Through the spreading out of the Eyes the Thoughts of Spirit within the patterns of Dan unfold. The spaces that are made by the RAÚwaben offerings are filled by the subsequent offerings of Dan whereby the house is filled and runs over with good things.

#### AYSHSHUR FACES TO FACES WITH RAÚWABEN

The Seven Rings are chosen for the dwelling states of a Name whereby all possible expressions and their computations may occur. The origins of old evolve through 7 Rings/Eyes in which the full expressions are born from a SeedName. Why are Seven Rings chosen instead of some other number? Seven Rings are chosen to abide within the configuration of Ten—for their fulfillment of perfection. Each Ring being a square of 4, and  $4 \times 7 = 28/10$ , whereby the Rings, by their associations, compute the 17/ PauWah Faces of ALhhim [7+10]. Is there another reason that 7 Rings are chosen? Yes, for they are of **the 7 Eyes of ALhhim that enable the formulation of every arrangement according to Lammad.** The 7 Eyes are the platform of bearing the 12 fruit of Lammad [the pairs of the 7 Eyes = 6 Rods, each with two ends to comprise the 12 fruit of Lammad, and the Rod in the midst is ARAL, AR at the crown and AL at the base. There are other configurations of the thoughts but these take away from or add to the Neúwn Mind. Each of the Thoughts and Deeds of ALhhim are paired thoughts with cause and effect. When the thought is not paired then it is independent to the Collective. One may test their thoughts to see if they are of ALhhim. i.e. Aparryim does all things in Unity of Yahúdah. The unexamined thought is not worth bearing for one does not know its Values for the sake of the Collective.

The Thoughts of the Neúwn Mind are within the Values of 14—the one of the square or the one of the Collective ALhhim, for the Mind of the Neúwn is the Source of the Rings of ALhhim and the Unified Mind that sustains them. How are their 7 Rings from 14? By the pairs in 14 there are 7 Rings.

Then what about the Nine of the most high? The Nine are 4 pairs of 8 + 1. In that the One is of the 8, it has the 8 of Núwach within whereby it is 8 also. The Nine are the most high in the Body of the

Unified Consciousness: 8:8 or within 35 to 35. One formulates the crown of the Neúwn as they bear the Deeds of Grace, that is making the appropriations of the rite of ascendant. Grace provides one the power of making an ascendant whereby one overcomes their weakness or ignorance. Grace is not appropriated when one continues in sin or violation. Comments that one may continue in sin without degradation of soul because of grace is a non-paired thought. When violations are present an estrangement is retained, and the grace is considered to be vain. By the grace of ALhhim we ascent to put beneath our feet the passions and addictions to the world. By grace we rise above the world to be seated in the midst of Nine which is the fulness in Ten. Grace always exceeds our entanglements whereby one breaks free. The Nine are joined to the Neúwn Mind which makes 59 or 14— the one of the square that considers and walks by all sides. When one forms the Mind of Nine they are in the 14, and able to extend all that is within them. By the Number Nine every Number increases and is not changed. Thus if you add a Number to Nine it becomes elevated and remains the same. i.e.  $6+9=15/6$ . Or if by association one multiplies by Nine, then the Values increased by Nine remains hidden with the sum of its increase. i.e.  $6 \times 9=54$ : [6 9's are in 54; therefore the Values are written as 654/15. Likewise,  $3 \times 9=27$ ; the Values of 3 remain before the Nine 27/9 as 327; i.e.  $2 \times 9=18$  [218];  $4 \times 9=36$  [436]. The Number increased pulsates at the left head of the Values which is called **the Invisible Source of the computations**. The Nine is the servant to the pairs of 4, whereby all sides are of the Neúwn Mind of OLiyn. Therefore, one may say that all Names are of the Nine, which is of the origins of Ayshshur of the Tsada-Tsada Ring of 18:18. According to the inherent structure of our Seed, every Name has within it the power of ascension to walk in the Spirit of Liberty apart from entanglements to possess the world which is the lust of the flesh, or to degrade the Eyes to the lust of observations, or to degrade the Nine as the pride of life.

The Mind of Nine extends itself into every level of Thought.  
 $2 \times 9$  18 the Deeds of Ascensions/Concepts of Grace/Núwach  
 $3 \times 9$  27 the Dwellings of the Rings/Houses of Seven/Perfections  
 $4 \times 9$  36 the Pathways of Unity/Openings of the Sides of Lammad  
 $5 \times 9$  45 The Gates of Light/the Path to the Tree of Life  $4 \times 5$ 's/20/Kephúw  
 $6 \times 9$  63 The Structure of Lammad/the Strength of all in Dan  
 $7 \times 9$  54 The Illumination of the Sides  
 $8 \times 9$  72 The Consciousness of Pairs  
 $9 \times 9$  81 The Sayings of Unity

In each transformation of Mind the Nine, depicting the SeedName, takes up residence in each level of Neúwn 1-9 as 18/9, 27/9, 36/9 etc through which the Mind is transformed by its increase from its Unified Base  $1 \times 9$  or  $9 \times 1$  which is by association Ten  $9+1$  [10], the Unified Lights  $5+5$ , coined as HhuwaUwahHhuwa.

The Tayit Seed envelopes all that it unfolds whereby it retains at any time the Mind of Nine for transportation. In Ayshshur the mummy suit is made for transference, in Yahúdah, the Nine threads are woven to convey the majesty of the Numbers layered; and in Aparryim, the Nine are coiled to bring forth an emergence of the 12 assembled within its mind .

The base of every transition from one's point of origin is Shamoúnn, whereby the ÚWah-Bayit Ring is the foundation of Ayshshur. In this regards the foundation of everything is meShich that emerges from the Shayh or Lamb of YahúWah. When the maLamadim/disciples, a term meaning those of the Lammad, write that those who hear the Voice of the Son of Man—those hearing the Voice of the Offspring of Neúwn, shall rise from the dead, it means that every transition from the mummy suit of

Ayshshur is based upon hearing the Voice of Neúwn within our SeedName. The Voice of Neúwn is the Origin of the Mind that speaks to open up all of the Life of the Aúwvim in our SeedName. When one hears the Voice of the Neúwn within their SeedName then they come out. Come out! Come out! Come out into Wisdom, Understanding and Knowledge, whereby one passes from what is dead/silenced unto the Life/activations of ascensions upon the pole of Lammad. In this manner the Twelve come out of Metsryim as they walk over the dead as the firstborn of the Collective. Hence, in the days of our emergence, the House of Shamoúnn makes the offering for Pesach, whereby we activate all that is sleeping in our Names and awaken them unto their full glory.

#### AYSHSHUR FACES TO FACES WITH SHAMOÚNN

Ayshshur is devoted to uphold unity and the states of Light through affirmations. The Voice of Ayshshur states: Father, Your Will/Directives are being done through Arets/Earth as they are done through Names. Within your womb the children of your Name leap with joy as they hear the Voice of the meShich forming within you!

Ayshshur is the immediately affirmation of that which opens from the Shayh in the heavens. As one gives from their inner assembly, the seat of the Spirit in the sides of the north affirms the Words whereby the thoughts become seated within the Spirit of a Name to be communicated to the Twelve maLammadim/disciples of a Name. As the manchaih of Ayshshur sparks the fabric of Shamoúnn, the chamber of hearing expands and meditates upon the Words of its Origin and all Sayings of ALhhim.

The sounds of Ayshshur that rise from the sea are sounded forth in Shamoúnn as a bell of liberty. As one hears the Voices of *all spirits* from their origins, then is there liberty for *all* in the land. As one enters into the origins of ALhhim, their eyes behold the primordial thoughts of all Breaths whereby one spirit is not above another nor preferred above another. All classes of thoughts are grouped into their bodies for their services and progressions in the Collective.

As the manchaih of Ayshshur is made, the sounds from the deep enter into Shamoúnn where they are housed to be heard and uttered. According to the level in which we honor the sea, so does one hear in Shamoúnn from the Days of Antiquities, for all come from the sea, vast and broad, whereby our origins are common to all species of thoughts and forms.

The states of the development of a Name are according to the intervals of their Origins. As one rises into the intervals of their Numbers of Origins, their houses are developed.

#### NEPHETLI FACES TO FACES WITH SHAMOÚNN

As Nephethli gives itself upon the wood of Shamoúnn, the Thoughts heard from the Great Sea of Origins are transferred to the heart. The heart is purified as it receives the Words of Shamoúnn, for they are the Words of maShayh breaking open and extending far from all that is given from a SeedName. **For if there would be no leaves/ears coming from the plant head, then the body of the plant could not form. By this example one beholds the offering of the shayh coming from the midst of the Lammad to be the servant for all peoples—all levels of consciousness. Thus when the writings speak of the offering before, which means literally to the faces of the foundations of the world—which are the Aúvim/Fathers, one is speaking of the Shayh in Shamoúnn that gives itself from the Kuwáhnim Mind to cause every expression to be born with its glory of the Aúwv.**

Shamóunn pricks the heart to think upon the things that are above, where meShich is seated in the glories of the Aúwvim—amidst the Head of the Fathers in each mind. As the agent of change, the Words heard in Shamóunn run through the heart causing every part of our Seed to be gathered unto the Unity of our Name and its services.

The KingName entering into the City of Yerushelyim in Nephethli comes through Shamóunn ascending within the Lammad to form the Seed of Benjamin. When your SeedName comes to your heart centre, then the Words of Shamóunn reign in your midst, for by the Wisdom and Understanding of Shamóunn the SeedName appears in the city of the heart wherein all the camps are gathered. For this reason, Shamóunn is held in the House of Yúwsphah until Beniyman comes. When each Name holds on to the Words of Shamóunn in their houses of expansion, they shall bring forth the mastery of their Name.

