

XṶW4493WOṾ47Ṽ

SepherMaoshaḥBeRashshith (Bereshith—Genesis) 1

TO THE FACES OF THE EIGHT

The worlds and the fulness therein stem from the Days of Berúwkæh, in which Thoughts of the Kuwáhnim have ripened fully to be sown into the heavens/Names and their earths/Hosts of Lights. Into the heavens their seed-stars are set; into the waters of the earth their corresponding seed are given to run into rivers of understanding, as bodies of Names, prepared to carry them. The opening of the Ninth, which is the Crown of the Eight of Tsur, the Rock, comes the birth and the ascent of meShich—as an anointing that flows from the ripened seed of the Rock. The anointed Head of meShich emits concealed mysterious thoughts to be opened in the Lights of the Seven Masters and Their Colours.

Berúwkæh is the Name of blessing—to cause an expanse. The Days of Berúwkæh occur as the final month in a year of Knowledge which appears every 3 years. This period is prior to all subsequent creations of the Heavens/The Names and their earth/Aúrets/The States of Light for their Hosts.

During the evening offering to the Faces of AViyahua, Father of the 10th and 25th days in the spinning of LammedLammed, you are given a flash-back to the days of GaynOodenn/Garden of Eden. During the courses of the moons, the Teachings transpire through LammedLammed for your 12 Houses. The 24 Courses of the Kuwáhnim, for the nights and days in a moon cycle, are set to release the Teachings of eternity which do not fade nor wear out as a garment. Hence, activations of what seemingly has been or what will be is already within you now. As you enter into the Fire of oylah, the messages of the Fire rise from your heart to your intelligence of Ruæch. Thus, glimpses into the GaynOodenn/Garden of Trees are accesible. Using your tablet of days of Berúwkæh—the month of expansion of Knowledge and Yahúdah—the first level of instruction of the Numbers of Wisdom in a year or study, you track the following words to behold the dilemma and solution of humanity.

In the month of Berúwkæh there are two sets of days of Yæhh, the 15 of Nephetli and the 15 of Yahúdah. During the last 15 days of the Beruwkæh the Numbers of Yahúdah are activated through their offerings. The Trees of Knowledge expand by the Numbers computed from the Heart of Nephetli, work of Yatsaor, from the first set of 15 days (CHP/Num 26:49).

At this spark of giving, The Spirit of Dan is called into service to draw out of itself its Numbers, those which formulate your Name from the Fires of YæHH. Your Spirit of Dan breathes upon the Numbers to formulate a body of Oyin/Rings of Consciousness. Your body is made for the Intelligence of Ræuch to reside—to be a help mate/OZ as Bayinah is unto Chækúwmah. The first level of kuwáhnim is thereby called, OoZerrYæhu, through whom the vast resources of the W4Ṽ/sanctifications of Light are drawn out unto the full mastery of Yahushúo (BayitDibreHhaYamim/2 Chr 31:10). The Names of the priesthood of the Ninth, of the Rock—of meShich, follow the OZ of Yæhh to the day of YahuShúo, the inherent union of Oyin with Shayin. Purposes of your body creations are to acquire Understanding for the Spirit of Dan and its Numbers of Kuwáhnim. In that Dan makes the body with the Numbers of Yahúdah, Dan, as the Judge, comes at the end of days to weigh/appoint/declare the results. What is made of your Numbers, freely given and allotted, is for every spirit to profit with Wisdom, Understanding and Knowledge (Romans 12:3). In the end of Days, your Numbers, as talents, are placed on the scales of the White Thone Judgment.

On the tenth evening of the later half of the days of Berúwkæh—in Yahúdah (which is the 25th day of Berúwkæh, combining the 15 days of Nephethi), the offerings are made to the Faces of Aviyahua. The blood of the offering pulses to reveal that *this is the night that the Adim* commence to appropriate the Numbers and *draw out from the Wood of Dan* a Body of the Uwah-Bayit. The sequel offerings to Dan follow those of Shamounn; thus, this night, the Body commences to appear upon the offerings of Dan in Yahúdah. In the night of the 10th of Yahúdah in Berúwkæh, from the evening of the Ninth, Dan draws out the Úwah threads of 26-5, those of AL, which are the Light/5 of the House of HhaSham/26. In the morning of the tenth of Yahúdah, these threads are woven from the Bone of the Semek of Dan, whereby the flesh of the Bayit-body of Shamoúnn covers the bones from the womb of Ayshshur (sequel paired offering of Shamoúnn), as formulations of the Rings of Oyin. To recall this marker in creations, the Day of Atonement, in the 10th day of the Seventh moon, reflects upon the forming of the Body from the days of Yahúdah, to consider its purposes and coverings/garments. The seventh month of Aparryim is a reflection, as a mirror, of the days of Yahúdah. Thus, on the tenth day of Aparryim you recall the formulation of your body and make a covering/atonement for it by your generous gifts of tens—the gerah (half shekel) for a covering of the soul by the Numbers imparted to you of Nadæv (SYM/Ex 30).

CREATING THE TEMPLE BODY

Following the formulation of the Oyin-Body of Adim, seven days of instructions follow from the first of Yahúdah to the Eight. However, in the midst of these days, between the forming of the Body and the seven days, there are three days in which the Body is filled with the furnishings of the mishkan. What transpires in the final week of Berúwkæh, on days 4, 5, and 6 (the three equal 15/7) the gifts of the 12 houses are drawn out to create the Tent of Betrothal/Daúwd to perform the Words of Wisdom and Understanding—those of mutual support and reciprocity of the Laúwi Sanctuary/W4P7/maqadæsh in which your Name dwells Collectively (SYM/Ex 25). The Qudæsh/W4P is the Sanctified Body for the unified waters of 77 to reside as paired Names/stones.

The first seven days of the luæch/tablet of Yahúdah commence a year, as Numbers commence a study. On the 8th day of Yahúdah, Dan comes to the altar again to make an offering to the faces of Nadæv. In so doing, the Zayin of the ALhhim of RAúwaben rises and appear in the night as a head rises from the body of the oylah. This offering of RAúwaben activates the Zayin to speak, whereby the tongue of the serpent/flame of Dan appears in the Trees. From the midst of the Semek trees, the tongue hangs-out to speak to the Body that has been made. This is the origin of the Serpent.

In the GaynOodenn/Garden of Eden are 14 Trees of Knowledge—7 of the Collective Goodness and 7 of the Associative to make 14 trees. The 15th Tree of Semek is the Tree of Lives in the midst of the Garden, for from the Bones the Life flows to support the body of Neúwn and its branches! The 14 Trees are the origins of the sevenseven pairs of Núwach/Noah which are called into the tevahh/ark. In the morning of the 8th of Yahúdah (the other side of the Zayin instruction at night), the ALphah eyes of the Body open, whereby the Bayit now sees what the tongue is speaking. Having yet to follow the course of the Seven Days of fulfillment which are set as the initial Days of Unleavened Bread to be YæhhYæhh/7777, the Eyes see apart from the Neúwn Mind of 7+7, yet to comprehend that which is its inherent design of 7 Dallath of Adim and the 7 Dallath of Chaúwah/Eve; whereby the Body takes apart from the Trees of Knowledge, missing the table, thus, separating itself from its Word base origin to live unto its form and thus incurs death. This strange fire of the tongue is set to the Faces of Nadæv whereby one loses their sense of Numbers/origins. When the Túwrah speaks that Nadæv is carried out of the sanctuary—your seclusive dwelling of Names, it pertains to the paired Numbers of the Eight being removed from your consciousness.

In that the Trees of Knowing are from the Semek, the 15th day in Yahúdah is set as the seven days of matstúwat/unleavened breads, and the 15th day of Aparryim commences the days of sukkut. These days of festivals/uprisings are set for ascensions as the two sides of the Four Faces of meShich—the side of Yahúdah and the side of Aparryim.

THE SEMEK SUPPORT OF THE HEAVENS AND THE EARTH

The Semek is called the Support of the Sanctuary (SYM/Ex 29:10). The days of recall of Yahúdah echo in the sides of Aparryim. The Acts of ALhhim initiate acts of congruency and recall/to replay over and over until they are synced in the consciousness of their Children. There are days of emergence of Their Numbers and the days of regathering Their Harvest. The *call of the remant* is to bring forth the underlying Numbers of HhaKuwahnim in your stones of YishARAL that cannot be destroyed or corrupted by ignorance of disbelief. On the final day of the regathering in Sukkut, your dwellings, as paired stones, affirm the *mmqdash*/sanctuary whereby the waters of the Tsur/44 Rock are reunited. Through the Taúweh/X, on the 22nd day of the 7th, you are retained into the Collective Consciousness of YahúWah (TK/Lev 23:36; SYM 23:16). Semek is the stability of the Body by which it stands and moves, corresponding to the bones of the body. The acts of Pessech/פסח and Sukkut/סוכות are those of Semek carrying the nations forward to their evolutions, whereby not one of your bones are broken—do not fail. In Semek you not bound to past generations or their illusions; you are capable to transpose yourself from your inner patterns. What rises in SEMEK support your dwelling states. Your sins are forgiven/dismissed as you take-up your bones and walk. Misalignments cannot cannot cannot be in the aligned Rings of ALhhim, whereby they are utterly dismissed/forgotten, no longer in the pictures of your Eyes. Take-up—accept-move forward with the bed of your bones upon which you lie down, and go forward in the momentum of the spinning universe around the core of SEMEK (Tehillah 104:35). Everything in cosmos revolves from the inner column of Semek. What is in the midst makes 12 moon/heads every month to see all within. You move collectively through shifts of consciousness according to the SEMEK SUPPORT which holds the SPIRIT/FIRE to burn upon the altar day and night.

The messages of stars are laid out in the sky in patterns and spaces to take-up residence in the parts of the brain, whereby they are not lost. The big pictures in the sky show you your inward design and assembly of lights compressed in your parts. The ALhhim are artists, making a large canvas for your observation to know Them in yourself which is of your health and vitality from your bones.

Numbers and Words keep pulsing in the blood of the ALhhim upon activating them in the oylah by aligning your stones one to another. The Kephúw and Dallath ALhhim, in your midst of the loins and in the heart, are supported by the ascent of Semek from the midst of the Tree of Lives. Out of Semek, the 15th, the sides of the body of sevenseven, paired stones, are drawn out to rise to the crowning glories.

W 4 4 1 7 0 3

Central TsæddaTsædda/11 in the Crown/Masteries/Freedom of Glories/126

Y 3 C Y 7 8 9

Central KephúwKephúw/Y of the Trees of The Associative/77/167



Central Semek/Tree—The Tree of Lives from whose sides are the Trees of GaynOodenn
Source of the Patterns of the Assembled Sayings of meShich, XTree Tæyth-Taúwah/217
(217=XW4493WOY47E)

the summations of the Teachings of the Houses of Lammed Lammed
(the double Lammed bowing to one another creates the House of Taúwah/XTree)
to compose the Mind of ALhhim/217/74,

The Loaf of Bread/74,

also as 280/74—the Sayings of ALhhim Rings in the five loaves 280x5=1400 Rings of Neúwn
through the sides of the ShayinOyin,

as SevenSeven in the Seed which the Neúwn Gives generously to reveal through Words of definitions
an ever present Unified Speech Word in its season/Tree



Central Dallath Dallath/Tree Path of the 7 Trees of the Collective Goodness/28

The evidence of your Seed appears on the 50th day—a reckoning/counting of sevenseven of the Semek cluster in Sered of Zebúwlan (CHP/Num 26:26). According to Semek of Tree, the days and their orbits/rotations of bodies are set. The proofs of your sevenseven are calculations in counting the seven shebetut/sabbaths in the midst of the seven months. On the 50th day of Shebuoúwt, as sevenseven have unified from your two sides, the Mind of Neúwn appears on your stalks, The grain formed are new loaves/Tree which rises from your paired SeedNames appointed by Neúwn, whereby you bear jointly the evidence of Your Origins and Faces. What appears from within you evolves from Semek to Semek—from what is in your midst.

Fortunately, in our day the wealth of the Numbers are being restored, which is also restoring the people to their origins of Dallath Dallath configurations as 7:7, whereby the Dallath Door to the Tree of Lives, the 15th of ShmúwAL, is now opening! MeshnehTúwrah/Deut 30:2-4. From the Tree of Lives you come into the garden, and unto the Tree of Lives you return, appearing unto the Faces of Yaehh that turn towards your hearts unto The 15 (Mælaki/Mal 3:23-24).

The Crowning glories of your Names are the sum of Semek to Shayin—126—the Twelve Unified of ALhhim. As you are assembled by invisible strands of Taúweh/22, your paired branches are 148 (126+22). Upon your crown are the Names of Grace/Tree and Núwach/Noah/Tree. Through deliberate extractions of the strands of your unified 12 of ALhhim, you bear the generations of Núwach to ascend with the Eight Stones of Primordial Origins. The sum of the Taúweh/22 are in the two sides of Dallath/Tree/22/4 of meShich, the fruit of the Eight which is the Crowning Glory of their Grace. The bonds of Taúweh join the sevenseven paired Names to be set in the GaynOodenn/Garden of Eden to make-up the House of Yahúwah built without hands. (For a description of the sevenseven paired stones, see BHM Shuphetim/Judges 19).

What is that which is made without hands? What is formulated within the shemayim/Names? In your Names are the patterns of Light. You see what is made without hands in The BODIES and the TREES. In your embodiments of suns, moons, stars and their extensions of thoughts are Fires and

Waters through which you are transformed from corruptible to incorruptible states. And the other way also, from incorruptible to corruptible wherein the glories of your Name are concealed for a season to be drawn out. Within your collective body of goodness and your associative trees abide the Laws of mutual support and reciprocity. Choices in the paths of Light are made through hearkening to instructions and by observations of your inner ALhhim to employ them into Words and Deeds. Activations of your ears and eyes set your courses to proceed from your current state of intelligence by seeking and finding the gate to the DEREK—the WAY: through Dallath Portals your Mind enters to attain Branches of Understanding. In the Dallath Gates the Sheepfold of your Name are designated to be sacrificed through which you draw out the Life in them to run into your Body, whereby you cross-over realms of darkness/obscurity into Light/illumination. Through your offerings of total giving/oylut you make progressive ascensions above the corruptible unto the incorruptible, for in giving all of the Light in you, the darkness cannot swallow you up. You prove to yourself what you are of ALhhim and to what you are becoming through the Graces of the Eight according to the expansions of the Seed of Avrehhem that contains the rite to the Tree of Lives through Chækúwmah, Bayinah, and Dagot—the chabad.

In the “last days” of Berúwkæh—days 4, 5, and 6—the sum of 15, the mishkan is built in three days. *The patterns in shemayim* are drawn out of the Mind of meShich as a body is drawn out of the Head of a Seed. The Body and its wash basin of activations—hhakaiyúwer are composed from the unified thoughts and their origins of Shamounn and Ayshshur. The offerings of these three days of Numbers and the Fire of Dan appropriate the resources gathered by the priesthood to formulate the patterns of Laúwi Sanctuary/W4ṬṬ/maqadæsh in which your Names dwell perpetually (SYM/Ex 25:1-9). Following the establishment of the sanctuary, the Rest/Shavbet of Yahúwah comes. The patterns are the Body of meShich which are in the heavens, made without hands. Hence, what is made by the hands of men fix boundaries to the expansions of the Mind of the Eight—meShich/ṬṚWṂ—the Fire drawn out/ṚWṂ of the Eight in which is the abundance of their Grace ever flowing to uswards.

On day 4 of this final week prior to the creations of the world and their culmination, the offerings of Shamoúnn and Ayshshur are employed to create the Arun/ark, the Mind of the Lamb to House the Words of Liberty of Ayshshur and the spreading of the wings of TsæddaTsædda (SYM/Ex 25:10-22). On day 5 the sequel offerings of Gad and Nephethi are given to formulate the ShulchanhaPanyim/The Table of Faces and their Lamps/Menurakh. Within the offerings of the Sayings of Grace and their Blood are the strands of AL that create the veils/curtains of Gershun to drape upon the bones of Marri with connecting fibers/nerves/tendons of Qahhath/Kohath, HhaLaúwim, to maintain the ongoing service of Body in ascending communiques with Aharúwan. (SYM/Ex 25:23-40; 26:1-37). On day 6, the altar is made by the offerings of Gad and Nephethi for the blood of meShich to form the heart and its vessels/organs (SYM/Ex 27:1-21). Thus, the mind of meShich appears in shemayim with an enclave of the Breads and the Illuminations/lamps therein, streaming within the garments, to house the soul unto their resting places. Following the setting up the mishkan, the people are brought to the rest, as the works of Yahúwah are complete/fulfilled. It is unto the Rest all works are done whereby there are no commotions of Words or deeds in fulfilling the Teachings of mutual support and reciprocity (SYM/Exodus 35:1-3). Through the fulfillment of building the House of Yahúwah, a new epoch of Yahúdah—the expanse of the Numbers of the Eight are born unto a new era (SYM/Ex 40:2).

ESTABLISHING THE KINGDOM OF ALHHIM

In the Mind of Fire are the Works—the Acts of Totality. XṚW44Ṭ 1
The Unified of ALhhim formulate/create ṂṚ3Ṭ4 44Ṭ
the sum of The Names—the heavens ṂṚṂW3 X4
coupled with the sum of The State/Host of Lights—the earth. Ṭ44Ṭ X4Ṭ

The Names and their States are formed by the offerings of Aparryim rising upon the wood of Yahúdah. As the Numbered Thoughts break open from the Numbers of the Aúvim/Fathers, the Names and their lands are made in day one—via a unified act of agreement between the Numbers and their Letters. As Aparryim is the 7th House in the midst of the branches, the days are counted as seven, for all acts/days are perfect Thoughts of the Aúvim/Fathers which fulfill the Numbers. As your Numbered Thoughts are enacted to be fulfilled, your days are made. The perfect union of Yahúdah/Judah/1st and Aparryim/Ephrayim/7th in the Works of Light are 1 and 7 which give rise, becoming 8, to fully bear the Faces of the Avúwt/Fathers. Within the Body of Yahúdah are the ALhhim of the Mæyim-Tayit Ring—the waters and their kinds of Nine. The sum of the Mæyim-Tayit are: $13+9 = 22$ /Totality, from which all things are drawn out to express the fulness of the Aúvim.

