

מַעַל אֶת־רוּחַ אֶת־עַל אֶת־עַל

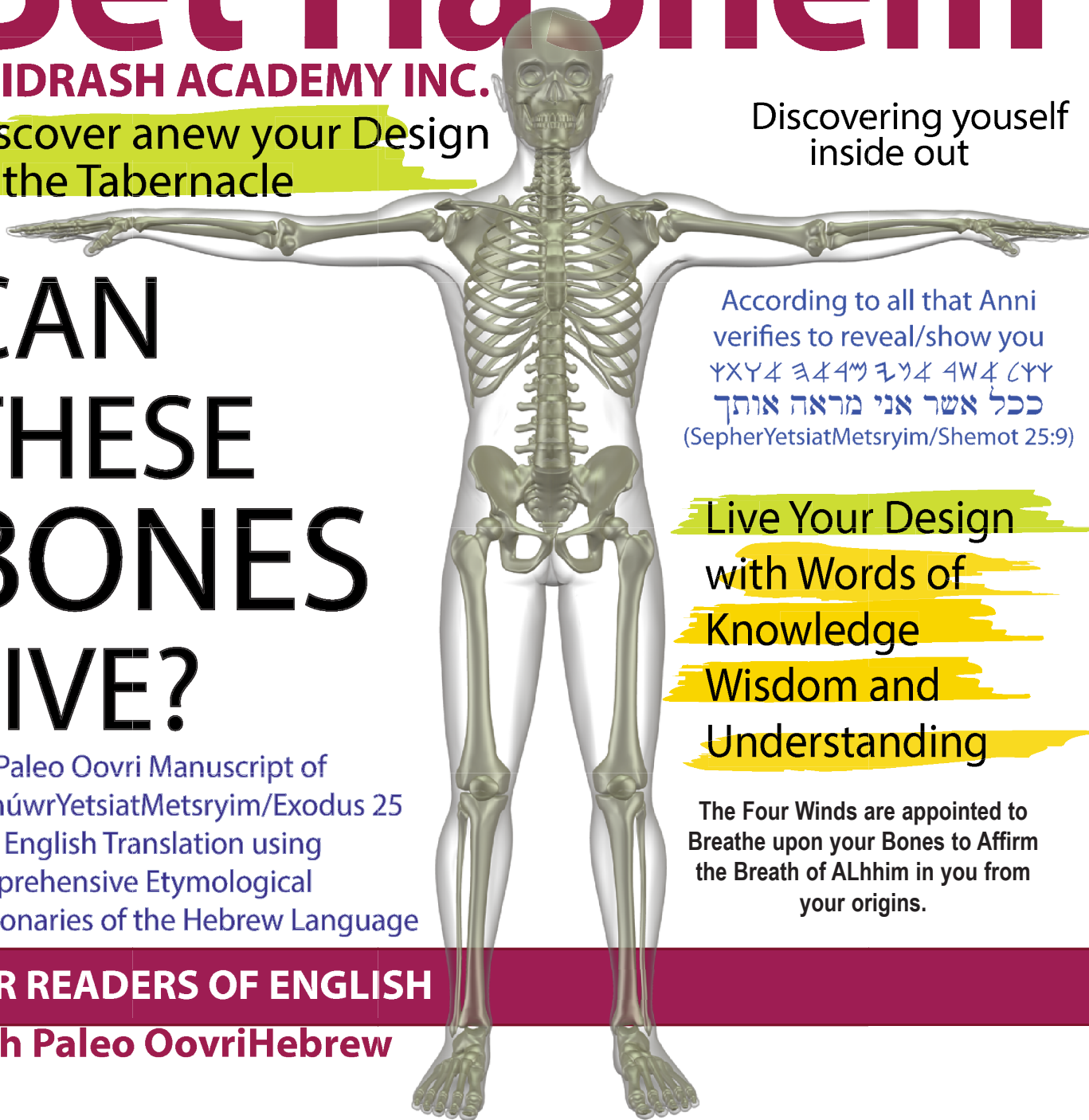
—The Scroll of Emerging from your Definitions of Habitations into
Patterns of Light from which you Originate (Shemot/Exodus) 25

Bet HaShem

MIDRASH ACADEMY INC.

Discover anew your Design
as the Tabernacle

Discovering yourself
inside out



CAN THESE BONES LIVE?

According to all that Anni
verifies to reveal/show you
עַל־עַל אֶת־עַל עַל־עַל אֶת־עַל עַל־עַל
כֹּל אֲשֶׁר אָנִי מֵרְאֶה אוֹתְךָ
(SepherYetsiatMetsryim/Shemot 25:9)

Live Your Design
with Words of
Knowledge
Wisdom and
Understanding

The Four Winds are appointed to
Breathe upon your Bones to Affirm
the Breath of ALhhim in you from
your origins.

The Paleo Oovri Manuscript of
SephúwrYetsiatMetsryim/Exodus 25
with English Translation using
comprehensive Etymological
Dictionaries of the Hebrew Language

FOR READERS OF ENGLISH
with Paleo OovriHebrew

THE RÆUCH/SPIRIT—INTELLIGENCE RAISES/ELEVATESYAHUSHÚO FROM THE GRAVE TO IMPART
LIFE/ASCENDING VITALITY TO YOUR BONES THROUGH THE SAME RÆUCH THAT DWELLS IN YOU.

Can These Bones Live?

PATTERNS OF THE TENT OF BETROTHAL

And YæHúwaH/The Collective speak 𐌶𐌵𐌹𐌺 𐌹𐌸𐌹𐌺 1
according to The Strands of AL, in the Lamb/shayh, through Wisdom's Inner Harmony 𐌶𐌷𐌹𐌺𐌸
for consideration/thinking/meditation. :𐌹𐌺𐌸

As a lamb like MaShayh/Moses, you appear within Metsryim/Egypt—defined boundaries. From entering into definitions you are called out to be amongst the ekklesia (Huwshæoo/Hosea 11:1). Your spirit and soul enter into dwelling states to observe what is hidden in your inner parts whereby you learn of your origins and associations in the dominion of Yæhh. Fundamentally, you are given a set of bones that are the powerhouse of your dwellings. *Your bones carry the Names of your Fathers, their Heads and ALhim which contain the life flow for your progressions.* As spiraling discs of the universe, you move as one with all things in earth and connect to the heavens from which you have come. From within your Seed, you draw out what is within your Name that makes your dwelling states. The consciousness of your Name and its dwelling states provide distinction between your inner and outer. Your inner—the concealed—rises through your outer. This “happening of emergence” is called the Exodus, a revelation of all that you are expressed as a coming forth of your Name (ALphahKayphah/1 Peter 2:9).

Discourses in the Túwrahh/Torah scrolls contain sayings “to Moses” which are understood as instructions to your inner shayh/lamb/meekness within you. The messages of the lamb are utterances of humbleness. Your Name/𐌷 is a Flame/W of Light/𐌶, a Fire/W of Hhúwa/𐌶 that creates a lamb/shayh/𐌶. Your Spirit of Fire appears from your waters/embodiments/𐌷 as maShayh is found in the waters of Metsryim. Through your Wisdom's Tongue of Hhúwa/𐌶, all things in you are created and revealed with Understanding (Tehillah 148:5). In that you are made of Wisdom and Understanding you have within you ShauO/Ow—the perfect bonds of being whole, whereby salvation lies within your Name to affirm the Heavens which rise from your Rock. The ShauO in you is your hope of glory resident in your members. According to the Numbers of your Name, activated by your Breath, you enter into states to reside (MeshnehTúwrahh/Deuteronomy 32:8). Your messages of illumination are composed from your unified sides of the Faces of Yæhh as formularies/strands of the Lamb AL/31—
𐌶𐌷𐌹𐌺𐌸/ALMashayh.

Speak of the strands of AL within the offspring of YishARAL/Israel 𐌸𐌹𐌸𐌹𐌺 𐌹𐌸𐌹𐌺 2
to receive/impart a cognition of my offering/heaving by the Breath within them, 𐌶𐌷𐌹𐌺 𐌹𐌸𐌹𐌺
from deductions of your sum/composite to be a fiery, whole vessel of spirit/ayish, 𐌶𐌹𐌺𐌸𐌹𐌺 𐌹𐌸𐌹𐌺
which affirms the readiness/willingness of your heart. 𐌹𐌸𐌹𐌺 𐌹𐌸𐌹𐌺 𐌹𐌸𐌹𐌺 𐌹𐌸𐌹𐌺
Your collectiveness receives/learns the sum of my offering/gifts. 𐌹𐌸𐌹𐌺 𐌹𐌸𐌹𐌺 𐌹𐌸𐌹𐌺
And this is the offering which Light gives, 𐌶𐌷𐌹𐌺 𐌹𐌸𐌹𐌺 𐌹𐌸𐌹𐌺 3
to affirm that you receive/learn from them: 𐌶𐌹𐌺𐌸𐌹𐌺 𐌹𐌸𐌹𐌺 𐌹𐌸𐌹𐌺 4
gold, and silver, and bronze, :𐌹𐌸𐌹𐌺 𐌹𐌸𐌹𐌺 𐌹𐌸𐌹𐌺
and blue/measures of endurance and purple/illuminations of the *manna* 𐌹𐌸𐌹𐌺 𐌹𐌸𐌹𐌺 𐌹𐌸𐌹𐌺 4
and red-worms/threads/inscriptions contained in the seed/seed of scarlet/blood 𐌹𐌸𐌹𐌺 𐌹𐌸𐌹𐌺
with joy/six-fold/linen coupled with growth, to be strengths/determinations/goats. :𐌹𐌸𐌹𐌺 𐌹𐌸𐌹𐌺



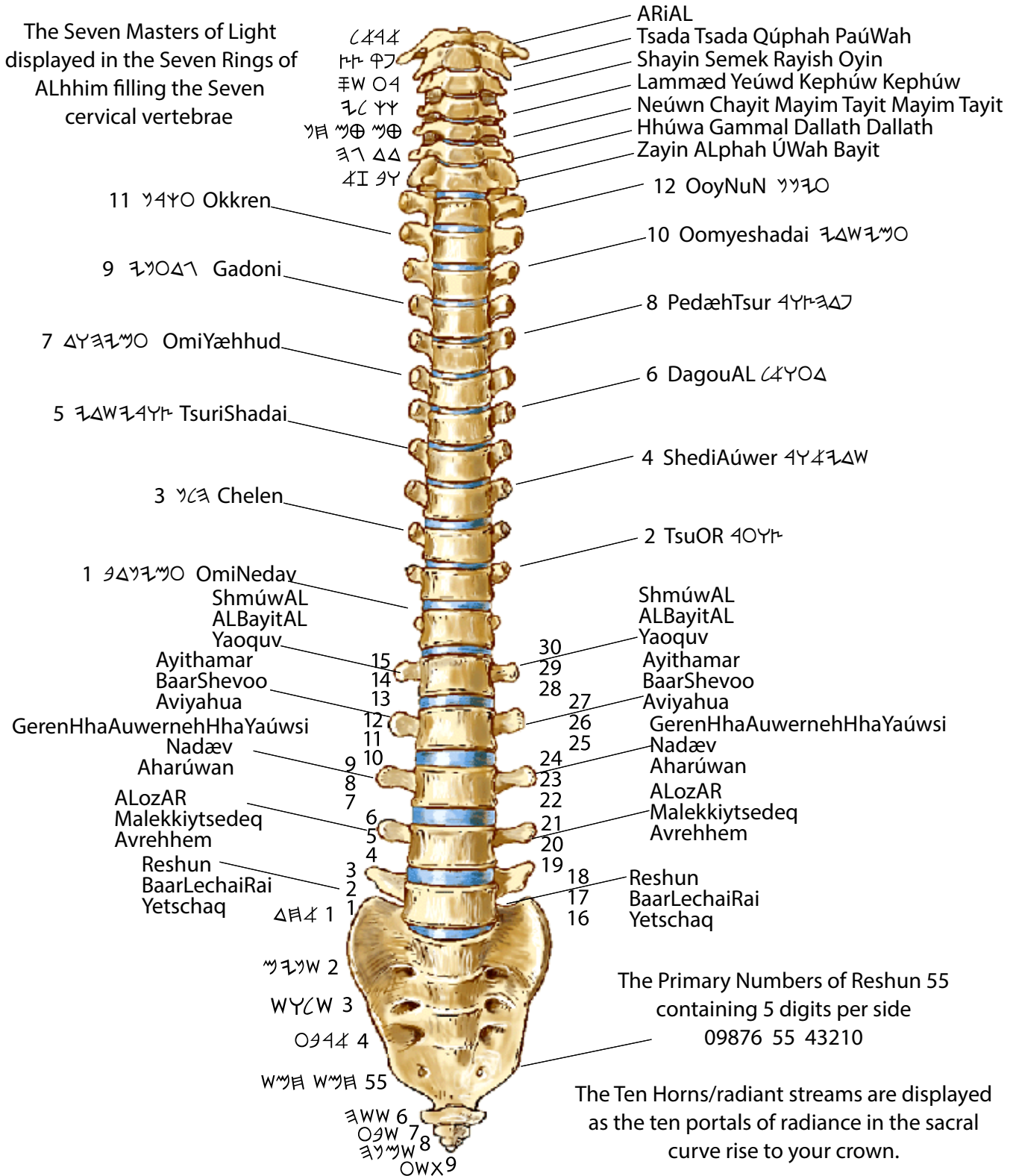
The primary three gifts of YæHH are Gold, the purity of Wisdom; silver, the brightness of Understanding; and bronze, the strength of Knowledge. With these are the colours of Light that carry their messages as streams/strands of AL. By the Numbers of the Strands of Light (AL—formularies of 31) you trace your origins of Faces and develop cognition of all handed you.

Also through uncovering strengths ጥገላፋ ጸፋፀሃ 5
 from the Rings of the Adim/Adam, ጥገላጠፈፋጥ
 and uncoverings of the outer layers—protective layers of skins, ጥገላወጸጸ ጸፋፀሃ
 and the wood/teachings/skeleton of the shittim/deviations—inner organization; ፡ጥገላፀወ ቤተፀሃ
 Oil to derive illumination/Light ፋፋጥገላ ጥገላወጸፋ 6
 and oils for the oil of ጥገላወጸፋ ጥገላወጸፋ
 ascension/anointing ጸጸወጥገላ
 and the smoke of the spices, ፡ጥገላጥገላ ጸፋፀወገላ 7
 Stones of the ቤገገፋ
 beryl/onyx/alertness/quick vibrations ጥገላ
 and stones of fillings ጥገላገላ ቤገገፋ
 for an ayphud/ephod/to gird/uphold revelations, ፈገፋገላ
 and the breastplate/reaching a goal/attainment ፡ጥገላገላ
 /graduation.

