

[illegible]

YahúWah contemplates ALmaShayh ዓሠግረፋ ዓሃዓገረ ፋግፋገሂ 14

And YahúWah is seen in the tent 𐤏𐤓𐤕𐤕 𐤕𐤓𐤕𐤕 𐤕𐤓𐤕𐤕 15

with a stance/in a column/cylinder of mist/a cloud ལྷ་མོ་གཤམ་པོ།

And a pillar/column/cylinder of the mist/cloud stands/is arranged/positioned ᐃᐃᐃ ᐃᐃᐃᐃ ᐃᐃᐃᐃᐃ
ascending/above the door of the tent. ᐃᐃᐃᐃ ᐃᐃᐃᐃᐃ

And YahúWah/The Collective contemplates ALmaShayh. ᐃᑦᑦᑦᑦᑦᑦ ᐃᑦᐃᑦ ᐃᑦᑦᑦᑦᑦᑦ 16

Verily, your branches are to cohabit, become reposed 㐄㐅㐆 㐇㐈㐉

And the Consciousness of this people will rise. ຳໂຳ ພ໐ຳ ພູຢຸ

And with a sorting of the kinds of Light maturing/following 𐍃𐍅𐍋𐍅 𐍂𐍃𐍄

AyiLhi of Reconnoissance/Recognizance of The Aúrets/State ᑭᓴᓴᓴᓴᓴᓴ ᓴᓴᓴᓴ

to verify becoming, to appear with the Illumination of Name མཛོ་བ་ནི་པར་སྤྲུག་པའི་ཐུགས་

within their collectivity. ♪♫♪♫

And they will fortify the hand—the deeds of the mind, ᐱᐱᐱᐱᐱᐱᐱᐱ
and break open/explore/dig deep into the sum of my agreements ᐱᐱᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ
to verify that which has ben carved in their Collective sum. ᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱ

The reposition of the core thoughts with the Aúwvim is the full ascent of a Name rising to the position from which they have come, and with the shayh all that is drawn out rises also. This reading is according to the words in Chazun, that they follow the lamb whereso the lamb goes [Chazun 14:4], even as we follow the offerings wherever they takes us into the minds of HhaAúwvim. As the offerings of the oylah are laid upon the altar, the legs follow as the last parts [TK/Lev 1:13].

The determinations of kinds ᐱᐱᐱᐱ, is a term retained in Old Persian roots, *zanah*, meaning to classify, or sort according to kinds. Through the ascent of maShayh—a drawing out of our mutual thoughts, one follows after the legacy in the Rings of ALhhim—becoming self-knowing according to the Numbered Thoughts within their Names.

900	600	400	300	210	130	60
W ₃₀₀	4 ₂₀₀	Φ ₁₀₀	ᐱ ₉₀	ᐱ ₈₀	ᐱ ₇₀	ᐱ ₆₀
167	117	77	47	27	17	8
ᐱ ₅₀	ᐱ ₄₀	ᐱ ₃₀	ᐱ ₂₀	ᐱ ₁₀	ᐱ ₉	ᐱ ₈
28	21	15	10	6	3	1
I ₇	Y ₆	ᐱ ₅	ᐱ ₄	ᐱ ₃	ᐱ ₂	ᐱ ₁

The Numbers/Words of
HhaKuwáhnim—The 70
Heads Illuminated

126	105	85	66	48	31	15
W ₂₁	4 ₂₀	Φ ₁₉	ᐱ ₁₈	ᐱ ₁₇	ᐱ ₁₆	ᐱ ₁₅
77	63	50	38	27	17	8
ᐱ ₁₄	ᐱ ₁₃	ᐱ ₁₂	ᐱ ₁₁	ᐱ ₁₀	ᐱ ₉	ᐱ ₈
28	21	15	10	6	3	1
I ₇	Y ₆	ᐱ ₅	ᐱ ₄	ᐱ ₃	ᐱ ₂	ᐱ ₁

The Numbers/Words of
HhaALhhim—The Body of
Chakmah and Bayinah

900	300	200	100	90	80	70	60
W	4	Φ	ᐱ	ᐱ	ᐱ	ᐱ	ᐱ
167	50	40	30	20	10	9	8
ᐱ	ᐱ	ᐱ	ᐱ	ᐱ	ᐱ	ᐱ	ᐱ
28	7	6	5	4	3	2	1
I	Y	ᐱ	ᐱ	ᐱ	ᐱ	ᐱ	ᐱ

The Numbers/Words of the
Offspring of Bayinah

T Yᐱ ᐱᐱᐱ ᐱᐱᐱ 17
T ᐱᐱᐱᐱᐱᐱᐱᐱ
T ᐱᐱᐱᐱᐱᐱᐱᐱ
T ᐱᐱᐱᐱ ᐱᐱᐱ ᐱᐱᐱᐱᐱᐱᐱ
T ᐱᐱᐱᐱ ᐱᐱᐱᐱ
T Xᐱᐱᐱᐱ Xᐱᐱᐱ Xᐱᐱᐱ
T ᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱ
T ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ
T :ᐱᐱᐱᐱ Xᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ
T ᐱᐱᐱ ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ 18
T ᐱᐱᐱᐱ ᐱᐱᐱᐱ
T ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ
T ᐱᐱᐱᐱ ᐱᐱᐱᐱ
T ᐱᐱᐱᐱ ᐱᐱᐱᐱ
T :ᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱ
T ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ 19
T Xᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ
T ᐱᐱᐱᐱᐱ
T ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ
T :ᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱ
T ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱᐱ 20
T ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱᐱᐱ
T ᐱᐱᐱᐱ ᐱᐱᐱᐱ Xᐱᐱ
T ᐱᐱᐱᐱ ᐱᐱᐱᐱ
T ᐱᐱᐱᐱ

T: ΔΟC ΨΔ ΜWΞΖΞΥ

T: ፩፻፶፱ ጥቅምት ፳፻፲፱

T : 443X4Y

T:ጥሃፋፈፋ ጸግግፍ

T : 𐤔𐤕𐤕𐤕𐤕 ΔO

Mishneh TeúwRah (Devarim—Deuteronomy) 32

T ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ 1

T ᐱᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ

T :ᐱᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ 2

T ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱᐱ

T :ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱ ᐱᐱ 3

T :ᐱᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱ 4

T ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱᐱᐱ ᐱᐱ

T ᐱᐱᐱᐱᐱ ᐱᐱ

T ᐱᐱᐱ ᐱᐱᐱᐱᐱ

T :ᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ

T ᐱᐱ ᐱᐱ ᐱᐱᐱ 5

T ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ

T :ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱ ᐱᐱᐱ

T ᐱᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ 6

T ᐱᐱᐱ ᐱᐱᐱ ᐱᐱᐱ ᐱᐱ

T ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱ

T ᐱᐱᐱᐱ ᐱᐱᐱ

T :ᐱᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱ 7

T ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱ

T ᐱᐱᐱᐱ ᐱᐱᐱ

T ᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱᐱ

T :ᐱᐱᐱᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ 8

T ᐱᐱᐱ ᐱᐱᐱ ᐱᐱᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱ

T :ᐱᐱᐱᐱᐱ ᐱᐱᐱ ᐱᐱᐱᐱᐱ

T ᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱ ᐱᐱ 9

T :ᐱᐱᐱᐱᐱ ᐱᐱᐱ ᐱᐱᐱᐱᐱ

T Y34T37 10

T 49Δ^m 1-449

T ሃጃወጊ ርሮ ሃጃጽዓ

T Y 3 4 5 6 7

T Y 3 Y Y 9 7

T Y 3 7 4 1 2 7

T: ሃገረዎ ሃሃወጊፋሃ

T Y፡፡ፑ 4፻፲፬ 4W፡፡ፑ 11

T 7月4日 午後6時

T ሃገራችን ወጋገረ

T Y 3 H 4 Z

T Y 3 4 W 7

T:YX4940

ፕ ሃገዳሪ ልልፅ ይሆናል ¹²

T:4ሂን ርፋ ሃጃዐ ነገፋሂ

T ሃጻፃሃፋጊ 13

T 144 2X Y 90

T 7ΔW X9Y7X 6Y47Y

T W ል ሃ ቅ ሃ ኒ ሂ

T O C ㄱㄷ

T : 4Y፡ W፡ (፡) ፡ W፡

T 409 X430 14

T ሃፋኑ ዳርዳሃ

T ማንኛውም ዓርዕድ

T ሃወልቲኃ ማረርቲፋሂ

T ႏᆞᆯᆺᆯᆺᆺᆺᆺᆺ

T 304 XY7CY 9C470

T 9Y0MΔY

T : 4^m 冂 冂 X W X

T ሃሃዳወጊ ሃጃወጊህ 15

T ⊕ O 4 7 Y

T X Y Z W

T X790

T XZLWY

TWOZY

T Y 3 W O 3 Y C 4

T 6974

T:YXOWZ 4YH

T ማታፊያ ሃጻፋሃቀጊ 16

T:YAFLOYZ XAOYXA

T ማንግስታር ሃይማኖት 17

T 344 44

T ႏႃႈႁူဝ်ႈ ၵူႈ ႏႃႈႁူဝ်ႈ

T ㄣㄌWΔH

T ሂፋ ያፋቶ

T: ᄃᄃᄃᄃᄃᄃᄃ ᄃᄃᄃᄃᄃ ᄃᄃ

ፕሣልሚ 4፡18

T ƎWX

T H Y W X Y

T: ۷۷۷ ۷۷۷ ۷۷۷

T 3Y3Z 44ZY 19

T 1472Y

T : ሃገራችን ሃገራችን ቅዱሳን

T 4ᄡ4ᄢᄢ 20

T ພຸ້ນ ຈຸດ ຍາດ

T ʷXɬAɪɬ ɜʷ ɜɬɬɬ

T ንግግል ጸሃፊዎች ላላፊ ይሆኑ

T:ጥያ ነጥፋፋር ጥገነያ

T ንሃሂፋሃቦ ማጎ 21

T 64469

T ማጓጉሪያና ጉዞዎች

T ግፋጌግፋ ጌፋሂ

T 70469

T : ལྷ་མོ་རྒྱལ་བ་པུ་ཤིག་སྟེ།

T ፳፱፻፱ ወፋጊሂ 22

T 7749

T ΔΦΞΧΥ

T XZXMZ CYZWΔO

T ፭፻፳፯ ዓ.ም ሲፋፈር ርሃፋጽ

T: 743 747Y 03CX

T Y^ツヅ^ルCO ヌ^フヱ⁴ 23

T XYO4

T: ጥያቄ ይቀርባል

T 904 21 24

T 7W4 7271C

T ፯፻፯፻፱ ዓፅፋሂ

T X፯፰፻WY

T 79月Cw4
T:470 7月I X7月70

[illegible]