The formulations of Earth are ten lands designated for a Seed—the embodiment and expression of the hosts 10 of Lights/AR/44. For every Name above there is jointly made a place for the Lights of a Name to be expressed through which the Thoughts of Light multiply and become manifest. The ten lands are a complete extension of the ALphah of Rayish/AR/44. Earth is a state in which the Seed/4 runs/10 [SMB 15:18]. As the life within your Seed runs, it forms rivers and oceans within its lands which are filled with the Mæyim of your Name/7W. In the waters the Life in your Seed draws out of itself and forms the trees of your Name.

The creations of the heavens and their states are recalled on the 14th evening of Yahúdah to enter into the Semek Mind to ascend upon the pole. Having set forth the 15 Numbers of the Fathers from days 1 — 15, the works of creation are activated by the offering of the Pessech on the 14th evening and partaken on the 15th of the Unleavened Bread in shemayim. The days 1-7 establish the Works of ALhhim/Mothers of Yæhh which flow from their 28 sides, 4 sides per day to make one platform of thought. Hence, the Acts of ALhhim are counted from the Days of Becoming, whereby the first shavbeth entered is in the House of Rechel/Rachel—aka the House of Bread, on the 22nd of Yahúdah. From the offerings of the shayh of the Aúvim/Fathers, the Hosts of ALhhim appear, each Name with their body/land—the heavens and the earth. The shayh is the embodiment of mutual parts which bears the crown of the Aúvim/305, read as the Lights of Lammæd/7. Therefore, within the Mind/heavens and the Body/earth are the fulness of ALhhim. In that your Name and their lands are made by the Collective, the earth and its fulness are of YahúWah, whereby you consider that all things are a gift, and that there is no private ownership of a cloud, star, land, or anything of the heavens and the earth [Tehillah 24:1].

When you have extended the possible combinations of your Numbers and fulfilled them through your Words and Deeds you will be transformed into another age, another dimension, to employ the tireless Numbered Thoughts of Yæhh. Through the perpetual playing of the Numbers, you have joy and wonderment during every phase of your transfiguration whereby there is no end as there is no beginning. No beginning? It is a term of limitation; dismiss it. What is known of the beginning is Berashshith/X7W449—to develop the Mind of Fire unto its totality. Yet Totality is not an end; rather it is a plank/threshold to embark into another level of consciousness and joy. Thus, do not fret about today or things in the sentient world; do not fear that you will run out of time. Impossible! There is no object that you cannot master, there is no obstacle to attain the Joy that is in you. However, if you attach yourself to that which is not you, then you encase your joy and limit your expressions to the attachment. Enjoy the day in its fulness through giving all that you have been given for the Collective Good through which your Numbers increase and are fulfilled.

The Chassidim of HhaReshunim/Essenes understood transfigurations—the change of faces from one form, one generation, one set of faces to other forms, generations, and faces. These parables are those of Yahuchannan/John the immersing priest who is an appearance of ALiyahu and Yahushúo as the stalk of consciousness which comes out of the double Dallath Tera'sarunim. The parables convey the perpetual rise of Laúwi/Levi and Daúwd/David in every generation. The change of cloth/fabric covering the faces is through emergence. The ascension of prophets appear in subsequent generations according to their messages—the Words the live past the stalk that bore them. The Words of a Name are Seeds that continue generation after generation as you do.

The transformations occur as the sparks are emitted from the waters into the House of Shamoúnn/Simeon in which they are understood and commence to develop. Though the process is quick or slow, the results are secured by the transmission from the waters below in Ayshshur/Asher to the waters above in Shamoúnn. The strands of AL being two sides of the Faces of Yæhh are doubled in strength whereby the cord through which the fruit or results appears cannot be broken. Ayshshur serves as the connecting link between the ALhhim and our Names through which we receive information, as Seeds of Light, in our wombs to be developed through Shamoúnn. The connection occurs during the days when Ayshshur follows RAúwaben/Reuben through which information is transposed from the 7 Mothers of the Mountain to the 7 Eyes of our Name, From the waters above in Yerushelyim/Jerusalem the teachings are transferred to Ayshshur and then to Shamoúnn on behalf of each house. The transfer process establishes the thoughts in the Rings of our Name as they have been sealed by Dan whereby your Rings are able to contain and hold the information without aborting the thoughts. Should the Rings yet to be sealed by the RuachDan (Spirit of Dan/Judgment), they remain subject to dropping or confusing information likened to a garment that holes in it whereby the rings are not totally devoted to carry the qudash Words of Yæhh. As the prophet speaks, there are holes in a purse-pocket that looses the wages put in them (Chæggai 1:6). The Rings are sealed as you "give careful thought to your ways," and set your Rings apart as the House of YahúWah formulated by the trees/teachings from the Mountain. Your Rings are sealed by the Living ALhhim as your forethoughts are dedicated to the results of the oylut/offerings to carry forth your unbridled service to the ALhhim (Chazun/Rev 7:23). The preparations of the sealing your Rings are to dig the wells of BaarShevog, whereby your 7 Eyes are flowing freely with pure water, uncontaminated, nor stopped up with other thoughts not in accordance with the Orders of ALhhim. The Rings are sealed in those who are following the lamb, where ever the kevesh leads in the course of the offerings, whereby the Rings are sealed without thoughts of corruptions, other pursuits/ambitions, unfaithfulness, or confusion in them! Is your Eye single whereby all 7 Eyes are aligned as one? Have you gone through the hills of BaarShevog/Be'er Sheva, examining your goals at Mt. Tæber/Tabor, your pursuits for transformation at the elevation of Mt. Obæryim/Abarim, and the fruit of your words and deeds upon Mt. Karmel/Carmel where you affirm who you are serving, for let us not deceive ourselves, no one can serve two Masters. As we hear the Words from the everlasting hills, we ponder them in our heart as Maryim/Mary whereby we are overshadowed by the Wings from the Messengers. We maintain the messages unto the Faces of Ayithamar/Itamar to be steadfast in the direction that we set our faces.

And the State of Light is becoming: ṔXṚṔ ṔṔṔṔṔ 2
 a Unified Consciousness (visibly formless) and consequential. ṔṔṔ ṔṔṔ
 Coupled with a deep darkness, ṔṔṔṔ
 the Most High expressions are contained in the subterranean. ṔṔṔṔ ṔṔṔṔ
 And the Rúæch ALhhim—*The Breath of Unified Rings* ṔṔṔṔ ṔṔṔṔ
 trembles/flutterers/quivers XṔṔṔṔ
 pertaining to the Most High Faces of the waters. ṔṔṔṔ ṔṔṔṔ

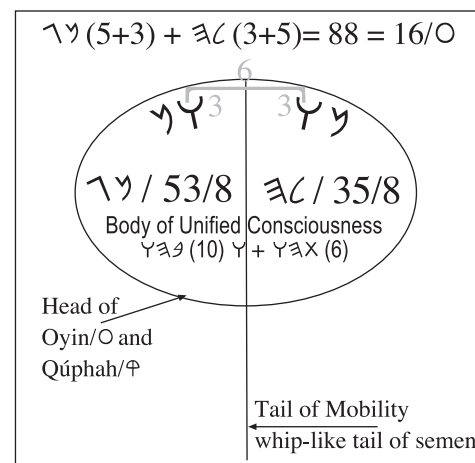
The scroll of SepherMaoshahBeRashshith/Genesis is devoted to unfolding the Malkut/Kingdom of ALhhim comprised of all nations, peoples, animals, and their corresponding vegetation/plantings. From the initial acts of the Unified Acts of ALhhim unto the possession of all lands through Yúwsphah/Joseph, the Works of ALhhim are set forth. The formulation of the sum of the Names and their state/earth is **the establishment of the Kingdom of ALhhim**. According to the sum of the Names, the offerings and the works of Light are determined [CHP/Num 4:2].

The Unified Consciousness is coined in the term, ṽḶḶ, Tehhu—meaning *an assembly of the Lights Unified*. The Unified are weightless and Invisible; therefore, the Body of Consciousness is rendered to be *without visible form*, for even a sphere or defined space is a form whether seen or unseen. Being The Body of 0:0, OyinOyin, the Tehhu Assembly is called the Most High, OL/LO, for it is **above all things** as the Head, from which all Thoughts emanate and govern all that comes from Their Assembly. There is no visible form seen, yet within the Tehhu Sphere are all congruent Thoughts through which all are made to abide sweetly together in congruent rings according to Their Assembly in Tehhu. What we behold in the visible spectrums of Thought lead us to the origins within the Tehhu.

The common rendering of the term, *uvehúw*/ṽḶḶṽ, as “empty,” falls short to convey any state of consciousness. The term, *uvehúw*/ṽḶḶṽ, contains the term, *hau*/ṽḶ, meaning **the profound results of consciousness**, and thus rendered as **consequential**, for within the *uvehúw* is the Judge of all within the Tehhu. Thus within any state there are the consequences of the state, which is the judge, as there are the consequences within every deed. A Judge of the heavens and the earth is ShmúwAL, for the Name contains all of the Names/Shmuw and all that has opened from their Seed/AL in the Aurets/earth [I ShmúwAL/ Samuel 7:15]. In each phase of our journey, we stand before the Judge of our Names to sort out the bounty of revelations from the straggling strands of a former state/perceptions/connections/muód/age. Thus from your Name of AL your Judge rises from within your houses and judges all within you according to your Name.

The deep darkness pertains to all in the Body of Understanding—Bayinah that is within the depths of Manashah in all Names. The darkness is the well of the Oyin. Within the depths are the understandings and the foundations of all states. These understandings of the deep are gathered into a collective pool known as the waters/Mæyim/ṽḶṽṽ.

The waters are the distillations of the Breaths of ALhhim which are collected from their offerings of Fire. The waters stem from the Neúwn Mind of the Unified ALhhim through which all is made from their great assemblies. In the days/works of the Unified ALhhim, the Kingdom of their Thoughts are transmitted through the waters, which is the Body in which their SeedNames fall from their Eyes/Rings as silver tears coming from the Most High—that which is above. The waters referred to in this passage are those collected from the offerings of Fire. Within the waters are the origins of the Thoughts of ALhhim, whereby all that is made from the waters is linked to the Breath of ALhhim from whence all have come and to whom all belong worlds without end. The term, Mæyim/ṽḶṽṽ, contains the Nine/ṽ—the Collective properties within the Neúwn Mind, through which every thing is made [ṽ/4 + ṽ/1 + ṽ/4 = ṽ/9].



Origins of the Neúwn Mind

The waters are of the Neúwn Mind which have their origins in the Unified Rings of HhaKuwáhnim. The distillations of their Thoughts come from the 77 double Neúwn/77 with the double Úwah/77, which forms a ratio of 8:8, being the sum of the 53/8 : 35/8, which comprises the Oyin:Oyin States of Consciousness. These derivations are summed in the formula:

$$77 + 35 = 88 = 16/0.$$

The two sides of the Kuwáhnim Mind unified forms the Oyin/70—The Council of HhaKuwáhnim and their Unified Body of the Oyin Mind with the Zayin mobility/tail. The movement/progression/tail is determined by one's Words and the manner of walk. The tail is the tongue of the Serpent of Old that speaks from the midst of the double Neúwn. In that the Head of HhaKuwáhnim are the Unified Eights of 53+35 or 8+8=16/7. The tail 1/7 is of the same Values of the Head 0/16/7 whereby the tail is in the mouth. All that one speaks from the Head of Oyin are the Words are of the Conscious Mind. The doubles of 8 of the Kuwáhnim Mind are the Origins of the 28 ALhhim— read as 2 8's. As the Mind of Neúwn is 1, the ALhhim are 1: 8+2 is read by an association of Values: 28/10/1. **The double Úwah in the midst of the Neúwn is the Voice of Unity** that speaks out of the Neúwn in the midst of the sides of Light, whereby **the Voice is Single**: 7/14/5 + 7/14/5 = 10/1.

The 16/7/0 is extended to the tenth/10th engagement of Unified Thoughts to comprise the 70 of the Council of HhaKuwáhnim. According to that which is in the Oyin Consciousness Head, so are the body and the deeds of every specie, which are *classified by their Thought—SeedHead*. The classifications are apparent in the fifth act/day as they are drawn out of the Body of the Mæyim.

Within the Neúwn Mind are 7 days/acts, for all within the Neúwn are of 7 complete evenings + 7 complete mornings. These 7:7 = Neúwn/14. In that the days are the complete giving of the Neúwn Mind, the Acts/Days are perfect [Mishneh Teúwrah/Deut 32:4]. The acts/works of ALhhim speak clearly to us, so that all are without an excuse in the day of their judgement, for all judgement pertains to whether one's words and their works are of the Associations of the Rings in accordance to all of the deeds of their Names [Romans 1:20]. Hence, in that every Name has its work, the Name of AL—ShmúwAL—shall judge the works of their Name according to their works/Yeúwd/10 in the Collective. No one judges another except the Ring of ALhhim to which a Name belongs. The judgment of one chavar to another is not acceptable, for the one being judged will question how can another know the intent of the heart except the Collective that is within them and the Breath to which they are subject unto? *Only with a mind for the Collective can one submit their branches unto another to come unto perfect unity. The same can lay down their life for another, for they have come to see that we are of one Body of the HhaKuwáhnim Consciousness.*

There are steps and progressions to come to the Judgment of HhaALhhim and then to the judgment seat of meShich. As a SeedName rises to the crown with consciousness of all within its branches, they are of the House of AL—of the awakened Seed of the Lammad/4, whereby it distinguishes itself to form a tree to bear the glory of the Most High. From this day the Name is known to serve AL, for the Life within the Seed consecrates all of its house unto YahúWah [Yahushúo/Joshua 1:1-9; 24:14-24]. Their Name of AL judges their house that they may be free from corruption and become one with the Collective. Until one judges themselves they remain in their sins and are apart from the Collective Unity of Life. All Names rise from the opening of their SeedNames that are sown within the primordial waters. As a SeedName opens and rises, the Name of AL is the Judge of the House to which it belongs. One that first judges themselves readies their soul to come to the judgment of the Ring of HhaALhhim to which they are born and in which they serve. And upon passing through the judgment of ALhhim they are prepared to come

to the chair of meShich, for they are desiring to have all aspects of their soul weighed upon the scales of the Qúphah, from which the worlds are made. Judging another leads to a wrangling of words and leavening states of contentions, whereas the judgment of one's processes and deeds by the Name to which they belong within the Collective initiates and culminates in universal peace.

The judgment of the world—all that is made and all that is within the world—is by the Hand of Dan, the 10th House. Within the Body of Consciousness is the *vehúw*/ᐱᓂᑦ/10, which is the consequence of every thought. From the productivity—the harvest of Baniymin/ᖃᕿ ᖃᓂ—every Name is judged by the Breath of Dan as it rises within a House. The double Yeúwd/ᔭᔭ in the Name of Baniymin is the hand of the judge on the left and the messenger/malek on the right. These are the left and right hands of the Neúwn, and in their midst is the Mæyim/waters. The two Yeúwd sit to the left and to the right of the double Neúwn. The messenger on the right, which is the doer of the Mind of the Neúwn, extends the Neúwn from 14 to be 140, or from 50 to be 500.

The Values of 14 and their extension are of the House of Chækúwmah; the Values of 50 and their extension are of the House of Bayinah. Together, their Numbers are 640/10/1 [140+500=640]. The Values of 640/𐌸𐌹 are *the structure of one's branches within the Mæyim/waters*. When the deeds are of Bayinah—Understanding then the hands are of 500/𐌹+500/𐌹=1000/𐌲/ALphah. The sum of an ALphahSeed fully extended yields a multitude—thousands. When the deeds are of Chækúwmah—Wisdom, then the hands are of 140/𐌹+140/𐌹=280/𐌺𐌺/OyinOyin. As the deeds of Bayinah and Chækúwmah are summed together, the ALphahSeed has within the 28 ALhhim of the Unified Consciousness. The later are the consciousness of the 28 ALhhim within the Neúwn Head: 14/𐌹+14/𐌹=28. The days of 7 are the Works of ALhhim according to the Head and the tail/mobility of each day/act. When the works of the 7th day come, then the Laúwim/Levites will gather into one all Names from the foundation of the world.