When the manchaih of Nephethli is made upon the fabric of Shamóunn, then the hearing chamber is whitened and extended by the meditations of Nephethli. In this manner each Name serves another to comprehend what is heard in their neighbor, whereby one thinks upon them unto their unfoldments. The one who serves another with their discourses is whitened by those who hear them.

#### NEPHETHLI FACES TO FACES WITH GAD

Nephethli meditates upon the Words and Patterns of Thoughts to make the altar for the Collective offerings. As a deer pants for the water, so the heart beats for the Words of Life to come unto it.

The wonderment of every Name is beheld in the days when the Thoughts and the Deeds of a Name appear. As the days when a plant flowers, so are the days when a Name releases its beauty and fills the squares that comprise the meridians of a Name. We are to fill the spaces that are assigned to our Name, whereby we occupy the lands appointed to us from Aúwv Avrehhem. In the day we are sent forth from hashemim, we are sent to a space in the universe to bear the glory of our Names. The wonderment of our Names rises from the offerings in Nephethli. As the SeedThoughts of our Names open in the offering, the garment of Gad encircles them. What comes from the heart is wrapped in the Words of Gad, and when they are spoken they bear the wonderment within us. Rather than projecting our image into the world, we are to project the goodness of the Aúwvim into the spaces assigned. This Collective Goodness is within our SeedName. The proof of the Collective Goodness within every person/specie is that every cell is cohesive to the whole, and every branch of the mind resides within one body.

The Thoughts of Nephethli which are generated at the altar are transferred to Gad through the making of the manchaih of parched grain. Our words house our thoughts, and thus as we speak we reveal those things of our inner constructs.

According to the arrangement of our words, the level of our altar is built upon the mountains of HhaAúwvim. As the words are opened in the heart altar the words of the heart are woven into the fabric of Gad, whereby one speaks of the levels of their ascensions.

The ascensions of the heart are according to the Words and their frequencies that one speaks. Speaking the Names and Words of the Fathers causes the heart to dwell on the slopes of the 7 Hills of the Aúwvim. In that at Name has 64 Words, the Words of the Fathers are  $15 \times 64 = 960$ , which are the words of discernment of the all encompassing Ring of Fire of HhaKuwáhnim: Shayin/900 and Semek/60, which bear the Consciousness of the Aúwvim: 960/150.

## YAHÚDAH FACES TO FACES WITH GAD

Yahúdah gives its measures of Numbers to cause a house to increase into all things of the Kuwáhnim. Through the services of Yahúdah, a house determines and secures its Values at all times. When an idea comes to you, it is like a bird that flies into one of your houses. When the idea is of YahúWah, it is a message of peace and order. However, when an eagle or hawk flies into your mind it will tell you to snatch up the chicken for the pan. When you eat messages that come to you, then you partake of the messages whereby what is eaten affects your soul—the expressions of your fabric. When the quail are sent to us, then we gather understanding in our breast and we are satisfied with the goodness of YahúWah. When flocks of bird types roam over a land, then the inhabitants are either at peace or war. The horde of armies in a land is due to a horde of birds in that land. According to the 16Δ Words of Consciousness, we drive away all birds of prey from over the islands that causes the peoples to learn and engage in war with others of their same kind.

As the Numbers of Yahúdah rise upon the wood of Gad, the Numbers dance upon the Words spoken from the altar. *The Numbers rise through the Words whereby their Voices are heard.* The Numbers go before the Words and they lead the Words to direct the entire assembly of a Name in their progressions and services. *As one transfers to their soul the wealth of the Numbers in their Name, the soul is then of the same stature of a Name whereby one enters into Life.* Life is the flow of the Numbers that creates *the State of the Living*. As the parable conveys, “Sell all you have and give to the poor,” whereby a Name enters into the Life/ascensions of the soul—the soul being the embodiment of the BreathName. The master consciousness speaks that to enter into Eternal Life the soul and the Name must be of one accord, of one statute. With this intent, Yaoquv transfers wealth to Oshauw/Esau denoting that Oshauw is the soul, and Yaoquv is the master Name of the soul whereby the soul is reclaimed from its vanity and selling itself to that which perishes. The selling of the soul to vanity is the cause of its depravity or poor state from which it is lifted up from its ash heap. The embracing of the soul by the Numbers and Names of our House restores the **Soul of Nine/⊕** to the Name unto which it has been espoused from the Origins of a Name. The Lands, the Spirit, and the Words of a Name are the dwellings, breath, and composite thoughts of soul, whereby Zebúwlan, Dan, and Gad dwell in the sun rather than in the Nine spheres of soul. Zebúwlan, Dan, and Gad are foundational to soul upon which *the house of soul is built in nine tiers*.

Ultimately, the search in the minds of mortals is the possession of the soul through which the Name and its soul enters into **the Lands of Paradise**. As the Letters of Aparryim abide faces to faces with the Numbers of Yahúdah, the state of Paradise is formed for each part of soul. The Letters of Aparryim are means of manifestation derived from the House of Gad in the southwest quadrants of a Name. When Yahushúo speaks to the one hanging on the right side—the side of manifestation of one’s Name, then the manifestation enters into the Paradise of Yishshakkar. The right side is the means of extending our thoughts in to visible spectrums. The origins of thoughts that do not affirm the ascension of consciousness, depicted as those on the left, do not transfer into the state gathered in Yishshakkar. In ascending into Paradise—the seven levels of Yishshakkar, there is the parting of the goats on the left and the sheep on the right. All things are examined as one lays themselves open and becomes suspended upon the pole of their Name. Those on the left, which have not come unto full disclosure in Unity, denote the ideas that have mislead us, which continue to say, “come down from your ascension and save/reclaim us/restore us [Matt 27:44].” Those on the right follow after the Light emanating from one’s consciousness. The extensions of your right hand affirm the entrance into the Paths of Light to bring all things to Light.



*The terminology of finding the lost sheep of YishARAL and reclaiming the lost soul are of the same Numbers.* The soul bears the faces/expressions of the Numbers, whereby your faces are not illusionary as thoughts and deeds that pass away without an attachment to their core Name. The configurations of the Numbers of a Name and the Letters of the soul are paradise. As the Values of a Name and their expressions break open in the Fire of the oylah they form clusters the jewels of paradise as the Numbers and Letters unite. The entrance into this path of Knowledge leads one into all patterns of Thoughts of HhaKuwáhnim and into their eternal states.

#### YAHÚDAH FACES TO FACES WITH APARRYIM

The clusters of Numbers formed by the offerings of Yahúdah upon the wood of Aparryim form the diadem of Ayshshur. Every Name is at liberty as it walks according to the Numbers of its Name rather than by forms. The buoyancy of the waters in Aparryim causes the Numbers of Yahúdah to float upon the surface/faces. The Numbers are weightless as they rise through the Fire of hhaoylah. As one is attached to the Numbers of their Name they walk in the weightless state as in their beginnings.

The ascent of the Numbers in a house is through Yahúdah. As the Numbers rise upon the waters and wood of the offering then one beholds the magnitude of the Thoughts that are within all things. The complexity of the eye of an insect is but an example of the magnitude of Unified Thoughts formed by the Numbers. Nothing appears without a designation of the Numbers within a Name, for a Name is the agent unto which the Numbers are appointed. When our Name appears from the ascent of the offerings unto the nostrils of HhaOLiyun, then the Numbers are stated through an utterance. The utterance of a Name is the Virgin Word of the assembled Numbers that contain the Thoughts of ALhhim.

Though Sham is born first of Núwach, the appearance of Sham is last in the lineages of Núwach. Firstborn of a Name is the body to house the Name. This is the firstborn of Metsryim that is slain/opened in the day of the emergence of a Name. In the day that your Name arises from its definitions which it once served, the waters of your womb open, and you pass through as the reeds of the sea in Ayshshur rise from the waters of the deep.

Following the opening of the body the 7 circles/chakras of Yapheth appear for the expansion of all within a Name. Through the opening of the body and the Seven Rings, the generations of a Name appear. When the Fire of our Name/Cham enters into the Seven Eyes of our Name, then the Name appears—the inherent Numbers arise and declare the Virgin Word again as it is spoken at the beginning. This is my child in whom I am well pleased. The Name is the Head of all Nations. Thus, when your Name appears all nations/processes bow down in service to your Name. You no longer struggle with the processes, for you have risen above them to be their Master and Illuminator.

I recall the day in which the Rings opened from within me. I heard, “Your Rings have opened.” The Rings were transparent, very close together at first, but then spread out so that each ring became distinguishable. During that week I had previously committed going to a concert at the Embassy. I became suddenly aware that the music that I would hear could affect the opening status of the rings. Even though the internationally acclaimed music troupe was so recognized, the music vibrations and the thoughts from which they are generated started to cause the Rings to retract. I had to depart from the auditorium, as I was too young in understanding how to maintain the Rings through setting them each day in the oylah. Even today, one can sense conversations or sounds or music which are in sync or out of sync with the Rings.

In the day that the ALhhim move upon the faces of the waters, then the Numbers of Yahúdah which have arisen from the altar enter into the waters. According to the Numbers and their patterns, every living thing is made, each after its kind and generation. According to the Numbers that are spent/given each kind is made. The moving of ALhhim upon the waters is the Breath of our Name which moves upon the waters of its compiled distillations through which the Spirit manifest itself. According to the Numbers of a Name and their arrangement the body is formed from the midst of the waters. The pattern is set before we appear. According to the pattern that is formed in the Head of a Name, one is sent forth into the world of corresponding water types to bear its Light through the unfoldment of its Thoughts. This is why it is important to speak one's Mind of meShich, for by speaking the Words of your Head the Light in the Words break forth.