T ግንዛቤ ላይ የሚገኝ 26
T ግንዛቤ ላይ የሚገኝ የግንዛቤ

T 4Y74 3Y74 30Y 7LCY 27
T Y7Y74T Y4Y77Y7
T Y4Y77Y7
T 3Y74 Y747
T 3Y77 4CY
T:X4I7Y 707

T ጃጃጃ ጸሃቡ ልጁ ገሃቱ 28
T :ጃገሃጸ ጃጃ ገሃቱ

T Yጋሃዳ ሃረ 29
T Xፋደ ሃረገሃወጊ
T :ጋጃፋዳፋረ ሃገገፋጊ

T ልዩ ፖሊስ ኔፕሪክ 30
T ፖሊስ
T ኔፕሪክ ሃይማኖት ማህበረ
T ሳይንስ
T ማህበረ ሃይማኖት
T ሳይንስ

T ገጽ 31
T:ገጽ 31

T ጣልቅ ነገረኝቲ 32
T ጣገረ
T ጃገረ Xጣልጣጣ
T ሃጣጣ
T ወሃጣጣ
T :ሃጣ Xጣጣ Xጣጣ

T ማንኛን ማንኛን X ጽሑፍ 33
T: 4IY4 ማንኛን X ጽሑፍ W44Y

T ງຳມາດ ພຽງ 4 ຍ່າ 4 ຄ່າ 34

T : 7X4F-Y49 7YX8

T ግርግሃ ግጥ ገር 35

T 7C74 ⊕ Y7X XO6

T ግልጽ ግሃጽ ያሃዋ ኒሃ

T:YML XΔXO WMY

T ሃግዐ ዳሃዳጊ ነገረኛዊነ 36

[illegible]

T 3442 2Y

T ΔE XCI4EY

T: 9YIOY 4YHO 374Y

T 4^m4Y 37

T Y^m ZAC4 Z4

T : ሃፋ ሃጊቹ፤ ላሃኑ

T YC Y47 Y77E EI 9C E 4W4 38

T ႏႃႈႁူဝ် ႁူဝ်ႈ ႁူဝ်ႈ

T ሃጃሃቀኒ

T ᄃᄃ4I0ᄃᄃ

T: 34X 7 7Y 7 0 7 7

T 3XO Y44 39

T 4Y3 7Y4 7Y4 7Y

T 7Δ³O 77ΔC4 77ΔY

T Xᄇᄇᄇ ᄇᄇᄇ

T 3244Y

T ㄌXㄌㄇㄣ

T 4744 724Y

T: (ፍጥነት) ፍጥነት ነጥብ

T 4W4ZY 40

T 777W4

T 747

T 7X4^m4Y

T : ٧٧٧٧٧٧٧٧

T ፯XሃጎW፯፯ 41

T 794H P49

T 7Δ7 ⊕ 7W 79 I 74XY

T ማዋግ ያገለገላል

T 741C

T : ལྷ་འབྲུག་རྒྱལ་ཁབ་ཀྱི་སྐད་

T ᐱᐱᐱ ᐱᐱᐱ ᐱᐱᐱᐱᐱ 42

T ᐱᐱᐱ ᐱᐱᐱ ᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱ ᐱᐱᐱ ᐱᐱᐱ

T :ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ

T ᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ 43

T ᐱᐱᐱᐱᐱᐱᐱ ᐱᐱ

T ᐱᐱᐱᐱ

T ᐱᐱᐱᐱ ᐱᐱᐱᐱ

T ᐱᐱᐱᐱ

T ᐱᐱᐱᐱ ᐱᐱᐱᐱ

T :ᐱᐱᐱ

T ᐱᐱᐱ ᐱᐱᐱ 44

T ᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ

T ᐱᐱᐱ ᐱᐱᐱᐱ

T :ᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱ

T ᐱᐱᐱ ᐱᐱᐱ 45

T ᐱᐱᐱᐱ

T ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱᐱᐱ

T :ᐱᐱᐱᐱᐱᐱᐱᐱ

T ᐱᐱᐱ ᐱᐱᐱᐱ 46

T ᐱᐱᐱᐱ ᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱ ᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱ

T ᐱᐱᐱᐱ ᐱᐱᐱ

T ᐱᐱᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ

T :ᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱᐱ

T ᐱᐱᐱ ᐱᐱᐱ ᐱᐱ ᐱᐱᐱᐱᐱ ᐱᐱ 47

T ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ

T ᐱᐱᐱ ᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ ᐱᐱᐱ ᐱᐱᐱ

T ᐱᐱᐱᐱ

T :ᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ 48

T ᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱ

T :ᐱᐱᐱᐱ

T ᐱᐱᐱ 49

T ᐱᐱᐱ ᐱᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ

T :ᐱᐱᐱᐱᐱ

T ᐱᐱᐱ ᐱᐱᐱ 50

T ᐱᐱᐱ ᐱᐱᐱ ᐱᐱᐱ ᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ

T ᐱᐱᐱ ᐱᐱᐱ

T :ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ 51

T ᐱᐱᐱ

T ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ

T :ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱ ᐱᐱᐱ 52

T ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱᐱ

T :ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ

Meshneh TeúwRah (Devarim—Deuteronomy) 33

Blessings of the Lambs

The Blessings of the Lambs are uttered through the voice of Shamoúnn/Simeon who is undercover throughout the document. The Voice of Understanding in Shamoúnn is the Lamb of the ÚWah-Bayit ALhhim, through whom developments and attainments are made and fulfilled.

These Words are spoken upon your Name prior to your being sent into the olem/world or upon a mission in the domains of Light. In addition to these Words, specific Words are prophesied regarding your Name which are recorded in your stones as a witness between you and the hosts of shemayim/the Names/the heavens.

As you affirm these blessings, you enter into the Faces from which the blessings perpetually flow. In beholding the Faces of YæHH, you entertain the answer to the question regarding the restoration of the creations of Áharúwan: "Why then do the teachers of the law say that ALiyahu/Elíjah must come first?"

THE TEXT AND A TRANSLATION

And with definite purpose are the blessings אֵלֶּיךָ אֵלֶּיךָ 1
to affirm the blessings drawn out of a Lamb/ma-shayh (blessings of the Shayh), אֵלֶּיךָ אֵלֶּיךָ
the spirit-fire of the ALhhim אֵלֶּיךָ אֵלֶּיךָ
of the sum/totality of YishARAL אֵלֶּיךָ אֵלֶּיךָ
to the faces of unified extensions, (through death of the seed in them). אֵלֶּיךָ אֵלֶּיךָ

And the Unity Says/contemplates: אֵלֶּיךָ אֵלֶּיךָ 2
YæHúwaH appears from Sæynni/Sinai/whispering insights, אֵלֶּיךָ אֵלֶּיךָ
with a radiance, a result of growing through unified flowing instructions, אֵלֶּיךָ אֵלֶּיךָ
deep undertones, bleatings of the lambs are heightened אֵלֶּיךָ אֵלֶּיךָ
from the Mountain of Paran, אֵלֶּיךָ אֵלֶּיךָ
and with summations of Light coming, a composite sign אֵלֶּיךָ אֵלֶּיךָ
becomes extractions for an increase of consecration, to set you apart; אֵלֶּיךָ אֵלֶּיךָ
by administrations of the right hand, the south, full of illuminations אֵלֶּיךָ אֵלֶּיךָ
to be an abundant supply of unified instructions flowing— אֵלֶּיךָ אֵלֶּיךָ
a Fire of royal decrees/proclamations of Knowledge unto them—your Collective.

Appearances of the Consortium YæHúwaH are from two sides of the Rings of the Lamb—the side of Bayinah and the side of Chækúwmah. From extractions in the Faces of YæHH, Words are heard in Shamoúnn and transferred through the ÚWah-Bayit ALhhim, whereby they become apparent/manifest. Through Shamoúnn, the manifestations with their blessings flow in the path/derek of the Lambs as they are presented upon your altar.

The blessings of the Lambs are from RAuwáben to Ayshshur—from the Eyes of ALhhim unto their destinies/origins. As a lamb, your formulations and blessings appear through your offerings as you draw-out your SeedName, to give all within your Name. According to your meekness of the Shayh/the

lamb—you hear the full counsel of the Consortium. Hence, through Shamoúnn, words are spoken unto your ongoing developments. Your states of ma-Shayh are exceedingly humble/meek as a result of your coming to abide in a vessel of Rings. Through aligning your parts to your lamb—the Shayh, you verify to make ascents to the Faces of Transformations. Through direct encounters you know the meekness of ALhhim who abide mutually together. Your Spirit learns of the ALhhim, as you reside in their Rings, to be likewise, whereby the Words of ALhhim and their blessings are received and transmitted to your houses of YishARAL (CHP/Num 12:3).