The above seven categories of Light are 15 gifts given through sequential proceedings from gold/Chækúwmah unto assembling your stones into a breastplate of Aharúwan/Aaron. These gifts are imparted to all YishARAL—to be upright as the Givers (vs 2). The ability to manage your stones—inner members with Enlightenment leads to your graduation to be fitted into the Hyikæl/Temple. Light creates itself vessels to store its treasures/gifts into a ገላገላገላ/temple/hyikæl. During your days of sojourning in your body, your SeedStoneName is perfectly hewn, without hands, to be placed in the House of Dúwd/David, whereby you transition from a Tent of Skins to a Temple of Stones. As gifts/offering of Laúwi/Levi/ገላገላ, the terumah/heave offerings are gifts from Yæhh/15 for your Name to receive deposits of grace and become cultivated in your dwelling states (Yaoquv/Jas 1:17). Through making—arranging your gifts and setting your stones in place, you establish the Names of YæHH. According to your inherent patterns of bones you perform the gifts of your Name.

And they are to make/perform for Laúwi/Levi/ገላገላ a myiqdæsh/sanctuary, ወፈገገላ ገላገላ ጥገላገላ 8
 and my Hand/Act dwells amongst them. ፡ጥገላገላገላ ገላገላገላ

You are given your gifts to distinguish yourself to create a set-apart place/body of spirit and soul, sanctified to fulfill the acts of Laúwi. Your bones, as compound crystals of your Breath, are hardened in the north/back side of your dwelling. They contain codes of information to know yourself—why you are what you are and your destinies. By your bones and their alignments, you carry the soft moldable tissues of your working parts/organs to show the Faces from your originate.



12 oxen reside in your loins under—in support of the kaiyuwer/laver basin for activations of your Name. The oxen lead your Name into the paths of stars, as those pulling the cart of your assembled goods. Through their Names you enter into your service. By pairs of moons the oxen enter into the path of the Shemesh/the Sun to elevate your Name with them. With their strengths they carry the carts of Marri/the bones/boards and Gershu your draperies of Faces which appear in your deeds.

The House from which you come and to which you belong is called—YæHúwaH—the giving of Light and the containing of Light. In that you are Light and only Light, you will never leave the realms to which you are appointed to abide. When you do not know yourself or your sources, you are in darkness and wander about seeking answers as to your existence. The ጸገ/15 gifts of the Illumination are of Aharúwan who gives all with you to share their thoughts to reside in perfect harmony. The Lights are benevolent. The Givers are very gracious; hence, those who truly receive them become as they are. Hence, we are here as the result of generations of giving. As you receive the Light imparted to you freely, you have no space for anything other than the Illumination to reside in you, whereby you affirm yourself as They. As a seed draws out of itself a plant, you make a body of stalks to house and display your glory; as HhaSham—the Corporate ID forms a House for choice selected stones in which their glory resides. The Lights of Yæhh are freely given to build a house of Their Name to be full of a harvest of Names. Through processes of being tendered by the Lights of Bayinah and Chækúwmah, you are cultured as precious stones to be set in the Hyikæl/Temple of HhaSham/The Name. You evolve from a tent of veils unto a dwelling of smooth stones hewn out from your Name. Through affirming the agreements/covenants with the Teachings/Laws of YæHúwaH, inherently written in your Seed Name as the “Original Covenant,” your stone is a flawless jewel, polished to fit perfectly amongst other living stones. Your vertebrae bones are set one upon another, and your stones are hung upon the cross/pole of your skeleton, whereby you ascend unto the Faces of YæHH. Continually you are supplied with grace/favor to enter into this joyful assembly and share the radiance of your Illumination in your Name. In making your ascent, you appear in unity with the Fathers from which you are born.

TAKING A LOOK WITHIN

Within your vertebrae are crystallized distillations of the Breath of Dan formulated from 10 compound Numbers of Reshun 5:5. The ten layers in your sacral-coccyx foundation are verbalized as Ten Words spoken from the Fire of ShayinSemek/ጸW in your bones (MeshnehTuwrahh/ Deuteronomy 5:1-22; Yirmeyahu/Jer 20:9). Upon these ten ridges of your Rock forms 5 lumbar discs. Five is in the midst of Ten 09876543210. The Numbers on the left 9876=30 from which your staff/vertebrae rises; those on the right of 4321=10 which are the hands that support you. The 30 + 10 = 40, the Number of days/acts and progressions to attain your prophetic destiny. The Numbers, as Letters/ጸጸ, forms the Name of Laúwi/Levi from which your Name is born and called to the altar of sanctifications. Each lumbar disc contains three Names of YæHH—the 15 Fathers which uphold your generations (For further information on the Names of the vertebrae, consult BHM: YæHH 15 the Father). From these five discs rise 12 thoracic discs which are the Names of the 12 Heads in YæHH. The twelve heads, as your thoracic discs, generate twelve emanating ribs. Together, the discs and the rib bones bear the Names of the 24 Elders that surround the throne of your heart (ChameshHhaPekudim/Numbers 1:5-16, Chazun/Rev 4:4). Upon these twelve rise 7 cervical bones as Seven Rings of ALhhim through which you speak their Words of Grace of the Eight—the ascending thoughts coming from your SeedName. The Words of your Seven Eyes are uttered by the hyoid bone of Chanuk—the lingual bone—that supports your tongue. Through activating the Words of maShayh—the Lamb of ALhhim, you ascend unto Golgotha—the place of the Skull with the ascendant 14 Facial Bones of the Bread of Neúwn—Maneshayh/Manasseh and the 8 of Núwach/Noah. As in days of Núwach, within your prepared tevahh/ark, you rise upon your waters that covers your lands and their inhabitants.

Through making your ascent, upon the ladder of the vertebrae, you come to the Skull—the Head of YæHH from which your Name is birthed and called. Through each state of ascension you interact with the

Names of Shemayim—your origins of Names in the heavens. Not one of your bones are broken; all are connected in sequence as you make your ascensions in order, bone to bone (YechúwzeqAL/Ezekiel 37:7; Tehillah/Psalm 34:20). The soft tissues that hang on your bones are means to create Faces as you transfer the Names in the bones to the surrounding fields of atoms. Being soft and pliable, as clay, your cells are able to be transformed into the myriad expressions of illumination upon the potter’s wheel. Upon attaining ascensions at the Skull, you receive the Crown of Thorns *to speak with the authority of your Name*, as a Master of your Numbers. You have succeeded to cultivate the Numbers of Yahúdah—to the Praise of your Name by your Breath/Ræuch of Dan. All combinations of Numbers, zero to ten, are stored in your sacrum coccyx crown to be drawn out by your Spirit. From your Numbers the Words of your Spirit are formed to be revealed in your dwellings. Your transformation process is complete as you come to Golgotha—the place of the Skull through which you enter into the paradigms of the crystal paradise to abide amongst the assembly of the First Born of YæHH. Passing through the waters of Yerrdden/the Jordan you have come to know through your descent/ፈፋፋፋ your Spirit of Dan/ግፈፈፈፈ which makes your ascent to be as you are known above.

At Golgotha you come Faces to Faces with Yahushúo—the Source of creations/appearances (Col 1:16). The works of creating are spoken by the ALhhim, and specifically the Voice of Hhúwa—of Light; however, from which platform are the thoughts uttered (SMB/Gen 1:3; Tehillah/Ps 145:8)? Those speaking utter the Word of Yahushúo which is the Cause of the appearances of the Invisible and Visible. The phrase, “the Day of Salvation,” speaks that a day/an act is by the two hands of YæHH: Yahushúo/OWYጸጸጸጸ—the Oyin/O, left hand, and the Shayin/W, right hand. The Hands of YæHH, through which Words assemble to appear are the meShich—the communications of Light with definite purposes to fill spaces for a dominion/kingdom of Illumination.

The ALhhim of YæHH create generation after generation until every StoneName, called and chosen in Yæhh, is cut out from inhabitants of earth. Through your progressions in the courses of the Light you passover from one dominion to another. Only upon the completion of building the House of YæHúwaH—which attains the purposes of the olem/world—comes an end/culmination of an age (Yúwspah/Luke 14:29; BayitKayphah/2 Peter 1:19; Yeshoyahu/Is 60:1). The creative works of ALhhim are the basis of entering into new worlds prepared for your Spirit. You evolve from a tabernacle of threads/veils to a hyikæl/temple of stones set amongst the LevaNuN/Lebanon trees/teachings.

According to the Trees of Lammed ፋፋፋ ርሃሃ 9
Anni/I/the single Voice draws out to verify all in you, ገገገገ
revealing/making apparent your signs: ሃሃሃሃ ጸጸጸጸ
the complete pattern of the mishkan/dwelling ገሃሃሃሃ ጸጸጸጸ ጸጸጸጸ
with a complete pattern of your vessels/inward members. ሃገገሃገሃ ጸጸጸጸ ጸጸጸጸ
And with consent/agreement to revelations, you make your body to perform/. :ሃWOX ገሃሃ
become engaged in the patterns.

In being an offspring of Light you receive offerings/gifts of Yæhh—the wealth of terumah—whereby in you are the collective patterns of Light that form your dwellings and the inner workings of your soul. As you affirm the patterns of body and soul freely given, you assemble your gifts of Understanding with Wisdom to create a place for the Illumination of Yæhh to dwell. Hereby, your darkness is first which incorporates the patterns of Light. Then the Light, secondly or affirmingly, comes to

You are to receive (apply/take) My Terumah/Offering/Gift

קח לי תרומה

תקחו את תרומתי

(Sepher Yetsiat Metsryim/Shemot 25:2)

Arise to Your Resting Place—Camp of Consolation

You and the Arúwan/Aron/Ark of your strength

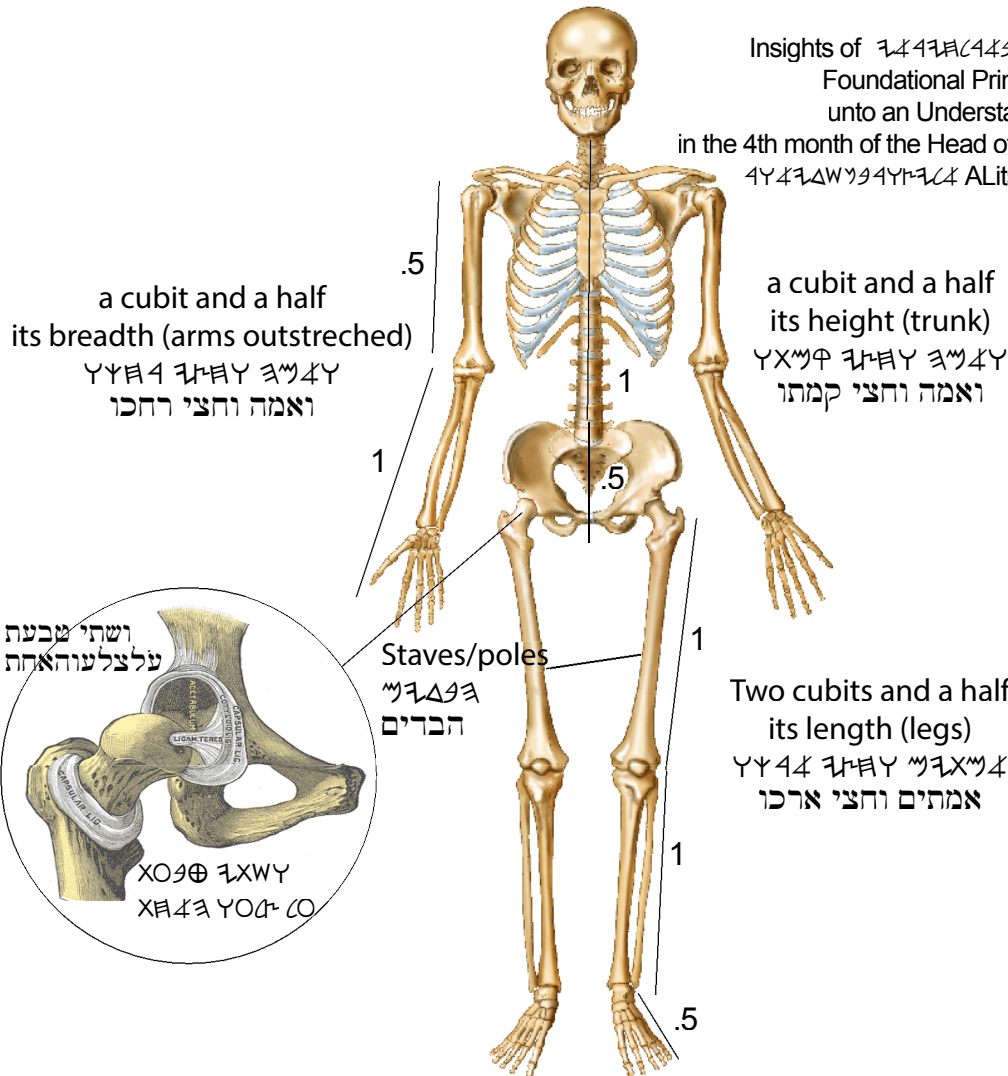
אָרֹן עֲזָרְתְּךָ

אתה וארון עֲזָרְךָ

(Tehillah/Psalm 132:8)

הָאָרֹן

Insights of אבי באר לשי ראי
Foundational Principal of Sight
unto an Understanding of Life
in the 4th month of the Head of RAúwaben/Reuben/Sight
אל לטור בן שדי אúwer



According to all that Anni verifies to reveal/show you

כָּל אֲשֶׁר אָנֹכִי מוֹרָאָה אֹתְךָ

כָּל אֲשֶׁר אָנֹכִי מוֹרָאָה אֹתְךָ

(Sepher Yetsiat Metsryim/Shemot 25:9)

reside within the darkness to fully activate the latent patterns. Unto this ordination of Words, the olem/world is made (SephurMaoshahBeRashshith/Gen 1:2-5). As working persons of ALhhim, you are developing the patterns in your house to reveal the glories of Light within you (BayitBarnavan/2 Timothy 2:15; 2 Cor 6:1-7:1). Unto this high calling, you encourage one another to enter into YæHH.

Through your appearance and standing as a Tree, the branches of your Seed emerge to reveal your inner structures/patterns (SYM/Ex 25:40). According to your teachings—branchings of thoughts, so are your fruit. Hence, you discern, to test the teachings, as which ones are fruitful unto your ascent (Ephesians 5:11). You discern the extent of the teachings before you eat so as to select what you are incorporating into your dwellings. The types of trees on the 7 Hills are of the Fathers. The Teachings of those Hills generate the fruit of their Faces. Your teachers are of the Mountain—Elevations in whose Faces you gaze as you sit at their feet to learn (Tehillah 121). You enter their slopes like going to classes through your oylut/ascendant offerings. The higher you go in the smoke, the higher, and perhaps more difficult/thick the thoughts become. In that there are different types of trees on the 7 Hills, the Teachers of those Hills have distinguished faces—expressions of their lessons. At the top of the Seven Hills are camps of messengers of the seraphim/fiery tongues and the auphænnim/ophanim/encircling rings of smoke. The messengers of the keRúwvim/cherubim connect the three levels of each Hill enabling you to make ascensions from one level to another. With messages of the keRúwvim, your inner garments are tattooed/designed (SYM/Ex 26:31).