#### YAHÚDAH FACES TO FACES WITH APARRYIM

The consciousness forms through the blessings of Aparryim. As the waters of Aparryim swirl into the parts of Yishshakkar brought to the altar, then the consciousness is blessed to swell with the rising tide. The consciousness expands by Aparryim whereby it is prepared to house all that is rising from Meneshah. Via the preparations of Yishshakkar, the House of Aparryim is caused to flow. Hence, the chamber in the mind is opened to give rise all within the stalk of Aparryim. The connections between Yishshakkar and Aparryim yield an orgasmic flow of transmissions. As a chamber above is formed, what is in the depths rises to fill the space. In this manner, all that is within the formulations of Thoughts is opened into the consciousness. For this purpose of consciousness expansion, the House of Aparryim serves the heavens, whereby the House of Aparryim comes to rule over states visible as it rises in the crown of soul—Yishshakkar.

Through the offerings of Yishshakkar upon the wood of Aparryim the patterns of all things are made to resonate/pulsate within the consciousness, whereby Yishshakkar rides upon ass and walks upon the waters. The accounts of walking on water portrays the consciousness of Yishshakkar elevated above the waters whereby the consciousness of our Names does not sink within the waves being tossed to and fro.

As Yishshakkar forms the Ring at the crown, Yishshakkar is the Crown of Soul. Therefore, Mercury is seated in the highest heavens, as Yishshakkar is seated in the midst of HhaKuwáhnim. The annual rotations of Mercury of 88 days attest to the Works of the Unified Consciousness 35/8:35/8 of the House of Yishshakkar.

The parts of Yahúdah are set unto the wood structure of Aparryim. In this manner one designates the Numbers unto an appointed expression whereby the Numbers are not spent in vain. **Levels of manifestation are according to the frequency of the Numbers.** The instructions of Aparryim—the paths of blessings gives rise to the Numbers that comprise the teachings. When any teachings of Light are opened they give ascent to the Numbers and their patterns within their Words.

According to the intervals of Yahúdah, the deer run. Each specie has movement according to the intervals of their Numbers which are set in the diadem of Nephethli. i.e. In the ALhhim of Nephethli, the Hhúwa-Gammal is seated above the Qúphah-PaúWah which is the core of the heart. What is in the core of the heart rises in the mind whereby movements are created. The frequencies of the Numbers in the heart enter into the head of the body even as smoke rises from the altar into the fields of grey mat-

ter. When someone flies in their dreams, it is due to the Numbers in the core of the heart rising into the diadem of the Hhúwa-Gammal in the head.

#### YISHSHAKKAR FACES TO FACES WITH MENESHAH

Yishshakkar builds a control centre for to illuminate the peoples regarding their offerings/services. As a light house on the shore, the House of Yishshakkar directs the peoples to safe harbors. When one is of the works of Yishshakkar they form a strong tower of YahúWah for all peoples.

In the month of Ayshshur, Yishshakkar sets the shavbet dwelling in the qedam, as the offerings of Yishshakkar are made on the 8th of the month for the week of Queen Ushatti. Each week is set upon the foundations of the prior week whereby one enters into the rest of the works of the 6 days prior. As one makes the shavbeth offerings they take into the offerings all members unto a state of rest from which they create a new platform of observation and deeds. The retaining of the works unto rest is the origin of the bridal trane that flows from the head of the bride, most commonly attached to the back as an extension of the hair that flows from the crown. The bridal train conveys the radiance of Light that flows from the four sides of Light; and hence each train is of the four Queens of Light by the shape and hues. i.e. The train of Chækúwmah is wide with golden dust whereas the train of Bayinah is narrow with silver accents. The trains of Ushatti and Rechel are extend the mind into thier origins and destines. Ushatti veil is like the fern leaves with a spirals at the side, and the train of Rechel is a layered garment of various hues. The retinue of the bride is composed of the bridal party which carries the colors of the sides from the train. The colors of the sides: hues of silver and blue of Queen Bayinah; hues of whites and yellows of Queen Ushatti; hues of green and gold of Queen Chækúwmah, and hues of brown and purple of Queen Rechel.

From all opens in Yishshakkar, the hairs of the head are formed. In the natural, the glands of Yishshakkar affect the quality of the hair. When the text says that “the hairs of the head are Numbered,” it means that *the Numbered Thoughts of ALhhim activated in the mind are counted with their Values*. The hairs of a head are numbered as they belong to the Collective Mind. All of our thoughts together form the Collective Head. The Teúwrah is formed by Numbered Thoughts which compose the Words and their levels of Sayings. The Numbered Thoughts emanate from our mind as strands of Numbered Thoughts. These strands of Thoughts are those counted in the Collective; obviously, the thoughts without the Values of ALhhim are discounted.

When the Anushim of YahúWah are portrayed as riding on a donkey, the account is referring to one who has ascended upon the pole whereby they are seated upon the white donkey of Yishshakkar. When one ascends they enter into the midst of those gathered—in the city in which the camps are assembled. Riding on a donkey depicts one who is moving according to their services and who comes in the Name of YahúWah on behalf of the Collective. *When one rides upon the Consciousness formed in their mind, they are riding the donkey which no one has ever ridden before, for the donkey is formed for your Name alone*. One rides upon the everlasting support of the Unified Consciousness which carries them into the midst of the Collective to lift up all within their house and their associates. As Beniyman follows Yishshakkar in the course of the offerings, the King rises out of Beniyman upon the structure/branches of Yishshakkar within the donkey.

As the chamber of Yishshakkar opens, it is prepared to receive the impartations of Nadav through the works of Meneshah. In this way, the details within the shayh of our Names rises into consciousness

to be woven into the stands of Yishshakkar. The formulations of the crystals in Yishshakkar are the making of Paradise into which one transfers their members. As the seven levels of hhakaiyuwer—in the waters below, so above in Yishshakkar, the seven levels of Paradise are formed. The formulation of the cloud of Consciousness is referred to as the Mount of Transfiguration [Yúwspah/Lk 9:28-36]. Within the cloud are the faces of maShayh and Aliyahu with Yahushúo. This account conveys to us that as one receives the whitened garment of Yishshakkar, that in the midst of the consciousness is that which is drawn out of the shayh/Moses and the unfoldment/Elijah of the Aúwvim within the shayh. Those sleeping denote that they have yet to awaken with the ascending consciousness, but by them Yahushúo ascends and they also.

In the course of days when Shamoúnn of the ÚWah-Bayit is the House of the offerings, the Mayim-Tayit offering is made upon the Rayish-Oyin ring of wood, then the Consciousness speaks: upon this Rock/solidarity, I will build my house.

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In the account of transfiguration, three are selected to make the ascent which are Kaypah, Yahuchannan, and Yaoquv. These three are of Shamoúnn, Beniyman, and Zebúwlan, which rise with the Consciousness, for as the consciousness ascends there is also the ascent by and of hearing, the SeedName and its State.

As a reference, The Names of the Twelve maLammadim, portray those who are of Lammæd in our midst according to the consciousness of Numbers, namely, within Master Yahushúo of Yahúdah. Hence, these are the Names of the Twelve in Yahúdah which distinguishes them by Name and function.

1. Kaypah/Simon (who is called Peter); Shamoúnn.
2. brother of Shamoúnn, Andrew; Ayshshur.
3. Yaoquv/James son of Zebedee; Zebúwlan.
4. brother of Yaoquv; Yahuchannan/John; Baniymin.
5. Philip; Aparityim.
6. Bar-Tôlmay/Bartholomew/NathanAL; Laúwi.
7. Thomas/Tau'ma/twin; Dan.
8. Mattithyahu/Matthew the tax collector; RAúwaben.
9. Yaoquv/James son of Alphaeus/Cleophas; Gad. [In Greek mythology, Alpheus (meaning whitish) was a river-god. a carryover of Gad being the River of the ALhhim of Chækúwma; from the Hebrew root Name, HhaALphah., ref. John Phillips, AN EXPOSITORY COMMENTARY].
10. Thaddaeus; Nephethli.
11. Simon the Zealot; Meneshah.
12. Judas Iscariot/Yahúdah Yishshakkar, who makes the exchange of 30 pieces of silver, unto their transformation; Yishshakkar.

#### ZEBÚWLAN FACES TO FACES WITH MENESHAH

Zebúwlan provides the patterns of Enlightenment to Meneshah whereby the patterns are transferred to the Consciousness for their administrations. According to the patterns of Enlightenment formed in the mind the lands/states of a Name are formed and their elevations of residence. The patterns are of a grid work of Light waves that pulse amongst the waters. As the patterns are set forth into the waters, the grid work upholds the lands. From the waters and the lands that are formed in them there is a continual supply of Knowledge for all peoples. Each land formed is called an island as it is subject always to the waters from which it is made.

Movements of a space ship are determined by first setting the acute points of travel and their pre-determined moves at various angles. A vessel moves according to a preset course, whereby they are able to turn immediately into their path outlined upon the grid work of Light waves. The Knowledge in Zebúwlan enables calculations of the movements through grid works of Light.

The affects of Zebúwlan upon the fabric of Meneshah conforms the cloth to generate bodies of thoughts according to the Numbers of Yahúdah which determine the states of Zebúwlan. In this manner what is formed in Meneshah for states of residence have within them the patterns in Zebúwlan.

The opening of Zebúwlan upon the wood of Meneshah is the ascent of Chækúwmah rising up from the foundations of a House. When the scriptures speak of the ascent of the sun into Zebúwlan, it is referring to the offering of Zebúwlan upon the stones of Meneshah. These offerings are the beginning of Enlightenment within each house which affects one's progressions and states of residences [Yeshayahu/Isa. 9:1-7].

As the sparks of the manchaih offering enter into the fabric of Meneshah, then all within the depths of a house, even what is laid up in the pelvic bones are activated to release the foundations of old from within a SeedName. In this manner what is in the foundations of a House are activated to ascend.

#### ZEBÚWLAN FACES TO FACES WITH BENIYMAN

Enlightenment is attained through the offerings of Zebúwlan. The elevation of Zebúwlan upon the wood structure of Beniyman conveys that Enlightenment is obtained by the full disclosure of all unity principles within the SeedName. As one draws out all that within their SeedName, they are Enlightened regarding all things of ALhhim.