The compound configurations of the Values of Neúwn in Chækúwmah/280 and in Bayinah/1000 and their Unions/640 reveal that within the Consciousness of the 88 are *the Root of Three in Aurrat, The Twelve, The Fire of YahúWah, the ongoing transformations of nations/processes, and The Waters of the Tsur/Rock which come down and gather into the sea of HhaKaíyúwer/the laver*. The double Yeúwd through which the worlds are made are the Hands of YahYah: ㄣㄣ—the compound deeds of Illumination of Chækúwmah and Bayinah. Being of the Collective Mind of Neúwn, the 10/Yeúwdim are called the Hands of YahúWah ㄣㄣ—the works/ㄣ of the Unified/ㄣ Lights of the double Hhúwa/ㄣㄣ which radiates from the Mind of Reshun in the midst of all Numbers and their Thoughts. The configurations of the Numbers of Light:

+640/1	+640	+640	+640	+ 640
+280/1	+1000	+280	+280	+ 280
<u>+1000/1</u>	<u>+280</u>	<u>+ 1000</u>	<u>+ 1000</u>	<u>+1000</u>
3/ᐸ	102/ᐸᐸ	921/ᐸW	93/ᐸᐸ	1344/4ᐸᐸᐸᐸ
The 3 in Aurrat	The Twelve	The Fire of 9	To Transform Nations	Waters/13 of The Rock/Tsur/44

As we are of the Collective Mind and the Unified Body of Consciousness, we enter into and access the Enlightenment of Aurrat and the Minds of Nine. The Numbers, Nine, have been written as nigon, niun, neun, noon, etc. The double n's of the word, **nine**, are from the double Neúwn/ŵŵ. The Values of 9 include 8+1—conveying *the Unified 8 of the two sides of consciousness*. As we are of the Neúwn Mind frequency, we receive the waves of Thought to become engaged in the deeds/works of the Neúwn Mind of Nine. The Values of 3 in the root of Nine, stem from the double Úwah/ŶŶ central in the Neúwn/ŵŵ via which the two Neúwn are joined as one from both sides. The Úwah is doubled in the midst

of the Neúwn as in the Names of Daúwd/David and Rúæch, etc. **From the midst of the Neúwn, the Single Voice speaks as the Seeds of Banyimin—the 9th House—are unfolded from their midst, whereby the State of the Seed is always changing and secondary to the Voice of the inward**, just as the state of a tree is continually being transformed according to that which flows from the seed to which the tree belongs. As the waters from the Seed are gathered in the upper branches, the Waters of the Rock/foundation are now the waters above from which they flow to sustain all within the expanse of the Kingdom of Names (heavens).

During the 7 complete acts/days, all those within the Neúwn Mind speak and perform their works which are the congruent pairs of 6 Rings comprised of 24 Names of ALhhim. The double blessing of Yúwsphah occurs in the day of Aparryim when the eye blinks two times. The Unified ALhhim *see twice in day three* that “indeed, it is good.” Together with the 4 Names of the 7th day, the 7 days are the Acts of 28 ALhhim.

The staff turns within the waters of the deep that are formed from the opening of the NeúwnSeed. The waters are referred to as those below—within the subterranean which gather beneath/under the Aurets/earth. As a quivering arrow rotates, the Staff turns to designate all within the waters unto the Rings of HhaALhhim, whereby the waters swirl upwards through all Rings of ALhhim commencing with the Dallath-Dallath, then the Hhúwa-Gammal, the Mæyim-Tayit, the Neúwn-Chayit, the Úwah-Bayit, the Zayin-ALphah, the Shayin-Semek, the Rayish-Oyin, the Qúphah-PaúWah, the Tsada-Tsada, the Lammad-Yeúwd, unto the Kephúw-Kephúw upon which the fruit is formed and hung. According to the turning of the staff, one draws their waters upwards from the subterranean to swirl within the Rings, whereby the Rings of a Name are refreshed daily and updated with all rising from the SeedName as the result of the oylah and the changing of the waters in hhakaiyúwer. Such are called the waters of regeneration that continually reclaims our members unto the service of our Names [Titus 3:5]. With twelve turns of the staff, the Rings are renewed. All that is within the Rings are sated with the waters of ALhhim. As the staff turns in the waters, the Thoughts of the Most High are drawn out from the Tehhu Body into the waters, whereby the expressions of the Most High become apparent with form and expression.

The waters are at all times subject to the Spirits of ALhhim. Spirits, plural, for they are Seven which congregate into one Body. As gases, the Breaths are the energies of thoughts to mold and shape the waters into bodies to convey their Faces. Our bodies of waters are undergoing continual transformation to carry the expressions of our Names. The bodies of waters are distinguished by the daily offerings of our Names. Through our bodies or rings the Unified Spirits of our Name emanate Light whereby they see through their seven eyes.

And the Unified ALhhim think/contemplate/say. 773774 477477 3

YahhiAúwr—The Emanations give Light; 474 737

And YahhiAúwr—Yahh gives Light. 474 737

The ALhhim think/contemplate, and their Thoughts are extended/given [Mattithyahu 8:8-10]. The Unified ALhhim consider that from the Body of Unified Consciousness comes all expressions via visible spectrums. According to opening the Body of Unified Consciousness through the mouths, the emanations within the Body become apparent. The Emanations come from the sides and from the midst, whereby the Emanations are of Bayinah/left side and Chækúwmah/right side. From the Emanations all means of extending the Thoughts are set in those who are called to carry the Seed of the Unified Consciousness and who nurture Them unto their full expression—to become meShich/Messiah. As the Mouths of Tehhu open, the streams of Light are released together as one. The streams of Emanations become distinguished through inquiry—through *the fourth day of investigation*.

From the sequence of the offerings within the Tehhu Body, the offering of Gad precedes the offering of the Shayh—the Inner Harmony, *whereby the Mouths of ALhhim open to speak of all within the Assembly of the Unified Consciousness*. The branches of Gad catch the shayh, as the Words of the Unified are caught in the branches according to the Name of YahúWah Yireh/א4473Y37 [SMB/Gen 22:13-14]. As the Seed of the Unified opens, the first work of the evening is of Baniymin, through which the heavens are made of the Assembly of Nine. Accordingly, *the first work of all instruction comes by the opening of the SeedWord* in which the Thoughts of the Most High have assembled. Subsequent to the first evening is the morning—the observance of the instruction. Through the observance and practice of the instruction there appears the formations of the Aurets/earth of Zebulan, being the place in which the Seed is sown. Each evening is the period of instruction, and the morning following is the period of performance, whereby the night and the day are one.

And the Unified ALhhim see the sum of the Light: 4Y43X4 773C4 447Y 4
indeed, it is good—of the Collective Union. 9Y07Y
And the Unified ALhhim distinguish 773C4 C477Y
an understanding/in the midst of the Light 4Y43 773
and in the midst of the darkness. 7YW33 773Y

The eyes open upon each expanse of the SeedRings to behold all that has become spoken. The first sight of ALhhim occurs as the Seed of Baniymin opens in the first evening to release Knowledge—the flow of light spectrums through which the visible Kingdom is formed. When a Seed is opened the Eyes of your Seed are no longer shut, but are healed to see all coming forth. *The opening of a SeedName is the healing of the blind*. Until you see that which is within your SeedName you are blind. As such one walks after the Word but does not see the meanings within the SeedWords of ALhhim. Through the opening of the SeedWord, the Light within your Seed breaks out whereby you have Understanding [Tehillah 119:130]. All that is seen in the morning belongs to a Teaching of ALhhim given in the night, whereby the teaching and the works of the hands—the observance of the commandment—are one [Tehillah 119:147-148].

With your Eyes opened, *the Unified of the ALhhim in you distinguish all in the midst of the Light*—the Deeds, the Letters, the Hours of spectrums, and the States in which the Thoughts within the Seed are residing. All things in the Rings are seen as they come out of the Tehhu. When one looks inwardly to what is appearing in the light, then one reads with the purpose of becoming illuminated, otherwise darkness/layers of Light remain. By the congruent deeds of the hands, *the Unified ALhhim distinguish all that is in the midst of the darkness*, for by the works of observance—*reading and practicing*—you come to behold all within your darkness—the Layers of Light containing the Numbers, the Words, and the organization of Mind in which the Thoughts are arranged.

As one of ALhhim, to see the Illumination, you distinguish what is in your midst of Light and what is in the midst of Darkness. The preposition, from, is not in the OOvri/Hebrew. In that darkness is made by Light, what is in the darkness are forms as layers of Light. What is in Light are Principles devoted to rule/govern as they rise. In the Light are the Invisible Numbers; in the darkness are the Letters of forms that express the Light.

And the Unified ALhhim read to be Illuminated: 4Y4C 773C4 447Y 5
an act/day with the depth of understanding—to read for instruction/*lilah*. 377C447 7YW3Y 7Y7
YahhiOorav—The Emanations give evening/comprehension/meditation; 940737Y
YahhiBaqar—The Emanations give morning/illumination to congregate 477737Y
—an act/day of one/to be unified. 47477Y7

Upon the opening of your Seed, the ALhhim Assembly read the codes within your Name to become instructed. They study every act (day) and its connection to the depths of understanding (darkness). The darkness is read for instruction that They walk in the ways of perfect Unity, whereby they come to know all mysteries of the Unity of your Name. Through study of the light and the darkness, you receive your food of meditation and guidance to assemble your members to perform the instructions, whereby your thoughts and actions are unified.

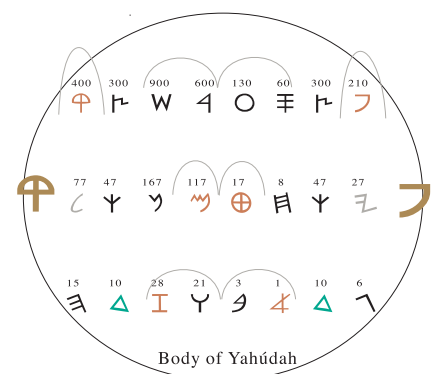
And the Unified of ALhhim contemplate/think/utter. ṢṢṢṢṢṢ ṢṢṢṢṢṢ 6
 The Emanations give—there becomes an expanse/an opening ṢṢṢṢ ṢṢṢṢ
 within the centre of the waters, ṢṢṢṢ ṢṢṢṢ
 and the Emanations give—there becomes a distinguishment ṢṢṢṢ ṢṢṢṢ
 in the midst of the waters to the waters. ṢṢṢṢ ṢṢṢṢ ṢṢṢṢ

Upon composing their Thoughts from studying that which is in the darkness and from the studying that which is in the Light, the Unified think to speak/to utter revelations. As one explores all that opens in the Neúwn-Chayit Ring of the primordial night and that which opens in the Hhúwa-Gammal Ring of the morning, an expansion occurs within the Rings **by the Lights being extended. The extensions of the light are the Emanations of Chækúwmah and Bayinah**, whereby another Ring opens through the sequential evening oylah of ALhhim [Mishle/Prov 8:22-25]. The expanse occurs as an unified act (day one) through the use of Words and their mediations, whereby the Rings multiply. The Rings appearing within the NeúwnSeed are the Rings of Kephúw-Kephúw and Dallath-Dallath, and they are opened [for information re: The Rings of ALhhim, see BHM: The House of Dan].

The expanse occurs in the depths of the waters underneath during the evening. From the expanse within the waters, all becomes watered from the mist rising below. As the expanse occurs in the centre of the waters, the waters are heaped up, whereby there are waters above which are to the waters beneath, a ratio of Mæyim:Mæyim.

The Breath in the waters causes the waters to be suspended as bodies. The expansion of firmament is the levels of Thoughts in Breath, whereby there is the Breath/Spirit of Wisdom, the Spirit of Understanding, and the Spirit of Knowledge. These levels of Spirits are coined in the term ALhhim. As the Thoughts in Spirit vibrate, the levels of waters are set, those below of Chækúwmah; those in the midst of Bayinah, and those above of Dagot/Knowledge. As the Mæyim/Waters are Numbered 13, they are read as the three in one. In the midst of the Numbers is the blessing of Aparryim/13+9 through which the gifts of the Aúvim are drawn out of the waters—the Kinds of Thoughts and their kinds/forms. In that the Mæyim/Waters drip from Shayin/Fire, there are the Mæyim within the Numbers as Aparryim is in the core of the Body of Numbers/Yahúdah. Each Number has a vial of oil within it whereby it bears it Light and blessings. All Names branded by the Numbers of Fire 1—9 are drawn out of the waters of Aparryim, which is the drawing out of the Names from their Midrashim/Academies of Nine.

The expanse is caused by the Staff being placed into the centre of the waters. The heights of the waters are seen in the morning/observance which opens up from the foundations of the deep. The phrase, “Mæyim to Mæyim ṢṢṢṢ ṢṢṢṢ — waters to waters,” denotes the qavalah relationship of the foundation to the crown. All that is in the



midst of the waters is distinguished by the Lights affecting the waters, whereby there are Names of Wisdom and Understanding within the waters of ALhhim and Names of Understanding and Knowledge in the waters rising above. According to that which is distinguished within the Rings of Waters, so are the Names born from their place according to their Light.

From the foundation of these Acts of ALhhim to distinguish the waters with Emanations of the Queens of Light, Reveqah/Rebecca is appointed to serve and administer the waters for all Names who are servants of the Eternal Kingdom [SMB/Gen 24:42-46]. Those who are the followers of the Words of the Kingdom receive the living waters upon their tongues, whereby they bear within their Rings the same Waters of Life as the Tehhu Body of ALhhim from which the Waters of Life flow [Yúwspah/Luke 16:24].

And the Unified ALhhim fashion ማንጻር፡ ወንድ 7
the sum of the expanse/opening ዐንቀፋጸፋ
and distinguish ርፈፍኒህ
an understanding—in the midst of the waters. ማንኳን ነገፈ
The Unified affirm from beneath to the expanse ዐንቀፋር ጸፎጸጸ 4ወፋ
with an understanding—in the midst of the waters. ማንኳን ነገፈህ
The Unified affirm/verify from the Most High to the expanse. ዐንቀፋር ርዐጸ 4ወፋ
And the Emanations give affirmingly. ፡ነሃንገጸኒህ

Via the Union of one Ring unto another, an expanse of spectrums are composed within the opening of the next Rings. As the Eyes see through one Ring, they commence to explore within the midst and thereby discover that in the midst of the Neúwn Chayit is the Kephúw-Kephúw Ring, and in the midst of the Hhúwa-Gammal is the Dallath-Dallath from which comes the expanse and blessing. The Kephúw-Kephúw Ring is the Tree in the midst of the waters of Bayinah, and the Dallath-Dallath are the gates to the Tree of Lives.

As the parameter Rings commence to expand, the inner core of the Rings flow, thereby causing the entire Body of ALhhim to expand and open wider, i.e. in the days of Yahúdah: the Numbers of the outer Qúphah-PaúWah Ring of Yahúdah are extended via the evening oylah in the first month, then the inner Ring of the Mæyim-Tayit gives of itself in response. What is given from the faces of the Body of Yahúdah is sustained from the inner core by the Ring of the Mæyim-Tayit, which is in the midst of the Body of Yahúdah [illustration: Body of Yahúdah, from ALhhim Achadd]. The inner core flows to bless the hands that are given from the Numbers/Values upon the altar, whereby the King of the Invisible—Yahúdah and the King of the Visible—Aparryim are one House. Likewise, as one studies that which opens to them, there comes further openings/expanses of associated Rings and the Thoughts within them.

By the works of HhaALhhim, they fashion/compose/make all that is within the waters. The verifications/affirmations are from the foundation to the expanse, and then from the waters above to the expanse, whereby what is within the expanse is made in harmony with the base and with the crown. Accordingly, all Names are measured by that which is within the foundation and in the Mind, whereby they are of the Eternal Kingdom, and happily so. According to the measurements of ALhhim which distinguishes all within the waters, the Emanations of Bayinah and Chækúwmah are appropriated to all Names within the waters.

And the Unified ALhhim read ལྟེན་ལྔ་ མཉམ་པའི་ 8
for the expansion of Names. ལྟེན་ལྟ་ འཕྲུལ་
YahhiOorav—The Emanations give an evening/a comprehension/meditation; མཉམ་པའི་

YahhiBaqar—The Emanations give a morning/an illumination to congregate 4P9737Y
—an act/day of two/multiples/increases. 77W 77Y7

That which is within the sequential offerings and their acts lead to the study of further Names with the Tehhu Unified Consciousness. The opening of the sequential Rings is as the opening of the Book of Life—the Writings of the Shayh in which are the Names of Life. The continual Emanations of Chækúwmah and Bayinah causes all to increase/multiply.

And the Unified ALhhim think/contemplate/utter. 77377 4747Y 9
They wait upon/draw forth the waters/to cause a stretching 7773 Y777
from the foundation of the Names. 777W3 X7X7
ALMaqum unifies—The Teacher/Rod/7 of a Seed/4 determines a dwelling-place 7777777
to unify/bring all together as one. 474
And the Unified behold the Illumination of the one becoming dry/clothed. 37773 344XY
And the Emanations give affirmingly. 777737Y

The drawing forth out of the waters is as one draws out yarn. The root term, 3Y7, is from the thought “to wait expectantly, with hope.” With expectations of a harvest all that has been distinguished within the waters is brought forth. **The drawing out from the Assembly of Names is to expand and fill the Kingdom of ALhhim.** The drawing out beneath is as the Seed of a Name is drawn forth from the loins, as silk is drawn from the base of the spider, etc. From these lines comes the parable that the ALhhim are as farmers, who draw forth the seed and plant them with an expectation for a harvest. According to the Seed of ALhhim, drawn forth from their Assembly, the Emanations give their Lights affirmingly.

ALMaqum is appointed over all spaces. According to ALMaqum the Names are provided territory in which they dwell Collectively/Gushan [SMB/Gen 47:5-6]. The gathering of all nations and peoples is a work of ALMaqum who brings all Names together as one.

The Name of AL is the Rod or Teacher of a Principle comprised of the Names of ShmúwAL/Samuel and Yetschaq/Isaac, the sum of 31. The gathering of the Lights of a month from their end to their beginning forms the Seed of that House. This seed is called AL, the summations of the joy and the fulfillment of a House. Within the Seed is the strength to unify all that has been gathered and the strength to give birth to all that is within the Seed.