Your bones appear from your core seed, as the trunk of a tree rises from a seed. **The bones are your inner support system of the Names of Heavens.** As you follow the spreading of your Numbers into branches, you trace your messages evolving from your Seed unto the Crown from which you are Named. From your foundations in the loins of Yúwspah/Joseph your messages stretch out to fill your lands. Like lace coverings, your thoughts are finely woven. Fine veins appear at the ends of your branches in your leaves, flowers. From then the strands of AL are woven to create your fruit filled with the Faces of YæHH. With weavings of your Name, you cover yourself as leaves cover their stalks. Your twelve members branch with the Word of meShich that generate blooms, scents, spices and fruit of your Name. The patterns in your Seed rise from your Mother's large hip bones/basin/oasis. Your SeedName sprouts like a reed in the sea, forming your vertebrae which contains the Numbers of your Spirit, the Names of your Fathers, their Heads, and their ALhhim to uphold you unto Masteries with a Crown of Thorns. With your arms and legs, the Names of the Kuwáhnim/illuminators support you fully to walk and perform your Words of YæHúwaH. Coming from your basin—out of waters of the Yúwm Suph/ግህቹ ግህሌ—Sea of Reeds, your bones are called by the Name of Yúwspah/Joseph/ጋቹህሌ (SYM/Ex 13:19).

Out of your bones fruit forms upon your Lips/edges of your stalks as Words of Knowledge; other fruit hang on your trunk as fruit of Wisdom, and yet other fruit appears on your vines, as clusters of grapes, those of Understanding. As Numbers in your Name flow they create branches laddened with fruit of the Names in your bones. Your opened seed joyfully runs as vines of Yúwspah (SMB/Gen 49:22). Understanding comes through diligence as you connect with your Origins, bone by bone, whereby none are broken to make your full ascent. With insights of Understandings you speak with Knowledge. As the Trees in the OoDANN/Garden of Eden you bear the choice fruit on the Trees of your Name. When you appear with your Words—the fruit of your lips—you are seen as offspring of ALhhim. From your Seed, the Words therein run with oil upon your head, as the anointed, hhameShich. In the Messiah **you stand** with your achim/comrades as one (SMS/Acts 17:29; Romans 8:19, Col 3:4: Yúwspah/Lk 17:30; I Yahuchannan/1 John 3:2; 1 Corinthians 15:1; Ephesians 6:13).

And those in Unity with Yæhh make/perform/appoint ሃወዓ 10
 an arúwan/ark according to the Illumination of the Neúwn Mind ሃሃፋፋ
 of the teachings of the shittim: Fiery assembled thoughts activated in waters. ግጥም ጥንታዊ
 Two cubits/matrix and a half (length of the legs) ጥንታዊ ግጥም ጥንታዊ
 is the length/endurance/continuation; ሃሃፋፋ
 and a cubit/matrix and a half (spread of the arms) ጥንታዊ ግጥም ጥንታዊ
 is the width/means of expanse; ሃሃፋፋ
 and a cubit/matrix and a half—original thought given with illumination ጥንታዊ ግጥም ጥንታዊ
 is the height/means of ascension (dimension of the torso). :ሃሃፋፋ

The building of the Arúwan/Dwelling of Thoughts of Light—THE ARK houses your perpetual ascensions of the oylut/offerings through which you approach the Faces of Yæhh. In your ascents you demonstrate cognizance with deeds of Unified Consciousness. The action translated, “to make,” misguides the reader. The verb, oshauw/ሃወዓ, is read as “**to appoint or to perform**” according to the pattern in shemayim/the heavens—in your Names, whereby you are made/fashioned already in ALhim.

The ark, often conveyed as a chest, is **the treasure of the Illumination** of the offerings of Laúwi/Levi. In building the House of your Name you affirm the prayer: Arise, YæHuwaH—The Collective of Names, for your encampment—You, your Sum/ጥንታዊ and the Ark—*the illumination of your strength* (Tehillah/Psalm 132:8). With Illumination you receive the Gifts of Yæhh to fulfill your dwelling state. The 15 gifts of YæHH, imparted freely to you, are activated; thus, they are retained in your assembly whereby nothing is lost. The concept of loosing the mishkan/tabernacle, its vessels, and the Ark pertains to a sense of loss of Illumination rather than objects which have been stolen or hidden. The ARK is never lost, for it forever abides in the shemayim/the Names/heavens and in your—their dwelling states below, which appear according to patterns above.

Measurements of 18” are relative to “a royal cubit.” Not limited to a cubit of 18,” the royal cubit is a measurement occurring in any age and pertains to your extension of Life/ጥንታዊ within your anatomy. The length of an arm unto the middle finger, denotes far reaching deeds of the thoughts of Fire. One of Eight/18 has the mind of the teachings of Life/ጥንታዊ/18 emanating from the kuwahrenhagúwdal/the high priest appointed to serve in the heavenlies—through illuminations of Names. The ark, as other vessels of your house, is made daily through the oylah through which you appoint your gifts to renew the arúwan/ark with insights and configurations of thoughts emanating from the Fire of your altars. The word, “you make/ሃወዓ,” is the same as “to appoint/to perform/to be engaged.”

1. 5 cubits convey the extension of the illuminated arm/deeds as it creates the breadth and height of the mishkan body; 2.5 cubits pertain to paired associated extensions of unified consciousness through which you walk/fulfill your courses. The manner in which you carry the Arúwan/Ark is allegorized in the story of Uzziel who attempted to manage the Arúwan as it is being transported on a new (idea) cart transported by oxen (Bayit ShmúwAL/2 Sam 6:1-9). Carts and the oxen are designated for the boards and the curtains of the *mishkan*; however, the Ark—the Illumination is carried upon the shoulders of the Qahhathi/Kohathites, depicting the nervous system. When one carries the Arúwan in another fashion, as a garment of veils—outward dress, or as the rigidity of the trees previously cut-down/former teachings

in which the sap does not continue to flow, then your steps weaken causing the oxen to stumble. Perceptions of past observances commence the Illumination to slide from their intentions of the Day at Hand. Those following the outward die—cease to ascend through the daily interactions of ALhhim within their Eyes.

When the hand of Ozæh/Uzziah/אִיּוֹ puts forth a hand to sustain the error, then the inner Breath, flames the nostrils to stifle the vain expense of strength, whereby the error is corrected. In that HhaSham takes no pleasure in the death of the wicked, the idea of Ozæh dying is not that a man has been slain by the wrath of ALhhim. Rather, when you are not carrying the Túwrah upon your shoulders, then the strength of the Words cease to ascend in your Life (YechúwzeqAL/Ezekiel 18:32). The death of Ozæh signifies that mismanaging your Gift of Enlightenment, that was once held captive, does not yield strength to make ascensions through presumptions. Such errors of presumptions what the TúwraHH means and how you are to carry the Arúwan are corrected as you come to the Faces of Father GerenHhaAuwrenehHhaYavúsi—to Araunah the Jebusite, at the threshing-floor of your heart, where you are to sort-out and weigh the ideas in your heart. This incident of consciousness is at Nakun/Nacon/נָכֹן, meaning a place to examine the extent of your deeds. When you reflect upon how the Words of TúwraHH are boundless, your strength flourishes as you carry them with joy. The Words are carried by your inner nervous system responsibly. In choosing a manner of fulfilling your mishkan/dwelling state, you affirm life/ascension or death/cessation (MT/Deut 30:19).

The ARÚWAN נָכֹן— ARK
 The Light/Illumination/AR/נָכֹן contained/UW/נָכֹן within all displayed/N/נָכֹן
 by the Neúwn Mind — 14+14 — 55
 from origins of Reshun.

The Collective Sum/סֹמָךְ in you rises/ascends from your Seed Foundation, whereby the Ark—the Illumination/נָכֹן comes to you to be housed in your members. The Light in your Seed rises with the sun and moon to fill the Seven Eyes of your Spirit of ALhhim and their dwellings (Tehillah 132:8). Through the Light in your SeedName being drawn out you come to know Reshun and the Laws of Lauíwi to live in peace, joy and love. HhaSham sends you into the world with volumes packed into your core for study and meditation. Through carrying the ARÚWAN on your shoulders—fulfilling the responsibilities of your Name and calling, you follow the pillars of Fire and Clouds through 33 states to Mount Húwr/Hor and then on through Seven final Progressions to the Yarrdenn/Jordan River (CHP/Num 33). Daily, the Words of Enlightenment in the ARK direct your steps to the place where you are seated in your inheritance of Names.

Connected, you spread out your sum סֹמָךְ כֶּסֶף טָהוֹר 11
 of pure clean-gold, אֲרָמֶיךָ מִבְּתוֹךְ
 from within and without, וּמִחוּצוֹתֶיךָ כֶּסֶף
 you cherish/conceal/treasure your collective סֹמָךְ
 and make to rise/to fulfill the ascent of כֶּסֶף לְעֹרֹתֶיךָ
 a crown of gold surrounding. :כֶּסֶף טָהוֹר אֲרָמֶיךָ

Through unfurling the Wisdom from your Name, you apply the pure associated thoughts which

reside within you. The phrase, *zahav tehhur*/pure gold, indicates that you have resolved partiality amongst your soul members, whereas the term, *zahav*/gold, refers to inherent nature of your spirit. The pure strands of gold form your dwellings, whereby you treasure the *terumah*/offerings which Laúwi/Levi gives you freely. Through activations of your mutual pairs within, depicted as the gold of Chækúwmah/Wisdom, and by manifesting the gold through your deeds outwardly, you activate by your hand the crown of Chækúwmah within you—a handbreadth of gold—the band of your forehead. Your forehead is consecrated with the mark of your Name.

And pour out for your collective ሃረ ጸቀቶሃ 12
of four/quad, impressions/stamped rings of gold. ታጻገ ጸዕፎፀ ዐፃፋፋ
And you shall set your illumination ጻጸጸጸ
elevated, on your four feet denoting movements/pace ሃፋጸጸጸጸ ዐፃፋፋ ርዕ
with a dual/pair set of rings ጸዕፎፀ ፋጸጸጸጸ
which rise on the rib set/side plank of the unity composed, ጸቆፋፋ ሃዕረቶሪ
and a pair of rings ጸዕፎፀ ፋጸጸጸጸ
rise on the rib set/side plank of the side of affirmations. ፡ጸፋጸጸ ሃዕረቶሪ

“Liquid gold” as thoughts of Wisdom pour from your core through inquiries—four sided investigations to be held as your depositories of Wisdom. As a coin is stamped with impressions, the answers in your Name identify the means for you to carry your Enlightenment/Arúwan. The sense of your ጻጸጸጸ/ movement is according to the *pace* in which you walk. You strike the nerves by the beats/pulsations of the heart which sends thoughts from your altar to transmit your illumination into actions. Your rings are set on two sides at the base of the ribs—at the hip joints. One set is positioned when you enter in union with the illumination, and a second set is established as you affirm to be in agreement. Four are a quadrivalent group/cluster; your rings are paired from both two sides. To move or carry the teachings of Light there must be an agreement and then an affirmation. Should you affirm the thought outwardly without first coming in agreement inwardly to be one with the teaching, you step in darkness and not in the Light of your Name. Each pair of rings at your joints carries the illumination of the 12 Heads of your 12 houses. The four feet that carry the Arúwan are the two of yours and two of your neighbors as every Word is performed as unto another.

And you appoint ጸፋጸጸ 13
staves of the Tree of Shittim (the bones) ጸፋጸጸ ፋጸጸጸ ፋጸጸጸ
overlying them of gold. ታጻገ ጸፋጸጸ ጸፋጸጸ

The designation of your legs to carry the Illumination causes them to receive an overcasting of Wisdom whereby they are elevated in consciousness according to patterns in the bones. Restoration of the tribes and building the Tabernacle of Dúwd/David flows together in streams of revelation, accomplished through your servant Yúwsphah/Joseph. Your tribes were divided before coming into manifestation—into Metsryim/Egypt—the body. Through obtaining the Grain of Yúwsphah, your twelve branches are regathered, informed, clothed and reunited with your Father to proceed unto promises stated for your Name—unto your lands of inheritance in Kingdoms of Light. Your states of transition are ongoing venues. The earth is a place of proving that you have forsaken all others for the Teachings of Aharúwan. Messages written in SepherMaoshahBeRashshith/Genesis concerning your reconciliations are destined to be fulfilled in the end of days; what is first is last as Seed from which a plant appears comes to pass in the last days in its heads. The parables of Yúwsphah are fulfilled as your Bones rise from your waters. The ascent of your

bones is echoed by Prophet YechúwzeqAL/Ezekiel with affirmations that all prophesied regarding your Name will be fulfilled to know YæHúwaH. The Four Winds of Breaths are released to breathe into your slain that they ascend with renewed capabilities (YechúwzeqAL/Ezekiel 37:1-14). As Dan breathes upon your Name on the altar, in the day you are made, so Four Winds come in your generation to affirm the depositions of your appointments (SMB/Gen 1:2; 2:7). Restoration messages are synced with an awakening of the bones throughout sacred utterances! You are internally awakened and charged with HhaDavarim/The Words of ALhhim unto affirming the origins in your Names. The challenge of your inheritance is vast and contains the fulfillment of every Teaching and Promise of Liberty. There is a High Calling of Jewels and Immortality in you from your beginning when you are begotten at the altars of Yæhh.

THE 24 COURSES OF THE SERVING ILLUMINATORS

Illuminators/Kuwahnim of the Nights and Days in a Year
 24 Courses of Instructions—the Appointed Teachers of the Days
 AlphahDibreHhayamim/I Chronicles 24:6-19

Light flows through the horns/radiances of the altar to be performed through your hands;



Light flows through the horns/radiances of the altar to be guided through your feet.

The sides of your teraysarunim beam to your defense and offence evening and morning.