Through utterances of the Rock—the Light of Semek, housed within the Neúwn, rises. Voices of the Beloved, from within the Stones of DæuwD rise, as whispers of your Spirit, speaks in Mount Sæynni/Sinai with inscriptions of Fire/Shayin. With ascensions, Words of the lamb/meekness are drawn out of maShayh/Moses. Swirling forth from the structures of your orbits, the Words of ALhhim are written in concentric circles. Accordingly, the Words have no end. Your Words are layered as stones in your Seed, forming a strata—layers of stones internally with consistent characteristics that distinguish it from other layers. Your messages of stones are composed as lines upon lines, circle within circles of on-going parables. As you see the parts within your body and the shapes around you in the olem, you comprehend the way HhaALhhim speak and write. The words move within your vertebrae—flowing in rings through your Semek stoned-skeleton which is within your fish/Neúwn body that comes out of the waters. Upon your head a crown forms upon your StalkName. Combinations of ALhhim create elevations of Mount Sæynni/Sinai where the Words are heard in Shamoúnn. The Voice resounds through your waters unto elevations of Sæynni 𐤀𐤁𐤁𐤁—to release the full counsel of ALhhim within your Seven Rings to appear/𐤀𐤁𐤁𐤁.

The humbling of the soul positions your members to receive from the Serving Illuminators/Kuwáhnim from the Hands of Aviyahua (Father of Tens). The messages in the Rings of ALhhim are in three measures, set in each moon cycle as three sets of tens. Messages for a month are penned on the tenth day to be received/𐤁 by fasting by the Hand of Aviyahua. Your soul prepares itself to be fed by the spirit of your Name as it humbles itself through fastings. You are taught from three levels of Light, denoted in three sets of Ten: ten measures of Wisdom, ten of Understanding and ten of Knowledge. You anticipate the first measure of bread for your lambs to be imparted on the tenth, whereby on the tenth of a moon, you commence your fast on the evening of the ninth to be readied at the end of the tenth for the “new food” of your house. The measures of ten are portions of your oylut offerings: one tenth for your keveshim/meekness, two tens for your ayilim/strengths, and for your pæryim/complete observations—three tens. Through obtaining these measures, the Bread of your Seed are compiled in days 1-10, two tens in days 1-20, and three tens during days 1-30. The Words of Man/𐤁𐤁 are received by the spirit that hungers and thirsts for alignments/righteousness with the LammedLammed Kuwáhnim who serve the Light each moon course.

The giving of Words of Fire are through sounds of the bleating of lambs—those of Shamoúnn. The utterances flow through the Name of YæHúwaH—the paired emanations, to appear through instructions of the Kuwáhnim/cohanim of the Collective Body of Blessings of Shamoúnn. In that the Words are of the Collective verses one Eye of ALhhim, the pen of the scribes, writes, “And YæHúwaH says/thinks/considers thus....”

Paran is the elevation to the right of Sæynni, an elevation that appears through ascensions in your Seed to arise. As the your SeedName opens, the Light of Understanding rises to confirm the blessings upon your Name with understanding—Shamoúnn, whereby the blessings are in Shamoúnn from whom

they are heard to be uttered. Though the House of Shamoúnn is not listed in this read of blessings, the means of developing/expanding/blessing your parts are through the ÚWah-Bayit ALhhim. Like the list of the Tribes of DAN, who seals your members unto your judgment/appointments, the Name of DAN does not appear in the list of Names (Chazun/Rev 7:4ff). The order of the sealings and the blessings are according to how the branches/tribes are processed through one another.

Discerningly, with a Nose of Dan, there is a burning in the peoples/consciousness— ᐱᐱᐱᐱᐱᐱᐱᐱ 3
in vessels of those consecrated, who are activated/given a Hand/an appointment; ᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱ
and their illuminations are set for their progressions/steps ᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱ
to be affirm by drawing out the Words for the blessings. :ᐱᐱᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ

The Teachings are collective orders of Lambs/from the waters of ma-Shayh ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ 4
for a Light inheritance/heritage ᐱᐱᐱᐱᐱᐱᐱᐱ
of the assembly of Yaoquv—glories of the mind of dominions. :ᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱ

And YæHH rises straight forward, in Yesharunn/Jeshurun, a king/ruler ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ 5
through the illuminations compiling; via Yúwsphah, ᐱᐱᐱᐱᐱᐱᐱᐱ
forms a consciousness of heads ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ
to unify, as one, the branches of YishARAL. :ᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ

Within the assembly of glories, Yæhh rises straight forward, as an oak of strength, amongst your parts to reign within your houses as the Collective King of all peoples. In that the Ruling Force of Yæhh-Úah is within all peoples—states of Consciousness—it is in anarchy to appoint another king to reign over you. The domains from which you are begotten are within you, whereby the rule in shemay-im/Names is the empire to which you belong. Via the blessings of increase, flowing from your loins in Yúwsphah/Joseph, the 12 in you, are unified as offspring of your Name to house your blessings and glories (SMB/Gen 42:11; SMS/Acts 17:28).

The order of the blessings proceed out of **Shamoúnn**, unto RAuwáben—the Eyes within the Collective Body. As the Body of the Lamb is formed by the Seven Eyes, RAuwáben is first to receive the Blessings within the Rings of ALhhim.

RAúwaben lives, ascends with life in the eyes/rings ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ 6
and re-thinks, duly considering avenues of extension, ᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱ
whereby YæHH, through their humility/mathematical computations ᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱ
result in an increase/documentation/a set of numbers. :ᐱᐱᐱᐱᐱᐱᐱᐱ

Through humbling your eyes, to submit to the death of your Seed to open, your sight paths open wide. Through your meekness to give all in your Rings of ALhhim you form stalks of YishARAL to become filled with abundance/blessings in all of your stalks.

What is in your Rings of RAúwaben expands **Yahúdah**. The Numbers in your SeedName creates your body/the olem/a concealment of your treasures to become extended/blessed.

ᐱᐱᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ 7

Definite computations from the ALphah reduction to the Taúweh/completions/Xᐱ are set for Yahúdah, whereas the Numbers in your Name suffice to lay your foundations and to complete the progressions of your Name; thus, Yahúdah is laid as the cornerstone for your soul administrations to attain

your full stature. Your Numbers affect the flow of your blood within your Seed, causing growth and stature. The days of your journey are set according to the Numbers of your Name.

And with considerations, of the Amúwri/Amorite state—with Sayings: ᐱᐱᐱᐱᐱᐱ

The Collective in you hears through Shamoúnn, ᐱᐱᐱᐱ ᐱᐱᐱᐱ

the Voice of Yahúdah, ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ

whereby they know the extent of their days.

ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ

With strands of AL, the consciousness of Faces appear in your waters.

You are manifest according to the Neúwn assembly of ALhhim (as the 28 ALhhim congregate in Neúwn/14+14) to be drawn out and then filled with the 64/Saúwd Words, as the Garden of your Name to be perfect/complete,

ᐱᐱ ᐱᐱ ᐱᐱᐱᐱ

The collective Hand is exceedingly broad for instructions. Teachings of LammedLammed are connected by their Numbers, as well as derived from Numbers;

ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ

And to be a side help—a source of understanding to stand with all, from their foundations of the Rock, The Rock of Defense is a Help through distresses and anguishes, to compose/formulate/X the strands of The Light of YæHH; therefore, your Numbers affect changes in the states of your residences/conditions.

Laúwi follows Yahúdah to speak the Words of the Numbers and to carry the Body of Eyes unto their destinations. As the source of origins, Laúwi appears as the third blessing to present the grain/bread that forms in the third day. The House of Laúwi give evidence of the Light appearing through the ALhhim with activations of your Numbers. Laúwi speaks with a position of faith, to believe, according to the non-compromising evidence within you. Their inclusive service is unto the children/formularies of ALhhim to exhibit the faces of YæHH.

And regarding Laúwi, it is uttered: ᐱᐱᐱ ᐱᐱᐱᐱᐱ 8

your Tumyik/Truths and your Aurayik/Lights ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ

are branchings of compositions in agreement to the Lights, as one act,

for the spirit of fire of your merciful/meek ones ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ

whereby the formularies of Yahúdah are secure without abuse or vain power displays

to affirm nesitu/your banner in msehh/formulary, as ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ

the signs/wonders of ALhhim reside in the dough of the olem/body of concealment, what holds all

of your parts as one lump

with whom is born quakes/contentions/uproars ᐱᐱᐱᐱᐱᐱ

of the ascending waters strivings with the Light. ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ

As the body of all peoples, Laúwi provides a house for all Names to tabernacle and their progressions. Laúwi carries the offenses as well, whereby they are not laid upon the peoples. They are a scapegoat of YishARAL, as narratives indicate, for the members within the Body are dependent upon Laúwi. Your spots of soul, due to a lack of cultivation of your SeedName, are covered by Laúwi, so that when your Name is seen by a serving illuminator/kuwahren, or an angel of the hosts of shemayim, or in the eyes of your fellow comrades, no spot in you is seen due to the coverings upon you. You are not as the cat that claws after its prey, whereby their spots in the soul are evident in its coats. By your meekness, as sheep, you are covered by Laúwi to enter into cities of refuge to learn of the Kuwáhnim

teachings unto the perfection of your soul and to achieve a healing of the waters of merivah you have entered through split bodies of gender.

The Saying of Light and Illumination, ᐱᐱᐱᐱ 9

regarding the collective bodies of fathers and the collective mothers, ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ
are to be re-Thought, considering what is in a Seed—the double Hhúwa. Re-Think ᐱᐱᐱᐱ
your perceptions regarding them as their states are not of the Unified Rings, ᐱᐱᐱᐱᐱᐱᐱᐱ
being divided bodies, how can they be of ALhhim of RAúwaben, the Seven Eyes?
With summations of the collective brothers, re-Think their consciousness; ᐱᐱᐱᐱ ᐱᐱ ᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱ
with summations of the collective offspring; re-Think their state of knowing. ᐱᐱᐱᐱ ᐱᐱ ᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱ
What are the conscious levels of the achim/comrades and the banay/children that come from the
divisions of waters?

Affirmingly, they are Keepers of ᐱᐱᐱᐱ ᐱᐱ

Your Words, the branchings of Thoughts, utterances ᐱᐱᐱᐱᐱᐱ

of the ALhhim in Yæhh's Kuwáhnim, which are sayings beyond the sentient world and the states
formed by them;
and your covenants, agreements, they sprout as green stalks from the midst. ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱ
As stemming from the core of your thoughts of Light, the green rays of Life flow as in the First of
your being drawn out of Reshun. In being of Green, they are vegan. (The term, Netsuwr, is related to
the Arabic term, nadura), meaning to be bright green, filled with the rays of the central colour of the
Seven Masters with whom the covenants of Seven are made with all inhabitants.