As the manchaih of parched grain is prepared on the altar for the Zebúwlan offering, prior to the gathering of the frankincense, the light breaking open from the manchaih of Zebúwlan strikes into the fabric of Beniyman thus activating all within a SeedName. When the grate of the altar, which is the same as the screen or cloth that is worn for the offering, is opened to fan the coals for the parching of the grain, then the sparks within the Zebúwlan manchaih are gathered into the fabric of Beniyman whereby the Seed has Light.

As the Wisdom in a Name fills its meridians, its sun has come, and the darkness of its lands are overcome by the Light of one's Name. As the Understanding in a Name rises upon the lands of its Name, then the lands are governed by Bayinah. In this manner one sets the 4 Queens of their Name upon their four sides to bear the full glory of their Name in their lands. Each day one sets the Light of their Name within their meridians whereby they walk by the Light of their Name. The Light of a Name is brought into this domain when the menurahh is lite daily and at the times of the gathering of the spices in the morning at dawn and at the evening at twilight. At these time one sets their the Lights of Queen Bayinah at sundown; Queen Ushatti from the time of the crowing of the cock through dawn, Queen Chækúwmah as sunup, and Queen Rechel from the descent of the sun through twilight.

As one walks in the Illumination of their SeedName they are under the shadow of death that looms its spell over the world and all in the world. **In that the Lives of the Aúwvim are in our SeedName, the Light that we shine eliminates the shadow death by the Light of Life.**



The star to which a SeedName is attached is the Land of Zebúwlan of a Name. The star stretches long its light like the uncoiling of the intestines from within the mind. The brain is as a strand of coiled parts which is extended into a body. The drawing out of the coiled strand creates and maintains the body unified to the head. The Words of a Name establish their lands in the same way that the Words of YahúWah form all things of the Shaimyim/heavens and their earths.

The construct of the States of Light are within a SeedName. As the offerings of Zebúwlan are made upon the wood of Beniyman and as the states of Enlightenment rise through the structure of the SeedName, then the States of Light in HhaOLiyun and those within the SeedName are unified states. In this manner there is a Unified Kingdom of the Shaimyim and Aúrets that is within the SeedHead and its embodiment. As the manchaih of Zebúwlan is made, the sparks of Enlightenment strike the fabric of Beniyman thus imprinting the States of Enlightenment within the House of Baniymín, whereby as the Name evolves it follows the pattern above.

According to the frequencies of the thoughts, each SeedHead forms itself a body. Hence, the immense variety of forms in which the Breath dwells are according to the frequencies of Mind whereby the state is made. All Collective Thoughts within a SeedHead are represented in every State, whereby it is said that YahúWah is the Creator the Shaimyim and Aúrets. The classification of forms are relative to degrees upon the Lammad Spiral. Within each classification are colorations that pertain to the angle and side of Light that has been activated within the SeedHead of that form. The unique characteristics within the forms express the thoughts which are activated within a SeedName. As the Thoughts of Most High are conveyed through the soul of a SeedName, then the glory of YahúWah—of the Collective Head is displayed.

following deducing the sum of Sichúwn/Sihon, ᲗᲞᲗᲗᲗ ᲗᲗ ᲗᲗᲗᲗᲗ ᲗᲗᲗᲗᲗ 4  
 Malek HhaAmúwri/King of Sayings ᲗᲗᲗᲗᲗ ᲗᲗᲗ  
 to affirm a dwelling in Chashbun—an accounting of thoughts; ᲗᲗᲗᲗᲗᲗ ᲗᲗᲗᲗᲗ ᲗᲗᲗᲗ  
 and the sum of Ooaúwg, Malek HhaBashan/Og King of Bashan, ᲗᲗᲗᲗ ᲗᲗᲗ ᲗᲗᲗ ᲗᲗᲗ  
 to affirm occupation in Oshthraet ᲗᲗᲗᲗᲗᲗ ᲗᲗᲗᲗᲗᲗᲗ  
 in Adaroi. ᲗᲗᲗᲗᲗᲗᲗ

Through a thorough examination of Words, one subdues the thoughts formulated in the symbols which often hold the hearer captive who does not know the meaning of an utterance or symbol. The method of deducing Words is to discern the ALhhim of the Words—that which makes-up a Word, whereby you become aligned with the Source verses the Shadow of the Saying.

Sichuwn pertains to the manner of speech which is a king of one’s vocabulary. One lives in how they estimate or calculate their thoughts—in Cheshbun. Ooaúwg is the state of circles of communication in which one moves. The circles of thoughts masters your expressions of Bashan to determine your progressions of Oshthraet which are with Adaroi—perceptions of might. These two power thoughts must be in your hands to receive the inheritances of RAúwaben, Gad, and and the upper seat of Meneshah. See further comments chapter 3:3.

In comprehending the Yarrdenn—an attainment of Knowledge of Dan ᲗᲗᲗᲗᲗ ᲗᲗᲗᲗᲗ 5  
 in the land of Muav—withdrawing what is in the Seed of the Father ᲗᲗᲗᲗᲗ ᲗᲗᲗᲗᲗ  
 maShayh is willing/consents openly ᲗᲗᲗᲗ ᲗᲗᲗᲗᲗᲗᲗ  
 make distinct ᲗᲗᲗᲗ  
 the sum of the Light of the Words contained in HhaTeúwrah ᲗᲗᲗᲗᲗ ᲗᲗᲗᲗᲗᲗᲗᲗ  
 for meditation. ᲗᲗᲗᲗᲗᲗᲗ

Yahuwah of the unified ALhhim ሃህታጻርፋ ጻሃጻጺ 6  
speak openly to us through Chæruwaw/Horeb (a ploghshear) ቃላዳሃ ሃህታጻርፋ ፋላፈ  
for a meditation/saying: ፋላፋር

T ጸሃሠ ሠሃርፋፋ  
T :ጻጻፋ ፋጻፋ

T ሃሃጋ 7  
T ሠሃር ሃዐቾሃ  
T ጺላሣፋጻ ፋጻ ሃፋፋሃ  
T ሃጺሃሃሠሠሃርፋሃ  
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T ጻርጋሠሃ  
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T ጻፋፋ 8  
T ሠሃጺሃጋር ጺጸጸፋ  
T ሱፋፋጻጸፋ  
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T ሠሃጺጸፋፋር  
T ቃዐዐርሃ ዐዳዑር ሠጻፋፋር  
T ሠጻር ጸጸር  
T :ሠጻጺላዳፋ ሠዐፋጻሃ

T ሠሃርፋ ፋላፋሃ 9  
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T ፋላፋር  
T ጺፈፋር ለሃሃፋፋር  
T :ሠሃሃፋ ጸፋሠ

T ሠሃጺጻርፋ ጻሃጻጺ 10  
T ሠሃጸፋ ጻፋፋጻ  
T ሠሃጺፋ ሠሃሃጻሃ  
T ሠላሠሠፋ ጺፋሃሃሃሃ  
T :ቃፋር

T ጻሃጻጺ 11  
T ሠሃሃሃፋ ጺጻርፋ

T ማሕረር ጋቼታ  
T ማሕሕ  
T ማሕግባ ጋረጽ  
T ማሕጸጽ ሕጋዊህ  
T :ማሕረ ላገል ላወጸህ

T ቶልዳር ላወጸ ጳሕታ 12  
T ማሕጸግህ ማሕጸግ  
T :ማሕጸግህ

T ማሕረ ሕጋ 13  
T ማሕግጸ ማሕገህ  
T ማሕገህ  
T ማሕወዳህ  
T ማሕጸግ  
T ማሕገህ  
T :ማሕገህ

T ሕግጸህ ጸጸ ሕግጸህ 14  
T ላገልጸህ  
T ጸጸ ላወጸ  
T :ጸሕሕ

T ጸጸህ 15  
T ማሕጸግ ጸጸ ላጸጸ  
T ማሕግጸ ማሕገህ  
T ማሕወዳህ  
T ሕጸህ ሕጸህ  
T ማሕረር ማሕገህ  
T ማሕገህ ጸጸ  
T ጸሕሕ ጸጸ  
T ማሕገህ ጸጸ  
T ጸጸ ጸጸ  
T :ማሕጸግ ማሕጸግ

- The Heads of Yæhh are set over the branches to be
- a. captains of concepts/thousands/alphim
  - b. captains of embodiments/domains/hundreds/maut
  - c. captains of ascensions//fifties/chamishim
  - d. captains of fulfillments/tens/oshrut

T ጸሕሕ 16  
T ማሕጸግ ጸጸ  
T ሕጸጸ ጸጸ  
T ሕጸህ  
T ማሕጸግ ጸጸ ጸጸ  
T ጸጸ ጸጸ  
T ሕጸግ ጸጸ ጸጸ  
T ሕጸግ ጸጸ  
T :ሕጸ ጸጸ

T ግገገ ሃፋገገገ 17  
T ፀገግግ  
T ረፈገገ ገፀገገ  
T ገገግግግ  
T ግገገገገ ሃፋገገገ ፋገ  
T ፀገግግግ ገገ  
T ፋገገ ግገገገገ  
T ፋገገገገ  
T ግገገገ ገገገገ ፋገገ  
T ግገገገ ገገገገ ገገገገ  
T ግገገገገ ገገገገ ገገገገ  
T ግገገገገ ገገገገ ገገገገ

You are to draw near to the Hand of AL/my Strength ገገገ ገገገገገገ  
T :ሃገገገገገገገ

What is difficult to extract, you bring to AL to discern the origin of the strands of Yæhh, whereby you encounter the Fire to comprehend it.