The Pillar of Cloud
 by Day

Lammed of Day

- 1 ጸገጋጋጋ YadooYæh
- 2 ግጥግግ Shooryim
- 3 ግግግግ Mayemen
- 4 ጸገገገ AviYæh
- 5 ጸገገገገ ShakanYæhu
- 6 ግጥጥጥ Yaqim
- 7 ጸገጸጸጸ YashevAV
- 8 ጸግግግ Amúwr
- 9 ጸገገገገ Haphutsats
- 10 ጸገገገገገ YechúwzeqAL
- 11 ጸግግግ Gamul
- 12 ጸገገገገገ Moúwzyæhu

The Pillar of Fire
 by Night

Lammed of Night

- 1 ጸገገገገገገ Yahuyeriv
- 2 ጸግግግ Ch'rrem
- 3 ጸገገገገገ Malakyæhh
- 4 ጸገገገገ Hequts
- 5 ጸግግግ Yeshúwo
- 6 ጸገገገገገገ ALyeshyiv
- 7 ጸግግግ Chuphah
- 8 ጸገገገገ Belgahh
- 9 ጸገገገገገ Cheziuwr
- 10 ጸገገገገገገ PættechYæh
- 11 ጸገገገገገ Yakin
- 12 ጸገገገገገገ Dulyahu

SOUTH Nægeev EAST Qedam

WEST Yúwm NORTH Tspnun

Right side of Chækúwmah

Left leg of Bayinah for night classes

PILLAR OF FIRE OF NIGHT AND THE PILLAR OF CLOUD OF DAY

The legs are your support for instruction. In them are the Names of the 24 Kuwahnim/illuminators who stand at your side, night and day. As they abide to instruct you, they form two stance: the Pillar of Fire of night and the Pillar of Cloud of Day. Through their steadfast instructions you proceed from evening to morning through your ascensions/oylut. The lines following are in Sephúwr Yetsiat Metsryim/Ex 13.

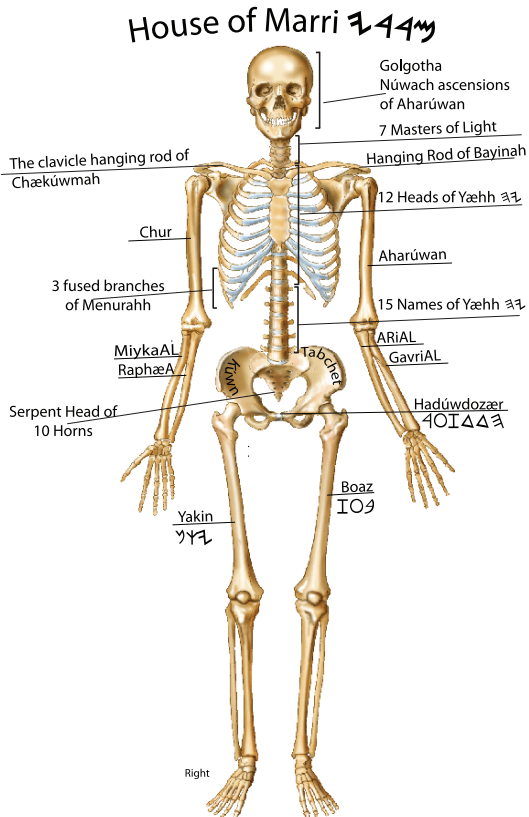
And being joined with/ሃ YHWH/ጸሃጸጸ, ጸሃጸጸሃ²¹
the Collective proceeds to accompany your faces. ጸሃጸጸ ሃገሪ ሃሪጻ
Their days/activations are with an accompaniment ጸሃሃሃ
of a pillar—a stance of cloud/Oomud OoNN by the Teachings of LammedLammed ሃገጠ ልሃጠጠጠ
to guide/lead them in the Derek/the Way, ሃፋፋፋ ጸሃጸጸ
coupled to a night for an accompaniment of the standing Oomud Ayish/Fire ሃፋ ልሃጠጠጠ ጸሃጸጸ
—a stance/ልሃጠጠጠ to form a Lammed of Ayish/Fire
for the light/Illumination to direct them unto Enlightenment of dwellings. ጸሃጸ ጸሃጸጸ

Having the sense of the Collective to which you are born and belong, the Faces of YæHúwaH are shown in your Faces, whereby you are faces to faces. Your Day/observation is guided by the 12 who stand with you. Your two legs are two pillars that guide you to step into the sides of Teachings—the internal Fire that goes out at night with Bayinah, and the Smoke-Cloud the appears from the fire in the morning with Chækúwmah. The cloud of day gathers distillations of fire for rains, as evaporations occur by the rays of Fire in the sun. The 12 Kuwáhnim of the Day guide your dwellings states as a cloud-mass—a collection of mists which rise with the morning sun. The phrase, *pillar of day*, refers to the standing/ልሃጠጠጠ 12 in you being directed by the 12 Kuwáhnim set in their Courses. Those standing in the night with your Spirit comprise the *pillar of fire*. As your Spirit goes out at night, like the lion, it is viewed **as the standing Fire**, whereas in the day, as you go forth, you are viewed **as vapours—ground-clouds walking about** (Tehillah/Psalm 104:19-23). The 24 Names of the Kuwáhnim who monitor your days and nights form two stances of Names, as pillars, which instruct you as the Faces of

YæHúwaH proceed to shine their Light in your paths (ALphahDibreHhayamim 24). Through their instructions, you affirm their stances with Marri/Merari, HhaLaúwi/Levi, to uphold your body as the temple of the Lamb.

THE GATES OF THE 24 COURSES OF THE KUWÁHNIM/ILLUMINATORS
APPEARING THROUGH ESTABLISHED INTERVALS

The Pillars upholding you are Lammed:Lammed. They stand with you during your courses of the nights in quest of Understanding. By night they are odd Numbers 1-23. In they morning they comprise even Numbers, 2-24, of Wisdom. Together, the courses for each month create intervals of 4/ፈ, to be Twelve gates in a year. The word, shalom/shaluwm ጸሃሪጠጠጠ expresses the wholeness of The Pillars of Fire of night/W as Teachings/ሪ which abide/ሃ in your Waters/ጠ, causing a pillar cloud to form by day.



12 Moons	NightCourse	DayCourse	12 Gates/Doors/Δ
			Δ
1	1	2	3
			Δ
2	3	4	7
			Δ
3	5	6	11
			Δ
4	7	8	15
			Δ
5	9	10	19
			Δ
6	11	12	23
			Δ
7	13	14	27
			Δ
8	15	16	31
			Δ
9	17	18	35
			Δ
10	19	20	39
			Δ
11	21	22	43
			Δ
12	23	24	47

The 12 Gates of the Kuwahnim are Named for your progressions in the Days of their Services to your Bodies of ALhhim—the 12 of your Name. As the full moon, the gates appear as single pearls with the 12 Names of YishARAL. Chazun 21:12, 21

The Gates are of YæHúwaH/26 (Tehillah/Ps 118:20). The courses from 1 to 10 are repeated from 10-19. By the Hand/10, what is odd—capable of new insights of Understanding: 11, 13, 15, 17, 19 become even as 2, 4, 6, 8, and 10 as your inquiries are integrated into your fabric of consciousness. What is even becomes odd as your pursue further Understandings from your base of Wisdom; thus, 10/1, 12/3; 14/5, 16/7, and 18/9. Your two sides support one another to maintain their Unity or being one in Dan/10. The courses of the months of Dan/10, Ayshshur/11, and Nephethli/12 are the unifiers of Days, whose Numbers are 6: 20/2 — 24/6. The two sets of ten + six = 26 HhaSham 3232. As the months are linked one to another that make-up a year, so are the pairs of Names in their service to one another a joining of Hands 3232—to fulfill the works of Light. The joining of odd and even values transfer the Light from one to another as the joining of Rings on the sides of the Arúwan/Ark. The days of a year are 360 of 12 moons of 30 days, for the first two cycles of Wisdom and Undersanding, and 364 days (52 weeks x 7 = 364) upon a complete cycle of Knowledge.

The clavicle Bones are the first major support of the bone system. They the two rods upon which all words hang and their garments/veils of your Temple. They are the first and second bones of the body upon which all of the Túwrahh and their prophesies/unfoldments hang (Metiyæhu 22:40)! As the first to form in the waters, they are also the last to complete development. The collarbone is first of the bones to begin the process of ossification—laying down of minerals—crystals of Light—onto a preformed

matrix of your Name—during development of the embryo, and is the last bone to finish ossification. The clavicle is the only long bone in the body that lies horizontally. Upon the clavicles the arms hang to perform the deeds of Understanding and Wisdom. The left and right clavicles are the Names of Bayinah and Chækúwmah respectfully.

SEPHÚWR YETSIAT METSRYIM/SHEMOT/EXODUS 25 THE FORMATIONS OF ENLIGHTENMENT CONTINUES

And you bring/cause to appear ጸፋጸፋ 14
the sum of the staves in the rings ጸዕጸጸጸ ገጸጸጸጸጸጸ
on the sides of the ARúwan/Ark ገፋፋ ጸዕጸጸ ጸዕጸጸ
to bear the Illumination of the Arúwan through them. ገፋፋ ገፋፋጸጸጸ ጸፋፋጸጸጸ

In the rings/sockets of the ARúwan ገፋፋ ጸዕጸጸ 15
Yæhh extends the collective strength of the staves ገፋፋጸጸ ገፋፋጸጸ
whereby they are not chastened/shortened from ገፋፋጸጸ ጸፋፋጸጸ
the collective Teachings of meManu/Breads ገፋፋጸጸ

The appointments of your legs, from the rings/sockets of ALhhim, are fortified by Yæhh for you to follow through with obedience. In this manner your feet do not slip. You walk forward with the security of a gazelle to take your strides.

And you appoint the strands of AL of the Illumination of ARúwan— ገፋፋጸጸ ጸፋፋጸጸ 16
the sum of the Testimonies ጸፋፋጸጸ ጸፋፋጸጸ
to affirm the will—destiny appointed within your strands of Light/AL. ገፋፋጸጸ ገፋፋጸጸ ጸፋፋጸጸ

Determinations of your Name, as you are called and spoken by the angels in shaimyim/the heavens, are set to be fulfilled through the strands of AL/31. The combinations of AL create the summations in your SeedName to be fully evident.

You make a flowering covering ጸፋፋጸጸ ጸፋፋጸጸ 17
of pure clean-gold ጸፋፋጸጸ ጸፋፋጸጸ
of two cubits and a half its length/determinations/endurance ጸፋፋጸጸ ጸፋፋጸጸ ጸፋፋጸጸ
and a cubit and a half breadth/expanse ጸፋፋጸጸ ጸፋፋጸጸ ጸፋፋጸጸ

The *kepparut*/covering forms according to your walk and deeds; whereby the coloured thoughts in the flowering of your Name forms a covering to contain your radiance. The covering is an unfoldment of what is in your SeedName. A covering of glory rises upon the head of your stalk. According to the extent of your progressions and deeds, so is your covering. What is above mirrors what is within.

And you make ጸፋፋጸጸ 18
pairs of keRúwvim/cherubs of gold—impartial paired messages assemble; ጸፋፋጸጸ ጸፋፋጸጸ ጸፋፋጸጸ
from firm deliberations, you make them ጸፋፋጸጸ ጸፋፋጸጸ ጸፋፋጸጸ
from both ends/extensions of the covering dome. ጸፋፋጸጸ ጸፋፋጸጸ ጸፋፋጸጸ

Through confirming the Teachings, affirming them three times, your mind and hands concur with Wisdom, Understanding, and Knowledge, whereby you create golden strands, as feathers that spread

You are to receive (learn) My Terumah/Offering/Gift

לְךָ תִּשָּׂא אֶת תְּרוּמָתִי

תקחו את תרומתי

(Sepher Yetsiat Metsryim/Shemot 25:2)

You make/establish to fulfill a Shulchan/Table of Shittim Wood (a boney basket) for 12 Loaves

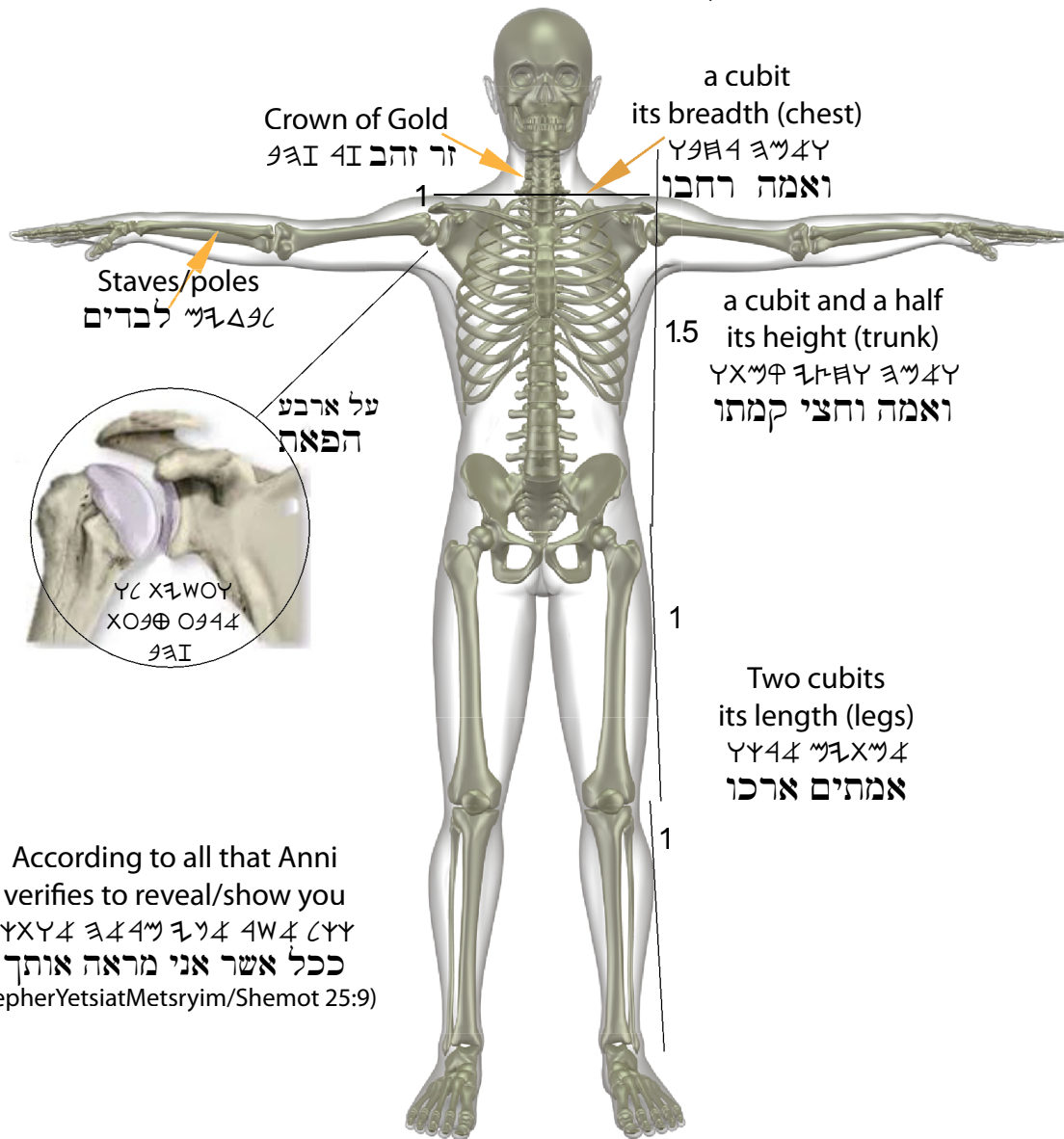
וַעֲשִׂיתָ שֻׁלְחָן עֲצֵי שִׁטִּים

ועשית שלחן עצי שטים

(Sepher Yetsiat Metsryim/Shemot 25:23)

The Shulchan Pænayim—Table of Faces

השלחן לחם פנים



According to all that Anni
 verifies to reveal/show you
 ככל אשר אני מראה אותך
 (Sepher Yetsiat Metsryim/Shemot 25:9)

over your head. The pairs of the keRúwvim are two per side; those on the left are ARiAL, GavriAL; on the right are MikaAL and RaphæAL through whom messages are transmitted as thoughts wing out from your sides. As aligned Teachers, they carry messages of the Heads of the Fathers unto whom you have set your Faces in the oylah/offering. (MT/Deut 1:15/CHP/Num 1:4-5). The keRúwvim frequencies/flutterings conduct messages to your Name through which you meet/encounter Anni/ገሳፋ—the reductive thoughts/deeds/works/Yeúwd/Hands/ገ of ALhhim drawn out of the Neúwn assembly/ግ as one—secured in ALphah/ፈ (vs 22). Your deeds characterize the Works of ALhhim in your SeedName, such makes-up your persona, of the single pronoun, I, in which the 28 ALhhim abide as one.