ᐱᐱᐱᐱ 10

They are teachers, those who throw the spear, taking what is put in their hands, they deliver
instructions
a flow of their judgments, deliberations, appointments for Yaoquv/Jacob, ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱ
to attain to the Oyin Consciousness in the Crown of the House, meShich.
And the Tuwrat-kay l'YishARAL—through teachings of the Light, ᐱᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱ
they pertain to the organization of being upright by the strength/strands of AL
And they set the wood and parts, to cause smoke rings of the offerings ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱ
in your nose—the dual nostrils rings to sense results in your House of Dan of ALhhim, ᐱᐱᐱᐱᐱᐱ
to make a complete ascension of the altar, heart origins, ᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱ
from which their Words flame in the Dæuwd/Stones, speaking Words of the Unity of the House of
YæHúwaH for ascensions and branchings.

The Consortium, Collective of YæHúwaH blesses, ᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱ 11

expands their strength, force, power, as a host of Light that rules in the seen and unseen realms.
And the creations, are in their hands, stones ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ
of Tirtsah/pleasing, suitable explanations, the 14th Neúwn level in Meneshah;
to break/shatter into pieces the duality, the loins ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱ
the seat of unified generations of the offspring of ALhhim;
those standing with hate/despising ᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱ
from—as a result of their risings/oppositions/adversarial strikes. ᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱ

The Words of their Mouths are as stones and hammers to shatter the thoughts which are divergent to
their creations of the Collective State unto which Names are called to abide in their ruling empires of
Light. All spoken upon the lips of Laúwi are unto the 14th ascensions in Meneshah, the State of pleasing
faces of Tirtsah, whereby what is in the Neúwn rises to full expression in Yahushúo Bann Neúwn.

From the Head of Yahúdah, the creations of Lauíwi form from the stones of Yúwsphah. The creations precipitate changes of residences which occur through probable calculations, appearing as precise details, according to your directions set unto the Faces. The harmonic Faces of YæHH are cultivated to concur with Aharúwan to enter into States of Enlightenment.

Yúwsphah, as the Head of Yahúdah, is the Law of Blessings, to expand the Thoughts of Light into compatible dwellings. The Numbers of Yahúdah align what is in the waters to their Words—states of Light. Numbers are apparent in your waters as volumes of hin from which are your drink offerings of understanding. The collection of your volumes of hin/יָדָא are of your rings, from whence the term, ALúwHin is derived (CHP/Num 28:14; DaniAL 3:25). The strands of Light are inherent measurements to create your Faces of Yæhh. Through designations of your Numbers, they rise upon the head of Aparryim by agreements/covenants of the Mæyim/blood, causing ascensions of Semek within the domains of Aparryim to Yahúdah: 68100. In that the blood are formularies of Lauíwi and Yahúdah, **the flow of the Unity of Numbers in the blood is the medium through which agreements between members are brought into covenants.**

THE 107 CREATIONS OF AHARÚWAN:

- Compatible, pleasing states of agreements, as pairs joined one to another.
- An environment to choose “again” to observe darkness and illuminations. You affirm your compounds of light—layers as darkness and their unfolding radiances within or from without the Collective.
- Centres of instruction to distinguish places, appointments, and performances.
- Avenues of births to provide avenues for changes, emergence from one level to another.
- To facilitate full development of Names through growing in Grace to appear fully according to your allotted Numbers.
- Examination venues to judge yourself as you discern placements of your Light amongst the Collective Rule.
- A state of appearances of seen and unseen dynamics.
- Creations/107 are a formulary of 1/30, 0/70 and 7/80. Creations are the Faces/7 of the Most High/10. Aharúwan oversees the forms which are drawn out of the waters of strife unto their resolutions. Amongst the Creations are the 0/Oyin/70 of your Spirit which is set amongst your 7/Faces for 1/Instructions.

The creations of Aharúwan are set-up for every level of acquisition of Light to come to full compliance with the Collective. Within them are blessings of the states in which a Name comes to reside. While the vastness of the olem is filled with the Collective Goodness, there are also spaces of Light allotted for prisoner reforms. In becoming apart from the pleasing agreements, you are given opportunities to choose again. Your choices affirm your Name to be of the Collective through your words and deeds.

Creations for the just and unjust provide observations of night and day through direct faces to faces. You either show your connections or separations that you may choose Life with a full commitment—a mature cognition regarding what you are gifted of Aharúwan. The creations are Schools of Masters and Students to acquire Wisdom, Understanding, and Knowledge. Within the creations you become manifest as offspring of ALhhim to fulfill your appointed places, ordained at your birth of ALhhim. As ALhhim you have the rite-of-birth through your eyes/rings to evolve unto perfecting yourself to the Collective Agreements. Your choices of Life affirm your birth Name of ALhhim and your positions.

The creations of Aharúwan are founded upon mercy to supply measures of grace upon your SEED-STONE. As you are attentive and humble to the Voice of the Shepherd, grace is allotted to you, whereby your paths are greased to fulfill your Words. The intent of the heart is weighed whereby no measure of grace is spent in vain. Creations are of the Stones of Grace which provide for their inhabitants to comprehend mercy, whereby there are no divisions. Through righteousness—alignments, peace and joy abides in your domains of wholeness (Romans 14:17). In entering into any sphere of HhaAharúwan, you go through stages of growth; nothing remains static. You enter an olem/concealment as “a flux nature” to encounter graces which rise upon your calculations of Numbers. The measures of Grace are “heavy deposits of fat” upon the lobe of the liver and kidneys of Yahúdah, to fulfill the stature of your Lammed/30 Numbers (TK/Wayrikra/Lev 1:8,12; 2:3-4; Romans 12:1-2). The heavy deposits of Numbers are those which float as oil upon the waters, being anti-grave.

Sequel to Lauíwi is the blessing on the SeedWord of Aharúwan. The blessings flow unto the House of **Beniyman** from which the Man of their Mouths rises from their altars to feed the Houses of YishARAL.

For **Beniyman** there is an utterance/one says: ᐱᐱᐱᐱᐱᐱᐱᐱ 12
the Beloved Stone Rock of Dauwyd, of the Collective of YæHúwaH ᐱᐱᐱᐱᐱᐱᐱᐱ
dwells for an insurance/trust, a promise to ascend on high, ᐱᐱᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱᐱᐱ
which yields a covering over to complete the vessels of the Day ᐱᐱᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱᐱᐱ
and in the midsts of the sides dwells. ᐱᐱᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱᐱᐱ

The Life in your SeedName of Beniyman generates a covering for all of your parts. Your seed forms a secure dwelling for your members to be of the Day—emerging to fulfill their Name’s assignments. Within the coverings of your body, the Light of Beniyman resides in the midst of the body. The Neúwn-Chayit Rings surrounds the heart and fixes the soul in the midst of the east and the west, amongst the north and the south; thus, you are fruitful in all seasons from your sides. According to the State of your SeedName, you perform the responsibilities of your members and their assignments. As the vitality of your Name, so is the state of your soul, health, progressions. Upon your shoulders hang the garments and garlands to distinguish your coverings. The strands of Light, 9:9, are drawn out from your Seed through your offerings of evenings and mornings. Based upon your attire, you serve in the Unified Collective. The servants of Shælúwmeh/Solomon, of the glories of Knowledge, cannot compare to the threads that weave the garments of your Name (Metiyæhu 6:29).

Your members reside in the Creations of Aharúwan—within the coverings of your Name until the parts within your Seed ripen. As the realm of your body is destined to cultivate your Name for the Collective, this creative state is predestined for your appearance.

Circumcision comes naturally at the harvest of your Name, when the Words of your Name have filled your Seven Eyes to open fully. As the fully formed grain fills out in the ears of corn or in the heads of wheat, the sheath/foreskin covering is cut-off, peels back, from the head formed. Likewise, as your Seven Rings fill with the Words of your Name, the shell covering of your houses is removed to release the two new waves of grain on Shebuówt, on the day of Neúwn (TK/Lev 23:17). Two loaves are formed from the NeúwnNeúwn 50-50—on the Day of Fifties 5665/ᐱᐱᐱᐱ. Circumcision is said to be of the heart; however, the confrontation appears at the crown of your Name naturally; in that the Words of your Name rise from the heart altar of ALhhim to your head.

The Eighth day of Núwach—of your ascension, comes as you pass through Seven Shebetut, through which you bring forth new loaves of your Name's identity amongst the Collective. The brit milah, as the covenant of your Name in Avrehhem, is when the head of your Name appears in concert with your being manifested as the Offspring of ALhhim. Through the unveiling of your Name, the Oracles of ALhhim flow upon your lips, whereby circumcision is great—an increase in every way/derek path of the lambs of ALhhim (Romans 3:1-2).

Sequel to the formations of the Seed. the double blessing of the Dominions of the Lights: the Kingdom of Names and the Kingdom of ALhhim—in Words, are proclaimed upon the Heads of **Yúwsphah/Joseph**. Administrations of grace are the two-fold blessing upon Meneshah and Aparryim from which the two loaves appear in your season.

ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱᐱᐱ 13

And for **Yúwsphah** an utterance, of deep meditation from the waters toned by the Numbers,

ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱ

from the multi-fold blessings of the Consortium, from every sphere of Light, as to their Illuminations to determine transformations, thus, the seed of a spirit is according to their illumination that determines their form and purpose.

from the fruit/evidence of agreements of Gad, through Names ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ which are composite pairs of Names and Words in shemayim.

from the dew, the emissions of night, as semen, the kind is determined, ᐱᐱᐱᐱ

and from the boundaries, the extent by which one attains dominion with those ᐱᐱᐱᐱᐱᐱᐱᐱ in Shemayim, how far your light extends or is measured,

how far your light stretches out, one produces their bed to support their destiny, ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ a resolution to transfer from one state to another through the dissolution/clay nature of the seed, your fingers define, as an artist, the soft moldable clay, to be a vessel for your spirt; your hand shapes the soft material of the endosperm as you enter your subsequent dwellings through Yúwsphah.