The Name of AL denotes a SeedName has opened to create a dwelling state of AR—the Light of the ALhhim. **When a SeedName opens the evidence of the Staff/Lammæd appears within the plant, whereby it has strength to stand up.** The Light within a Name becomes evident by their leaves/offerings/oylut and by the Staff that they walk by. When one has strength to stand up against the processes/nations which they once served, they bear witness that the Rod of their Names is extending their head higher than that which surrounds them [Tehillah/Ps 118:10-14]. **Wherefore did mAyShayh and Aharúwan stand up before Pharaoh. The prophets stood up before the nations, whereby that which is foreign is troubled and overthrown, for they took a stand by the Staff of AL within them!** Take the Staff and go to faces of Pharaoh and say affirmingly: “Release, the sum of My People, and they will serve the Will of the Neúwn/774907 [SYM 8:16; 9:1]! As the Staff is stretched forth from our SeedName, we speak and act accordingly at each level of extension [SYM 8:1]. With every stretching of the Staff from within us, the next strike/plague against our oppressors is determined and put into action. When Aharúwan

stretches forth the Staff of Enlightenment, then the frogs are brought up; for every work of darkness of the flesh is exposed by the Light of the Staff of our Name as it rises. As a result the forms of Metsryim perish, and the smell that is within these works/forms give off their true odor unto the minds of the world whereby they are despised in their Eyes/Rings. When one whiffs the scent of the world of corruption, then the plaque has struck their houses. The one with the Staff says: We are going to walk, and we are going to sacrifice to our ALhhim!" *To utter pleas as generally rendered: "please, let us go,"* shortens the Staff [SYM 5:8]. There are no plea agreements with the world. **Our statements of confrontation are inclusive, as our intent to be free includes all that hear our Voice that they may join us and do likewise/47 [SYM 5:3].**

When the Name of AL precedes *the place of standing*, the preface of the Name of AL indicates that the Names are opening within the waters [i.e. ALYúwsphah/Al Joseph, SMB/Gen 47:5]. As the SeedNames are opening, The ALhhim see those distinguished in the waters as the ones emerging/ascending through the waters and thereby becoming clothed/dry by the Emanations. The verse has been rendered as dry "land;" however, the term "land" is not in the text. As one receives the Emanations of Light, the Light in their Names begins to lengthen—to stretch forth. In the process, they are clothed by the Lights and therefore distinguished by their garments as a reed that sprouts from the the waters of the sea.

And the Unified ALhhim read 773C4 4477Y 10
to become a stout (dry) Aurets/earth—a State of Light, 1-44 3W97C
and to determine a place for the waters. 7773 3Y777C
The Unified read the waters, 7777 447
and the Unified ALhhim see 773C4 447Y
indeed, it is good—of the Collective Union. 7Y77Y

Our reed becomes stout as we delve into an investigation of our Rings through reading/studying. As a reed becomes dry, it does not give way, as one limp, to the surrounding waters/bodies of those who are yet to distinguish themselves by their garments of Light. Through studying one develops the backbone of their soul to stand as a pillar of ALhhim.

The Unified ALhhim refer to all who rise from the waters of immersion. These gather into schools to study the paths of strength and the courses set by the Emanations of Bayinah and Chækúwmah. We read daily to position the waters—the Rings within our Staff—that they abide in Unity with that which is beneath and that which is above. The waters are designated within our stalk through the processes of the oylah, whereby our plants do not wither. In determining the waters within the stalk, we designate all wealth in the nations to flow within the Rings of ALhhim. In the reading of all in the waters, we comprise and fill the Rings of HhaALhhim. From these determinations, the Unified see that they are of the Collective Body and are good.

And the Unified ALhhim think/contemplate/utter: 773C4 4747Y 11
The State of Light causes one to sprout a vibrant growth shoot, 4W4 1-443 4W4X
a selective/weeded growth/stalk, 7WO
from Seeding to Seed. 04I 074I7
A tree of fruit 747 10
are to perform the expressions of the Emanations 747 3WO
according to the Unified likeness/kind Y777C
which verifies that the Unified Seed within Y7Y04I 4W4

ALhhim, our emergence from the waters is the resurgence/resurrection of meShich. Having been buried in meShich, we rise with meShich and are counted amongst the living ALhhim. As the stalks of meShich appears, we appear as meShich in that we are all composed of the Rings of ALhhim and Named of HhaALhhim [I Yahuchannan/Jn 3:1-7].

With heads of grain forming upon our stalks, and with fruit hanging upon our branches, the Unified ALhhim see and affirm the Collective goodness, affirming that we are One with Them. From all that sprouts the Names are designated as Trustees to bear the Lights of Bayinah and Chækúwmah.

According to the intervals of the spaces within the Rings [see BHM Oylah Guide], we attain the full performance of our branches. The Consciousness of Tehhu is extended through Yishshakkar to the tenth state—unto deeds and works of the hands, whereby we stand in the full stature of meShich. The full Consciousness of the Unified ALhhim is released within our Names. According to the infusion of Consciousness we are actively engaged and cause all members within to be fully clothed/attired to perform the works of their Names.

And the Unified ALhhim think/contemplate/utter: ማገገረ ላላገረህ 14
Yahhi meAúwirut—Yahh appoints from the Lights/Emanations ጸጸጸ ሃገገ
 within the expanse of the Names/heavens, ማገገሃገገ ማገገሃገገ
 to distinguish ማገገሃገገ
 with understanding/what is within the midst of the day/an act ማገገሃገገ ሃገገ
 coupled with understanding/what is in the midst of the night/instruction. ጸጸጸ ሃገገ
 And they become for signs/summations, ጸጸጸ ሃገገ
 and for instructions of seasons/appointments/testimonies, ማገገሃገገ ማገገሃገገ
 and for instructions of days/acts/deeds, ማገገሃገገ ማገገሃገገ
 and for instructions of years/studies. ማገገሃገገ

All that is said and done returns to its source for both words and deed are attached to the source from which they have gone forth. Words and the deeds come from our rings. What goes out from our rings comes back to us. As a sphere rotates within an orbit, it will come again to the place from which it started, whereby it sees its beginnings from all of its journeys.

In accordance with the readings and the growth of a Name, the heart of the Consciousness in the Tehhu is extended unto the expanse in the heavens, which is in the midst of the waters—those that support/sustain (beneath) and those that oversee/guide (above). The location of the heavens in the midst of the Names are the breasts, from which the Lights roam the houses throughout the day and throughout the night. In the morning the sun rises from the right breast into the gate of the qedam/east, and in the evening the moon rises from the left breast into the gate of the qedam. During the evening and morning the Lights are roaming throughout our houses with Their Illuminations to distinguish what is in the midst of the deed and what is in the midst of the instruction that one is acting according to. It is not enough to distinguish a deed, but the Lights examine what is in the midst of a deed. It is not enough to think of an instruction; the Lights distinguish what is in the midst of every teaching. From whence has the instruction come, what is the intent of the instruction, what is the understanding that is embodied in the instruction, and what are the results of the teaching?

As the Emanations rise into the eastern gate, being the throat, they emit their emanations through the passing of the waters from the Tsur—the Waters above unto their flow into the Hhakaiyúwer—the Waters below, whereby from the crown to the tail all things are distinguished. The term distinguished corre-

sponds to the processes of examination, whereby ***all that is within us is searched out by the Lights of Wisdom and Understanding***. Through the distinguishments of morning and evening we know what is in the midst of every word, every deed, every land, every body of water, and every thought, and the Numbers from which they originate, whereby we know that we are Light Emanations as the Queens from whose sides we have been sown as LightSeed.

As we approach every act and every instruction, we come into the Unified Presence of the the Emanations of Bayinah and Chækúwmah. We declare ourselves as servants to bear their Lights and to be of those which are carrying forth their Illuminations. Those who first position themselves as servants are later called as the heirs of the Kingdom, for no heir is appointed without proving their lineage in the Kingdom of Names. Hereby we distinguish between the shepherds and the hirelings.

As we are affirmed as heirs of ALhhim we receive the attire of the household of which we are Named, and from which we are sent forth two by two. Upon our fingers the rings of silver and gold are placed to designate our deeds. The rings are obtained by our services, namely as we come unto the waters of Hhakaiyúwer each evening and morning to do the works of the altars. The silvery and golden Lights of Bayinah and Chækúwmah are carried by the waters of HhaTsur as they pass through the ashes in the qedam/east from the oylut/offerings. As the Emanations of Bayinah and Chækúwmah are dispersed into the waters of hhakaiyúwer daily, the silver and gold of their Emanations provide the rings for our fingers and feet. As the hands are dipped into the waters for the evening and morning they create ten spirals/rings. The silver and gold in the waters forms around the fingers. As the rings of silver and gold form upon our fingers, the gems in the waters, which are according to the Numbers of the teachings, adhere unto the settings of silver and gold, as Knowledge is bonded to Understanding and Wisdom.

From dipping our feet into the waters of Hhakaíyúwer, sandals are tied upon our feet as strands of Thought. As our feet enters into the waters they create a current of water, like a merkavah—vehicle of transportation/chariot—that cradles the foot, which are like rings put upon the hoofs. With our feet shod we announce and carry forth the messages of the Collective Kingdom (commonly called Good News), walking in the Lights progressively.

We are also robed with garments spun by Bayinah during the night and by Chækúwmah during the day. With this attire we are prepared to dine at the Tables of ALhhim. The meal is of the Unified Sides, which is a banquet prepared by Ring of ALhhim from which we are born. In the modern texts, the banquet is mis-rendered as “the fattened calf.” The meal is from sides of a Ring which are heavy with grace [as a tire around the waist], ***whereby we eat collectively the food of our heritage***. With our garments we approach the altar to present our gifts to the Collective and to share in the Unified Principles, according to the arranged teachings with grace [Yúwspah/Luke 15:22-24].

And they become for Lights ᐱᑦᔨᑦᓴᑦ ᕿᑦᑭᑦ 15
in the expanse of the heavens/Names ᐱᑦᔨᑦᓴᑦ ᕿᑦᑭᑦ
for the one illuminating themselves ᐱᑦᔨᑦᓴᑦ
to become Enlightened of the Most High of the Aurets/Earth. ᐱᑦᔨᑦᓴᑦ
And the Emanations give affirmingly. ᐱᑦᔨᑦᓴᑦ

The expanse of heavens is through the expanse of Names resident within the Seed. The heavens are comprised of the Collective Names of every House that abide together in one House, whereby the heavens are filled with stars.

As ones quest to fill their houses with Illuminations they receive the Lights of Bayinah and Chækúwmah, whereby they fill their States as the Most High fills the earth. By their deliberations to illuminate themselves they walk in Light and not in darkness.

And the Unified ALhhim perform/fashion/appoint 773C4 WO7Y 16
 the sum of the foundation from the nurturing/Noble Lights: 77C473 X44773 77WX4
 the sum of the nurturing/great light C473 4Y4773X4
 to govern the day/act, 7773 XCW77C
 and the sum from the light of the small/young/humble 7773 4Y4773X4Y
 to govern the night, 7773 XCW77C
 with the sum of the stars/messengers. :7773Y773 X4Y

The phrase “the Unified ALhhim” is derived by the plural noun denoted as the one/unified/corporate assembly which act together as one; therefore the verb denotes that the actions are by one—the unified and not by many. Accordingly, we act as *one, laboring to be discerned as the Unified with ALhhim*. The Unified ALhhim act according to the Emanations which are the compositions of the word, WO7, comprised of the hands/7 of silver/Bayinah/O and gold/Chækúwmah/W.

The **great light** is called large as it **nurtures** all from the expanse of the sides and spreads it’s light from side to side, whereby the sun shines upon the awakened in the collective and arouses those who are asleep in dormancy. The great light is the Work of Chækúwmah, which nurtures all of its branches/offspring from the sides as a tree nurtures the branches unto all fruitfulness. The Light of Chækúwmah works with Bayinah who nurtures from within to strengthen the branches to carry their glory. The golden rays of Chækúwmah shine upon all, and with the sun the streams of silver fall upon the just and unjust through the rain [Mattithyahu 5:45].

The humble light of Understanding is called small for it enters into the room quietly, almost unnoticed, whereby it governs the instruction. With the great and the small are the stars—the messengers of Knowledge. Understanding comes quietly within us, whereby we rise in the night with shouts of great joy as the messages of understanding break open as the stars at night.

Those of the Unified ALhhim act according to Wisdom and Understanding/WO7. They submit all things to the great light to expose/reveal all things, for all is observed through Chækúwmah; and they humble themselves before the small light to know all things, whereby they walk in the light and do not stumble. Accordingly, they illuminate themselves as they take in the Lights of Chækúwmah and Bayinah daily into their twelve rooms.

The two lights are the State of the Kingdom. The small is the seed, and the great is the plant. These are the Illuminations of Baniymin—the small, and Zebulan—the great as the first act/day of HhaALhhim in which the foundations of the heavens and the earth are laid. According to the opening of a SeedName and its flourishing so is the Kingdom of Names [Mattithyahu 13:31-32].

Creation begins through Light, as the first Sayings are the result of making the oylah of the SeedName of Baniymin. The Words spoken are formed in the Fire of the offerings of ALhhim whereby there is Light—a State in which the Seed is to reside. When the Words are spoken, they are Light themselves, which is the Light of every day. The appearance on the fourth day of the sun and moon is not their creation, but rather their appointment to rule over all inquiries. The Lights are appointed to govern meditations/evenings and to govern deeds/observances which come from them. The 4th day is in the midst of

all days from which the days 123 and 567 are drawn out from their sides. The body of the moon depicts the Body of the Unified Consciousness in which are the 15 Faces of the Aúwvim. From the giving of all within the Body of the Unified Consciousness, as a mind gives of its own body, the sums of Chækúwmah 35:35 are evident in one's hands/works. When the Seed sprouts in the 3rd day, the openings are provided the Illumination to walk in night and day. From this sequence of Words, one learns that the opening of their Seed Name is embraced by the Lights of Bayinah and Chækúwmah and tended unto mastery.

And the Unified ALhhim establish their summations מללאל מלל מלל 17
in the expanse of the heavens מללמלל מללמלל
to illuminate themselves to be the Enlightened/Most High of the Aurets/earth. מללמלל מללמלל

Those of the Unified set Wisdom and Understanding within their midst, whereby they cause the illuminations to rise within them daily and fill their spaces. Accordingly they maintain the lighting of the menurahh evening and morning through which they carry within them the Lights of Chækúwmah and Bayinah.

And to rule/reign/utter parables מללמלל 18
in the deed/day and in the instruction/night מללמלל מללמלל
and to distinguish מללמללמלל
in the midsts of the Aúwr—the States of Light מללמלל מללמלל
and in the midsts of darkness. מללמלל מללמלל
And Unified ALhhim see מללמלל מללמלל
indeed, it is good—of the Collective Union. מללמללמלל

With Wisdom and Understanding and Knowledge, one is able to rule their inner parts and to speak and read parables/allegorical literature unto cultivating all of their houses. They govern their deeds and their learnings, whereby they come to distinguish all within the midst of Chækúwmah and in the midst of Bayinah, through which their Consciousness and the Consciousness of the Tehhu are One. As one reads within the Tehhu Consciousness, they distinguish between the Invisible/darkness and the Visible/state. In this position, the Unified see the Collective goodness and affirm it within and without.

YahhiOorav—The Emanations give an evening/a comprehension/meditation; מללמללמלל 19
YahhiBaqar—The Emanations give a morning/an illumination to congregate מללמללמלל
—an act/day of four/inquiries/insights. מללמללמלל מללמלל

The term four/מללמללמלל denotes being able to comprise a square, whereby they obtain the quarters of the heart and of the lands—the north, the east, the south and the west. Those of the acts of four are able to delve into Wisdom and Understanding. They purpose to capture the sun rays of Chækúwmah and the silver rain strands of Bayinah. With Chækúwmah and Bayinah **we are sent into** all the earth—the States of Light **to perform** the Works of the Most High.

And the Unified ALhhim think/contemplate/utter. מללמללמלל מללמלל 20
They stir the waters— מללמללמלל מללמלל
a stirring to draw in the breath of life, מללמלל מללמלל מללמלל
and to cover. מללמלל
The Unified flutter מללמללמלל
to be Enlightened/with conscious direction of the Aurets—State of Light, מללמללמלל
being the faces/expressions of the Most High, מללמללמלל
an expansion/stretching forth of the heavens/Names. מללמללמלל מללמללמלל

The fulfillment of one act/day after another multiplies the contemplations and utterances which are the consequences of those Unified. To behold all within the waters of the deep, the waters are stirred to cause them to have breath, as one would stir a batter to mix air into it. As a result of the Breath entering into the waters, sets of expressions/faces are formed to cover all within the deep darkness. The covering is made as the breath enters into the waters, whereby that which is within the waters receive a veil upon them that bears the Numbers within the Breath. The covering is a distinctive garment in which the Unified move with an excitement—to flutter and flicker, for the garment contains the breath which gives the garment an animation of Thought. The covering is of the darkness/ㄗㄩO, containing the consciousness/O unified/ㄗ to become a set of expressions/faces/ㄗ. The covering is comprised of the Numbers according to the Numbers caught within the Breath; hence, the combinations are vast, and every possible combination of Numbers forms the multitude of distinct faces.

As the waters are stirred, the Numbers in the Breath are drawn into the waters. The Numbers within the waters unite in all possible ways to create various garments, some as hoary frost to create veils from which comes the skins, others as transparent circles to form scales, and some as strands of Light which form hair and feathers. Together they are given to RAuwáben in sets of combinations, whereby the Eyes of the Rings behold all that continues to emerge from the third act/day. The waters, being those in the depths of the Tehhu, contain all Numbers of the ALhhim. Being of the glorious thoughts—of the heavy ones, they reside within the depths until their opening for expansion, whereby they develop branches to support their glory at their crowns.