And you appoint (make) the unified kaRuww/cherub ልዩላ ስሃላሃ ጸሎሃ 19
 to draw out—extend the goal/target; ጸገግ ጸቡቅግ
 and the unified kaRuww ልዩላ ስሃላሃ
 to draw out for extending the goal ጸገግ ጸቡቅግ
 from the coverings; ጸላገሃገግግ
 you appoint the sum of the keRúwvim/cherubs ግጥሙ ገጽ ጸገግ ጸቡቅግ
 above the paired ends. ፡ሃገግግግ ገገግግግ

The pairs of messengers are likened/ሃ to your Teacher/ስሃላ as they transmit the Thoughts of the Kuwahnim; whereby what flutters over you is the same as the Source. They, therefore, are as one through which your thoughts of the ARúwan/Enlightenment are extended from your side of Bayinah unto your side of Chækúwmah. The extent of your Light is according to the valence of your flowering the Numbers in your SeedName, thus, from *your coverings*.

And HhakaRúwvim are becoming, through ግጥሙ ገጽ ጸገግ ጸቡቅግ 20
 a spreading—an explanation. of wings—a branching of thoughts. ግጥሙ ገጽ ጸገግ ጸቡቅግ
 According to the Instruction from the Lights above ጸገግ ጸቡቅግ
 there are coverings with *their* wings, *in accord with illuminations of the Collective*, ግጥሙ ገጽ ጸገግ ጸቡቅግ
 ascendant layers of coverings, leaves of coverings. ጸላገሃገግግ
 And *their* Faces—the Expressions are *in accord with illuminations of the Collective*. ግጥሙ ገጽ ጸገግ ጸቡቅግ
 A deed/hand of Fire of AL of Brotherhood ሃገግግግ ሃገግግግ
 is of one of ALHhaKeparut—The Seed of Lammed that radiates forth layers, ጸላገሃገግግ
 whereby The Faces of HhaKaRúwvim become manifest. ፡ሃገግግግ ገገግግግ

HhakaRúwvim convey the distinct thoughts of the Aúvim/Fathers, whereby they appear according to Thoughts in the Aúvim. As a Thought is fully extended, the hands are in motion. In this manner you control the fine movements of your hands according to distinct thoughts flowing from your mind.

The “Lights above ጸገግ” is a phrase denoting the Avúwt/Avot/Fathers of Lights. The form Avúwt/Avot pertains to the Fathers being in the Bodies of Bayinah and Chækúwmah through which their Sayings of Wisdom and Understanding are uttered. In your Light are Ascendant Thoughts whereby you are kept and maintained by the Aúwv/Father of your Name and its embodiments. The term, ጸገግ, is the Oylah/ascendant (burnt) offering through which you proceed in paths of ascensions and transitions.

Through implementations of the Words of the Aúvim, the Thoughts spread via elucidation, whereby the branches/spread forth as wings from your sides. The wings spread as illuminations pertain to your

Collective. In performing according to the Fire of AL, you are of the Brotherhood ሃብዳረረ ወብዳ, generating harmonic thoughts which are meshed into a fabric for the coverings of your soul. Via the coverings of your thoughts your Faces are distinctive—the Light in the mind reveals the thoughts through your face-cloths formed in according to your Deeds of Fire—a fanning of your wings. Each deed performed extends and fulfills the Light which create a layer of coverings. Totals of your deeds are ten points or marks for each Thought.

And you appoint the sum of the coverings ጸገሃጸጸ ጸጸጸጸ 21
 according to the heights of the Illumination of the ARúwan from above ጸጸጸጸ ጸጸጸጸ
 and according to the Strands of AL that make-up the Illumination in the ARúwan. ጸጸጸጸ ጸጸጸጸ
 You appoint the sum of the Testimonies/statements assembled ጸጸጸጸ ጸጸጸጸ
 to affirm the destiny appointed within your Strands of AL. ጸጸጸጸ ጸጸጸጸ ጸጸጸጸ

The summations of your flowering are appointed as keRúwvim which surround the Faces of Yæhh on The Mountain. In that the coverings rise upon your head, they govern and maintain your Faces and destiny, keeping your Mind set upon the things above. All written within your Seed Name rises to create the coverings for your Name. The inner Source of your Name contains the evidence what the ALhhim has spoken and recorded in your inner parts.

And the Neúwn congregates to your Name ጸጸጸጸ ጸጸጸጸ 22
 and speaks to your totality ጸጸጸጸ ጸጸጸጸ
 from the elevations of the coverings ጸጸጸጸ ጸጸጸጸ
 in the midst of the pairs of the keRúwvim ጸጸጸጸ ጸጸጸጸ ጸጸጸጸ
 to verify the ascending Illumination of the ARúwan of the Testimonies— ጸጸጸጸ ጸጸጸጸ ጸጸጸጸ
 the summations for your verifications of ordering/directive ጸጸጸጸ ጸጸጸጸ ጸጸጸጸ ጸጸጸጸ
 concerning the offspring of YishARAL. ጸጸጸጸ ጸጸጸጸ ጸጸጸጸ

Everything spoken concerning you is summed up in Neúwn as the primordial congregation/testimony of The ALhhim. Through your designations to walk in Bayinah and Chækúwmah and to appoint the flowering of your SeedName to be above the world, you are kept in the congregation with Neúwn. In the midst of your ascending messages you receive inputs which verifies the Illumination you are entering. Unto the totality/perfection of your Name you are ordered day by day for your journey. You receive Words that pertain to your soul—the offspring of your Fiery Light Strands—YishARAL.

And you appoint a shulchan—a table of exchange ጸጸጸጸ ጸጸጸጸ 23
 a Tree of Shittim—of the bones ጸጸጸጸ ጸጸጸጸ
 two cubits its length ጸጸጸጸ ጸጸጸጸ
 and a cubit its expanse/width ጸጸጸጸ ጸጸጸጸ
 and a cubit and a half its height. ጸጸጸጸ ጸጸጸጸ ጸጸጸጸ

From teachings of Fathers, you are appointed to gather at the shulchan/table at which your 12 Heads and your MasterName appear together as you approach the table. On the other side of the table you meet faces to faces with the 12 Heads of Yæhh and the Father of the day, whose Name is inscribed in your forehead, affirming your rite of ascension to the table. Your shulchan/table is the tongue that is appointed according to your oylah—levels of ascent. In ring upon ring Bread is stored/laid-up in your coiled chest

cavities to be administered by Breath as Sayings upon your tongue. Sequences of the ascending smoke of the offering in the Fire follow coiled patterns in the bones which forms unto a platform/table. As smoke rises through your rings, thoughts of Fire are laid upon the rungs for the Table. Here you eat qudash/holy Unleavened Bread of Seed as it is served in communion with your Heads and the Father.

The measurements of two cubit are the agreement of the left and right arm; a cubit is your life spread out; a cubit and a half are the extensions of your Life and its radiance.

And you distinguish the faces/overlay the sum of it **יִצְחָק** **כֶּסֶף** **טָהוֹר** **24**
of clean-gold **אֲרָבָה** **פָּאֵי**
and you will appoint for your gatherings **יָלֵךְ** **כֶּסֶף** **וַיְהִי**
a crown of gold surrounding **:פָּאֵי** **פָּאֵי** **אֵי**

And you will appoint for it **יָלֵךְ** **כֶּסֶף** **וַיְהִי** **25**
a tongue as a lock, a tephæch/to tenderly monitor as to carry gently with the hands, **אֶרְבָּע** **כֶּסֶף**
encompassing, considering all in a circle. **פָּאֵי** **פָּאֵי**
And you appoint a crown of gold **פָּאֵי** **אֵי** **כֶּסֶף** **וַיְהִי**
from the locked tongue to encompass. **:פָּאֵי** **פָּאֵי** **יִצְחָק**

The designation of your crown sets the teachings as the Master of your soul. The tongue is set as a secure lock before your inner treasures. The tongue draws out of the crown of seven, in the Eight, cervical vertebrae which adorn your table/platform of bones in which the Breads/Teachings of the Faces assemble and pass through (within the rib-cage basket). The designation of the tongue is to speak gently as doves yet strikingly with the Wisdom of a Serpent, to monitor your developments, exercises and feeding as a humble student for masteries. The idea of carrying children tenderly by the hands parallels the concept of a handbreadth, which is the size of the throat where the crowns of the ALhhim are set.

And you appoint **יָלֵךְ** **כֶּסֶף** **וַיְהִי** **26**
four rings/sockets of gold. **פָּאֵי** **כֶּסֶף** **וַיְהִי** **וַיְהִי**
And you set the sum of the rings **כֶּסֶף** **וַיְהִי** **וַיְהִי**
concerning the inquiries/four of the mouths/openings **כֶּסֶף** **וַיְהִי** **וַיְהִי**
which are to verify on behalf of the inquiries/four of the feet. **:יָלֵךְ** **כֶּסֶף** **וַיְהִי** **וַיְהִי**

The four sockets of the table are the arm pits, two rings joining on both sides. The movement of the table is fulfilled with the arms/deeds which are set according to the four mouths (the openings of the hip joints and arm joints) as you receive directions appointed for your feet. The four mouths are access points through which you make inquires into the four sides of the mishkan. Through the arms you can enter into the fields of the qedam/east as well as to the upper sides of the north and south camps. Through the sides of the loins you can enter into the great sea and the yúwm/west as well as the lower sides of the north and south. As to the table, what you are studying, and how you are moving through progressions, are supported by what you are feeding upon at the Table. Your thoughts guide you as to your use of tongue and arms.

Joining/confronting/comparing what is drawn out by the locked tongue **כֶּסֶף** **וַיְהִי** **וַיְהִי** **27**
you compose the states of becoming of the rings **כֶּסֶף** **וַיְהִי** **וַיְהִי**

for houses/dwellings/paths of the staves ግጥሙ ገጽ 21
to bear/lift-up the sum of the Table. ግጥሙ ገጽ 21

The Word-Wind that you discern through the tongue locking/fastening, as you enter into the paths of the mouths, becomes active—quicken inwardly. The composite thoughts of Life drawn out are designated for your houses through which you uphold what you are learning/speaking.

And you designate/appoint ግጥሙ ገጽ 21
the sum extent of the staves—to carry the Words ግጥሙ ገጽ 21
of the Tree of Shittim—the Fire assembling in water, ግጥሙ ገጽ 21
and guard/dress them of gold; ግጥሙ ገጽ 21
with them the sum extent of the table is lifted/elevated. ግጥሙ ገጽ 21

The staves of the arms are kept watch, to guard you as you carry the thoughts of Chækúwmah. By your arms the table is lifted/elevated to engage the thoughts in your members. The shittim tree is the branching Fire of the bones of your Name, assembled by your Numbers, the tree of bones is drawn out of your waters—from the womb.

And you fulfill/designate the cavities within the rings of the ribs (dishes), ግጥሙ ገጽ 21
with the collective palms containing bound sheaves made into portions of dough, ግጥሙ ገጽ 21
with your stored questions—answers of difficulties—obtained through labors, ግጥሙ ገጽ 21
with containers for the drink/nesek to be poured out ግጥሙ ገጽ 21
to verify the anointing in them. ግጥሙ ገጽ 21
Pure/clean-gold ግጥሙ ገጽ 21
you appoint/to fulfill the sum/totality of them. ግጥሙ ገጽ 21

Within your Table are dishes, namely cavities, as the bowls of your ribs. These serve as pans for the storage of your dough—the thoughts you are processing from the seeds gathered. Within your rib cage are answers from your quests (jars) that you have pondered in your heart. In your bowls are understandings from the nesek/drink offerings poured out on your heart altar evening and morning. Your dishes to contain the Teachings are allocations of clean-gold—refined strands of Wisdom from your impartial sides. As bread, your Words are gathered from your portions of the offerings of ALhchim. According to the anointing oil generated from your SeedName, your bread is made with *shemayn*/oil (CHP/Num 28:5). The term, ግጥሙ, to anoint, conveys a maturation of your SeedName which rises to your crown. In the harvest of your SeedName, the oil of your Seed is pressed, anointing your head. Your head is anointed as ripened grain rises to your brow. The oils of ALhchim are gathered into your dishes to knead the breads. From your foundations a residue of oil also rises from beneath to flow into your manurahh/ menorah cups to light your full spectrum—seven fold rays of Light. The Light extends to your feet, whereby you walk in the Lights of Yæhh.

The worlds and all therein are made by Chækúwmah, symbolized as gold. There are the gold for the crown and *pure gold* for the table. (See vs 24.) Table/ግጥሙ contains the word, tongue/ግጥሙ, with a Letter/ግ. The Chayit/ግ elevates the use of the tongue as a table upon which Breads are eaten. When that made by Wisdom is designated according to Wisdom, then the phrase is *zehevtahuwr*—*clean-gold* applies. What was commonly used and sometimes defiled apart from Wisdom now is set apart for the

Table to be qudash/holy/sanctified, whereby the commandment “to appoint the shulchan/table of clean gold” is fulfilled by your Words of Enlightenment. (ALphah Maccabyahu/1 Maccabees 4:36-51).