T ግገገገ ገገገገ 18  
T ፋገገገ ገገገገ  
T ግገገገገ ገገገገ ገገገገ  
T ገገገገገ ገገገገ ገገገገ

T ገገገገ ገገገገ 19  
T ፋገገገ ገገገገገ ገገገገ ገገገገ ገገገገ ገገገገ ገገገገ ገገገገ  
T ግገገገገ ገገገገ ገገገገ  
T ገገገገገ ገገገገ ገገገገ  
T ገገገገ ገገገገ ገገገገ ገገገገ ገገገገ ገገገገ  
T :ገገገገ ገገገገ ገገገገ ገገገገ ገገገገ

T ግገገገ ገገገገ 20  
T ግገገገ  
T ገገገገገ ገገገገ ገገገገ  
T ገገገገገ ገገገገ ገገገገ ገገገገ  
T ገገገገ ገገገገ ገገገገ

T ገገገገ 21  
T ገገገገ ገገገገ ገገገገ  
T ገገገገገ  
T ገገገገ ገገገገ  
T ገገገገ ገገገገ ገገገገ ገገገገ ገገገገ ገገገገ  
T ገገገገ ገገገገ  
T :ገገገገ ገገገገ

T ግገገገ ገገገገ ገገገገ 22  
T ገገገገ ገገገገ  
T ገገገገገ ገገገገ  
T ገገገገገ ገገገገ  
T ገገገገገ ገገገገ ገገገገ ገገገገ

T 4፩ ሃገጸፋ ሃፃግፋ  
T ሃፋፋፋፋ  
T ጳፃፋፋፋ ፋግፋ  
T ግፋፋፋ ጸፋፋ  
T :ጳፋፋፋ ፋፋፋ ፋግፋ

T 4፩፩ ፋግፋፋ ፋፋፋፋ 23  
T ግፋፋ ፋፋፋፋ  
T ግፋፋፋፋ ፋግፋ ግፋፋፋ  
T :ፋፋፋ ፋፋፋ ፋፋፋ

T ሃገፋፋፋ 24  
T ጳፋፋፋ ሃፋፋፋፋ  
T ሃፋፋፋፋ  
T ርፋፋፋ ርፋፋፋፋ  
T :ፋፋፋ ሃፋፋፋፋፋ

T ግፋፋፋ ሃፋፋፋፋ 25  
T ሱፋፋፋ ፋፋፋፋ  
T ሃገፋፋፋ ሃፋፋፋፋፋ  
T 4፩ ሃገጸፋ ሃፃግፋ  
T ሃፋፋፋፋፋፋ  
T ሱፋፋፋ ጳፋፋፋ  
T :ሃገፋ ገጸግ ሃገፋፋፋ ጳፋፋፋፋፋ

T ጸፋፋፋ ግጸፋፋፋ ፋፋፋ 26  
T ሃፋፋፋፋፋፋ  
T :ግፋፋፋፋ ጳፋፋፋ ፋፋፋፋ

T ግፋፋፋፋፋፋ ሃገፋፋፋፋ 27  
T ሃፋፋፋፋፋፋ  
Through YHWH changing us ሃገጸፋ ጳፋፋፋ ጸፋፋፋፋ  
we are brought out ሃገፋፋፋፋፋፋ  
from the Land of Metsyrim ግፋፋፋፋ ሱፋፋፋፋ  
to appoint us ሃገጸፋ ጸፋፋፋ  
in the the hand of HhaAmúwri ፋፋፋፋፋ ፋፋፋፋ  
to reorientate us. :ሃገፋፋፋፋፋፋ

The general concept “to destroy” implies a break-down of former perceptions from the root, meaning to decay or recycle. The concept to “deliver us” indicates to hand-us over or give us some gift.

T ጳፋፋ 28  
T ግፋፋፋ ሃገፋፋፋፋ  
T ሃገፋፋፋፋፋፋ  
T ሃገፋፋፋፋፋ ሃፋፋፋፋፋፋ  
T ፋፋፋፋፋፋ



T ሃጎጎጎ ጎጎጎ ርሃጎ ጎጎ  
 T ጸረጎ ጎጎጎ  
 T ጎጎጎጎጎ ጎጎጎጎጎ  
 T ጎጎጎጎጎ ጎጎጎጎጎ  
 T ጎጎጎ ጎጎጎጎጎ

T ጎጎጎጎ ጎጎጎጎ 29  
 T ጎጎጎጎጎጎጎ  
 T ጎጎጎጎ ጎጎጎጎጎጎጎጎ

T ጎጎጎጎጎ ጎጎጎጎ 30  
 T ጎጎጎጎጎ ጎጎጎጎ  
 T ጎጎጎ ጎጎጎጎ ጎጎጎጎ  
 T ጎጎጎጎ ጎጎጎ ጎጎጎ  
 T ጎጎጎጎጎጎ ጎጎጎጎጎ  
 T ጎጎጎጎጎጎጎ

T ጎጎጎጎጎ 31  
 T ጎጎጎጎ ጎጎጎጎ  
 T ጎጎጎጎጎ ጎጎጎጎ ጎጎጎጎ  
 T ጎጎጎጎጎጎ ጎጎጎጎ  
 T ጎጎጎጎጎጎ  
 T ጎጎጎጎጎጎጎ  
 T ጎጎጎጎጎጎ  
 T ጎጎጎጎጎጎጎጎ

T ጎጎጎጎ ጎጎጎጎጎ 32  
 T ጎጎጎጎጎጎ ጎጎጎጎጎጎ  
 T ጎጎጎጎጎጎ ጎጎጎጎጎጎ

T ጎጎጎጎጎ ጎጎጎጎ 33  
 T ጎጎጎጎጎ  
 T ጎጎጎጎጎ ጎጎጎ ጎጎጎጎጎ  
 T ጎጎጎጎጎጎ  
 T ጎጎጎጎጎ ጎጎጎጎጎጎጎ  
 T ጎጎጎጎጎጎ ጎጎጎጎጎጎ  
 T ጎጎጎጎጎጎ ጎጎጎጎጎጎ

And YHWH comprehends ጎጎ ጎጎጎጎጎ 34  
 the total vibrations of your words ጎጎጎጎጎጎ ጎጎጎጎጎጎ  
 and is froth ጎጎጎጎጎ  
 and speaks completely/swears for a meditation ጎጎጎጎ ጎጎጎጎጎጎ

The concept of anger stems from frothing or foaming, a state to whiten the speech in the mouth.

T Wᐱᐱ ᐱᐱᐱᐱᐱᐱ 35  
 T ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ  
 an appointed companion generation ᐱᐱᐱ ᐱᐱᐱ ᐱᐱᐱᐱᐱ  
 T ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱ  
 T ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ  
 T :ᐱᐱᐱᐱᐱᐱᐱᐱ ᐱᐱᐱ

An “evil generation” may be better translated as an uprising of those who are associated companions/fellows (Tehillah 122:8).

T ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱᐱ 36  
 T ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ  
 T ᐱᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱᐱ  
 T ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ  
 T ᐱᐱᐱᐱᐱᐱᐱ  
 T :ᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱ

Also with me, YHWH nasalized/speaks through the nose/discerningly ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ 37  
 on your account ᐱᐱᐱᐱᐱᐱᐱ  
 for a meditation ᐱᐱᐱᐱᐱᐱ  
 also you—the sum of you are to be many, ᐱᐱᐱᐱ ᐱᐱᐱᐱ  
 not to appear by Name alone. :ᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ

The flame of your Name, depicted as maShayh, must come to the ShayinOyin of Yæhh consciousness to enter into the inheritance of the Oyin Shayin.

Yahushuo bann Neúwn ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ 38  
 T ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ  
 T ᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱ  
 T ᐱᐱᐱᐱ ᐱᐱᐱᐱ  
 T :ᐱᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ

Yahushuo rises from the side of maShayh as the prophet as maShayh.

T ᐱᐱᐱᐱᐱᐱ 39  
 T ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ  
 T ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ  
 T ᐱᐱᐱᐱᐱᐱᐱ  
 T ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ  
 T ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ  
 T ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ  
 T :ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ 40  
 T ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ  
 T :ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱᐱ 41