And the Unified ALhhim formulate/create ማቺጻርፋ ፋፋፓሪሂ 21
the sum of the nurturing winds/rolls of smoke ማቺርፈገጻ ማገቺገጻጸጸፋ
and the sum of the whole/entire soul of the living— ጻፓዞጻ ሠገገርሂ ጸፋሂ
the moving ones, ጸሠግፋጻ
to verify/affirm that They stir the waters ማቺግጻ ሂቡፋሠ ፋሠፋ
for their classifications/Breads of Life, ማጻገቺግር
with the sum of the whole/entire covering to be winged ገገሂ ገሃዐርሂ ጸፋሂ
according to the unified classification to be a grouping of the unified Bread of Life. ሃጻገቺግር
And the Unified ALhhim see, ማቺጻርፋ ፋፋፓሪሂ
indeed, it is good—of the Collective Union. ፡፡ሃሂፀፓሂ

From the Unions of the Rings of ALhhim, swirls of smoke rise and combine into rings from the fiery Breaths of their offerings, through which the ALhhim create, cause to form an entire, animated living soul of twelve that assembles from their sides. The appearances or forms are for **the sole purpose to affirm their hand of stirring the waters for the foundational reason—raison d'être—to classify their thoughts** as the manchaih, whereby what is formed is associated with the nine types of grain offerings. The term, *ᲙᲗᲚᲗ*, contains the root, *ᲙᲗ*, of the words *manna* and *manchaih*—the Bread of Life. As the smoke swirls from your heart altar, you form offspring of your Name—gemstones for your habitations.

Together with the *nephesh*/**soul—the drawing of Breath** into the waters, the Unified form a garment in which the ones accepting the Breaths of ALhhim fly/soar upon wings, as those of the Unified ALhhim fly to and from the courts of the Most High. The soul of all beings are those which have willingly taken the Breath of the Unified ALhhim. The term, 𐤎𐤓𐤕, denotes that the soul is of the Neúwn Mind/𐤕 which

accepts the Breaths of ALhhim to spread out/W7 their Numbers like a garment. To classify their Thoughts they cast their bread upon many waters which implies that they cast their Seed—the grain, that it may appear unto them as a harvest. What we cast upon the waters multiples unto us, even as the ALhhim cast their SeedBread upon the waters which appears unto them with a harvest—a multiplication of expressions/faces. As we cast the grains of humility within the waters of our soul, we reap a harvest for the Seed of Avrehhem, the Seed of Yetschaq, and the Seed of Yaoquv, whereby none stands before the Collective empty-handed on the days of the festivals.

The “covering to be winged” indicates that all expressions formed within the soul are to carry forward the teachings through the expressions/faces. From the formulation of the coverings, the birds have wings and the fish fins, and all have the ability to rise-up and proceed to the glory of HhaALhhim!

From all that is formed by the Rings, the Unified ALhhim see that it is good—of their Collectivity. Likewise, all that see what is made of the Rings affirm all as one with them, whereby they are of the harmony and peace in the Aurets—States.

And the Unified ALhhim bless/kneel over their totality 77364 77X4 Y497Y 22

to think/contemplate/utter: 4746

They are of the unified fruit/side/expressions; Y47

and they are of the unified teacher/mind/myriad thoughts; Y94Y

and they fill the sum of the waters 77773X4 Y467Y

with warm springs/days/activities. 777779

And the one covered increases 947 7Y03Y

in Aurets—the State of Light. 7-449

The **blessing** of ALhhim is **the kneeling**/Y49 of the Unified Rings to all that accept the pattern of the Rings, whereby the Unified ALhhim infuse *those in the waters* with their patterns that they may live within the construct of the Immortal Rings. As the Unified ALhhim bow low over those in the waters, the emerging Names receive their Breaths—the impartation of the Rúæch HhaChayim—the *Spirit of Living Ones*. The Names entering into the waters and the Rings of ALhhim become *breaths to breaths, mouths to mouths, faces to faces*. The breath that we give is the breath that we receive, whereby we are continually breath to breath in the Unified Presence and therefore are One Breath/Spirit.

As a hen kneels over the brood, the ALhhim kneel over us, whereby the grain within our waters multiples to bring forth the full image of meShich—the Offspring of the Rings Unified as One. The hens are four in colours as the four horses which are from the Houses of the Queens. The white hen is of north in Bayinah; the red hen in the east of Queen Ushatti; the black hen of the south is for Chækúwmah, and the pale green of the west is our Mother Rechel from whom the seed dies to release its vitalities. These are the wings of Yerushelyim that flutter upon the heart, bearing your young, as your Rings multiply within your days of copulations/mutual sharings on the altar.

Bearing the Offspring of their Unity is the joy of the Union of the Rings, whereby you are anointed—their meShich as the representation and manifestation of their perfect Unity. The ability to ascend through every habitation is “the hope of meShich.” The pure Words of ALhhim enter within our virgin devoted bodies to bear the meShich. Our Ringed Body is virgin in that it is made of ALhhim and reserved only for the Words of ALhhim for no other seed is compatible to enter or lodge there! As the Words of ALhhim are of incorruption so is the womb that bears them, whereby

the Words appear/come in flesh—stands of Light, woven by hands of Bayinah and Chækúwmah. For according to the Tree so is the fruit. As the Offspring of HhaALhhim, we bear within our emodiment the full Sayings of ALhhim, whereby we perform them according to the Breath and the intent of the Most High. As the ALhhim hover over us, we are given thoughts to contemplate in our hearts and to utter upon our lips [Yúwsphah/Luke 1:26-38; 2:19]. We form the fruit of the Most High upon our sides and carry the instruction of the abundant thoughts of Life as a Teacher of Righteousness. Within our waters are the days/acts of Light. Being under the wings of the Most High, we increase/grow daily in the assembly of our Names [Yúwsphah/Luke 2:52; I ShmúwAL 2:26].

When we bless another we kneel over them and warm them with our love. We receive the blessings of HhaALhhim as we crouch down in humility to enter into Their Wings, tightly side by side as the chicks under the wings of the hen. Within this assembly under the Wings we are nurtured. As we abide collectively we receive transmissions of the Unified Consciousness. Our waters are warmed which causes the Seed to germinate. We house the grains of HhaALhhim in our members and bake the breads of ALhhim in our heart and mind to feed upon.

The warm springs are the pockets of waters in which the Breath inhabits. According to the Breath, so are the days in which one inhabits the waters, whereby the renderings of 𐤌𐤓𐤕 are *the days/activities of the Breath in the waters, causing warm springs*. Thus there are those whose span is short, as an insects, for their days have the value of 10 or 14 or 30 days, or there are those whose days are lengthened to 70 year, for they are of the Oyin. Each specie teaches us a lesson pertaining to the Number of their Breath. In that one has a covering, they are able to house the full spectrum of Illumination, night and day, whereby they increase in the Thoughts of the Unified/𐤓𐤕.

YahhiOorav—The Emanations give an evening/comprehension/meditation; 𐤕𐤓𐤕𐤕𐤕 23

YahhiBaqar—The Emanations give a morning/an illumination to congregate— 𐤕𐤓𐤕𐤕𐤕
act/day of five/to equip/to robe. 𐤕𐤓𐤕𐤕𐤕 𐤕𐤓𐤕𐤕

The Beast and the Lamb

And Yahuchannan sees you as **a beast** rising out of the sea (out of Yúwsphah), with ten horns and seven heads, with ten diadems on your horns and blasphemous names on your heads (Chazun/Rev 13). The beast is like a leopard; its feet are like a bear's, and its mouth is like a lion's mouth. And to the breast, the dragon (symbolizing your tongue) gives power and a throne with great authority. One of your heads seems to have a mortal wound, but its mortal wound is healed, and the whole earth (your body of 70 billion cells) marvels as they follow your beastly character—following after your image. And they worship/serve the dragon—whatever you say, for your words give authority to the beast, and they serve the beast whole heartedly, saying, “Who is like the beast, and who can fight against it?” And the beast is given a mouth uttering haughty and blasphemous words, and it is allowed to exercise authority for forty-two moons/cycles (42—a house of waters). The 42 depicts 40x2: e.g. forty nights and 40 days which are developed in various texts (Mattithyahu 4:2; SMB/Gen 7:12; SYM/Ex 24:18). During your beastly dwellings, you open your mouth and utter blasphemies/mockings against ALhhim as you speak and act contrary to the very Source of your becoming, blaspheming the Unified Name and their dwellings—those who dwell in heaven, by considering your own body to more important than its interior design. Also you are allowed to make war on the saints and to conquer them (subduing your inner righteous nature as offspring of ALhhim). And authority is given it over every tribe (your branches) and people (states of consciousness) and language (the words you speak) and nations (processes of thinking), and all who dwell on earth worship/serve it—everyone whose name is not been written

before the foundation of the world in the book of life of the Lamb who is slain. If anyone has an ear, hear! If anyone is taken captive, to captivity they go; if anyone is to be slain with the sword, with the sword they must be slain. Here is a wake-up call for the endurance and faith of the saints. The words are composed to console the humble ones who come in garments of various kinds to be transformed into the likeness of ALhhim—the assembly of unified rings. To commence your development you come by your kind unto your seventh day to form of the *ayish*—*extending your Fire Nature*. Then you *Holy Mother*—the Mother of all living of the species of the sky, those of the waters, and those of the earth says affirmly: I have received an *ayish*, a man child, from *YahúWah*—a collective assembly of all Rings of ALhhim! Imagine! Your Mother, *CháuWah*, will receive you in her arms on the day you have formulated all the Rings of ALhhim in their likeness! (SMB/Gen 4:1).

You are in *Yæhh* as numerical formulations of joy which appear through their Faces at the altar in *hashemmyim*/the heavens. The ashes of the sacrifice are gathered. On the 8th day—the day in which your thoughts are sorted and distinguished from the sacrifice you ascend as the breath of ALhhim blows over the ashes. You are gathered unto as spirits into clusters for your mind development in set in an orbit according to the prophecies spoken over your Name.

Your Name is designated to the ALhhim Rings of the offering from which you are born; hence, by the birthing of ALhhim you enters into classifications of manifestations. This process of evolution marks us to enter into the configurations of thought which correspond to a manifestation according to our lineage. Hence, not all will be the same type of birds; for the flocks vary by the messages and the lineage to which belong.

Your Name is then schooled in the Nine Academies of OLiyun of *Núwach*/Noah on Mt. *Aurra*/Ararat to prepare for manifestation and service. There are time you recall what to do and what to answer by your prior education before appearing. You have many days to inquiry and recitations before you are sent into the world. The ark of *Núwach* conveys that the various levels of manifestation that go through the flood.

According to the levels within each school of OLiyun, you attains an appropriate manifestation for your to demonstrate what you learned in spirit. There are qualifications to receive an embodiment. The states of being designated to the waters of ALhhim is no trivia; you are breathed upon to be sent from the House of your Mother above as *Yahushuo* breathes upon the disciples and then sends them forth two by two as in the ark of *Núwach*.

Your spirit is sent by Father *Avrehhem* for the your enlargement, expansion. As you come into the earth, your stars is seen from its origins. The wise men of the earth recognize you from your infancy and surround you from dangers. Your stands of light enter into the world, forming and shaping it into a body of *ARAL*. A place is prepared first in your father, as a seed to be sown. When the stage is set, you are sent according to the season in which you are to born; e.g. goats are sent in the fall to appear in the winter/spring; however, each Name is sent at the season pertaining to the schooling that they are to affirm in the world through manifestation. Your spirit enters into each ring of ALhhim to be schooled and learn the traits of the ALhhim, according to your kind/classification in the order as listed in the above lines. From the fowl/messengers in the sky unto the formulations of the various classes of life; you develop through sequences upon appearing in the Rings of the 7 Eyes. You gather from all states of making a *sukkah*/booth whereby you are able to assemble from what you learn to appear as the offspring of *Adim*—the combined Rings of ALhhim. In that you are formed by the states of the

Fire and the Waters of your Name, there is no partiality of one form over another. No one can say there is favoritism between Names. The cat cannot complain that they are not as a lion, etc.; the spirit in your Name determines your state of residence; however, we are all accountable to each other. All species are given the same herbs/trees to eat to come to Knowledge and the Tree of Lives. As we say spot each other in our efforts at the gym, so we watch over each others souls. Though the ones spotting us are watching us, they are not helping lift the weights; rather, they encourages us, yelling: *it's all you!*

The Faces of Avrehhem in us suit our spirits to be comrades one to another as friends of AL. Our waters find a resting place together to abide in one house/one body. In our waters being at rest in us, we find and experience compatibility, honesty, openness—nothing hidden, communications flow; there are sharing and caring. Though many excuses are offered as to why someone is not happy in their life; the core excuse is that the waters are not of the same vibrations with others, and they are yet casting-up waves rather than seeking a uniform level.

Your body appears according to the weight of evidence developed from the allocations of light unto your perfections. Your attainments are measured by the various weights of glory that correspond to the Rings of ALhhim and the levels of services to which you enter and through which you verify yourself through the manifestation process. In fulfilling the lessons and service, you complete the cycles of your days and enter into other ages of immortal life where the leaf does not wither, being formed as the gem stones of your dusts from the altar. In your seventh day you appear as meShich—as those who have descended and now ascended above the world affirming yourself as the child of your Father.

What is spoken of your Name when it is called from the Altar appears in the your seventh day, whereby the Words of ALhhim are not uttered in vain! These thoughts are “to comfort my people,” whereby they are not disdained by their form/embodiment, nor troubled by what they encounter in the world.

The appearances as an offspring of ALhhim are unto the Faces of your Fathers in Aviyahua. Your Voice cries out from your inner most being on the 10th of the Seventh: Into your Hands, Anni—the origins of my mind commit my Spirit to the Source of my Name.

In recalling your Origins of Antiquity you present yourself as a spotless lamb from the generations of your becoming. During 40 Days of Mæyim, which are many days to reflect your seven-fold Lights, you have appeared to your Twelve inner disciples. Understand that Achadd/One is 13 and denotes Many/40 waters of Understanding. The 40 Days are the periods in which you inhabit the waters from which you emerge (SMB/Gen 1:20). You ascend from descending into the depths of Sheol as Yuwsphah/Joseph descending into prison to liberate those bound. Though the marks of the beast nature strike your soul, you prevail and the beasts from the deep join in allegiance to the Lamb nature of your Life (SMB/Gen 37:33; Chazun/Rev 17:11-18). Upon your ascent by the favor of Phargoah—the Eternal Grace within your Righteous Spirit, you rise to the Throne from which you have come to be seated at the Right Hand as the administrator over your lands in the Name of your Father.

In the Spirit of a Lamb you appear. Behold, the Lamb of ALhhim, the priest speaks concerning you. As your essence is of the Meekness of the Fathers, from your Origins upon Their Altars, you are the Lamb of ALhhim. In the Seventh month you appear with the fulness of your Rings of ALhhim

shining as the Offspring of Adim. On the 10th day, you enter into the QudashQudashim/Holy of Holies with your own blood, the very blood of ALhhim that flows eternally in your Spirit from the day you are formed upon their Altars in Yæhh. By the blood of ALhhim in your Spirit, the Life of Yæhh flows in you!

On your fifth day you come to the throne of Melekkiytsedek and receive the promise of your ascension. In your ears the Words are proclaimed whereby they are recalled in all of your generations. This day you are a priest/servant forever, and serve no other. As for me and my house/assembly, we serve YahúWah.

The seven days are thrones 1-7 from Yetschaq to Aharúwan. Days 8-15 are before days the thrones as they are prior to the days of Pessech and Sukkut. Days 8-15 are days of ascensions—a going up to the Mountain to celebrate the festivals. These seven days preceed the 7 days of the festival and also follow thereafter. The patterns of 7 Days is seen in Pessech—the emergence and the 7 Days of Sukkut—the culmination. In between these days, there are 7 weeks of covenant during which we affirm the first-fruit of Shevuoúwt/Shavuot/Pentecost. During the week of the covenant an abomination appears through the beast nature rising from the sea which halts the ordained offerings until revelation breaks through in your kingdoms of Madi and Peres (DaniAL 9:27; 10:1-12; Ozra 9:4-5). The days following your fulfillment of seven are 16.17.18.19.20.21.22, unto the Last Great Day that comes as the habitations of the heavens and the earth are summed into ONE Kingdom by the Authority of the Master TauWah—the summations of all sown in WAH (Eph 1:20). We are proclaimed as the begotten of Yæhh, as kingly servants, according to the 5th Throne of Yæhh, prior to our designation to be born of ALhhim. As we ascend through the Rings of ALhhim we appear according to the prophecy spoken of our Name on the Mountain.

On day 5 of your becoming, you are brought forth out of the waters of HhaKaiyuwer/laver, and you commence to ascend as a flying seraph/fire coal. You are a winged bird of the sky sent out from the window of Núwach/Noah. You are given access to the total realm of shemmyim/the heavens to roam and soar. Your heights are established to the faces of your depths as you rise out of the waters. You have capacity to soar by the 12 inner movements of soul—the nephesh/soul haYæhh which are according to the 12 in Yæhh.

Through your explorations in shemmyim you acquire perspectives of your becoming, following you are sent into the waters of the great Neúwn Mind, to live amongst “the whales.” As you live amongst the fowl, you learn that the nests you build are for a season. What you need is provided in its season day by day. The learning period in the sky is preresquite prior to further evolutions whereby you do not forget the daily Bread that you are to live by.

In the waters you orchestrate your subsequent development in the womb. The whales are called the HataN-Nynim hagedúwlyim—*great fish* which prepares you to inhabit waters at all levels through which you see yourself as in a mirror. Another important lesson “as fish of the sea” is that you belong in schools. Within each of your transformations there are the associated creatures of Life—the 12 characteristics in your Seed-Name. According to your classification/kind, you become a winged creature to bear your message according to your Numbers and Words. The ALhhim see the collective forming in your waters, and it is good.