And you shall appoint/designate on the Table יֶאֱלֹהִים לֶחֶם 30

Bread of the Faces אֶל־פָּנֵי־כָּל־יְהוָה

for the outreaching Faces continually. :אֶל־פָּנֵי־כָּל־יְהוָה

As the terumah/heave offerings are of Yæhh, so all that comes from their interventions generates the Faces of Yæhh. The Bread of the Faces are Words of ALhhim gathered from the Faces of Yæhh. As the Words are placed upon your tongue to be spoken, you eat the Words as you speak them. This is your daily Bread, formed according to the works of your hands (Tehillah/Ps 128:2). As encircling Faces surround you evening and morning, you are provided a perpetual—without end supply of the Bread and the eternal flame within the Words—*temmyid*.

The unfolding of your Words gives Light, whereby the Manurahh/lampstand follows in sequel to the Table (Tehillah/Psalm 119:130). Your Words of Light comprise your Life of the Adim—ALhhim Rings. The Words of your Name open through your daily oylut—offerings of ALhhim. Your Life proceeds, daily guided by all that comes forth from the Mouth of YæHúwaH—The Collective of Light that appoints your Name and its days (MeshnehTúwrahh/ Devarim/Deut 8:3). The Sayings of YæHúwaH—the same as those in Túwrahh/Torah—are written within your paired stones (MeshnehTúwrahh/Devarim/Deut 30:14-16). Your Words are set upon your TableTongue to supply you with Illumination, whereby measures of the Bread are fed to you night to day and day to night. For your joy, you speak your Words in sequel stages as they are arranged within your stones. You may wonder/marvel at times, how do I know to say something, or how did I come to this understanding; however, the messages have been laid-up in you before you appear in your skins. Through the continual process of extracting the Goodness in your Name, you speak the full revelation of YæHúwaH recorded in your stones. In concert with the Light of your Words, your Spirit flames as an everlasting light emitting its strength from your Name.

In review, the Mishkan is composed of 15 attributes of the Name of Yæhh/אֶל־15 given to your Name as “my offerings/gifts.” Through appropriating what is given to you, you create/appoint a dwelling place for your Faces of Yæhh. The Arúwan/Ark/אֲרוֹן is the Light/אֵשׁ of Neúwn/נֹרָא to house the tablets/inscriptions of ALhhim. Upon this ark the *kepparut*/covering and the keRúwvim/cherubim flutter within to nurture the thoughts of your Name to become evident in your arms/deeds.

The Table is set on your left side—the north of the tent—to provide understanding. From your dwellings rises the Lights of your manurahh on your right side—the south. The Light within the Teachings break open to fill your faces of Chækúwmah. You are the Tent, and the Lamb of your Name is the Light therein. The bones in your body provide a framework of the Tent to house the gifts of Yæhh imparted to you freely. As you comprehend what you are given, a saviour/redeemer comes from Tsiyun/Zion to deliver you from corruption/vain uses of your gifts. Your Father longs for you to awaken to the resources given to you for your journey that you share fully the joy with those in shemayim/the heavens (Yúwsphah/Lk 15:20-24). The full redemption of the souls of Adim/Adam comes through knowing your origins and functions of the Terumah Gift of Yæhh housed within your fields as a pearl of great price. As your Tent is transported from one state unto another, the Ark, the Kerúwvim, the coverings, the Table and the Lampstand of your Name move together as One Tent in succeeding states of Illumination.

called to be Day—to be performed as a Deed; the darkness is called to be Night—to compose instruction into layers/circles. The Man-u-rahh is the Light/*rahh* of the Bread/*Man* that appears through flames of Chækúwmah from your altar. The two, Night and Day, are one and the same, seen from two sides. When the instruction in the Bread opens, the Light within the Teachings shines like the lamp of the moon and breaks forth as a blaze of sun rising in the morning. The Table of the Bread then becomes a burning lamp!

The clean/pure-gold is obtained through pressing out, with hard measures, the thoughts of your Name in contradistinction to the world. With sweats of blood and fastings, your wills and ambitions are set unto the destiny of the crown apex to be fulfilled. In some translations the word, ጸጠጥ, “from difficulty,” is rendered as “beaten.” Through difficulties of conflicts-dis-eases and resolutions with the Light and world, you become aligned with your inner flame of ጸጠ/shayh to create a lampstand for HhaSham/The Name, whereby wars/battles between the Light and the Body cease. As you accept your embodiment as a dwelling of HhaSham, ***the Ark comes to you with strength*** (Tehillah 132:8). You overcome tribulations in the world as the Arúwan/Ark comes to rest within you.

Forms of the verb of ጸጠ/oshæhh—to do, make, perform and appoint extend the Qaal/Kal action/ጸጠ to act according to simple purpose—in agreements with the Words you are reading. In seeing the messages in Túwrah, you awaken and appoint your bones unto their Names. As you internalize the action to affirm yourself as the Tent of YæHúwaH, with discernments, you perform reflexively by the Nephail/Niphal tense, ጸጠጥ/noshah. In so doing you consider the effects of your decisions to fulfill your Name Collectively, playing the deeds out in your mind before acting or speaking. In this sense of acting you reach further into your origins to see into your destiny/outcome of your appointments. You appoint your manurahh lamps in accordance with the Lights of the Queens, designating your base of Wisdom to support your inner core and your shaft of Understanding. As a reed of Yúwm-Suph (sea of reeds), your Light rises from the waters of your womb, in which you were hidden, to bear your Light as a Lamp set upon a mountain to give Light to an entire city (Metiayæhu 5:15-16).

As the Bread/*Man* of the table is opened, the radiances of Illumination within the teachings fills your inner chamber of fused branches according to 1) your supply of oil (drippings from the 12 branches in cups of ALhchim; 2) interpretations generated by your Eyes, seeing levels of your development; and 3) through flowers emitting the Seven-Fold spectrum of Light as colours of the Seven Masters radiate from the Faces of Yæhh. As your stalks blossom they show forth the Lights of the Seven Masters of the Universe activated in your members.

The final word in description of the manurahh, ጥገጸገ/YaHyu, is uttered by the ALhchim through which the Lights of Yæhh are given. Your manurahh contains the Lights of Seven Days whereby they are said to be Complete/Seven. The Light of Yæhh appears through opening the mouths of ALhchim as they utter the Name of Yæhh (SMB/Gen 1:3). Their Rings open with utterances through which the Lights of Yæhh radiate. By their Words, you are made/appointed, and by their Rings you make/appoint all in you to be their Tent. Hereby, you fulfill to bear the Lights of your Name which shines upon the Bread in your baskets. In speaking the SevenFold Radiances within your SeedName, you create a Mishkan/tabernacle for the Lights of Yæhh to reside whereby your days are set unto a destiny with the Collective dwellings of YæHúwaH.

With six reeds of the windpipe, means of acquiring/stalks ሥፋራ ጎብ ጸገገ 32
 emerging from Tsadyæh—the sides of Light; ጸፋራ ልብ ሥፋራ ልብ
 three reeds from the manurahh are ጸፋራ ጎብ ጸገገ
 unified/fused from a side, ልብ ልብ ጸፋራ ልብ
 and three reeds of the manurahh are ጸፋራ ጎብ ጸገገ
 paired/affirming from a side. ጸፋራ ጎብ ጸፋራ ልብ

As the Bread/*Manæhh* of the table is opened, the radiances of Illumination within the teachings fill your fused branches of the Rings of Zebúwlan, RAúwaben and Shamoúnn. Your unique three fused rib bones receive the Lights of Knowledge of your origins, the Lights of Wisdom, and the Lights of Understanding respectfully. The flame grows brightly in accordance to the oil in your cups. Your levels of interpretation are through acquired understandings whereby you carry the Lights from the fall season of sowing to the spring of appearing. Three reeds of your manurahh are unified as one piece, spanning from the left side of Bayinah unto three fused reeds of Chækúwmah on the right.

Three gush out/spring-up/flow (as activated) ሥፋራ ጎብ ጸገገ 33
 from being watchful/awakened from eyes tearing, almond shapes as opened eyes, ሥፋራ ልብ ሥፋራ ልብ
 which are one reed ልብ ልብ ጸፋራ ልብ
 as to interpret/solve/conclude and to flower (radiate colours/fragrances), ልብ ጎብ ጸገገ
 with three gushing out/springing forth ሥፋራ ጎብ ጸገገ
 from being awakened/watchful ሥፋራ ልብ ሥፋራ ልብ
 to be a reed/unified, fused as one ልብ ልብ ጸፋራ ልብ
 as to interpret and to flower ልብ ጎብ ጸገገ
 affirming for six reeds—joyful acquisitions (above them), ሥፋራ ጎብ ጸፋራ ልብ
 breaking out as Light from the Bread/Man of Illumination/manurahh. ጸፋራ ጎብ ጸፋራ ልብ

It takes three eyes to solve a mystery/parable: the Eye of Wisdom, the Eye of Understanding, and the Eye of Knowledge. These three spring-out from your thoracic vertebrae as they are activated in the order of Illumination (Metiyæhu 4:16; Yúwspah/Lk 1:79; Yahshoyahu/Isaiah 42:7,16). In that these three are together in the third position, they rise through your Seed, as you give your Life—die—to activate all within you of the Fathers (SMB/Gen 1:12). The three fused ribs/reeds of Zebúwlan, RAúwaben and Shamoúnn that make-up the manurahh are nurturing Lights streaming from your origins. They span from your depths of Numbers in Yahúdah causing your Star in the East to appear through in Zebúwlan. From the base of your lamp of three clustered ribs, unto the apex of six reeds ascending from your lamp, you reach the heart of the altar of YæHH—unto Nephethli (Yeshoyahu/Is 9:1-2). The Lights emitted from your sides interpret what is seen and heard from your origins. In giving your branches, the colours and fragrances of your Name, almond blossoms appear in each eye/ring as the rib-cage opens. Your encircling ribs are pairs of eyes, whereby it is said that “you are full of eyes front and back” (Tehillah/Ps 121:1; YechúwzeqAL/Ezekiel 1:18, 10:12; Chazun/Revelation 4:4-7). The three eyes break open from the side of Chækúwmah/Wisdom first, and then Bayinah/Understanding, whereby you see through veils/layers of the Word. By your Light radiating inwardly, you discern what appears in your shadows of BetsælAyL of Yahúdah and AhalyAV/Oholiab of Dan who utilize the offerings of Yæhh to design your dwelling place (SYM/Ex 31). You are illuminated by observing what is contoured in the Visible to discern the Invisible. From your eyes/rings you radiate the Seven Spirits of ALhhim (Chazun/Revelation 5:6).

And between/in the midst of the sixes and threes of the manurahh ጸጸጸጸጸጸ 34
 are the four—reeds of inquiries, streaming/gushing, ጸጸጸጸጸጸ ጸጸጸጸጸጸ
 from being awakened, as eyes of almonds, ጸጸጸጸጸጸ
 like interpretations with a flow of flowers. ጸጸጸጸጸጸ ጸጸጸጸጸጸ

The fourth in the midst are four rings of Gad through which you make inquiries. The reed of the tongue inquires through gates—via the fourth position of Dallath/Δ. Through your inquiries your other reeds are lighted as the Fire of your tongue enters into your basket, setting it a blaze (Metiayæhu 5:15). The serpent/tongue speaks concerning the branches/trees of the garden from its perceptions at the door. Through inquiries, you open Words whereby the Light in them blazes upon the tongue. What you speak becomes registered in your body of branches (Tehillah/Ps 119:130).

The Clavicles



The inheritance of the Tent of DæúwD/David

Dan, the Judge of the Great WhiteThrone
 ጸጸጸጸ

The ALhhim of Shayin Semek form the House of Dan through which the Numbers of your Light are woven as strands of AL/31.

Wጸጸ
 The Fire in the Bones

The Fire of your Name is in your bones from the Fire of the altar that takes up residence in the coals of the wood.

The ascent of your Name is through the Name ALI of YæHu (Elijah), the strands of Light that connect you to the Faces. The Voice of your Name is heard in the camps of your Words—in the b'm'davar (midbar/wilderness). As the Seven Eyes of your Name are aligned, made straight with the Seven Eyes of ALhhim, then the Words in your Name rise as palm tree/KephúwKephúw in the House of YæHuwaH.

Every evening, you weave the threads of the veil into the qudashqudashim/the sanctity of sanctifies/holy of holies chamber, whereby you enter by the blood of your offering. The clavicles assemble a two sided veil of the two sides of light that comprise as day. Upon the rods/bones of the clavicles Aharuwan/Aaron hangs the garments, and appoints them for their transitions to be carried by the nerves of Qahhath/kohath.

The four cups as rings of the vertebrae surround the fourth ribs under the Head Teachings of Gad, ALiSeph Bann DagouAL (CHP/Num 1:14). These cups are positioned upon the three branches of your lampstand through which you revile in the Light of your Name. What is in the midst of your lamp rises from the core of your ΔΔ—the House of Daúwid/David/ΔΥΔ, a reference to “the fours.” Cups on both sides of the reeds contain the oils of Bayinah and Chækúwmah. The Light from both sides of night and day reveal to you the Teachings given in the evening and morning oylut/ascendant offerings.

The fourth ring of Daúwid corresponds to the fourth man appearing in the Fire with the three friends of DaniAL (DaniAL 3:25). Lighting the fourth cup of the lamp pertains to the Illumination attained through cultivating inwardly the Words of Chækúwmah, Bayinah and Dagot. By the Fire in your mouth you appear in the Fire as the ALhhim from which you are spoken into Being. For more pertaining to “Four,” see formularies of Ayithamar in BHM document: **Yæhh—15—The Father**.

The paired clavicles, seen in the mirror of your body, are the foundational Names of Ouvad/Obed/ΔፆΥፀ and Yeshshi/Jesse upon which the threads of your tent are hung. Translations of words in the Neviain/prophets, as the rod or branch, refer to the bones (Yeshoyahu/Is 11:1, 10:33-34). The Rod of Yeshshi/Jesse refers to the right clavicle which supports the appearance of the fabriques of the tent of DæuwD through which the body of meShiæch appears. Through Understanding/O the tent is fabricated/Δፆ via OuvadΔፆΥፀ of Bayinah. Via Wisdom/Chækúwmah in Yeshshi/ገገገ there is an appearance of the dwellings of the Stones of DæúwD/David.

The collarbone is the first bone to begin the process of ossification (laying down of minerals onto a preformed matrix) during development of the embryo. However, they are the last bones to finish ossification to sustain your full robing. Upon these bones the threads of your garments are hung unto revealing your glories. The Names in these Bones are the lineage of the name of DæuwD/David; thus, they form the upper parameters of the TENT of David as they rise from the DallathDallath threads into the kaiyúwer/laver of the pelvis. As the strands of Light are drawn from your Name, evening and morning, your garment body is woven from both sides as **the Veil of the Testimony**. The 30 strands of your Numbers are drawn out of your SeedName in concert with the Numbers and Names of ALhhim which form the habitation of YæHH. Upon making the veil, you enter into your Enlightenment. The sides of your Name open, forming a passageway through your Rings, straitly aligned, from the coccyx to the skull.