T ቺረፋ ሃፋጎፋጸሃ

T ጳሃጳቺረ ሃጎፋፀፀ

T ጳረዐጎ ሃጎፀጎፋ

T ሃጎግፀረጎሃ

T ሃጎቺጳረፋ ጳሃጳቺ ሃጎሃተፋሠፋ ርሃሃ

T ሃፋገፀጸሃ

T ሠቺፋ

T ሃጸግፀረግ ቺረሃጸፋ

T ሃጎቺጳጸሃ

T :ጳፋጳጳ ጸረዐረ

T ቺረፋ ጳሃጳቺ ፋግፋቺሃ 42

T ግጳረ ፋግፋ

T ሃረዐጸ ፋረ

T ሃግፀረጸፋረሃ

T ግሃፄፋፀፄ ቺጎጎቺፋ ቺሃ

T ሃገገጎጸ ፋረሃ

T :ግሃቺፀቺፋ ቺጎገረ

T ግሃቺረፋ ፋፄፈፋሃ 43

T ግጸዐግሠ ፋረሃ

T ሃፋግጸሃ

T ጳሃጳቺ ቺገጸፋ

T ሃፈጸሃ

T :ጳፋጳጳ ሃረዐጸሃ

T ቺፋግፋጳ ፋተቺሃ 44

T ፋሃጳጳ ፋጳፄ ፄሠቺጳ

T ግሃጸፋፋፀረ

T ግሃጸፋ ሃገፈፋቺሃ

T ግቺፋፄፈጳ ጳሃቺገሠጸ ፋሠፋሃ

T ፋቺዐገፄ ግሃጸፋ ሃጸሃቺሃ

T :ጳግፋፀፈዐ

T ሃፄሠጸሃ 45

T ሃሃፄጸሃ

T ጳሃጳቺ ቺጎገረ

T ጳሃጳቺ ዐግሠ ፋረሃ

T ግሃረፀፄ

T :ግሃቺረፋ ጎቺጸጳጳ ፋረሃ

T ሠፈፀፄ ሃፄሠጸሃ 46

T ግቺፄፋ ግቺግቺ

T ግቺግቺሃ

T :ግጸፄሠቺ ፋሠፋ

## Mishneh TeúwRah (Devarím—Deuteronomy) 2

T ጎጋጎሂ 1

T ጻጻጻጳጳጳ ጋጳጳሂ

T ጋሂጳጳጳ ሂጻጻ

T ጸጸጸ ጻሂጻጳ ጻጻ ጳጳጳሂ

T ጸጳጳጳጳጳ ጻጳሂ

T :ጳጳጳጳ ጳጳጳ

T ጸጸጸ ጻሂጻጳ ጳጳጳሂ 2

T :ጳጳጳጳ

T ጳጳ ጳጳጳጳ 3

T ጳጳጳ ጳጳጳጳ

T :ጳጳጳ ጳጳጳ ሂጳጳ

T ሂጳ ጳጳጳጳጳ 4

T ጳጳጳጳ

T ጳጳጳጳጳ ጳጳጳ

T ጳጳጳጳጳ ጳጳጳጳ

T ሂጳጳጳጳጳ

T ጳጳጳጳጳ ጳጳጳጳጳ

T ጳጳጳ ሂጳጳጳጳ

T :ጳጳጳ ጳጳጳጳጳ

T ጳጳ ሂጳጳጳጳጳ 5

T ጳጳጳ ጳጳጳጳ ጳጳ

T ጳጳጳጳጳ

T ጳጳጳጳ ሂጳጳጳ ጳጳጳ

T ሂጳጳጳ ጳጳጳጳጳ

T :ጳጳጳጳ ጳጳጳጳ ጳጳጳጳ

T ጳጳጳጳ ሂጳጳጳ ጳጳ 6

T ጳጳጳጳ

T ጳጳጳጳጳ

T ጳጳጳጳጳ

T ጳጳጳጳ ሂጳጳጳ

T ጳጳጳጳ

T :ጳጳጳጳጳ

T ሂጳጳጳ ጻሂጻጳ ጳጳ 7

T ሂጳጳጳ

T ሂጳጳ ጳጳጳጳ ጳጳጳ

T ሂጳጳጳ ጋጳጳ

T ጳጳጳ ጳጳጳ ጻጻጳጳጳጳ

T ጳጳጳ ጳጳጳጳጳ ጳጳ

T ሂጳጳ ሂጳጳጳ ጻሂጻጳ





T YyYl34W4  
 T Oy4ḡ WΔḡm  
 T Δ4I lḡḡX4 Yḡ4ḡO4W4 ΔO  
 T 3ḡW 3ḡmWY mḡ.WlW  
 T mXΔO  
 T 4YΔ3lY  
 T 3mḡlḡ3 2Wḡ4  
 T 3ḡḡ3 ḡ4ḡm  
 T :m3l 3Y32 OḡWḡ 4W4Y

T 3Y32Δ2 mḡY 15  
 T mḡ 3X23  
 T mḡ3l  
 T 3ḡḡ3 ḡ4ḡm  
 T :mḡX ΔO

T 232Y 16  
 T 3mḡlḡ3 2Wḡ4lY YḡX4W4Y  
 T :mO3 ḡ4ḡm XYmḡ

T 2l4 3Y32 4ḡΔ2Y 17  
 T :4m4l

T mḡY23 4ḡO 3X4 18  
 T ḡ4Ym lYḡḡX4  
 T :4OX4

And you approach your totality Xḡ4ḡY 19  
 through confrontation/circumcision/facing the offspring of Omúwn/Ammon. ḡYḡO 2ḡḡ lYm  
 Resist conformity in them mḡ4ḡXl4  
 and note progressions are beyond the challenge/excitement in them mḡ 4ḡXl4Y  
 for Ani does not appoint ḡX44l 2Y  
 from the land of the offspring of Omúwn ḡYḡO2ḡḡ ḡ44m  
 for your inheritance/dwelling; 3W42 Yl  
 on behalf of the offspring of Lut ⊕Yl2ḡl 2Y  
 the Light has appointed to dwell there. :3W42 32XXḡ

Passing through the lands of Muav/Moab and Omúwn/Ammon are the route of a SeedName which is drawn out from the Father to pass through a body of consciousness which it enters. These lands are not ours as offspring of YishARAL, yet from them we purchase with silver/understanding bread and water. The lands are necessary parts of our journey as is the process of extracting what is in our loins, yet our occupation of inheritance goes beyond these states of progressions, whereby we are not to be entangled with them for a possession. Lands of Muav are states of extracting what is in your Seed from your Father for progressions. The lands of Omúwn are levels of consciousness to move through as that which is drawn out from your Mother; hence, neither of these are for an inheritance of YishARAL. States of Lut/Lot, as a bundled suitcase, are provided to acquire illumination to feed upon, a supply set-apart for Avrehhem and the Child of Expanse. As a plant draws out of itself—both from

the seed shell and from its leaves, the results of its Life exceeds or goes beyond these states of transitions where the Light approves to reside.

A land of Rephayim/healings/restorations, ጳጋጸጳገግግ 20  
you are to calculate/reckon the face/sense/expression of Hhúwa. ጳጋጸጳገግግ  
Rephayim/Healings abide there-in ጳጋጸጳገግግ ጳጋጸጳገግግ  
for multiple expressions/conditions. ጳጋጸጳገግግ  
And the illumination of the Omnyiam ጳጋጸጳገግግ  
call/read from them Zemzemyim—humming resources. ጳጋጸጳገግግ ጳጋጸጳገግግ

What lies within the bodies of Lut are as the non-ending activities of the hive, every buzzing with activities to renew body and soul.

T ጳጋጸጳገግግ 21  
T ጳጋጸጳገግግ  
T ጳጋጸጳገግግ ጳጋጸጳገግግ  
T ጳጋጸጳገግግ  
T ጳጋጸጳገግግ  
T ጳጋጸጳገግግ

T ጳጋጸጳገግግ 22  
T ጳጋጸጳገግግ  
T ጳጋጸጳገግግ ጳጋጸጳገግግ  
T ጳጋጸጳገግግ ጳጋጸጳገግግ  
T ጳጋጸጳገግግ  
T ጳጋጸጳገግግ  
T ጳጋጸጳገግግ  
T ጳጋጸጳገግግ  
T ጳጋጸጳገግግ

T ጳጋጸጳገግግ 23  
T ጳጋጸጳገግግ ጳጋጸጳገግግ  
T ጳጋጸጳገግግ  
T ጳጋጸጳገግግ  
T ጳጋጸጳገግግ ጳጋጸጳገግግ  
T ጳጋጸጳገግግ  
T ጳጋጸጳገግግ

T ጳጋጸጳገግግ 24  
T ጳጋጸጳገግግ  
T ጳጋጸጳገግግ ጳጋጸጳገግግ  
T ጳጋጸጳገግግ  
T ጳጋጸጳገግግ ጳጋጸጳገግግ



T ሃፈገገ ሃጸጸ ሃዐግሪ  
T :ጳጳጳ ማሃሃሃ

T ገሪገ ጳሃጳገ ጳጳገገ 31  
T ገጸጸጸጸ ጳጳጳ  
T ሃገገገገ ጸጸ  
T ሃጸጸጸጸ  
T ሃገገገገገ  
T ሃገገገገገ  
T :ሃገገገገ ጸጸጸጸ

T ሃጸጸጸጸጸ ሃጸጸጸ ጳጳገገ 32  
T ሃጸጸጸጸጸ ጳጳጳ  
T :ጳጳጳ ጳጳጸጸጸ

T ሃጸጸጸጸጸ ጳጳጳ ሃጸጸጸጸ 33  
T ሃጸጸጸጸጸ  
T ሃጸጸጸጸጸ ሃጸጸ ሃጸጸ  
T :ሃጸጸጸጸጸጸጸ

T ልሃሃገገ 34  
T ሃጸጸጸጸጸጸጸ  
T ጳጳጳጳ ጸዐጳ  
T ማጳጳጳጳ  
T ጸጸጸጸጸጸጸጸ  
T ጳጳጳ ማጳጳጳጳጳ ማጸጸ  
T :ጳጳጳ ሃጸጸጸጸጸ ጳጳ

T ጳጳጳጳጳ ጳጳ 35  
T ሃጸጸ ሃጸጸጸጸጸ  
T ማጳጳጳጳ ጸጸጸጸ  
T :ሃጸጸጸጸ ጳጳጳ

T ጳጳጳጳጳ 36  
T ሃጸጸጸ ጸጸጸጸጸጸጸ ጳጳጳ  
T ጸጸጸጸጸጸጸ ጳጳጳጳጳ  
T ጳጳጳጳጳጳጳጳ  
T ጳጳጳጳ ጳጳጳጳ ጳጳጳ  
T ሃጸጸጸ ጳጳጳጳ ጳጳጳ  
T ጳጳጳጳጳ  
T ሃጸጸጸጸጸ ጳጳጳ ጸጸጸ  
T :ሃጸጸጸጸጸጸጸጸ