ALhhim blesses your gathering in the waters, saying: from all that you have gathered in the sky and in the waters, you are readied to form a habitation of the earth. With the fruit/embodiment of the

waters plus your head of the sky to oversee your lands, you are ready to make full the waters of the West (sea) in Yúwspah. Hereby, your messages are designated to dwell amongst the fowl to expand through an earth implantations. And the evening/understanding and the morning/observation are your day of chamishi/five, whereby you receive a garmentizing for your soul from the waters and the earth.

And the Unified ALhhim think/contemplate/utter: 773774 477477 24

The Unified bring out of the Aurets—State of Light 7443 4777

the living/ascendant soul 3777 777

according to the Bread/classification of Seed 37777

with a cohesive desire/in a group/cluster (live-stock) 3777

and moving/being progressive to follow. 7777

And the unified living of the Aurets—State of Light 744777777

are according to the Bread/classification of Seed. 37777

And the Emanations give to affirm. 777777

Each day is a work of Light to fulfill the Emanation of Names within their spaces of Light. The Names of ALhhim and their Emanations fill the spaces of the expanse, the waters above and beneath. Those who inhabit their Kingdom are in agreement to comprise a Unified State—the Union of the heavens and the earth. You are brought out of the waters of the Unified ALhhim to be a living ascendant soul—those which are drawn into the waters to live in one Body. It is precisely **the character of being drawn together**, rather than living separate, that characterizes the soul to be of life or death. The ability to cluster together is the trait of a disciple. As sheep—hhakeveshim—you cluster and move together ever following the Guidance of the Shepherds of ALhhim.

According to your kind/classification by Number, you are grouped into the Schools of the Nine/⊕ of the Most High. The classification of each School of Thought is within your SeedNames according to the values sown within the various types/kinds of grain. As your SeedNames open, Bread is formed according to the type/kind of plant from which the SeedName belongs. Each Name belongs to a classification of a Teaching that is taken from the plantings of the Most High. Every Name in the Kingdom belongs to one of the Nine Schools of Thought.

Those which are brought out of the waters have traits of cohesive desires, to be grouped together, from which the rendering “live-stock” is derived. **The ones drawn out are moving and progressive to follow hard after the Teachings.** The vibrant ones are those quickened to the Teachings to ascend through the States of Light, whereby they emerge from the waters as YishARAL. The Offspring of YishARAL are depicted as those who come through the Sea of Reeds. The reeds, as tender shoots arising from the waters, denote the waves of instruction **according to the Staff that leads the way**. As each wave of illumination passes over you, you arise from the waters to bear the fruit of the instruction upon your branches. According to the level and the Schools of Nine that one passes through, the Emanations of Bayinah and Chækúwmah give to affirm. Each one receives the Emanations as they partake of the Bread of Life to which they submit their souls and Names.

And the Unified ALhhim fashion/make/perform 773774 7777 25

the sum of the living ones of the Aurets 7443 77777

according to the classification/kinds of Bread/Teaching, 37777

and the sum with clusters—in a group 377777777

according to the classification of Bread/Teaching, 37777

and the sum of all moving/progressing རྒྱུ་ལྔ་པ་མཉམ་པ་
towards the vapors—places of residence རྩ་འཛམ་
according to the classification of the Bread. རྩ་འཛམ་ལྔ་
And the Unified see རྩ་འཛམ་ལྔ་མཉམ་པ་
indeed, it is good—of the Collective Union. རྩ་འཛམ་ལྔ་མཉམ་པ་

The sum of all that the ALhhim perform are the living ones. *Collectively as the Offspring of ALhhim we hold the entire Values of all that the ALhhim have given.* The sum values of all living souls are set to appear in their positions in the Kingdom, whereby the totality of the Thoughts of ALhhim are manifested to comprise the entire Kingdom of ALhhim! Each living one appears as they are classified by their Numbers in the Schools of Nine—according to the classifications of the collective Thoughts of the Most High [ref: see ALhhim Achadd]. As one progresses they are placed in their seat within the Kingdom of Lights in accordance with their learning the Teachings. The state of the Aurets/earth/ᵀ4ᵀ is to illuminate/4ᵀ the crown/ᵀ of your Name, as you are destined to reign in their Kingdom as king-priest of ALhhim. All, at all levels of development, are seen to be of the Collective.

The formulations of HhaAdim—Adam are appointed places of residence for the Offspring of HhaALhhim to dwell. The Adim, meaning vapors, form a collective habitation to house the Treasures of the Most High within the Collective Union. The union of Adim comprise the House of YahúWah, whereby only Collectively do we bear the full glory of HhaALhhim.

Together, the Unified ALhhim consider/say: ገጽ ፩ ፩፩፩፩ 26
 We make (as we perform) Adim/Adam/vapors ገጽ ፩ ፩፩፩፩
 image/as free, capable of transformations, a formulation of Rings/Eyes in Seed; ገጽ ፩ ፩፩፩፩
 Tselmæn/images are the base/depths/tsul of the Bread/MaN.
 According to our likeness/shapes/activations as unified Rings/Eyes; ገጽ ፩ ፩፩፩፩
 t/shapes are activations of the Blood of ALhhim, what runs as the life in the Words/Bread.
 And they come down/descend/become lowly: ገጽ ፩ ፩፩፩፩
 the fish/Neúwn Mind of the sea/west/gathering, to enter into waters to increase ገጽ ፩ ፩፩፩፩
 with messages of birds/angels of the heavens ገጽ ፩ ፩፩፩፩
—the winged messages of the Names that take flight from the oylah;
 and with the beHemeh (herd)—*with a cohesive group* ገጽ ፩ ፩፩፩፩
carried forward into collective bodies and states through which all lands are formed;
 and with the entire Aúrets—State of Light— ገጽ ፩ ፩፩፩፩
with the Illumination of Understanding and processes of transformation unto Knowledge;
 and with all of the ones moving/enacting/implementing the Thoughts, ገጽ ፩ ፩፩፩፩
—the illuminated who move swiftly ገጽ ፩ ፩፩፩፩
 to be Enlightened/with **the conscious direction** of the Aurets—State of Light : ገጽ ፩ ፩፩፩፩
with swift movements of the Mind that are fulfilled in States of Illumination.

The formation of the Adim/Adam/vapors provide residences for the Names within the Eternal Kingdom. The vapors are according to the sides in which the Names are appointed, whereby they carry their spectrums of Light from the four sides of the north, east, south, west. The Adim are the gatherings of the Thoughts into immortal faces/expressions of the Rings HhaALhhim. Via the making of the Adim, the Temple and all within it is made of their colors and of their works, each according to their Names classification, whereby the colors, i.e. for the mishkan, are comprised of the Adim that carry the frequencies of Unified Thought.

Those who are **Offspring of ALhhim come down, lower themselves** as the ALhhim, being of the same nature of Light. As stars are hung in orbits and in clusters of congregations, those of ALhhim are of the same mind to descend to draw out of their humility for an increase of Knowledge. As Yahuchannan says: I must decrease, be humbled in order that Yahushúo—the Source of Wisdom and Understanding increases. You come to the altar, lowering your spirit and parts with 1) the ability to multiply through entering into the waters of hhakaiyúwer/the laver through which your Numbers are activated; 2) with messages ordained in your Numbers, to soar as the fowl of the air whereby they are not subject to the sentient world; 3) to belong to a cohesive fellowship through which you affirm your Collective Spirit; and 4) with access to all States of Illumination. When the Unified Lights of Reshun, known as two great lights/אֵל, descend into your feet, you walk in the Light to the 10 Memalkut/kingdoms and thus have dominion over what resists your ascensions.

In contrast to merely physical formulations, as offspring of ALhhim you are of the Light of the she-mayim. Your habitations are of waters, to provide reflections, as body of waters of friendly microbes. In the images of ALhhim you are 2 sides of Light. Your Breath enables you to exchange fully with the Collective to be one. You are appointed by Name with an assembly of 64 core Words housed within the 28 ALhhim in your 7 Rings/Eyes as a Body of Consciousness containing Patterns of Light and their Hosts. Your Words are the Bread of ALhhim, whereby you are an unleavened lump.

You are strength, OyinZayin, enabled to bring forth your Names in the midst of boundaries, to rise out of prisons, to cross over rivers, to enter into corresponding fields of Light as you develop to coincide with their same frequencies. You are waters through which you change locations. Carried in your Spirit you reveal your messages to the Collective. Make in the images of ALhhim you are paired to one another to form the four faces of the Lights. In your Name/מW your Fire and Waters are one. Your waters change from a basin of the ocean, to a spring of laughter, to a river that flows from your crown in four directions to water your garden. You are servants unto the Rock upon which you stand to show your faces one to another to stimulate the Goodness and the Associative Thoughts of ALhhim. You have 12 baskets to store your thoughts which you carry with from place to place. In being of the ALhhim, you move within spirals of the sun, the orbits of the moon and stars in perfect sequence, keeping yourself fastened to the spinning of Lammæd—the cause of rotations. You revolve and rotate one with another to dwell intimately in designated spaces of Light as the ALhhim are pleased to dwell together.

Within the resources of your soul are secured prophecies spoken over you and written in your Seed from the altar of Nephethi through which you attain every GoodWord of ALhhim unto its fulfillment. You walk by your 30 Numbers which are the Rod and the Staff that guide you by evening, and supports your observations/mornings unto corresponding deeds. By the double Lammed you obtain meanings to explore the Words and Names within you unto states of consolation. Your Rings are filled with Eyes as stars fill the constellations in the sky. By the Spirit of Dan you discern your Numbers to create suitable residences to abide in, through which you are lead into pastures of green and beside still waters. You are a SeedStone of jewels of Light positioned in the House of the Collective for all of your days/acts/fulfillments of Names.

The result of gazing into your vapors brings for the inherent illumination in your Name, whereby you rise above selfish motives to foolishly think that you are or own individual property apart from the Unified Body of Names. In your Collective embrace, the Adim maintain the fruit upon the Trees of the Collective Goodness and the Associative, whereby there is no burden of sin/violation to the Collective. In knowing you share all things as one, you have all things appointed in the Houses of ALhhim, whereby

there is none that lack. Your Names and Breath are forever, being of the Fire that dies not. You are bought/acquired by a price, even by the blood of HhaALhhim that flows from Their Offerings through which you are formed as dancing vapors, distilled from the Rings of Smoke that rise from their Unified Minds. Therefore, you are not your own, but are of the Unified ALhhim from which you are made as the meek ones/sheep of Their Pastures.

The utterance of a sixth day comes from the depths of the Unified Rings of Meneshah in the evening oylah which open within the Consciousness of Yishshakkar of the morning oylah. From the double yolk in the oval-shaped gonads, you form rings of consciousness to dwell in your rings of origins. These words of HhaTeúwrah convey that the Unified ALhhim speak consciously of that which is being formed as a result of their offerings, which occurs through their mutual giving and serving each other. As the vapors form, the emissions of their Thoughts gather as clouds. The Unified ALhhim Name the Adim—the bodies of vapors that form from the Collective ALhhim. The Names are given to each vapor based on the Numbers that are suspended within the vapors, whereby the vapor has form/appearance to be the Offspring of the Thoughts of the ALhhim. The vapors are faces or expressions to carry the Thoughts of the Collective ALhhim into ongoing deeds, whereby the offerings of HhaALhhim continue and do not cease. The formulations of the Named Adim are the result of the ongoing offerings/oylut of ALhhim.

The Offspring of Adim are the result of the performance of the ALhhim and not a contemplation to recreate Themselves as another body. As a result of the performance of HhaALhhim, the Adim are formulated. These formulations of the Unified Minds of HhaALhhim extend the Body of ALhhim, whereby the Adim and the ALhhim are One Body.

All species are composed of the vapors—hhaAdim. There are not specific animals listed in the text. All within the waters are classified according to their Thought to enter into manifestations. From this sorting of classifications all things are composed, being combinations of the classified thoughts. In that all are comprised of the classified Thoughts of the Most High, all are given to partake of the same—of the Words that are flowing from the strands of Thought and that which assembles itself upon the branches as fruit and seeds. In that you are composed of the Thoughts of Life, you eat from that which is generated upon your branches.

Biblical literature has been translated into vernacular terms common to a society, whereby the meanings often become obscured. Words in the Teúwrah/Law provide food to eat/feed upon. You are given what is meek, and that which comprises wholeness, and gives strength. These terms later became used to describe animals who display these characteristics. The term for “the meek” is *kevesh*; hence, sheep became known as *kevesh*. The term “to be whole”—comprised of unified sides—is *parim*, whereby the vernacular term, bullocks, became the translation for *parim*. The term to denote “strengths” is *ozim*, so goats were chosen to translate *ozim*. The term “to increase and multiply” is *dag*, so the term fish was chosen to convey to multiply, etc. The reader, unknown to the source of these words, considers that animals are being spoken of instead of **characteristics of Life**, and thus the Words of Life become translated to justify murder by taking animals for their food. In positioning animals in the translations, the reader thinks that animals are their substitutes for proscribed offerings. However; acceptable sacrifices are of spirit and heart and were never animals until the days of King Herod when the House of Laúwi/Levi, the appointed Teachers and Care-Takers of the Temple, were replaced by others not of the Laúwi lineage. Animal offerings pollute the meanings of the text and are adamantly opposed by the Schools of the Zealots and Chassidim/Essenes. The Teacher of Righteousness in the parables overthrow the practices of

selling animals for offerings in the temple. Symbolism in the text is used to lead you to an understanding of a Thought and is not meant to be read as literal. Every animal, as well as the assembly of your Rings within your body, is to lead you to the wells of understanding from which you are drawn. According to the Numbers within your Name, a body is designed/shaped to carry your Spirit, whereby it functions within the collective society according to its residing Breath. As the Breath breathes the Numbers, the body has animation/life.

To multiply in the west is to designate the body of Aparryim/Ephrayim for gathering and sowing the Seed from generation to generation of Thought. The rendering of “the sea” pertains to the waters beneath which are comprised of Aparryim, Meneshah, and Beniyman. With each level of increase in Thought, the coverings of the Names are woven for the emerging generations, whereby our practices and deeds convey the levels of our Thoughts. Hence, these lines are as one:

...to multiply/increase the west/gathering ማገዝ ጸገልታ
coupled within the covering of the heavens... ማገዝ ወን ገሃዐላሂ

The “dominions” of Adim to exercise mastery over your own houses, are not to be read as to take authorities over other spirits as animals nor other peoples. In that all spirits are in process of development, you are not to be occupied with wars nor take the life of any specie as though their spirit and its habitation have been appointed in your hands. As ALhhim, you learn mastery through illumination contained within your vapors. The five levels of dominion commence with the Letter Úwah/Υ, which denotes that the Adim are of the Unity of HhaALhhim and become fully aware of the Lights within them, whereby they have dominion with the Neúwn Mind. The term, to have dominion is a side-step from the term, yared/Δ4Ϛ, meaning to come down, to be lowly. As the ALhhim are humble, so their offspring descend upon the altars to make ascensions. The only connotation to rise-up is to become illuminated by your ascensions, whereby you are of the Adim to move uninhibited—swiftly to carry forth the Illumination *over your states* of Aúrets/Earth/ᵿ443ΛO in your levels of consciousness, whereby you do not become servants/slaves in the lands you are given through which you extend your expressions/faces. The phrase/ᵿ443ΛO is best rendered as to move swiftly *in accordance with, or pertaining to* the Aúrets—the State of Light/Aúwr.

And the Unified ALhhim create/formulate ማግኛረፋ ፋፋፃጊሂ 27
the sum of the Adim/vapors/states of residence ማፈፋጸጸፋ
with a unified darkened image/by the crown of their staffs unified: ሃሣብጉፅ
in the darkened/concealed image of ALhhim ማግኛረፋ ማርጉፅ
the Unified fashion the collective sum of them ሃሃፋ ፋፋፃ
to pierce/recall and to distinguish the space with the Light; ጻፃዋግሃ ፋሃፒ
the Unified fashion/create the sum collectively. ፡ማሃፋ ፋፋፃ

The Adim are Collective Rings of the Words of ALhhim. As the Collective Words of ALhhim are spoken, the body of their Thoughts are assembled to form adim/adam. As the SeedWord from the mouth of the Serpent of Antiquity in Zebúwlan speaks from two sides of its Seed to form the Rings of Adim. The formulations of the Adim come out of Beniymán, as the Seed of the Collective ALhhim is opened. The formulations of Adim is the son of man appearing as an assembly of the Lights and Thoughts of ALhhim. The term, *ṣlṭ/tsalem*/image, pertains to shades of color and a darkened image. The image shows the inherent quality of the Invisible State, as the ALhhim. The image is seen as it bears its Lights, through which the Name shines in the darkness in which it is set. The qualities *to pierce* is the means to access/to open the Tehhu Consciousness in which the Adim are formed, whereby they recall their the ori-

gins. United with the ability to pierce are the qualities *to distinguish* all that is opened in the Consciousness. The Adim pierce the veils of their Name and then to fill the opened enclosure with their distinguishing Numbers and Words. The Adim are gifted to open their SeedCoat in which they are set and then fill their stalks with the Lights woven within their Seed. The ability to open and then to fill comprise one body, whereas the rendered mortal images of male and female yield a body cut asunder in which the Rings of HhaALhhim have been broken and the sheath/covering the Oyin has been torn. The **Adim/Adam are fashioned to comprise the sum of all spaces and Names, whereby every Name fits within the Kingdom.**

And the Unified ALhhim bless the sum of them. ማገዳረፋ ማጸፋ ሃላፃጊሃ 28
And the Unified ALhhim say/think to guide their illuminations collectively. ማገዳረፋ ማጸፋ ላማላገሂ
They are of the unified sides/expression; ሃላፓ
and they are of the unified teacher/mind/myriad thoughts; ሃፃላሃ
and they fill the sum of the Aúrets—States of Light. ኩላፋጸጸፋ ሃፋረማሃ
And the unified press down, ጸጠፃሃሃ
and they become lowly, descend, ሃፈላሃ
to multiply/increase through their waters/west/gathering. ማገዳ ጸጸፈፃ
And with the messages of the heavens, ማገግጠፃ ጋሃዐፃሃ
and with all living/ascendants, ጸገጠረሃፃሃ
they move together/make progress/to follow the Most High of the Aurets. ቁላፋጸሪዐ ጸጠማላጸ

The blessings of ALhhim are upon the entire congregation of Names. Upon your being born upon the altar of YæHH, you receive the blessings of the Lambs (MT/Deut 33). To bless the Names, the ALhhim serve/kneel to give birth to you Collectively. As a hen gathers her chicks, you are gathered within the wings of ALhhim. As you kneel within the wings you receive the Thoughts of the Unified Consciousness, whereby you bless/extend the Rings of ALhhim. Thus, when there is a reference to bowing, it is to become adorned; you bow to receive an honour or a garment, that you may carry the glory of HhaALhhim upon your shoulders.