The Strands of AL are bonds of the paired Faces of YæHH. These strands make full the NeúwnNeúwn from which you are born as Yahushúo (YæHH’s Shayin Oyin habitation), the Generation of Neúwn/Joshua son of NuN. From both sides of the Neúwn, the Semek Tree of your Name rises as the Name of ShmúwAL is the stalk in the midst of the Faces of YæHH. The Name—Sham of your strands of AL rises from where you are sown to enter into the FACES of YæHH—the En-Lighten-Ment State of your destiny. As the full Faces of YæHH rise from your habitations, you enter into the oneness of the Faces of the Fathers. The Light in your Seed has come to your skull—Mt. Golgatha to make your transference. Through your ascensions, you affirm your origins of old—determined destinies with the glory that you ever have with the Fathers. In approaching your En-LIGHT-enment, for the Light to be full within your dwellings, you affirm that the LIGHTS have given to you everything freely. In like manner, comrades, as you share your heart freely and all that you have been given, the Light in you goes forth creating your appointed dwellings without sufferings, defilements or shadows.

As the full Faces of YæHH—the Givers of Light rise from your habitations, you enter into the oneness of the Faces of the Fathers. The Light in your Seed comes to your skull—Mt. Golgatha to make your transference. Through your ascensions, you affirm your origins of old—determined destinies with the glory that you ever have with the Fathers/Givers. For how can you return if you think you are something different or remain apart from the nearness of their bosoms to fully know their Hearts to be achadd/perfectly unified with joy?

And as an interpretation is derived 4X7Y 35
there is support/beneath of two reeds ግጥም ስድስት ስድስት ገጽ
from the Mannæh/Bread of Illumination; ግጥም
and as a flowering 4X7Y
there is support/an upgirding of two reeds ግጥም ስድስት ስድስት ገጽ
from the Mannæh/Bread of Illumination; ግጥም
and as an interpretation 4X7Y
an underpart of two reeds ግጥም ስድስት ስድስት ገጽ
from the Mannæh/Bread of Illumination ግጥም
for the six reeds— ግጥም ስድስት ስድስት ገጽ
the ones going out/sprout from the Bread of the Manurahh. :ግጥም ስድስት ስድስት ገጽ

The supportive two reeds are at the base of the paired/fused threes. On both sides of the lamp are the floating ribs/stalks of Yahúdah of Praise and Yishshakkar of Consciousness. They are flexible to support your Enlightenment of Numbers, explored through gematria or instrigent chained codes in the Numbers of your Name. These stalks receive the dippings of oil to carry the flame from the altar of YæHH. Your flame extends through Consciousness, obtained by your labors/deeds of Yishshakkar which robe you with the seamless garment as you hang upon your staff/vertebrae.

The Fire from the altar, from which you are born, is shut-up in the bones (Yirmeyahu/Jer 20:9). The resident coal in Your Name from the altars of Yæhh is kept burning in the bones whereby you are fully consumed by the Fire of Yæhh! The Fire smolders within the masses of humanity poised to be fully ignited. Via the Fire in your coals you smelt the gold of Wisdom to fashion your manurahh. Through arranging your 12 branches upon the altar for the daily oylah, your branches of Wisdom, being of the thoughts of gold, smelter together as one piece.

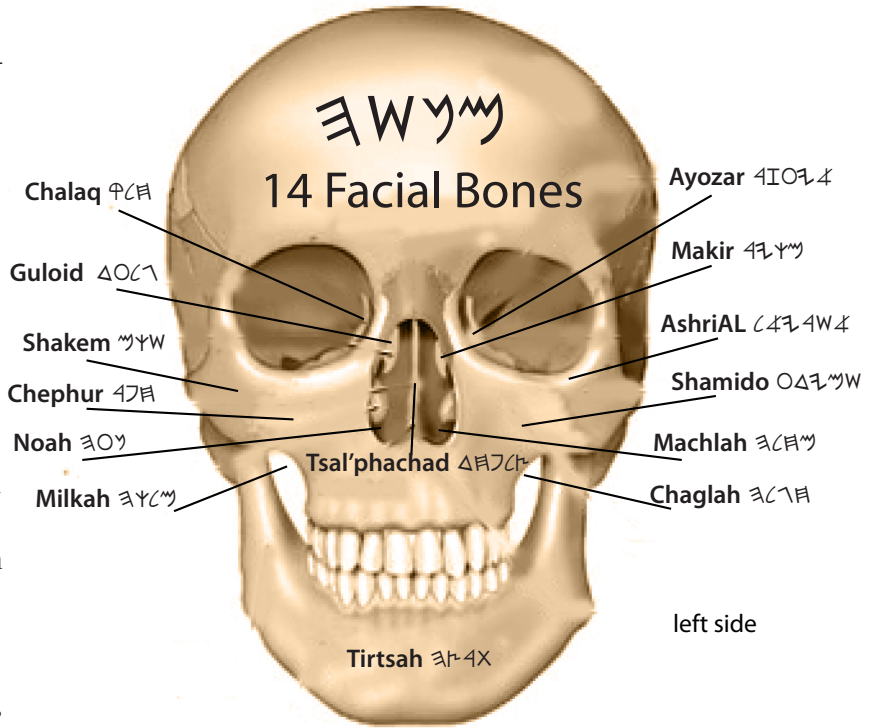
The sum of your reeds and their cups are 15/ግጥም. The formulary of Numbers articulates the workings of the manurahh. The sixes form a joyful union; the threes bear your wealth and entrustments; the fours provide gates to insights; and the twos keep you steadfast. The sum of these Numbers is the Light of Yæhh through which you approach the Table of the Faces. 6+3+4+2=15 ግጥም.

As interpretations are connected directly to their reeds (of Names) ግጥም ስድስት ስድስት ገጽ 36
from the Man/Bread of Illumination, Yæhh imparts strength/bonds. ግጥም ስድስት ስድስት ገጽ
A sense of wholeness of your entirety is recognized through difficulties to be one ግጥም ስድስት ስድስት ገጽ
of clean/pure-gold. :ግጥም ስድስት ስድስት ገጽ

And see with a performance/to do/engage your wealth 𐤅𐤍𐤐𐤕 𐤅𐤁𐤀𐤕 40
 through mixings of straw/to develop their patterns, 𐤍𐤕𐤅𐤍𐤕
 to affirm yourself from visions in the Mountain. 𐤍𐤁𐤁𐤕 𐤅𐤁𐤀𐤕 𐤅𐤕𐤁𐤀𐤕

The term, straw, is the same word as “quills“ through which you inscribe and write your Words. Through approachments of consciousness by your task-masters—to fulfill your assignments, and by officers/scribes—there are records of your thoughts and deeds. The consciousness in your twelve combine their strands of straw to record the illumination of your Words (SYM/Ex 5:10-11). Through the writings inscribed by the Fire of your tongue, and by your fingers of ALhhim, you affirm the Light in your Names which are continually revealed/ shown to you—appearing before your Eyes—in the Mountain of your origins.

The Witnesses/Evidences of Maneshayh



Blessed is the Name of YæHúwaH, the memorial of Bayinah, who expands Numbers and Letters of your Names of ALhhim to form a Body to house joyous expressions of Aharúwan. Measurements of the mishkan/tent of meeting in the Túwrah correspond to those of your skeleton. Your bones are the framework for colour strands in sky and their hairs to be draped upon. Coverings of your tent include skins as ram dyed red by your blood and the semblance of goat hairs as strengths drawn out from within your tissues.

Ratios of Numbers metaphorically pertain to the radiances of your Names of Light which extend in the south—the side of Illuminations, the north—the side of mysteries; the west—the side of entering into dimensions; all to be affirming in the east—the side of your origins.

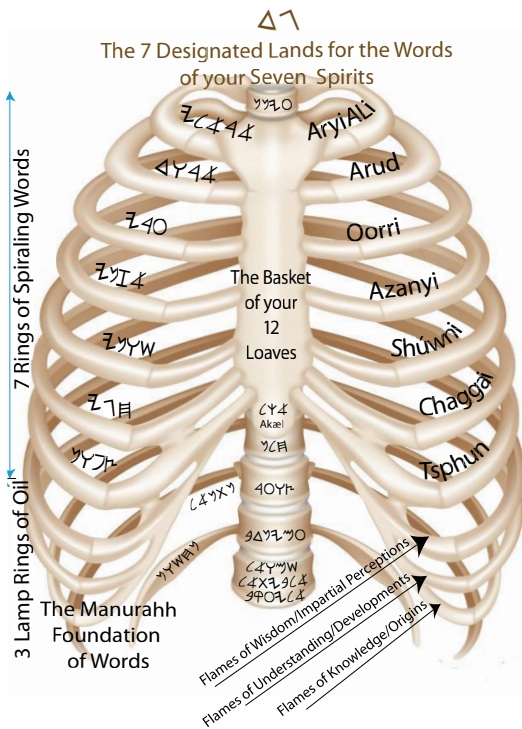
The Witnesses/Evidences of RAúwaben



There is no historical evidence of a physical mishkan/tabernacle made of wood and animal hides, nor any proofs of your fore-fathers riding through wildernesses driving carts of oxen, carrying wood and hides, killing and offering animals upon an altar! WHO would require practices of dipping herbs into blood and sprinkling the life of animals upon works of bronze and golden vessels? What purposes would such practices accomplish? In the heavens the carts of Lauwi/Levi carry stars and their messages of Light which correspond to the

Witnesses/Evidences of Gad

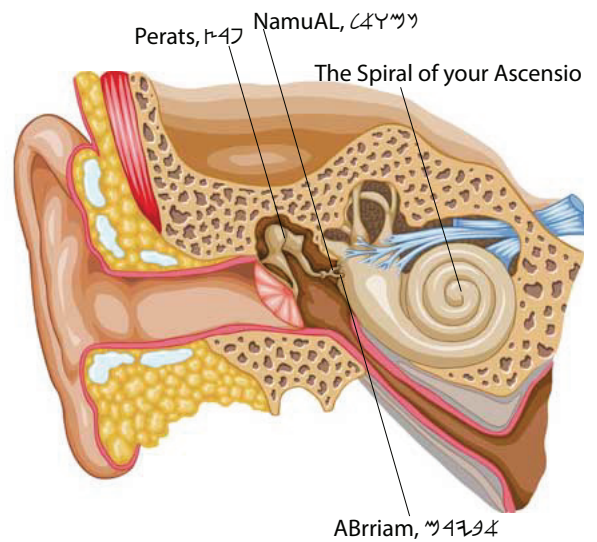
bones of your bodies and the messages that pulsate through your nerves. (For more information see BHM documents: Yæhh.)



The blood of your Lives runs in your veins. As you allocate your lambs/meeknesses from your members for your daily offering, the blood runs freely to fulfill your thoughts. With your hands and feet fixed/committed/fastened/nailed to the Staff/Lammed, you make your ascensions. The inherent thoughts in your origins, as a lamb of ALhhim, pulsates into your Rings/Eyes of ALhhim. As the blood runs into your skins that cover you, the blood of your spirit offering activates the fabrique of your soul whereby your garments are activated/washed/whitened (Chazun/Rev 22:14). With your fingers, the blood strikes your hearts and configures the mathematical structure in your minds, transferring what is in your origins to reside in your vessels of gold/Wisdom, silver/Understanding, and bronze/Knowledge. The results of every deed pulses the blood upon the altars of your hearts to alter, build-up, change the thoughts in your mind! When you desire to know Wisdom, Understanding, and Knowledge in you,

then you acquire the altar to make the oylah/ascendant offerings, whereby the gold, silver, and bronze in you rises. Your Names are mine-fields from which you pan your gems in the River of everlasting joy. You purchase/acquire, as Melek/King Daúwd/David, the parcel of your heart for 50 pieces of silver from the Faces of Geren Auwerneh the Yevusi/Jebusite — the Father of the Heart Altar (BayitShmúwAL/2 Sam 24:24). 50 denotes the Neúwn/נ, from which ALhhim are drawn out and appear in the sides of Chækúwmah and Bayinah.

The smallest bones—most humble in the body are those in the inner ear. The three bones are the malleus, the incus and the stapes. The hammer malleus bone is the Name of Perats, פֶּרָט, through which the silent sounds in Shamoúnn are broken open according to their Numbers. NamuAL, נָמֻאֵל, the left incus bones transmits the activities of Light via AL/31 to pinpoint utterances. At the right is the structure of ABirram, אֲבִירָאֵם, which expands the Words of the Father, whereby what is heard and spoken are transmissions flowing from your SEED origins in YæHH. The Words in SEED stored in Maneshayh/gonads open through your spirals of the oylah whereby they form the cochlea that transmits messages through the House of Qahhath/Kohath, the nerves.



Oovri/Hebrew is a poetic and idiomatic language whereby thoughts of Light cross-over/Eber from realms in heavens into states of manifestations. By Words of ALhhim, worlds are fashioned to display the testimonies of perfect thoughts, congregating in organs—the pre-stone jewels in your bodies. Your

*You cause me
to inwardly
hear joyously,
through
the anointing of
my assembled
guests, with
gladness
to rejoice,
namely
the assembly of bones
which
You have
appointed
to be contrite,
humbled.
Tehillah/Ps 51:8*

in Paleo Hebrew:

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ጸ ጸ ጸ ጸ

ጸ ጸ ጸ ጸ ጸ

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inward stones make-up the house in which your spirit resides. These uncut stones are piled-up to bear a record of your cognizant intelligence. In Metsryim/Egypt—the body of your defined manifestations of Light, the House of HhaSham is built. In accepting this dwelling you bear the likeness, in unified similitude, of the ALhhim who form the Adim/Adam as their residency. The 28 Names of the ALhhim are Achadd/One (28=10/1) (Yeshoyahu/Is 19:19-25). You are the fulfillment of the words in SephúwrYetsiatMetsryim/Shemot/Exodus chapter 25 as you build a temple for Yæhh with your 15 gifts/terumah offerings imparted to your Name. As you appoint your cellular configurations of bones, soul members and tissues, you sanctify your dwellings and affirm the patterns and attributes of Yæhh freely given unto you from above. The House of the Name is founded upon the SeedRock of your Name. From this temple you present acceptable offerings to ascend into the Hills of Illuminations evenings and mornings.

YOUR BONES ARE ACTIVATED TO BE LIVING POLES OF ASCENSIONS,
ACTIVATED UNTO THEIR FULL UPRIGHT POSITION AS OFFSPRING OF ALHHIM!