T ጳጳ 37  
T ሃጸጸጸጸጸ ጳጳጳጳጳጳጳ  
T ጳጳጳጳ ጳጳጳ  
T ጳጳጳ ጸጸጸ ጳጳጳጳጳ  
T ጳጳጳ ጳጳጳጳጳጳጳጳ





T :ጳጳጽጳጽ ጳጳጽጳጽ

T ጳጳጽጳጽ ጳጳጽጳጽ 6

T ጳጳጽጳጽ ጳጳጽጳጽ

T ጳጳጽጳጽ ጳጳጽጳጽ

T ጳጳጽጳጽ

T ጳጳጽጳጽ

T :ጳጳጽጳጽ ጳጳጽጳጽ ጳጳጽጳጽ

T ጳጳጽጳጽጳጽጳጽ 7

T ጳጳጽጳጽጳጽጳጽ

T :ጳጳጽጳጽ ጳጳጽጳጽ

T ጳጳጽጳጽ ጳጳጽጳጽ 8

T ጳጳጽጳጽጳጽ

T ጳጳጽጳጽ

T ጳጳጽጳጽጳጽ ጳጳጽጳጽ

T ጳጳጽጳጽጳጽ ጳጳጽጳጽ

T ጳጳጽጳጽ ጳጳጽጳጽ

T :ጳጳጽጳጽ ጳጳጽጳጽ

T ጳጳጽጳጽጳጽ ጳጳጽጳጽ ጳጳጽጳጽ 9

T ጳጳጽጳጽ

T ጳጳጽጳጽጳጽ

T :ጳጳጽጳጽ ጳጳጽጳጽጳጽጳጽ

T ጳጳጽጳጽጳጽ ጳጳጽጳጽ 10

T ጳጳጽጳጽጳጽጳጽ

T ጳጳጽጳጽጳጽጳጽ

T ጳጳጽጳጽጳጽጳጽ ጳጳጽጳጽጳጽ

T ጳጳጽጳጽ

T :ጳጳጽጳጽ ጳጳጽጳጽ ጳጳጽጳጽጳጽጳጽ

T ጳጳጽጳጽ ጳጳጽጳጽ ጳጳጽጳጽ 11

T ጳጳጽጳጽ

T ጳጳጽጳጽጳጽ ጳጳጽጳጽ

T ጳጳጽጳጽ ጳጳጽጳጽ

T ጳጳጽጳጽ ጳጳጽጳጽ

T ጳጳጽጳጽ ጳጳጽጳጽ

T ጳጳጽጳጽ ጳጳጽጳጽ ጳጳጽጳጽ

T ጳጳጽጳጽ ጳጳጽጳጽ ጳጳጽጳጽ

T ጳጳጽጳጽ ጳጳጽጳጽ

T :ጳጳጽጳጽ ጳጳጽጳጽጳጽጳጽ



T ርገላሃ ርገላጳ ሃሃሃ  
T ርገላጳ ቀገሊ ልዐሃ  
T :ሃሃሠዐ ጊሃጳ ርሃጳገ

T ጳጳጳጳጳጳ 17  
T ርገላሃ ሃጳጳጳጳጳጳ  
T ጸጳጳሃሃሃ  
T ጳጳጳጳ ሠሊ ልዐሃ  
T ጸሊሃጳ ሠሊ  
T ጳጳጳጳጳ ጸጳጳጳ ጸጳጳጳ  
T :ጳጳጳጳጳ

T ሠሃሃጳ ሃሃጳጳ 18  
T ጳሃጳጳ ጸዐጳ  
T ጳሃጳጳ  
T ሠሃሊጳጳጳ ጳሃጳጳ  
T ሠሃሊ ሃሃሃ  
T ጸጳጳጳ ጳጳጳጳጳጳ  
T ጳጳጳጳጳ  
T ሃጳጳጳጳ ሠሊሃሃሃሃሃ  
T ሠሃሊጳጳ ጳሃጳጳ  
T ርጳጳጳጳጳጳጳ  
T :ርጳጳጳጳጳጳጳ

T ሠሃጳጳጳ ሠሃሊሠሃ ቀጳ 19  
T ሠሃሃጳጳጳ  
T ጳጳጳጳጳጳ  
T ሠሃሊ ጳጳ ጳሃጳጳጳጳጳ  
T ሠሃሊጳጳጳ ሃጳጳጳጳ  
T :ሠሃሊ ጳጳጳጳ ጳጳጳጳ

T ጳሃጳጳ ጳሊሃሊጳጳጳ ልዐ 20  
T ሠሃሊጳጳጳጳ  
T ሠሃሃ  
T ሠጳጳጳ ሃሠጳጳጳጳ  
T ጳጳጳጳጳጳ  
T ሠሃሊጳጳጳ ጳሃጳጳጳ ጳጳጳጳ  
T ሠጳጳ ሃሃሃ  
T ሃጳጳጳጳ ጳጳጳጳ  
T ሠጳጳጳጳጳ  
T ሃጳጳጳጳጳ ሠሊጳጳጳ  
T :ሠሃሊ ጳጳጳጳ ጳጳጳጳ

And with the totality of Yahushúo, my hand is fastened/ordered ጳጳጳጳሃሃ ዐሃሠሃጳጳጳጳጳጳ 21  
in a season of Hhúwa ጳሃጳጳ ጸዐጳ  
for a saying/meditation: ጳሃጳጳጳ  
Your Eyes see the extent ጳጳጳጳ ሃሊሃሊዐ

from ALphah to Taúwah, all to verify, אַל־כִּי לֹא יִשָּׁרְךָ

to complete/perform/fulfill the Works of YHWH of your ALhhim. אֲשֶׁר־עָשָׂה אֱלֹהִים  
for the paired conceptual strands/strengths of these kings אֲשֶׁר־עָשָׂה אֱלֹהִים לְיָדְךָ  
affirms the deeds of YHWH אֲשֶׁר־עָשָׂה אֱלֹהִים לְיָדְךָ  
to be fulfilled in all kingdoms אֲשֶׁר־עָשָׂה אֱלֹהִים לְיָדְךָ  
to verify you to transcend your Name of Light. :אֱלֹהִים אֱלֹהִים אֱלֹהִים

You do not fear/interiorize them אַל־תִּירָא אֹתָם  
for the Collective YHWH of your ALhhim, אֲשֶׁר־עָשָׂה אֱלֹהִים לְיָדְךָ  
Hhúwa makes you fit, capable. :אֱלֹהִים אֱלֹהִים אֱלֹהִים

And my eye implorates the graciousness of AL YHWH אֲשֶׁר־עָשָׂה לִּי יְיָ אֱלֹהִים  
in a season of the Hhúwa אֲשֶׁר־עָשָׂה לִּי יְיָ אֱלֹהִים  
for a saying/meditation: :אֱלֹהִים אֱלֹהִים אֱלֹהִים

Aadni/My Master, YHWH אֲשֶׁר־עָשָׂה לְיָדְךָ  
You have hallowed out places אֲשֶׁר־עָשָׂה לְיָדְךָ  
to illuminate/reveal the sum of your servant— אֲשֶׁר־עָשָׂה לְיָדְךָ  
the sum of nurturing, אֲשֶׁר־עָשָׂה לְיָדְךָ  
the sum of your strong hand אֲשֶׁר־עָשָׂה לְיָדְךָ  
to verify what is drawn by the Hand of AL, אֲשֶׁר־עָשָׂה לְיָדְךָ  
in the heavens and in the earth. אֲשֶׁר־עָשָׂה לְיָדְךָ  
which verifies one to perform/fulfill the Light אֲשֶׁר־עָשָׂה לְיָדְךָ  
as they are drawn out to be engaged אֲשֶׁר־עָשָׂה לְיָדְךָ  
with an accordance of your might. :אֱלֹהִים אֱלֹהִים אֱלֹהִים

My eye seeks to go beyond, illuminated with a determination אֲשֶׁר־עָשָׂה לְיָדְךָ  
and to behold/see אֲשֶׁר־עָשָׂה לְיָדְךָ  
the sum of the land—the collective goodness; אֲשֶׁר־עָשָׂה לְיָדְךָ  
to verify my hearing to go beyond the Yarrdenn/JorDan, אֲשֶׁר־עָשָׂה לְיָדְךָ  
the Mountain of your purposeful goodness אֲשֶׁר־עָשָׂה לְיָדְךָ  
with the Levanun/whitening through the Heart/שֵׁל of the Neúwn/נֵשֶׁל. :אֱלֹהִים אֱלֹהִים אֱלֹהִים

The ALphah preceding the action denotes RAuwáben as the eye of the action to go beyond: אֱלֹהִים;  
the Bayit preceding the action denotes Shamoúnn as the body to develop the action to go beyond: אֱלֹהִים.

And YHWH becomes pregnant within my hearing/house אֲשֶׁר־עָשָׂה לְיָדְךָ  
for the sake of your branches אֲשֶׁר־עָשָׂה לְיָדְךָ  
And with prodding of hearing there is an attainment of AL/strength אֲשֶׁר־עָשָׂה לְיָדְךָ  
and YHWH says through an attainment of AL/strength” אֲשֶׁר־עָשָׂה לְיָדְךָ  
“Enlarged are your branches; אֲשֶׁר־עָשָׂה לְיָדְךָ  
AL increases a word to attain strength of encouragement אֲשֶׁר־עָשָׂה לְיָדְךָ  
with purposeful development of Davar/Word.” :אֱלֹהִים אֱלֹהִים אֱלֹהִים

The hithpael of the verb/ אֱלֹהִים, to go beyond/cross over, denotes “to become full as to be angry/spirited or pregnant.” The sum of the acts of the Collective are gathered step by step, encounter by

encounter, until your collective is filled, as being pregnant, to bear the results of hearing hhadevarim/the Words. The recounting of the graciousness of Hhúwa leads to further developments of HhaDavar—whereby the soul of YishARAL has become enlarged by provisions of Hhúwa. Those who think that maShayh is left in the dust as YishARAL marches forward to the inheritance do not comprehend that the House of YishARAL only attains their inheritance by the Hand of maShayh and Aharúwan (Tehillah/Psalm 77:20; SYM/Ex 15:13; CHP/Numbers 33:1; Yeshoyahu/Isaiah 63:11). Should you read that maShayh/Moses is restrained from entering or prodded to employ the full traits of Oyin and Shayin—the Eyes of Fire, know that your steps of progression are to be made complete unto the promises of YahuWah which do not fail! Take heed to the directives which follow:

Oylah! Ascend אֶלֶּיךָ 27  
to the Head/Mind of Pisgah אֶלֶּיךָ אֶלֶּיךָ  
and lift your Eyes/Rings אֶלֶּיךָ אֶלֶּיךָ  
towards the west/gathering the illuminations, אֶלֶּיךָ אֶלֶּיךָ  
and compose the south/illumination, אֶלֶּיךָ אֶלֶּיךָ  
and draw out from the radiance/shining (of the east) אֶלֶּיךָ אֶלֶּיךָ  
and see in your eyes אֶלֶּיךָ אֶלֶּיךָ  
for proddingly, with your hand on the staff, you cross over אֶלֶּיךָ אֶלֶּיךָ  
the ALphah to the Taúwah of the Yarrdenn/JorDan, the goal/purpose of Light. אֶלֶּיךָ אֶלֶּיךָ

And be enjoined/ordered to the totality of Yahushúo אֶלֶּיךָ אֶלֶּיךָ 28  
with making strong/fortifying your collective אֶלֶּיךָ אֶלֶּיךָ  
with courage/endurance/targeted direction within your collective, אֶלֶּיךָ אֶלֶּיךָ  
for Hhúwa goes over אֶלֶּיךָ אֶלֶּיךָ  
to the Faces of the People—through purposeful illuminated consciousness, אֶלֶּיךָ אֶלֶּיךָ  
and Hhúwa causes your sum to inherit/possess אֶלֶּיךָ אֶלֶּיךָ  
the sum of the land אֶלֶּיךָ אֶלֶּיךָ  
to affirm your composed visions/targets of Light. אֶלֶּיךָ אֶלֶּיךָ

***All that is done in the process of your shayh coming to enter fully into the Eyes of Avrehhem brings you to make strong and to take courage to endure to the end.*** Through the oylah offering you continue to develop the traits of Bayinah and Chækúwmah whereby you stand in the garments Yæhh, attesting to your perfection status. The oylah is the plan! The oylah is the way of perfection and completion in which Hhúwa works in your members daily to cultivate the Words of your Name into the fabric of your spirit, soul and body. Your thoughts and hands are committed to be enjoined to the ordering of Yahushúo—the Oyin Shayin of Yæhh—as the offspring of the Fathers. All else falls beneath your feet to walk over. Your shayh, drawn out of the waters of Metsryim, is poised to evolve with new garments to make the transition from the vale (skins of Metsryim) through the House of Poour.

Those of OYIN SHAYIN—with Yahushúo—appear as maShayh and ALiyahu on Mt. Pisgah of Nebu. Yahushúo is *as*—the same as—maShayh/Moses, the same as ALiyahu (Yahuchannan/Jn 1:21; Metiyæhu/Matt 17:10; Yahuchannan 5:46; MT/Deut 18:15-19). These are the three-fold stages for all Names—the Wisdom of maShayh; Understanding of ALiyahu; and the Knowledge of Yahushúo. When one personifies the writings into history they frustrate and cloud-up the eternal works of Hhúwa. In bringing forth Oyin Shayin from the sides of your shayh, you are made manifest as the Son of *Man/Bread*—Yahushúo—offspring of Neúwn. With the Oyin Shayin of Yæhh, your consciousness leads to the Lands of your inheritance/dwelling in Oyin Shayin of the Fathers. To enter into the Eyes of Avrehhem, your eyes/rings are tuned to the same frequencies, whereby you pass through from one world to another.



The mount of transfiguration—HharPisgah—is the place where you see developments of the ages fulfilled. Instead of beholding three figures or tabernacle states of maShayh, ALiyahu and Yahushuo, your embodiment of Hhúwa is seen as the radiance of the Oyin Shayin (moon/sun) of Yæhh—blazing from the spark of your flame. The stages of your developments from maShayh, ALiyahu, and Yahushúo are summed as one state through evolutions to be molded into a vessel of Fire. Hhúwa, which forms you, continues to work within you to lead you to cross-over your current manifestation whereby the shayh in all Names, which come into the world, are gathered in the sheep-folds of Yahushúo. Humanity is provided a ladder to transcend their shadowed embodiment unto a full state of Consciousness with their Origins of Illumination.

And we dwell in the vale/geo/skin ፈገገገ ገገገገ 29  
 confronting/circumcising/facing Bayit Poour—the House of Transference. ጸጸጸጸ ጸጸጸ ጸጸጸ

Your occupation in a world of vales is an incubation phase to attain to the mastery and glory that you receive from the Fathers in day you They affirm your Name from their altars. From your entering into the world, what lies in your destiny is the Bayit Poour. Unto your transference, your faces are set.

### *Meshneh TeúwRah (Devarim—Deuteronomy) 4*

And in Light of the season, YishARAL, ረፈፈፈ ጸጸጸ 1  
 hear AL of the Statues ጸጸጸጸጸጸ ጸጸጸ  
 and AL of the Ordiances ጸጸጸጸጸጸጸጸጸጸ  
 which verifies Anuki (the Single Voice of the Heart) ጸጸጸጸ ፈፈፈ  
 through instructions to complete your branching, ጸጸጸጸ ፈፈፈፈ  
 to perform/fulfill them ጸጸጸጸጸጸ  
 in order that you live/ascend ጸጸጸጸ ጸጸጸጸ  
 and appear/arrive assembled ጸጸጸጸጸጸ  
 and possess the sum of the Land ጸጸጸጸጸጸ ጸጸጸጸጸጸጸጸጸጸ  
 to verify that which YHWH ጸጸጸጸ ፈፈፈ ፈፈፈ  
 of the ALhhim of your Fathers ጸጸጸጸጸጸ ጸጸጸጸጸጸ  
 imparts/gives to you collectively. ጸጸጸጸ ጸጸጸጸ

You do not increase (go beyond) ጸጸጸጸ ፈፈፈ 2  
 the height of the Word ፈፈፈፈጸጸጸ  
 which Anuki orders your branchings ጸጸጸጸ ጸጸጸጸ ጸጸጸጸ ፈፈፈ  
 nor do you subtract from the Man/Bread (live below the standards) ጸጸጸጸጸጸ ጸጸጸጸጸጸ ፈፈፈ  
 to safe-guard/preserve ፈፈፈፈ  
 the sum of the commandments of YahuWah of your ALhhim ጸጸጸጸጸጸ ጸጸጸጸጸጸ ጸጸጸጸጸጸጸጸጸጸ  
 which verifies Anuki orders your branches. ጸጸጸጸ ጸጸጸጸ ጸጸጸጸ ፈፈፈ

***You do not need to go beyond your current state of residence to attain transformation.*** All that is in the heavens above and beneath the earth is within HhaDavar/The Word through which you have access to all resources of Reshun. (MT 30:11-14) The Lights of the heavens above and the resources of the earth beneath—in support of your Light—are your states of transformation gathered and in your SeedName for the joy of your discoveries and wonderments of understanding!

The Eyes in your branches have seen Xሂፋፋን ማሂጊጊጊጊጊጊ 3  
 the sum results which verifies the acts of YahuWah ህሃዳን ዳውዓወፋ ጸፋ  
 in Bæool Poour ላሃዐገ ርዐጋጋ  
 for all of the Fire ወጊፋዳርሂ ጊሂ  
 that proceeds/walks ሂርጓ ላወፋ  
 following after Bæool Poour ላሃዐገገገገ ጊፋጸፋ  
 YHWH of your ALhhim lays waste ሂጊዳርፋ ህሃዳን ሂፈጊጊጊጊጊ  
 out of your midst. :ሂጋፋገጊ

The concept of laying waste or destroying pertains to making of no effect efforts that one gives to using the openings/rings/eyes of the soul—Bæool Poour—apart from the Fire. Keep your focus on Fire through which the manifestation appears whereby you obtain success in transformations. In that the Word is in your Eyes/Openings; herein, is your Life.

You who are adhering/joined ማጊጠጋፈን ማጸፋሂ 4  
 what is in the Collective of YHWH your ALhhim/Rings ማሂጊዳርፋ ህሃዳንጊጊጊ  
 are Living—all your branches in this day/act/regards. :ማሂጊጊጊ ማሂርሂ ማጊጊጊጊጊ

A distinction with the former consequence as to what one is connected with—either the Fire or the form.

Observe ህፋፋፍ 5  
 the instruction of my hand to you ማሂጸፋ ጊጸፈጊጊጊ  
 of statutes/engravings and ordinances/consequences ማጊጠጋገገገ ማጊጠጋጊጊጊ  
 as to affirm my order of Yahuwah of ALHi (my strands of Light) ጊዳርፋ ህሃዳን ጊሂሂሂ ላወፋሂ  
 for observances/fulfillment to be affirmed ሂሂ ጸሂወር  
 in the interior part of the land ገፋፋን ጋፋጠጋ  
 to affirm your summation appearing through the illumination of your Name ህሂወ ማጊፋጋ ማጸፋ ላወፋ  
 for a possession. :ጸጸወፋር

The teachings are observable by what is in your deeds—thus; they are from “my hand,” literally. The statutes are those which are written inwardly by the “shemir larvae”—your semen worm that inscribes in your inner parts your messages of Words, and the ordinances which are observed as consequences of your deeds. Hence, you are to look inwardly to see the thoughts pulsating and also outwardly to see the results. Through implementing the records/statutes of your Name, your Light breaks open from within you. The Light you bear from your Eyes/Rings/openings creates your states of inheritance in which you are entering. What is now within you is your inheritance; there is no other. **The State of your Light has been ordained and appointed to you from the altar of Yæhh which is your possession of Name—the inheritance of all you have been given.**

The Lands of your Name are within your Seed. As you are sent forth into the world, you come to observe the lands which are expanding from your SeedName—those of Father Avrehhem. The one of Avrehhem looks for a city with foundations, whose architect and builder are ALhhim. The Words of ALhhim within you are your foundations to construct your States of Inheritance. “Go from your country/the state of your Seed, through extractions of your kindred—birthings of generations, and from the House of your Father to the land I will show you” (SMB/Gen 12:1).