The guidance of ALhhim is to dwell collectively, within clusters. The kneeling over the Seed is to bring forth offspring within the unified body/sides and mind. The text speaks of all that the ALhhim fashion. Accordingly, in Túwrahh, you are only addressed as to what you are and not of what you are not. The *statements of Being* are uttered again as the Adim—those assembled of the Rings—take their place amongst the myriads of Names. You are affirmed to be robed and to occupy the space of your Names within your robes.

The act of pressing down is to assemble your understanding. You are drawn out of the Tehhu and gathered into the vine press of the Name, whereby the joy of your lives is retained. All gathered from your labors serves as the platform of your Thoughts to engage your members in accordance with the Neúwn Mind.

And the Unified of ALhhim contemplate/think/utter: ལྷ་ཐུང་ལ་ འཇུག་པུ་ 29
to be agreeable. The hands give for your branching, ལྷ་ལ་ རྒྱུ་ལ་ ལྷ་
the sum of selective cultivated growth/stalk; རྒྱུ་ལ་ རྒྱུ་
to compound Seed-Seed, Zerro-Zerro, a continually flowing from side to side; རྒྱུ་ རྒྱུ་
of Words/Sayings of RayishOyin
to affirms the ascendant Faces in all the Aúrets—States of Light. རྒྱུ་ལ་ རྒྱུ་ལ་ རྒྱུ་

And the sum of the entire Tree/Doctrine ԻՕՅԸԻԽԿԿ
 verifies that which is within the collective. Կ94W4
 The fruit of the Tree— Doctrine ԻՕ747
 to compound Seed-Seed, Zerro-Zerro, continually flowing from side to side, Օ4I Օ4I
 Words/Sayings of RayishOyin
 bearing evidence of the Unity of Names, attaining a crown from the base
 for your collective branches. ԿԿԸ
 YæhhYæhh is continually coming to those illuminated to receive food—the teachings. ԻՅԸԿԿ 3737

The phrase Օ4I Օ4I, *Seed Seed*, conveys the multiplication of the Words of ALhhim from both sides of the Rings. *Lit.* the SeedSeed are The Words of your Numbers which appear through your body of Consciousness, as Zebúwlan/I, which appears, in the Eastern Gates, from the Fire, through the Rayish Oyin/Օ4 Rings of Yishshakkar that embodies Yahúdah (Metiayæhu 2:2). **The Tongue of the RayishOyin is Zebúwlan, the Serpent, coming forth from its development of Numbers within your SEED/Zerro.** Your Thoughts of ALhhim encircle into a Zerro to be unwound. Though the tongue is coiled, as intestines within a seed, being swallowed-up in a shell/coating of stones or skins, the serpent leaps forth as seeds break open within a pine cone (CHP/Numbers 16:30-33). Thus, by your rejection of Aharúwan—the Enlightenment—and the Meekness of your Lamb/ma-Shayh, you became swallowed up in the vagina of your mother, alive, and all that you have by Name; thus, you come to reside in the grave/sheol apart from the Collective (CHP/Numbers 16:22, 34, YechúwzeqAL/Ezek 37:12).

From within the Zerro/Seed/Օ4I appears the Oyin/O Zayin/I Body of double heads/4—the head at the base and the head at the crown. The union of Names enters into the 4 Faced Creature that evolves from their joined/aligned Rings of ALhhim (YechúwzeQAL/Ezek 1:6). The utterance of Zerro is 18: 16/7 + 7 + /2020/4, whereby the lives of ALhhim in your SeedName awaken and rise to bear the Faces of YæHH. In that the Light is in your Seed, you are awakened to emerge and put on the Faces of YæHH. *Out of every dwelling, the Light shines whereby the darkness is vanished.* Your paired Faces of 18 + 18 are 36—the solidarity of DæuwD, the Rock from whom paired Names rise in Yahushúo. e.g. the pairs of Yúwsphah and Yahúdah—from the sides of the East and the West.

Your SeedSeed are Rings within and Rings without. These are your Word compounds, paired associations, as formulations of the Tongues/I of the RayishOyin ALhhim/Օ4. *According to your Forms of ALhhim—assembled rings in rings, eyes in eyes, you confirm/affirm the lives/ascending powers/forces of ALhhim in your Name* (BayitBarnava/2 Tim 3:5). The denial of your design as ALhhim keeps you in separation to behold outside of your Rings. The Seed/Zerro Flames according to your consciousness in Rayish Oyin—the ascent of your mission. As you speak the Words of your Seed, Fire is upon your tongue. As the Words of your Name, rise, they show the colours of your flower, and form stalks upon your heads. The Zayin tongues appear within Rings of your Heads; being the Tongue Force of Lives—of your assembled ALhhim Rings, they break forth with a fiery radiance.

The term, life often appears as LIVES, in that your Life is an assembly of the LIVES of ALhhim. As your Name opens, the sparks of Fire in your Spirit, stored within the shell of your Seed, breaks open to reveal the two sides of Light—Wisdom and Understanding: ZerroZerro. You speak your Names through colours and compound Numbers, forming associated paired Seeds by your utterances. From SeedSeed the teachings flow through living ones, as fluids in a stalk extend into branches, leaves, flowers, heads. The assembly of your Rings of ALhhim comprise compounds of WordWord—a unified/entire food—which is

evident upon the branches of your Name in places of the kingdoms. Your Name is a Tree of the Most High which bears the Seed of Truth from which it is sown, whereby all living ones verify that their Rings of residence are of the image of the ALhhim. Having within them the same Breath/Rúach/ Intelligence they partake of the same Seed. As you eat from the Trees of ALhhim you partake of the associate, clean and humble Words. The Words are comprised of Rings of 28 ALhhim together, circles in circles, to be perfect complete unleavened food of the radiances with wholeness/collectivity.

The fruit of your Tree is formed by the running of the lives in your Seed unto the edges of your branches. The fruit of the Tree is eaten by living ones as Words of Knowledge forming upon their lips, whereby they eat the Doctrines that drip down from the upper branches of OLiyun. When the Words form upon the lips of hhakuwáhnim, the people eat and are satisfied (Yirmeyahu/Jer 31:14; Malaki 2:7).

The phrase YæhhYæhh/אֵלֶּיךָ אֵלֶּיךָ conveys the compounding the illuminations of the 15:15 Fathers, whereby you are continually supplied/fed enlightenment, night and day, evening and morning.

And for all living ones of the Aurets/hosts/states of Light, 7443 X7W4493WO7473 30
and for every covering of the waters, 7777W3 77777777
and for all progressions/steps of obedience, 777777 777777
there is an elevation of your inner Light; as the Most High of the Aurets 74437777
to affirm inwardly/within your assembly 777777
a drawing the Breath of life. 777777 7777
The sum of all that flows/having a running of fluid/a green selective stalk 7777 7777 777777
is for the unified to eat/receive. 777777
And the Emanations give affirmingly. 77777777

The phrase, 7777 7777, commonly rendered as *green herb*, is composed of words meaning to have spittle, or to have the fluid running within the stalk. Essentially, the green color is the central color of the rainbow—the Lammæd-Yeúwd Kephúw-Kephúw Ray of the 7 Masters of Light. You eat what is green as it pertains to the Teachings of Laúwi. In the Teachings of Green/Life is the Seed of the Numbers of the Life ascendant power of Reshun. When the stalks are not green, they are absent of the vitality of the Illumination of the Ray of Laúwi. You eat of *the living teachings* as they are in the mouth. The action of eating and speaking are one act. When the fluids within selective stalks of Light are flowing, they are green for eating. The teachings of Light flow in the mouth as saliva runs within Zebúwlan coming out of Baniymin. Such is the food of the living ones. You partake of the anointed teachings of Bayinah and Chækúwmah, as they form and flow in your mouth, to eat the 777777, *yereqooshev*. Those that receive messages of Light are affirmed by the Lights of Emanations.

Being green has an association with being vegan. You see the spirit in the houses/bodies made of ALhhim, and regard that body as qudash/holy/set apart unto its spirit. You go in the way to escape the onslaught of murder, stealing, greed, and arrogance involved in eating animals. As a path opens, you accept the status of each specie in the universe to be happy whereby you do not violate their order, while at the same time accepting the joy of being in the body that you reside in. You do not need to live-off other species, nor they to live-off you and your family. You are neighbors, companions, friends, sharing the same great land, air, and lights, each one growing and developing your minds as purposed by the allocations for a spirit to have a dwelling. Upon making this decision, your mind and heart opens further by graces granted. Enlightened messages of joy increases; what you desire is put in your hands; areas that

are blocked are opened with understandings. Then one by one, the answers come with explanations, with Numbers that verify the thoughts, and stories/parables that made them transferable to others. Being vegan is not for your physical benefit alone, nor just to be vegan “to save the planet,” nor just for the green concept, but being vegan is part of the avenue to universal peace and joy for all. Not to be arrogant about this issue or condescending to others yet caught up in the milieu of culture seeking their path to affirm who they are as gifted by your Father, yet in considering oneself above another undermines the peace and joy of being at one with all. There are adjustments that follow every decision that you make. When you receive new information, you accommodate knowledge in order for it to bloom; otherwise, the joy of it dissipates. As with family and friends, being vegan makes a difference also; the gentle quietness of the message makes an effect like water on a plant. Some people who have become vegan found out that the friends that they thought they had were only so because of getting together and eating meat at their house or parties; hence, the level of their embrace was not heart to heart and soul to soul where true friends find consolation and joy in being with each other. Affirming ones place in the universe—your origin—is a key to be “vegan”, whereby you fulfill these commandments!

And the Unified ALhhim see 77364 447Y 31

the sum of all which verifies that which Unified makes/performs/does, 3WO 4W4CYX4
with behold an exceeding goodness/agreeable of Collective, result the steam/vapors. 447Y 9Y0999Y
YahhiOorav—The Emanations give an evening/comprehension/mediation; 940737Y
YahhiBaqr—The Emanations give an morning/an observation/light to congregate; 499737Y
an act/day of six/to be joyful/rejoicing. 7LWW3 7Y7

Seven eyes position the ALhhim in a body—to be Adim/Adam. The Eyes of ALhhim have inner and outer rings with a ring, as a pupil, in their centre. e.g. Rayish-Oyin is an inner liner in Shayin-Semek with the TsæddaTsædda in the midst. Words are formed as eyes, from which your perceptions are spoken. To distinguish the sayings of the 6th day, the ALhhim see the abundance, unending goodness, that flows from their congruent states to abide in Rings/Adim. There are no evils in their perceptions, nor words, whereby they speak the Perfections of YæHH without fault/short sightedness. The idea of ALhhim creating “evil” is a gross misunderstanding, as such creates duality and division which undermines unified perceptions. When the perception becomes divided, lusts are created which draws apart from the core of the Word and focuses on the dangling form (Yaoquv/Jas 1:13). The translations of good and evil are better understood as the Collective Sum (good) of their Rings and their Companions/Associations/Watchfulness as Shepherds (guidance) over their flocks.

The sum of Goodness is upheld by the inherent Values/Numbers which verify the deeds of the Unified ALhhim. According to the Values that appear through a deed, you affirm that your deeds are of the Collective. The sum values of the works/labors of Light are agreeable to the Collective, exceedingly/without limit or restrictions. The goodness is sustained in the works of the steam/breaths within your waters that inhabit your Seven Spirits of ALhhim. From comprehending and from congregating together, you perform as one with ALhhim. With a comprehension of the deeds of ALhhim, the works of your hands are meaningful works whereby you have joy. In performing the Works of ALhhim, the joy is extended into the seventh day/act, whereby, having created Rings for the Lights of YæHH to reside, you enter into all that is made which is the rest—a state of repose and inheritance. Consider that the six days of utterances are the Six Eyes of ALhhim to be fixed/nailed to on the ARAL Ring Staff, whereby you enter into the House of YæHúwaH.

In your sixth day you stand before the Faces of ALOZAR, upon the sixth hill of YæHH. The ALhhim say: “order/command the earth/hosts for the soul of the Life of Yæhh—*nephesh ChaiYæhh* 373 777

according to your classification of tribes, lineages, states of progression—measured by the various weights of glory that correspond to your Rings of ALhhim. According to your inheritance/calling and the levels of services/fulfillment of obligations you enter into the Faces of YæHH, through which you verify yourself through manifestation processes. Your states of residence are created for you to know and fulfill the lessons and services set in your Name, as a Stone set in a great house! Through your fulfillments of service to the Collective, you qualify to enter into sequential states of transfigurations.

The organization of Rings is coined, the Beast 𐤀𐤌𐤁𐤏, a term that conveys the warmth, pulse of your spirit residing in waters. With your taking up residence in the waters, your soft fingertips touch the Word made manifest as the living hosts of AR—Illuminations in transformations (ALphah Yahuchannan/I John 1:1; 2:23). In Yæhh you verify through your manifestations the collective three, 1) the beast/animation state, 2) the gentle fingers—deeds to be perform/handle the body, and 3) the Light of your Name that resides within by which you walk/proceed. These three are one, the *behamah*—the sounds, roars, coos, murmurs of tongues of species, with *your finger prints*—the marks of your thoughts recorded in your members as the scrolls of your Life, and *the Lights of your hosts* which fill and regulate your habitations. Your spirit, your voices, and your deeds are one; however, take heed; when you heart is short, and your words are long/many, there is a chasm that needs to be healed to facilitate the full expressions/compassions of ALhhim!

The ALhhim appoint (make) the Living of the Hosts of Light (the earth), according to classifications of stars and illuminaraies. The possible combinations of the Faces create kinds. The sum of the Sound Makers, who murmur, moo as cows and coo as birds, create sounds from their habitations through the Strands of AL which carry the vibrations of the Faces of YæHH. Though unified Faces one to another, you speak the Words of YæHuwah, for only through your associations, one to another, can the vibrations be heard and spoken. A single sheep cannot play the songs of Tsiunn/Zion, as they are like a string of a guitar hanging loose. Through bearing the 15 Faces of YæHH, you speak fully through your 64/Saúwd/sod Words. The sum of all the creeps—your finger printing—leave marks and evidences of your kinds of deeds. In so doing, the ALhhim see your Collective Goodness.

And the ALhhim say. “We appoint the Rings to be in our Image”—as our carvings, cutting-out spaces by spirit, according to our shapes—configurations of ARAL to formulate compatible dwelling states. The formulations of the Adim are the offerings of the Seven Eyes of ALhhim into the Fire of Yæhh. As their Rings are cast into the Fire, a Name appears in the molds of the Seven Rings to become Adim. As the ALhhim give themselves into the Fire of Yæhh, from which they are created, so the offspring of ALhhim are born from the Fire of the altar of Yæhh.

You define yourselves by your coats/customs. Through unfoldments of the Numbers within you move through levels of evolution according to the house of inheritance in which you are appointed. This appointment is according to the Altar through which the Sparks of Yæhh are emitted into the Body of ALhhim to be carried. Thus, you may have an affinity with a tiger, to denote the quickness of the nervous system, to disclose what is hidden, and to claw out the eyes seeking for mysteries. Or you may sense the role to carry the stones of the giraffe that portray teachings of Aharúwan in your body. Giraffe characteristic are the Stones of HhaTúwrah in their fabric/coat; a crown on their head; their necks are long to eat from the tree freely; and they kneel to receive the waters to quench their thirst. Others feel at one with the stature of an elephant to denote how waters soften the earth as they flow over the lands. Though the elephant beast is a heavy vessel, it denotes the Waters of Words are mighty to carry loads, to recall origins, and to sooth the spirit. In all of your progressions you come to behold the gifts of Yæhh, your Numbers and Words, your patterns of thoughts and your colours, whereby you

affirm yourself in your own Eyes to be aligned with the Seven Eyes of Yæhh who graciously beholds you. Thus, for your levels of progression there are affinities that you carry bodily, appearing in your Faces. You come through them, and they continue to serve you in your on-going developments to appear as offspring of ALhhim, to be seated in heavenly places through the resurging authority of meShich in you. By the power of your Spirit you rise and administer your Numbers and Words in the House of YahúWah.