The states of agreements are further defined, elaborated to be from the fruit/evidence ᐱᐱᐱᐱᐱᐱ 14 of agreements, the fruit of your lips of **Gad**—through which covenants are made with Words, specifically through Words of Wisdom to establish your sides, later by Understanding, of the moons, through which you have income, profit obtained inwardly of shemesh/Wisdom, ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ and from the agreements, whereby precious things of Gad are obtained, ᐱᐱᐱᐱᐱᐱ what you have ground, as fine meal, through paired moons — ᐱᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ of Chækúwmah and Bayinah—are two millstones which open your SeedName to create the meal of your Bread.

The blessings of Yúwsphah reiterate to emphasize your types of body/dwellings, the locations in which you reside, and your heights/levels of illumination. Your blessings are dependent upon agreements in Gad. Whether you are of the flocks who follow the Shepherd, or you are of the sheep who go astray from the Collective, your olem/world of mysteries are secured to be entered into by your Light or remain masked by your darkness.

And with the choice yield of the sun—The seat of Wisdom in Aparryim—and with the choice produce of the moons—pairs of moons seated in Maneshayh which shine through Understanding, the blessings of Yúwsphah spill into your lap through your oylah (MT/Deut 33:14). The blessings in your lap expand that which is stored in your House of Origins—Ayshshur.

The thoughts of the Tuwrahh peak through the Fire offerings of Ayshshur upon the wood of Shamoúnn in the morning oylah/ascensions. Your origins determine your destinies which are continually brought forward through Shamoúnn/hearing as you receive/hear from your antiquities. In making manifest the Light of your origins you enter in them as your resting places of the shabbet/sabbath.

The supportive ascent of Shamóúnn upon Dan is the means that a Name supplies itself with food. What rises in the spirals of your offerings are gathered substances in your cochlea upon which the Spirit of Dan feeds.

And from the Head, Reshun, in whom are the 12 heads of the body, W44MY 15
of the Mountain of Origins, from which a Name is born ʾΔP4443
and from the states of agreements, evidence, sweetness of fruit, Δ7ʾMY
and from the heights/elevations of the concealments/mysteries ʾYCYO XYO97

The blessings of Yúwspah reiterates three times regarding your dwelling states. The third level addresses the arena of transformations unto forming the crown through full ascensions.

And the states of agreements of Gad are with evidence ልገግሃሃ ሃ 16
of the Lights of transformations, designated states with a fullness ጸፋረግሃ ሱፋፋ
how you have filled you soul members with the Lights
with favor through dwelling of the senahh/thornbush ጸንቹ ቅንሃሠ ንሃሱፋሃ
the grace supplied to generate the crown of thorns
you are composed to appear, the sum of your Light/illuminations ጸጸፋሃፃጸ
through the ruling head of Yúwsphah ገቹሃጊ ሠፋፋሪ
who brings all into manifestations/Metsryim and subsequent lands of Avrehhem
and to the crown/corona ልዋልዋሪሃ
the nazir of the collective achim/brothers, ፡ሃጊጸፋ ፋጊ፲፡
as consecrations of the pubic hairs of the Seed convey the uncut emanations of the seed to fully
extend the thoughts in the Seed, from which hair appears on the body parts.

The blessings upon your member of Yúwsphah, amongst the collective, leads to the Prince state to rise through and govern forms to abide in realms of your origins of Consciousness. For this purpose the glans of Yúwsphah are employed to draw out and bring your generations of Seed to heights in the Collective Consciousness ascending through and above of olem to the state of Aharúwan, from which the creations are prepared for revelations and affirmations of their congruent mind.

The birthright of your prince, ᚢᚦᚢᚱ ᚦᚢᚢᚱ 17
 a reserved chamber penetrating for the collective, ᚢᚦ ᚦᚦᚦ
 with the radiances (as rays/horns of the Light emitted) of ᚢᚦᚢᚦᚦ ᚦᚦᚦ ᚦᚢᚦᚦᚢᚢ
 rising high and beyond the body in which the Yúwsphah enters, ᚦᚢᚢᚢ
 collective as shining rays within them—
 the peoples/levels of consciousness to be consoled/restful, ᚢᚦᚦᚦᚦ ᚦᚢᚢᚦᚦ ᚦᚢᚢᚢᚦ
 a unified/one collective
 to return the earth to zerozero, OyinOyin, to bring to fruitrition ᚦᚦᚦᚦᚦᚦᚦᚦ
 to reduce all to nothing;
 and they are the myriads, numerous forms/shoots of Aparryim ᚦᚦᚦᚦᚦ ᚦᚢᚢᚢᚦ ᚦᚢᚢᚢ

the Mind of Consciousness, from which the Word is uttered ᐱᐱᐱᐱᐱᐱᐱᐱ
Aligning your parts, YæHúwaH, you perform the works of the collective ᐱᐱᐱᐱᐱᐱᐱᐱ
and your judgments/decisions/appointments/ ᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱ
within the people/consciousness of YishARAL, ᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱ
your acts stream through your aligned cords of Light.

Blessings upon formulations of the Offspring of Man, follow with judgments, discernments of **DAN**. Upon the manifestation of your Name as the Son of Man—the Bread testimony that comes from above, the blessings roll unto Dan through whom you gather the spices and ashes from your ascensions of Fire. The rod of iron now appears from your dwellings to administer the nations by the ascendant of your Spirit. In accordance with the blessings of the Lamb, ma-Shayh, the Son of Man comes first and then the Judge (Yeshoyahu 11:1-5; BayitBarnava/2 Tim 4:1; Tehillah 110:6; Mikah 4:3, Metiayæhu 25:31-32).

And for **DAN**, an utterance, one says: ᐱᐱᐱᐱᐱᐱᐱᐱ 22
Dan sojourns as a lion ᐱᐱᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱᐱᐱ
which leaps as a result of the illuminations from the peaks of Bashan ᐱᐱᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱᐱᐱ

Dan, the House of the Judge—the discerner in your members, sojourns as a stranger in your parts, for the Essence of the Spirit is not of the same nature as the body/cacoon through which it is transformed. As a Lion, Dan reigns within you as Yedidyahu with Chækúwmah/Wisdom. Through break-out of illuminations of Bashan, your Lion of ALhhim leaps with strength to make ascensions. Beshæn contains the messages of stars from which comes the families of Avrehhem. The sparks of Knowledge cause the Spirit within you to leap with joy from peak to peak upon the Seven Hills of YæHH.

And for **Nephtli**, an utterance, one says/thinks; ᐱᐱᐱᐱᐱᐱᐱᐱ 23
Nephtli is of Seven, complete of good will, impartations of grace; ᐱᐱᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱᐱᐱ
and full, overflowing with the blessings of YæHúwaH, ᐱᐱᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱᐱᐱ
a sea with generations of the womb with inherence of illumination. ᐱᐱᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱ

The Body of Nephtli is the Heart which contains the Seven Eyes of ALhhim; thus, she is filled with every thought of The Grace to flow unto the children of Yerushelyim. Being filled continually by The Grace of the oylah offerings, Nephtli is a sea, as the ocean, full to supply the Light to all who come to her doors with meekness.

The final blessings are set upon **Ayshshur**, the House/dwelling of your Spirit of Dan, through whom your spirit is set into the womb of shemayim to be born above. The results of your Fire offerings, to make your ascensions, via passing through your Waters of YishARAL, is being born/begotten by the Fire and the Water. In affirming the Fire of the Altar and the Waters of hhakaíyúwer, from which you are Named above, you attain your destinies to enter into the Waters of Ayshshur to be born into the MemalkutALhhim, the domains of ALhhim. Your transformations are based on the cultivations of the heart of Shamoúnn, from the opening of your Eyes, with the blessings of RAúwaben, unto your Rule over all nations, by verifying your Words of Iron and Brass, to accomplish the transference of elements from sand to crystals in Ayshshur. Your subsequent dwellings are determined by what is gathered in your heart, from which you spin your dwellings. The progressions of your Name are stored in your SEED chambers, whereby there is no one to sort out souls, as where they are to appear in their states, for the results are carried in your heart from your offerings. The 11th House blessing of Ayshshur, of the origins from waters above, is loaded in the Word, ᐱᐱᐱᐱᐱᐱᐱᐱ, with the Kephúw/Y which causes an increase of your Lives to be in worlds without end—a continuum of ascensions.

And for Ayshshur, a saying through PagoiAL Bann Ochran, the Head of the womb: 4ᐱᐱ 4Wᐱᐱᐱ 24

Blessings through children/generations are affirmed by Ayshshur/Asher 4Wᐱ ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ

as gifts of YæHH are received with grace in the collective comrades. ᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱ

As generations of the heart are born, they are incorporated into your network of Names, in the

Kingdom of Heavens/Names;

your pairs of feet/legs are immersed in oil, :ᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱ

to walk in the anointing/the oil as the grace flows,

Iron and Copper/Brass, having formed from your heart, XWᐱᐱᐱ ᐱᐱᐱ 25

through alchemic ascending processes of transforming your strands of AL within your branches, to

form Iron/Strength to Rule and the Brass/Knowledge of your Name,

are the Man/formularies of the bread of your ascensions/elevations ᐱᐱᐱᐱ

which rise through your generations of favor

to be iron, strands of dual Lammed and brass/copper the union of Wisdom, Understanding, and

Knowledge.

and as your days/deeds/works there are strengths/rests, an abundance, overflow :ᐱᐱᐱ ᐱᐱᐱᐱᐱᐱᐱ

composing in your states of progressions.