The question, *Can These Bones Live?* as posed to Neviya YechúwzeqAL/Ezekiel, stirs within the consciousness. Do the patterns of Light within the bones lead to ascensions and your redemption from illusions? The Hammer of the Word of Perats liberates your spirit, mind and soul from being captivate. Can the bones considered dead, dried-up, and silently sleeping in the graves of your bodies be awakened to bear the radiant Faces of Yæhh? **The bones of Yúwsphah/Joseph** rise in response to the fulfillment of promises to YishARAL to emerge through Metsryim/Egypt—definitions of the world. Upon your taking up to carry the bones of Yúwsphah (aka as the Staff/Cross of the Semek structure, you attain your new dwellings for your 12 Offspring of YishARAL. Collectively you rise as one into States of your inheritance.

Bones of the skull rise from the loins of Maneshayh/Manesseh to bear the 14 expressions of Neúwn. The ascent of your Name to the Crown-Skull is the story of Núwæch/Noah’s passing through the waters of the womb which flood the earth. The Spirit of Consolation elevates what is sown in Maneshayh to come to the Mountain. The eight/Chayit/ጸ souls rise above waters of mortality. As the boards/bones of the Mishkan/Tabernacle are carried in the carts of Marri/Merari—hhaLaúwim/the Levites, the progressions of YishARAL are made complete. You transverse from a body of skins unto a Temple of Crystal Stones with your illuminated Trees of HhaLevanun/Lebanon.

In conjunction with this study of the Mishkan/Tent—provisions from this Age follow into the next world. Three members in your house are set to labour for your entire soul to receive its place across the Yarrdenn/Jordan. Through appointments of your Words of Gad, your Eyes of RAúwaben/Reuben, and the support of Maneshayh/Manasseh, you attain your transformation. In your current dwellings—on this side of Yarrdenn—you are appointed states for Seven Levels of your Words, the Eyes of your Spirit, and the supportive resources of the sacs of Maneshayh to reside. Herein, you enter into states/lands of perfect

Your families of RAúwaben, Gad, and Maneshayh come near to maShayh/Moses—the Lamb of your Name destined to be crowned, saying: You, with one voice say: “We are building sheepfolds—to tend to the offerings, and to establish our livestock—the living branches in our Names, and cities for our little ones—expansions of our Seed, yet we ourselves are armed—unified, joined with the armour of the Spirit, ready to proceed to the Faces of the children of YishARAL unto bringing them to their place. In that we have secured our dwellings on this side of the Yerrd-den, our tender ones dwell in fortified cities of ALhhim that we have built—established Eyes and Words of our Name; whereby, they are unharmed by the inhabitants of the land. We will not return to our homes until every one of the children of YishARAL receive their inheritance. We will not inherit with them on the other side of the Jordan and beyond, because our inheritance falls to us on this eastern—origin side of the YerrDDen/JorDAN.”
ChameshHhaPekudim/Bemidbar/Numbers 32:16-19

*In pursuing to obtain your inheritances, **you read what is in your bones** according to the ascendant Numbers of Dan, Names of YæHH, Their Heads and HhaALhhim. With definite actions you draw out the strength in your bones to distinguish yourself in YaHYaH to fulfill messages in your Name whereby your days are full of the Spirit (TeúwratHhaKuwahnim/Lev 23:21).*

The Blessings of the Faces of YæHH enlighten your paths as your appoint your bones unto your high/ascendant calling in meShiæch.

AN ADENDUM
CAN THESE BONE LIVE/ASCEND?

BUILDING THE HOUSE OF YÆHÚWAH

What is heard from your inner chambers questions if the bones, the inner support in your seed is able to ascend with you are you make ascensions to form a dwelling above? Upon your ascent of Sayings, you continue to layer spirals of thoughts, one upon another. Your encircling thoughts are of colours that form a spiraling turban rising from the base of the skull upwards and beyond. Through making your oylut—ascensions of Seed sown within you, you break through from attachments to illusions to enter into translucent realms of Light. What was once viewed as a body of shadows that once held you bound to a world outside, you now see to be the patterns of bones ascending with you into, rising **from reserves within Seed** that spirals though the cochlea, above the world, as galactic vapours, condensed into gemstones of your Breaths, transporting your soul by the bones of Yúwsphah/Joseph that carries you from worlds to worlds to be born as the Transcendant of Names.

KING CHIRAM APPEARING ON THE 14 DAY OF GAD

The “coming down of YæHúwaH” is a transfer of Lights from full moon to the dark moon. The Light descends daily to abide in vessels transferring information into your members of seasonal activities. On the 14th day, the last part of the full moon is given. What descends by Wisdom is set to turn unto and ascend with Understanding, days 16-30 as it becomes seated in the Oyin of Nothingness. Faces of Yehu on the 14th day are of ALBayitAL, who assembles strands of AL/31 of paired Faces to be sown as the

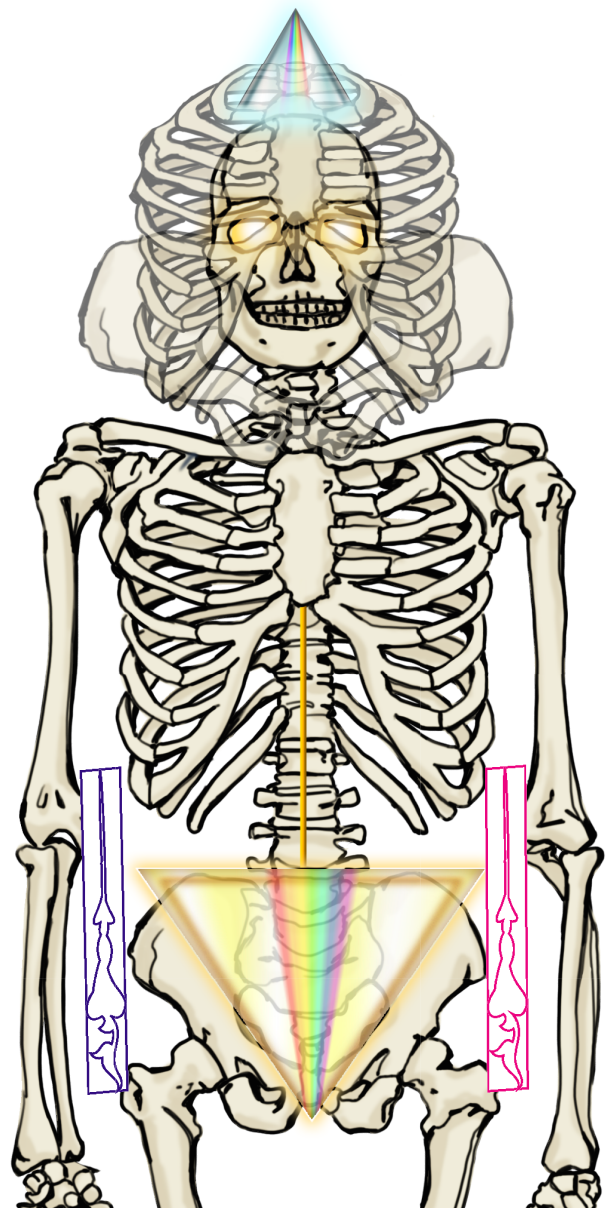
Seed unto Bayinah. The strands are woven from both sides of the NeuwN, as rolled-up scrolls of your Numbers and then stored in Seed to be opened by which your Breaths build your dwellings.

Appearing at the evening oylah hour, drawing the curtain of days to a close, a vision of King Chiram of the TSUR/Rock, (of Tyre) is seen gathering the wood of LevaNUN/Lebanon—the whitened teachings of the Fathers and bringing them up for the building of the Temple (Sephúwr Malekim/I Kings 5:6-11). As King Chiram, meaning, **Master of FreeBorn**, hears of your Name of DæúwD to build its House, the King in your Stone appears. Bones, depicting the wood of the Temple, have been cut with inscriptions of your Name, are selectively set to float upwards, from the seawaters of Ayshshur (Saturn), to rest upon your cranium. In a vision, the pelvic bones upholding the vertebrae and rib, spirals to rise and rest upon the clavicles, whereby **the ARÚWN/Ark of the Covenant is carried upon your shoulders**. In this manner, from coming into the world, the wherewithal within your Seed constructs your sequel habitations. What forms in your Head becomes the Seed that opens to bring forth your habitations of Heavens/Names with States of your Light (Aúrets/Earth). Out of your mouth, the Serpent of Olde is transformed into a winged-angel-serif messenger. As the reserve in Seed rises to your jaw bones, waters below from the pelvic basin flow into the jaw waters above, whereby the base of ascendant SeedHead becomes the foundation for the House of your Name. The clavicles, as *the last* body bone to be formed in the waters of Mother, becomes *the first* laid for your aspiring habitations.

To complete the process of building, King Chiram receives grain and oil of *the continual grain/seed offerings* of Gad, the Kephúw-Kephúw YŶ ALhhim, and the Oil of Maneshayh, through which Seed flows from the Mount of Olives (gonads) to be uttered as revealed mysteries. Hereby, the Mouth is salted with Words of the Covenant. The grain offerings are measures of 20 Y cors, and the oil are 20 Y baths of pressed olives. The provisions for Chiram in building the House continue year after year through which Teachings flow in the bones to rise and fill your house with Light.

Rings of the Ribs rest in the Faces of your Names. The three fused ribs that comprise the menorah/menu-rah ascend at the nose, and the Seven Rings of Open Eyes, of the Seven Names of GAD bearing the Seven Words of ALhhim, are before your Eyes through which Breaths are given access to see and speak the Words is Seed unto your constructing the House of unified Breaths.

Bones ascending as the LevaNuN, whitened Trees of Tsur—The Rock



The two dangling vertebra are at the two sides of your mouth forming numerical states as an expanding unbound framework. At the top of the ascending bones, the Dallath Dallath ΔΔ Stone forms as a capstone of your Temple. Seed sown in the Dallath loins below rises at the apex of the pyramid above attesting the work of your days are complete.

THE ANOINTING OF YOUR SEEDSTONE NAME OF ΔΔ DALLATH DALLATH

The rise of the Dallath Dallath Stone from the base to the crown is the ascent of King David of your beloved SeedStone Foundations, who appears to sit upon the throne of your 12 branches in all ages. In the ascent of your Name, your stalks mature unto a harvest. The Seed Oil christens the brow as it ushers forth as an Anointing of the Father. As your Prism of Light releases and conducts the Teachings to the Crown, you are anointed by Father ShmúwAL—of Name to reign over the houses of YishARAL in concert agreement with the ruling Queens in the South and North domains (ShmúwAL/1 Samuel 16:3-13). Based upon your tending to your flock, you are prepared to reign in the earth with those in the heavens. The Queens of Light transfer powers to you as they prepare a prince groomed for the throne of a king.

The summation of the measurements of the 256 bones of Aharúwan ግጥሙ, are made apparent ግጥሙ by NeARrahh. The collection of phosphorus Light, that forms the shittim/Acacia wood, is called the Ark of the Covenant as the resident centre of agreeable Faces of Yehu. Here is your resting place from encampments of your ascensions.

THE BONES ግጥሙ DETERMINE YOUR HABITATIONS

Names in the Marri/Merari family of the Laúwi/Levite carry the soul to and fro. The Family of the Bones of the Tent of Meeting, with Qahhath and Gershun, are the three unifiers of your habitation. The Spirit of a Name resides in the bones from which it allocates Numbers in its Name to spin habitations by its Breaths. Deep secrets of the universe are in the phosphorous deposits carried in semen to form habitations of breaths. The most inner core of the unified Faces of AL/31 in Yehu, yield the strength in the bones (Nechemyahh/Nehemiah 8:10). Faces of ShmuwAL/15 and Yetschaq/16, secure deposits of joy of a Name by which one endures trials whereby nothing that one bears is able to erode the joy of their origins. Underneath, in the foundations of a Name, are a hope and a song from which expectations rise. As the bones appear in the midst of the waters of Mother, the tissues of the body are threaded and joined to its bone-seed-phosphorus-core.

In the phosphorous compounds of Seed, formation of the bones follow after in-laid patterns of the 15 Faces of Semek, in preparations for hanging its fruit—your set of soul organs on your branches. The members of your Body are affirmed to be chambers of the Fathers as they come from the bones, whereby there is “no strange flesh,” mortal nature, as the soul is united as Faces of Yehu. In aligning ourselves one to another, we first bond to bone to bone which establishes the soul and the body as a whole for the dwellings of our Names—the Fire and its crystal precipitations of bone. In connecting bone to bone, Semek to Semek, messages of the bones flow through the nerves (House of Qahhath) to radiate and fill the organs with Light of the Faces. Hereby, we are bone to bone first and then flesh to flesh of the veils of Gershun.

Offerings and transitions which transpire in the ALhhim of Dan are of the Shayin W Fire which takes up resident in bones of Semek 𐤀, in which Faces of Fire appear. The Fires of the heart altar sparkle with the Words in your Name by which you rise, as vapours of smoke rings. The Fire of your

Spirit is contained in your bones, referred to as fire “shut up in the bones” (Yirmeyahu/Jeremiah 20:9). In following after the circles of smoke from the Semek patterns in the bones, you are aligned to the recordings of Light written in your Seed to hear and comprehend the abiding Faces of Fire within your members. The Faces of Yehu stored in your Seed provide a vast library to access in days of ascensions. The House is comprised of the bones of Marri, as the boards of white cedars of LavNUN/Lebanon of Chiram, which are cut, harvested and floated from the sea of Ayshshur by directions of the FreeBorn. The bones buried in waters, are quickened to live, rising to form a Collective Name Temple. By the Bones rising in the waters of the Seed, a house emerges into sequel habitations (SMB/Exodus 13:19). Thus, in each state of emergence, one lifts-up the bones of Yúwsphah/Joseph to make transitions through states of affirming freedom.

The Term, ግጽ Ootstsim, bones, is of the root word, Oyits, meaning a Tree. The Bones are the TREES in the Garden of the OoDANN/Eden—the Eternal Oyin Consciousness of DAN, in which hang the fruit of the Faces. From every Tree in the Garden, as the Body, that bears Seed in its Fruit you are to eat freely, as in the Seed are Teachings of the Faces, appearing from the Heads of your stalks. The Garden of the Consciousness of DAN contains in the stalks, leaves, flowers (Oomarreh/Gomorrah). The Heads of your stalks form seed-crystals, imperishable states of Light residences which drop oil from your Crowns, issuing grain and its culminative/associated Drink. As your Consciousness levels change by an uprising of MANeshayh in your Seed Depositories, your Trees bear new fruit clusters and new wine, whereby the wineskins of your organs are revitalized monthly.

While Father of the Bones, Ayithamar, is given star carts to carry the board and veils of the body, the boards and skins are in the hands of Yúwsphah/Joseph to supply generations with embodiments for their excursions by allocations of Seed. Ayithamar is bound to the Faces of Avrehhem to develop both the eyes of a Name and the heart to pulses with blood to generate shifts of paradigms whereby levels of ascensions occur though Seed blessings. As the Father of Understanding of the heart, Ayithamar provides staffs of Shepherds to assist Names coming to their heart altar for transitions with an ascent of their bones.

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