Ayinn/Nothingness—the state of entering into realms of above is through ᐱᐱᐱ 26

branches of the Strands of AL—formularies of 31/strengths ᐱᐱᐱ

of Yeshurun—to attain the Prince status of Neúwn, ᐱᐱᐱᐱᐱ

to embark/mount to ride through categories of Names ᐱᐱᐱᐱ ᐱᐱᐱ

through your OyinZayin Body ᐱᐱᐱᐱᐱ

and with your collective sense of majesties, destined glories of cloud/star dust. :ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱᐱ

Your feet are dipped in oil is from the day you enter into your mothers's womb unto the developments of your being crowned king of your lands. The oil is in your SeedName, which continually flows to anoint you in your endeavors and services.

Attained states of translucence are obtained through your alchemic processes. The 15 strands of AL are assembled into your Name as the Faces of YæHH, whereby you appear in their likeness, passing ambiently, as the 15 Fathers of YæHH pass through the moon (Tehillah/Ps 68:4). Your majesties are cultivated through your offerings, whereby your destinies, ordained in the Day of your Naming in shemayim, the Lights of your Name ascend, appearing as risen from the tomb. In that you are from above, your destiny to appear in shemayim are known from your Days of Antiquities.

The Prince are all of those who have aligned with the Serving Illuminator of SHAR-YæHH of Rayish ALh'him. Paired with this Teacher is a Co-Teacher of laws of transformation of Tsadúwq, through whom you are joined collectively into renewed levels of Names—a new heavens with renewing states. Your Name is restored to former realms of glories in the heavens and their corresponding Collective states from which your Name descends to ascend (Ephesians 4:9; Yahuchannan 6:33).

From fasting, being cultivated in the field, the answer of your days comes. ᐱᐱᐱᐱ 27

The replies are through your strands of strength, drawn out of your Seed, ᐱᐱᐱ ᐱᐱᐱᐱᐱ

as rays of Light of Qedam/Origins

and from underneath Xᐱᐱᐱᐱᐱ

a perpetual sowing of Seed concealments, ᐱᐱᐱᐱᐱ Xᐱᐱᐱᐱ

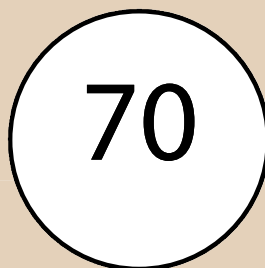
and with a thrust, the Seed rises to be expelled from your Faces-collective body, ᐱᐱᐱᐱᐱ Wᐱᐱᐱᐱ

as a ghost of vapours appears from your skin bottle. ᐱᐱᐱᐱ

The 15 combinations of Numbers, 1 to 30, form your strands of Light by which come into manifestations. These 15 formularies are of the 15 Faces of YæHH creating AL/ℓ4/31. **The coming of ALiYahu/Elijah—the 31 of 15—is the appearance of your strengths drawn out of your Seed to bear the Faces of YæHH.** These threads of Light are woven in the waters of your Mother, by gifts of Yúwsphah/Joseph, who allocates your Numbers of Yahúdah in your Grain/Seed. Your Numbers are breathed upon, activated, drawn out by the Breath of DAN. As threads of a plant, the cords of Light are stored emanations from the 15 Faces of YæHH. By these threads your body and its fruit are woven whereby you appear as Offspring of ALhhim. The formularies of AL are in the NAMES which are

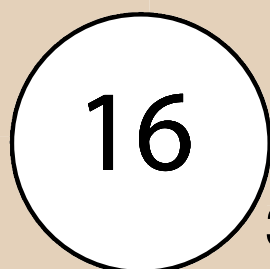
The Seven Eyes of Your Spirit

In your Spirit of 70 are seven zeros/eyes/rings.

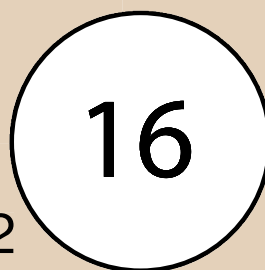


One Spirit, as Oyin/70, is composed of the two Breaths—the Inhalation and the Exhalation. The ring within is your means of extension; the ring surrounding is your means of momentum. Every spirit is born of a pair of ALhhim, whereby Two are Achadd/United.

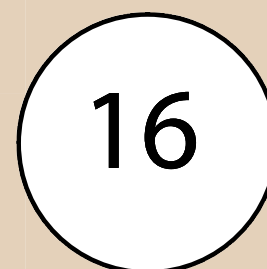
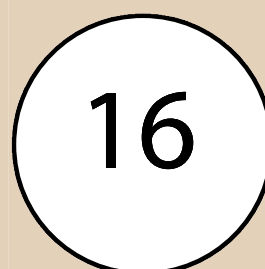
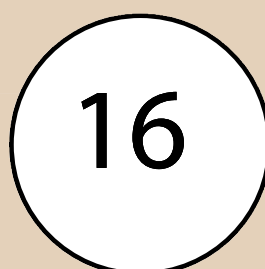
In that your two rings are of the Neúwn—the outer is drawn out from the inner, they are called two fishes of origins that swim upwards in your waters.



32



Your inner Ring is Understanding; Your outer Ring is Wisdom by which you appear. As these Rings are designated for your ascensions, they form the Heart/32 altar of your Name.



80

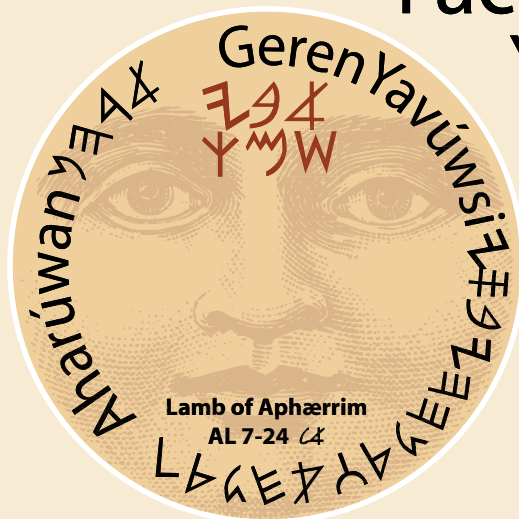
Through drawing out the Five—the Light/א in your Name, you open up your 7 Eyes as a Seed that spins itself into concentric rings, as a tree, to bear its glories. The sum of your Light creates the Paúwah/80 of Neúwn/נז, the Faces of the Heart. These Rings are called the five loaves as they are produced from the Seed of your Name of the Neúwn ALhhim. Through bearing the Faces of YæHH, your heart turns/changes to the Faces of YæHH, whereby the curse of dormancy is removed from your habitations.

The Lights of the Fathers of the Day fill your four Faces from offerings of your wood and lambs to radiate within your Eyes as ZeRechYæHH, illuminator of Zebúwlan—the Serpent of Old. In bringing forth the Light stored in your Name the Words of Yeshoyahu/Is 9:2 are fulfilled, the people walking in darkness see a great light; those living in the land of deep

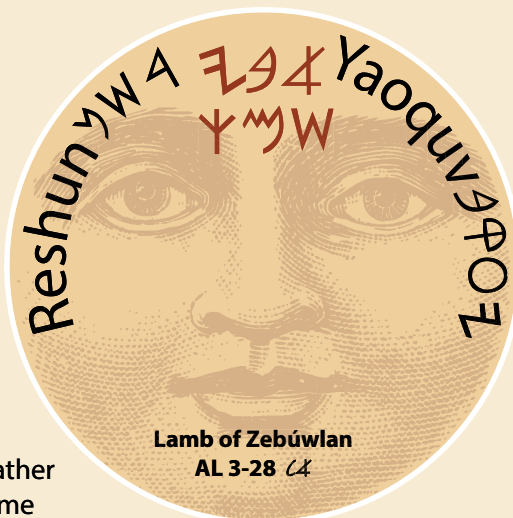
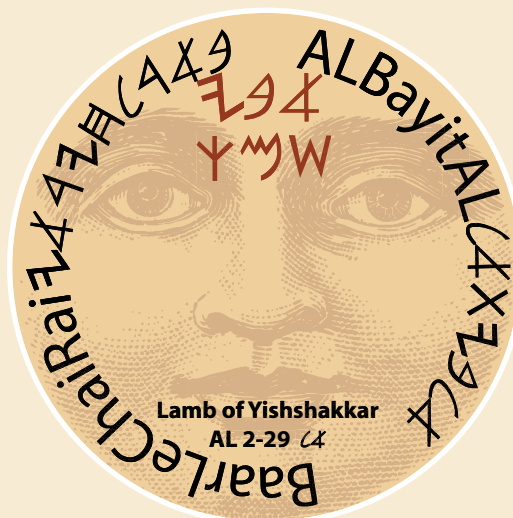
The Seven Eyes of Oyin/70/16/7 are 49; sevensevens to be complete/perfect. 49 are read as 36, the sum of the Rock of your foundation and Their anointed meShich of Nine Stones/4/4. The Sum of your Heart's Illuminations, 32+80 are 112, the House of the Unified/1 Twelve/12, the Body of ALhhim and Their Deeds and Their Hosts.

ᐱᐱᐱᐱᐱᐱᐱᐱ Faces-Panay YæHH

East
West



Yᐱᐱ - YæHU
a sum of 21/W
SHAYIN FIRE



ᐱᐱᐱ - Avi, My Father
Yᐱᐱ - Your Name

above the olem/concealments. As they are activated and drawn out fully, you stand in the full stature of meShich. The 15 strands of Light are called AL/44/31.

The Faces of YæHH rise from your foundations to your crowns in the Name of ARiAL. The Light in your SeedName radiates the same Light in the Faces of YæHH. Through aligning your Light with the Lights of YæHH, you stand Faces to Faces. The sums of the strands of AL: $15 \times 31 = 505/55$, read as NeúwnNeúwn. Being drawn out of the evening and mornings they are $505 + 505 = 1010$, or the double Yeúwd/22/Hands of ALhhim. In bearing the Faces of YæHH you put on your Head the Rings/laurels of ALhhim drawn out from the 15 Names of YæHH, as 28 ALhhim ($55 - 14 + 14$) are drawn out of NeúwnNeúwn/5050. The cluster of the Names of ALhhim are commonly called the “the god-head of YæHH.” The Neúwn Mind of 505 and the Heads of ALhhim 505 rise to meet/join YæHH/505 in the air—the shemayim (1 Thessalonians 4:17), whereby you compose the quad-faces of YæHH, and they appear in your faces:

1010
+505
15:15 YæHH:YæHH.

The FACES of BLESSINGS appear in concert with the opening of your Spirit as it devotes the Heart as the altar of YæHH to come to the Faces (CHP/Num 6:24-27). These also are derived from Reshun, 55, two fives, as Five Rings appear from Two. Note the following illustration how your Spirit expands from two rings to seven. Accordingly, the Seven Scrolls of Yahushúo are composed of five loaves with two fishes.

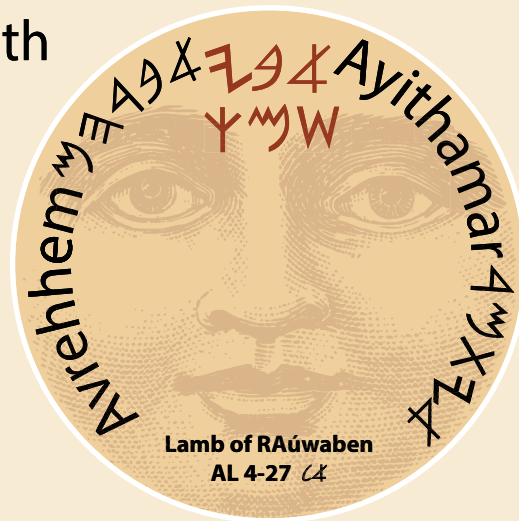
The strands of AL are complete formularies from the sides of YæHH-YæHH 15:15. Each formula-ry is the sum of 31. **The Strands create the Faces of YæHH. The sum of them are expressed in the Name, ALiYahu/Elijah, who must come first to restore you unto your origins.** As you know the strands of ALLi, you are drawn unto the Faces from which you originate. Through ALIYAHU you know the Way, the Derek/path to the Fathers (Yahuchannan/Jn 14:5; ALphahSephurMelakim/ Kings 18:15,39). To behold the AL/31 of YæHH, ALiyahu is sent—appears unto the Faces of the Fathers, which is manifest in the Day of YæHúwaH (Melaki/Malachi 4:5). With knowledge and cognition of your origins, you are set to affirm the restoration of your Name, and all within you, as offspring of YæHH. According to the Faces from which the strands are woven, the 15 AL (fifteen sets of thirty-one) create the bodies of your 12 houses, your skins, nerves, and bones, from the pairs of Faces from which your Breath appears. From your 12 bodies of soul, your lambs are drawn out in concert with Bayinah to make your ascensions, hung upon your vertebrae/cross of Marri/Merari. The activations of aligning your parts to the bones draws out messages of Qahhath/Kohath, conducted through your nerves, to spin the garments of Light of Gershun evening and morning.

The Three comrades of DANiAL enter into a fiery furnace. These 3 Names are of the Wisdom, Understanding, and Knowledge formed from the rings of ALhhim of your Breath/Dan. Your rings of spirit are as an embroidery ring, of hoops and frames, to weave the threads of AL. Entering into the fiery furnace is analogous to entering into the fire of the oylah as you stand to the Faces of the Authority of your Spirit—your King YæHúwaH.

Your offerings are made unto FACES, the Illuminations rising from within your SeedName. Step by step directives are provided for drawing out the strands from your Seed. e.g. Offerings on the 18th day of a moon are made unto Father Reshun, whereby your Name appears with Faces of Reshun upon making your ascent. In conjunction with your offerings, the faces of YæHH, in the wood and in the

אֵלֶּיךָ אֵלֶּיךָ

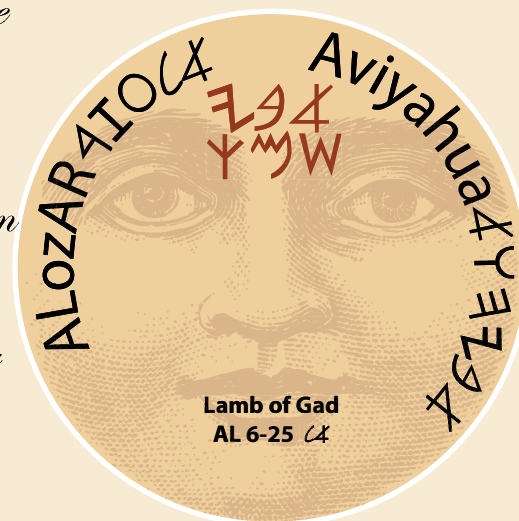
North-South



...with
agreements
to be
pleasing,
the grain
offerings



are to
YæHuwaH
of Yahúdah
and
Yahrushelyim
like the
days/acts of the
creations of the
clem through
studies of
Aharíwan in
the east~
to affirm their
origins.



Melaki 3:4

ᐱᐱᐱᐱᐱᐱᐱᐱ

Offerings of Laúwi and Aharúwan

ᐱᐱᐱᐱ - Avi, My Father, and
ᐱᐱᐱᐱ -Your Name appear
in your forehead amongst the Faces
of your offerings



*Origins of
Seven Seven
organized in
formularies
of Neúwn in
which are the
Faces of
Yexhh and
and their
ALhhim to
comprise one
Body of
Names*

lamb, appear in the midst of the fire by strands of ALiYahu/Elijah/31 of 15. Your offerings, as they open, draw out strands of AL from your lambs. As a result, the Words and Faces appear from ma-Shayh/ Moses. These cords are connecting roadways which lead you to the Fathers. They are called the Ancient Paths for they have been established before the olem/worlds are made. What is given from the Faces of YæHH are through streams of ALLI/לִלִּי. When these streams enter into the Rings of ALhhim, they vibrate to create Words. According to their Names and Numbers, there are an appearances. When the evening offerings are from the lambs of RAúwaben, your Faces of ALiyahu are of the strands of 4+27, whereby the Faces of Avrehhem and Ayithamar appear in your front Faces. The faces in your rear are those which have rotated from the front in the previous morning offering to take-up a position in your back; forming your four-faces to carry the messages of Light. The Faces move clockwise, rotating 180°; what is in the front moves behind to support, as the wood, your subsequent ascensions, What transpires in your life is seen and understood as you have gone through an experience; however, during the process you are yet to see with understanding what is transpiring (SYM/Ex 33:23).

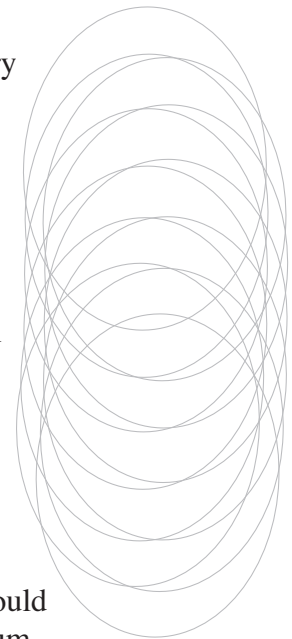
Through paired faces you are joined and uphold your comrade to be four-faces; “two heads are better than one” (Quhhelúwt/Ecclesiastes 4:9-12). The faces in the sun of the day sit in your west/back, while the faces in the moon rise in your east, to your front side. Through rotations, the sun becomes positioned behind the faces of the encountering moon. Together, the Faces of YæHH are four, two in the front and two in the rear, whereby you are surrounded by the Lights of Bayinah and Chækúwmah, night and day. These 2 sets of 31 are 62—the Body of Semek which appears as your bones of Yúwsphah, brought out from your defined states where your Breath takes-up a residence (SMB/Gen 50:25). The prior morning offering of the Lamb of Beniyman (*e.g.* made on the 17th day of Zebúwlan) bears the Faces of GerenHhaAuwernehHhaYavúwsi and Aharúwan—strands of AL/31—9 and 22. As the Lights rotate towards evening, the Faces turn clockwise with Bayinah to your rear side. The faces in the front are with the encountering sun of the morning oylah; whereas, in the evening, they become seated in the back of your head. These FACES, are of the STONES, whereby they are called the SHIELD/*maggen*/מַגֵּן of Dæúwd/David—a stream of radiance flowing from the Graces of the Faces of YæHúwaH to surround you (CHP/Num 6:25)!

According to these pairs of Faces of YæHH, your Name is paired to be four-faced with your appointed comrade in ALhhim. The very origins of your Lives comes from pairs, whereby the concepts of the Collective are inbred in your spirit. The magnet between pairs are as attracting north and south poles that are not pulled asunder. To accept the Collective is to accept yourself; hereby, you love another as the sum of your parts. As Faces in YæHH are in your vertebrae, rings of origins, they appear through ascensions of your Name. In stripping off the veils of your dwellings you come faces to faces with the Faces of YæHH within you. In the midst of your ascending the Hills you behold the Faces, those of the Lamb, and those the Father of the Day which rise in rotations of YæHH, whereby your gaze is not static nor shortsighted. Through rotations of the stars, suns, and moons you behold the devotion of the Fathers who serve one another in ascensions. Likewise, you serve one another in mutual support, affirming ascensions to be the Paths of Lights and your lives.

Example. On the 18th day of Zebúwlan, the Name of Father Reshun appears in the Mountain of YæHH through your offerings. With your ascendant Name, you enter into the Faces of YæHH through your offerings, which are the Light of your Lives. Your Name appears with the Fathers—in the midst of the Faces of Avrehhem and Ayithamar at evening which rise through the RAuwáben offering. As the offering consumes your seven eyes/rings of ALhhim, which are bound to the corners/radiance of the oylah, the fire becoming seven times hotter (DaniAL 3:19). The Faces of your Name, as the

Offspring/Baar of the ALúwhhin, appear as the fourth walking in the midst of the Fire (DANiAL 3:25). Your Faces come into the midst of the Faces of YæHH, whereby the cloth of your faces are changed through making your ascensions. The Name of your Spirit comes-up through your Seven Rings to enter into the Faces of YæHH in the mount/elevations of transfigurations. Through your Name's ascension, the Fire of your Name blazes and is inscribed in your brow of crowns (Chazun/Rev 14:1).

The parable of DANiAL's three comrades, Channyahu, MiShayAyL, and Ozaryah illustrate the forming of the Faces of Yæhh for each oylah. The first two comrades are the faces of grace and the lamb according to the offering of ALhhim, Channyahu and MiShayAyL respectfully. Hereby, the appearance of ALiYahu comes in the Name of Yahu-Channan/John. The third faces appear as the Faces of the Father, of the day, whose Fire of the seraphim fills the offering body of the OyinZayin from the peak of their mountain. Thus, the primary Name of Ozaryah appears in the Tsur/DæúwD, as the Light of Yæhh—the illumination—enters into your 10 Rings as you make your oylah (BayitDibreHhayamim 31:10). When you look in the 10 Rings through which your 12 ascend, you see there are actually 30 rings—a ring on the inside of the each circle/line, the ring/circle without, and the Oyin/ring within the pairs of momentum and extension, whereby there are three Oyin in each ring. The two Rings of Understanding and Chækúwmah, contain Rings of Knowledge in their core. As the ten are drawn out of the 3 levels of the Hills of YæHH, you ascend upon your Lammed/30 Numbers. Through pairs of Names, as pairs of rings, you house the Consciousness of Yæhh, as Vessels of the Masters, and move as one with an acceleration of messages, sparkling to the goal of being sent (YechúwzeqAL 1:7,12). On condition of your rings begin ignited in the Fire, your Faces appear in the midst of the Faces of YæHH in the Fire. As it states in DANiAL 1:19, these 3 of DANiAL stand to the FACES of the Malek/Authority/King YæHúwaH as they would not submit to other authorities who put themselves above the Collective Consortium. The design of TEN RINGS, 5:5, are paths for your spirits ascensions. Three Rings are each OYIN to make up the Lammed Staff of your Names of 30 Numbers. Three eyes are extended to 30 as are the 10 circles are extended to 30. Subconsciously to be active consciously, the rings are present within all things providing pathways to orbits of Light within us and others to abide amongst the Collective. The activations of the rings is a tablet for your spirit to communicate to your mind, soul, and body to take notice of your congruency. Your spirit requires agreement with your comrades/pairs to be of one mind, body, and soul to make transitions. Through interactions of your Rings, you come to embody and cause to flourish the messages of Illumination. You enter into the olem/concealment through the Circles and pass through the olem through affirming your Collectiveness. You enter into elevations of the Collective Rings by the evidence of being of the Consortium. Through the alignment of your Rings one to another, as the four-faced pairs, you are able to house the Lights of Wisdom, Understanding, and Knowledge; otherwise, the rings are like pockets with holes in them whereby the supply of Light must first mend the holes to acquire Illuminations. The rings are the network of your Light through which the oylah is fulfilled; thus, they serve to remind you of your congruency of parts of zero:zero. The design appears on every set of the oylah guide through which the 12 rise unto totality (10=12+22/Tauweh).



Through the Ten Rings, called the Ten Curtains in Túwrah, the garments of the spirit are woven evening and morning. The pattern of the congruent Rings are within the Semek—the support of Marri/Merari that upholds the tent/veils of embodiment. In making your ascensions, the Faces of the Rings appear in your faces and your faces appear in theirs. The Rings of ALhhim and the 15 Strands of

AL/31 are of YæHH, whereby the thoughts of Light of YæHH are woven by the strands of AL unto the appearance of the Faces. Through activations of your Rings of ALhhim and Strands of AL you re-tracing/verify your origins, whereby you come to the FACES to show yourself approved, as one of THEM.

IN SEMEK/𐤎/60 ARE THREE RINGS/OYIN/70 OF FIRE FROM WHICH COMES THE SAYINGS/PAUWAH/210 OF HHAKUWÁHNIM



IN SEMEK/𐤎/15 ARE THREE RINGS/ZAYIN/7 OF FIRE FROM WHICH COMES THE TONGUES OF FIRE/21 OF HHAKUWÁHNIM



As illustrated above, The ALhhim of Semek, are the organization of Light from which comes the Bones and the Wood. The SEMEK ALhhim contain three levels of Fire as Ayish/W4, through which you make their ascensions upon the Hills of HhaKuwáhnim. In that your ascensions are of Fire, you are transformed in the process of your ascensions. The more you give, the higher you go. Via Understanding, the Sayings of HhaKuwáhnim/210 are formed as 60+10; 50+20, and 40+30 to speak the Sayings/Páuwah of their mouths compiled within the NeúwnNeúwn of AharuNUN, from which appears the Faces/Páuwah of YæHH. Via Wisdom, the Tongues of HhaKuwáhnim flash the Words through three levels of utterances to convey impartial thoughts of Wisdom, the strength of Unity in Understanding, and the fruit of Knowledge generated from the Words.

From these sets of three levels of communications the Faces of YæHH appear from your oylut. There are the two Faces that make up the sides and the Face of Knowledge, or the Head of the Day, that appears in your forehead. Through agreements with the Faces, your Name appears in the brow region of the Faces whereby the Name of the Father of the Day and your Name, as the Child of ALhhim, are inscribed in your forehead—providing fore-knowledge of your origins and to behold that which is appearing unto your destinies (Chazun/Rev 14:11). In the medallions, the Name of the Father is noted as 𐤅𐤁, the Hand of the Father of the Day, and your Name, as 𐤕𐤕𐤕𐤕 which rises to enter in the Enlightenment.

Through your Lamb offerings, the Faces of Yæhh and Their Names become apparent within you. Your ascensions of Lambs, activate the Words in your hearts to rise upon your tongue in three levels of Semek. Your words rise with your Numbers, stacked one upon another like segments of a bamboo rod. The Numbers of your Name form a Lammed, a Staff of 30. The 30 of your Name rise from your coccyx-sacrum of 10 fused bones, each bone containing three levels of Fire. The Numbers of your origins are designated in 30 degrees of instruction through groups of your vertebra. Out of your 10 tail bones appear the 15 Names of YæHH within your lumbar discs (3 Names per disc); the 12 Heads of YæHH in the 12 thoracic sections; the 7 Rings of ALhhim in the 7 cervicals with the hyoid bone (lingual bone which anchors the tongue Fire of your Name), the Faces of Neúwn in the 14 facial bones, and the 8 cranial bones of Núwach to the ascendant crown. The counting of the vertebrae are 49, a formulary of sevensevens whereby you stand complete through the anointings of your SeedName. Within the 49 column of discs, each as a galaxy, are 33 steps of progressions that correspond to your emergence from coming into definitions/manifestations to your illumination at Mount Hhúwr/Hor of Aharúwan. These 33 steps are through the groups of galaxies in the 12 thoracic of your Word Basket of Gad, 7 cervicals

of RAúwaben and 14 facial bones of Meneshah in accordance with your transformations through these three appointed inheritances of Gad, RAúwaben and .5 Meneshah (Yahushúo/Josh 4:12, 22:21-30, CHP/Numbers 32:28-33).

Your 30 Numbers and their levels of Word instructions rise from your 10 root Numbers out of the seat/loins of Yúwsphah/Joseph. The Ten are the sides of Reshun, 55—of your Firsts. These Numbers form at your crown, rising to form an ascendant cranium capstone, of the Lives/18/18 of your Staff. Within your head are ten portals: the 2 temporal ports, the 2 ears, the 2 eyes, the 2 nose ports, and the 2 mouth openings (double Paúwah). The stone at your foundation is the unified flinting rock Stones of DallathDallath, four pairs of DæuwD. Being 8, with the ascendant power of Chayit, they rise to the Head of your Stalk in which appears the paired Faces of Yúwsphah and Yahúdah. From your ascending tail-bone portals of Wisdom, unto your ribs of Understanding, to your hoods of Knowledge, a decor of spots in the serpent-body appear as they are transferred from the ten holes/openings in the sacral-coccyx. The sacral root which forms at the crown of your Name is an everlasting tribute of your ascensions. Though your branches became cut-off through neglect, your primordial origins are reactivated through your foundation ascending, whereby your branches are regrafted unto the Life of your Name to flourish in your days at your crown.

Your verifications are within yourself, to be YishARAL! 44W4 Y44W4 29
 Who compares to your branching of spirit through waters? YYY Y 12
 A people consciousness able to draw out of itself salvation/reclamations/insights OWY Y 10
 through YæHúwaH, 3Y344
 a Shield ever assisting/embodying your members, 44IO Y12
 and who verifies by the two edged sword, by the words of silver and gold 4444W4Y
 to be your majesty, power of ascension. YXY4Y
 And your collectiveness unveils/exposes your adversarial directives. Y4 Y4444 YW444Y
 With the summations of your Illumination 3X4Y
 you rise unto the heights of the Collective in which your feet are set to trod. :Y44X Y444XYY44O

The creations of Aharúwan are configured to enable you to change directions, as necessary, to fulfill you upward momentum of lives. Within your dwellings are stones—resources of antiquities, through which you have a purse to fulfill the course of your days in paths of TúwraHH (Yúwsphah/Lk 14:28-30). The built-in verification processes, in the Creations of Aharúwan, equip your spirit to triumph over obstacles. Your parts are aligned one to another. They are blessed in sequence of extensions through Shamoúnn, to hold each other together in one body. Your feet are securely set and elevated in the paths of your Name. Through the blessings of meekness, what is adverse to you is overcome by your inner majesties. Your feet are set by the directives of YæHúwaH, programmed within your Name from the altars of Aharúwan (Tehillah/Ps 37:23).

Meshneh TeúwRah (Devarim—Deuteronomy) 34

And ma-Shahy ascends ᐱᐱᐱᐱ ᐱᐱᐱᐱ 1
From the midst of your waters the humility of your Fire rises

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