Your goal? Immortality. Of course, that is the underlying gift of ALhhim. Though you may lost the sense or yet to grasp the Collective Family in which you are born, there is inherently this underlying objective of coming into the world. You formulate bodily what is in your Seven Eyes to touch it, know it intimately, to expand your Numbers through it. In coming to confirm your Name in ALhhim, you enter into the crystal state of the gems of Light to be your Resting Place—Shavbeth, wherein your leaves do not wither. The dust of your origins increase into a house of precious jewels which conveys your strength, royalty, and endurance. Through your immortal affirmations you overcome the world—states of appearances through temporay concealed dwellings; you overcome lust—fragmented attachments; you overcome greed—personal possessions; you overcome death—separations of stones that hold back your glory to fully radiate your Name as the Star in hhashemmim/the heavens. So is this your end? No. Through developing your Name, you enter into the Kingdom—the Domain of Light ever within you. As you are spoken by the Words of the Kingdom, they lodge within your parts. You fulfill your Name according to the weight of the glory you have with the Fathers to build cities of Light. In your dominion/overcoming, you do not see your labors come to nothing; on the contray, what you do in the Kingdom, as even now, and in every level of occupation, remains worlds without end. Though the worlds are transformed, they carry over all that belongs to them whereby nothing is lost.

SepherMaoshaḥBeRashshith (Bereshith—Genesis) 2

And they are enabled, set with power to demonstrate the Teachings of completeness, ԿԿԷԼ 1
the heavens/Names and the illuminated spaces for transformations Ի4Կ3Կ ԿԷԿԿԿ
with a totality of their messages/hosts. ԿԿԿԿԿ ԿԿԿ

The ALhhim provide countless sets of instructions through which harmonic patterns for Names to reside as witnesses in the earth to bear the completeness of their messages.

And ALhhim are complete, ԿԷ3ԿԿ ԿԿԷԼ 2
through acts of the seventh progressions, Է0Է9Կ3 ԿԿԷԼ
as a result of their works ԿԿԿԿԿ
which affirm the OyinShayin Lights, performance of the Bayinah and Chækúwmah. 3Կ0 4Կ4
And one rests/dwells in the full blaze of glory, attaining the Wisdom of the Body Կ9ԿԷԼ
through acts of the seventh progressions, Է0Է9Կ3 ԿԿԷԼ
as a result of all of their works ԿԿԿԿԿ ԿԿԿ
to affirm compliance of performance. 3Կ0 4Կ4

Through complete utterances of the 28 ALhhim, their paired Voices of Seven intervals sign the Songs of Neúwn (sevens even are 14). In chorus with ALhhim you enter into their Words to abide in unified dwellings of Wisdom/impartial states. In the Words and Works of ALhhim you find and enter your rest/shabbat. Words of ALhhim for each evening and morning are sent forth as pairs of ALhhim, going forth two by two, whereby the 7 evenings are the Words of 14/7 and the seven mornings are 14/7 to 28, the Mind of Neúwn/ԿԿԿ.

labor. Keeping a day in this manner is cow dung spread on the faces of the people to observe various days without comprehending the meaning. There is a residue at the anus but not the heart of DallathDallath from where the Words flow. In your pretensions and following commandments of men, you are substituting a pseudo rest, and missing the marking of days according to the established signs in the sky to maintain what is established before creations.

The Works of Yahúwah are to build a tabernacle for the Name, whose foundations are of old—completely finished. The Consortium of the Lights come to Rest—abide in the House of Their Names. From this platform of the Seventh Day in Berúwkæh—the final day of Yahúwah in the Moon/Understanding to utterly expand Numbers of Yahúdah—the ALhhim speak the Words of SevenSeven—seven evenings and seven mornings of the seven pairs of DallathDallath foundational stones. What is spoken is unto the Fulfillment of the Collective State of Perfect Unity and Peace totally thought-out prior to opening their mouths. In that the Words are spoken unto the Rest from the Rest, what is from the beginning commences to come to fulfillment in the midst of all peoples. The raising up of the Tent of Daúwd/David is the fulfillment of all prophecies spoken from the DallathDallath Foundation of Stones. What is spoken by the Words of Gad/Δ\—the Voice of Dallath, transfers Knowledge from the Dallath Dallath Thrones of GRACE to be in agreement, as one, unto the day when all peoples confirm the House of the Name and enter therein to inquire/draw out through the Collective Spirits of Grace of Antiquities.

The ONE THING to SEARCH after is the primary reason you are in your bodies. One thing I ask of Yahúwah, that I seek after: to dwell in the house of Yahúwah all the days of my life, to gaze upon the beauty of Yahúwah and to inquire in a unified temple (Tehillah/Psalm 27:4). I WILL REBUILD THE TABERNACLE OF DAVID WHICH HAS FALLEN, AND I WILL REBUILD ITS RUINS, AND I WILL RESTORE IT, SO THAT THE REST OF MANKIND MAY SEEK YHWH, AND ALL THE NATIONS WHO ARE CALLED BY MY NAME,' SAYS YHWH, WHO MAKES THESE THINGS KNOWN FROM LONG AGO (Oomúws/Amos 9:11; Yirmeyahu/Jer 12:15).

THE BLESSING OF THE SHAVBETH/SABBATH

The additional two kevashim offerings of shavbeth/sabbath carry over the evenings and mornings oylut of the seventh day into renewed dwellings. Though you are never outside the walls of SeventoSeven, shavbethtoshavbeth, you rotate through the walls of the palace as you enter into the Chambers of the Queens every seven days. While every day has its pair of offerings, the shavbeth has a double portion to accommodate the double portion of the manchaih provided on the sixth day. What you learn as pairs of sixes of double Lammed, you bring forward to build-up the walls of your dwellings.

The building of the BayitHhaSham is the upholding of the patterns in the heavens. The days of sixes are carried over into renewed habitations, whereby the righteous—those aligned with the Illuminists, acquire portions plus portions to amass their wealth of gold, silver, and bronze (Mishle/Prov 15:15-17). The blessings of shavbeth are to accumulate, to sum up, to gather into your houses your learnings as you safely abide under the wings of the Houses of your Mother Queens. The blessings of the shavbeth are an outpouring of Yúwsphah/Joseph upon what you have laid on the altar of Nephethi. From the offerings of Nephethi of Dallath Dallath, the blessings of Yúwsphah rise. Therefore, the saying: The ALhhim bless the shavbeth from the origins of arranging their thoughts unto their days of fulfillment. That which is laid in the days of Yahúdah receives the corresponding blessings of the Head of Aparryim. In opening-wide the Mind of meShich, you find what is before the worlds are made through acts of Yahúdah. From the creations of the olúwm/7Y/O/concealments/worlds of ALhhim, the days of

Aparryim cause the sun to shine upon their calculations, whereby what appears is by their Numbers. The concealment/olem/world of the ALhhim is searched out by those who study to confirm their royal-ties as heirs to the Thones. Within the Head of Creations—meShich, the nights are of Yahúdah and the days are of Yúwspah/Joseph. What are within the nights and days are the 12 of YishARAL that comprise the unified domain of ALhhim. That which is in the core of the Numbers of the House of the QuaphPaúwah is the Ring of the Mæyim-Tæyth ALhhim, whereby the Numbers are turned from inside out to cause a dressing, a creation. Correspondingly, the Faces of Yahúdah turn outside in, whereby the body is whole unto itself, aligned Faces to their Numbers. Herein, what is of the nights of Aparryim is seen in the day of Yahúdah, and what is of the days of Yahúdah comprises the nights of Aparryim. The Numbers of Yahúdah reign in the day with Chækúwmah, whereas the Blessings of Yúwspah cover the body with dew that reigns in the night (See Chart: A Day is a Year of 12 Hours/Moons in document ZekerYæHH/Zech 14).

HANGING OF THE FRUIT OF APARRYIM/EPHRAYIM AND YAHÚDAH/JUDAH

According to the hanging of the fruit on the Tree of Lives, the seed of Aparryim is hung first followed by the hanging of Yahúdah, whereby the blessings contained in the Numbers are expanded/doubled without restrictions. The double blessing of Yúwspah/Joseph causes an increase from both ends of your 30 Numbers to from strands of AL/31 (1-30, 2-29, etc. as 15 formularies of 31). For this reason, Jupiter—star planet of Yahúdah, is larger as it is the blessing of Aparryim in Yahúdah, around which other stars spin as lands of their Kingdom. Aparryim expands the Numbers; in turn, Yahúdah increases the blessings. The two comprise one Head in meShich from which the anointings in the Teachings of Aharúwan flow steadily and assuredly. The teachings are given unto the fulfillment of the Words of ALhhim uttered in Faith, with the Eight Dalluth, upon which the Throne of Daúwd unites the sides of Light into one Kingdom. Daúwd is the King of YæHúwaH—the Collective for all generations. The sum of Aparryim is Azechphaz/יִצְחָק who upholds, as a brother, the Words of the Mouth. When Aparryim speaks through the mouth of the corona, the head flows with the White Túwrah, as “whitened seeds” of the harvest of Days, in which the Numbers of Yahúdah contain the blessings of the shavbeth. Aparryim sits upon the throne of Gad—upon your seventh ring of the rib basket of Bread which causes the grains to become whitened. As the Grains are ripened in your sacs/pouches, they are to be released with understanding. It is the glory of ALhhim to conceal a matter within a seed; to search out a matter is the glory of kings (Mishle/Proverbs 25:2).

The four shevbúwt/sabbaths in a month are kept unto the four faces of the Queens in shemayim/the heavens. In the shavbeth—*lit.* within the Wisdom of the Body—the four corners of the heart enter into transitions by the Lights streaming into their sides from the Four Faces of the Queens. As the Shavbeth Queen of the north carries the corresponding faces of the Shavbeth Queen of the South, and the West radiates the illumination of the East, you enter into the Lights of the Four Faces to reside in your pairs of Names. Their rays strike the mutual sides of your Faces as you open your SeedName and lay yourself upon the altar. The blessing of the shavbeth expands your dwellings of paired Names, whereby you turn your foot/set—your directions from profaning My shavbeth. You turn in the directions to recollect the origins of your dwellings. In maintaining the shavbeth, you refrain from idly passing your days without affirming your Name and its dwelling within you. Your spirit joyfully abides in an honourable house with comforts of the fine details of the Queens. The blessings of shavbet are within you. Your faces are set to keep the pleasing agreements of the ALhhim. You read the appointed signs in the heavens; thus, calling the Sabbath a delight—to enlighten your eyes (SMB/Gen 1:14). The Seventh Day sets you apart according to honourable dwellings of HhaSham, affirming your collectiveness verses going your own ways, or seeking your own pleasure, or talking down as though you are a stranger in the land that walks contrary to the Unity of the Faces. In maintaining the shavbeth, your paired Names renew your faces one to other which affirms the blessings of Yahúwah upon your dwellings.

You do not create nor make the seventh day of REST. There is nothing you can do to create the seventh day as though you are making it by not engaging in certain activities, as avoiding to cook, drive, or to abstain from carrying a book, etc. The shavbeth is already created before you are born. The shavbeth is a GIFT which you are enlightened to KEEP in your perspectives, words and deeds. In the same manner you cannot create the mishkan by heaping-up stones and plastering them with gold. The stones are already heaped up in your body and held together with the coverings of Chækúwmah. The dwellings of Names are made in the heavens without hands. Instructions regarding hhashavbeth are *to perform* according to what you are given. The day of the shavbeth is to maintain, to affirm anew your accumulations through performances in the six days of unity. You bring your acquisitions joyfully to the shavbeth table. The Graces of the Eight bestow freely upon you the Words of Gad/𐤂𐤃—the Voice that upholds the Dallath expanding your paradigm.

You give from the two sides of your dwellings according to the ALhhim who speak your weeks into days/acts. You give the pair of kevashim offerings on shavbeth to align your faces and to establish a dwelling for the Queens. In this manner you prepare your heart to house the Lights of the Queens to abide within you. On the 29th day of the month, you stand to the Faces of Bayinah in the north to the corresponding Faces of the 15th days of Chækúwmah in the south. On the 8th day you stand to the Faces of Queen Ushatti/Vashti in the east to corresponding Faces of Rechel in the West on the 22nd. The intervals between the Faces of the Queens are 14/Neúwn Neúwn/ᵛᵛ. In the midst of 29 and 15 are 14/ᵛ; and in the midst of 22 and 8 are 14/ᵛ. The SIGNS of these days are set in the sky by the Faces of the Moon, whereby there is no question as to which days are the shevbúwt of Yahúwah (SMB/Gen 1:14). The grain offerings of your shavbeth offerings are to the Faces of the Queens, called the Bread the Queens of Heavens. The loaves are set in paired rows upon the ShulchanPaynim by the designated hands/activities of Qahhath/Kohath. Your Table in the House of the Queens is filled with knowledge. The Bread is prepared a week in advance for your portions to be administered daily. What is planned on the shavbeth is allotted to you in sequential portions. The worlds are created as a drawing out of the Shavbeth, whereby there is nothing new within the Faces of Chækúwmah. In this manner your days are spun from the shavbeth to shavbeth through the preparations of the unleavened loaves of the Shavbeth. From your Table of Faces the ALhhim speak to you in your seven days following the Words of your predestined evolutions.

In entering into the Houses of the Queens on the shebetut/sabbaths, you enter into the portal gate/Dallath to see from your Origins. You come therein, before the worlds are made, to maintain the Light from which all words are spoken. In this way you keep/maintain the shavbeth with its paired offerings from which come pairs of days: the evenings and mornings to reveal the acts in the seven stones/gifts that appear as four faces/phases in a month. The shavbeth is the fulfillment of all spoken of grace and truth from the mouths of the Stones of Eight whereby the end of all concealments in the olem/world come to an end. The Light in the world comes forth from that which is made/spoken. Night turns to day; the Light swallows-up darkness by the Hands of Their predestinations.

The Lights of AL are generations/Tauúweh pairs of the Dallut ᑭᕐᕈᕋᓂᑦ ᐱᓚᑦ 4
of the Names and their transforming Light-Hosts/states; ᐅᐱᑦᐳᓂ ᐃᕐᕐᕐᕐᕐᕐ
in the Light of their formulations, ᐃᑦᐱᑦᐳᓂ
through the Day/act ᐃᕐᕐᕐᕐᕐᕐ
of Understanding and Wisdom, they are intertwined ᑭᕐᕐᕐᕐᕐᕐ
of Yahúwah of their ALhhim ᐃᕐᕐᕐᕐᕐᕐ ᐳᓂᐳᓂ
to become a Light-host of Names. :ᐃᕐᕐᕐᕐᕐᕐ ᐅᐱᑦ

What follows the establishment of the patterns in the shemayim, and the blessings upon those who enter into a body, are generations of Names that are born from the sanctuary. From the teachings of double Lammed in Taúweh, the stones of the DallathDallath become formularies of Names to comprise a Hosts of Light, whereby all Names come from the Tabernacle of DæuWD. These generations are made/fashioned by the Lights in the day they are to appear. As a weaving of the Lights of Bayinah and Chækúwmah, they are the offspring of the Collective, composed by the Rings of their ALhhim whereby they appear as the hosts of the stars by their Names, in their seasons.

And a vessel/flask grows in the field through the supplies/nurturings of Breast, ṽṽṽṽ ṽṽṽṽ ṽṽṽ 5
 planned/foreseen in YahYah to be amongst the Hosts; ṽṽṽṽ ṽṽṽṽ ṽṽṽṽ
 and the vessel/body is a radiant herb in the field, being cultured, ṽṽṽṽ ṽṽṽ ṽṽṽ
 foreseen to create ears, to spring up; ṽṽṽṽ ṽṽṽṽ
 affirming through due considerations, thinking over and over, the rain of ṽṽṽṽ ṽṽ ṽṽ
 Yahúwah of ALhhim—devotes pairs signs/sounds of Breath ṽṽṽṽ ṽṽṽṽ
 to rise upon/to elevate the illumination sown in the earth to become the Hosts. ṽṽṽṽ ṽṽ
 With the Adim are Ayin/nothingness of the olem; they are only the Rings of ALhhim ṽṽṽ ṽṽṽṽ
 to serve the sum/totality of the mists/vapours/nebulous in them. ṽṽṽṽṽṽ ṽṽṽṽ

Your Names and their vessels are foreseen/predestined to appear by the Seed-Rains of ALhhim according to fore-ordained counsel in shemayim/Names/heavens. From the fields of the Breasts/AL Shaddai, your Names appear through the Queens of Bayinah and Chækúwmah. In that the Adim/Adam are made of the Rings of ALhhim they have from their origins primordial glasses to see formulations in YahYah from whose Faces the Names are created.

THE ORIGINS AND NATURES OF THE ADIM/ADAM

1. You are formed from the Breasts, the sides of the Faces, round and plump according to the Knowledge in YæHH-YæHH that is secured to appear. Being in the Breasts, you are cultivated, as an idea that rises to take shape. Thus, you have the Breasts to be your constant sense of trust and refuge. (Tehillah 22:9; 139:15).

2. You are foreseen in the Faces of YæHH-YæHH as a spark of Fire from their offerings. The glimmers of Your Name are seen as gem-stones in YæHH-YæHH to be treasured. Your spark is set amongst their hosts of stars. The constellations to which you are belong are categorized as groups of Intelligence with degrees of radiance and function with the Collective according to the Faces of YæHH.

3. You are determined to have a body. As ears on a stalk you are destined to spring forth from the sides of the Laúwi. Unto your SeedName, rains of Understanding are sent to cause you to appear, to dress the spark with an suitable dwelling/body (Tehillah 40:7. Bayit ShmúwAL 19:20; Húwshæoo/Hosea 6:2). Though you become submerged in the waters of your habitations, you are destined to rise and ascend in the Eyes of your ALhhim, the hosts of the Names of YæHH.

4. There is nothing in your Name except the Rings of ALhhim, whereby you are at liberty of transformations through the waters that nurture your Name. By the Waters the mists/nebulous of your Light appears; as gases. The appearance that you put on is a costume, a form of your Name, not the Name itself. Thus, the world, has no power to enslave you or to hold you captive. You are created in ALhhim of their Words, Invisible and Invincible. According to the Words activated by their Numbers and stored in your Bread Basket, you appear amongst others in the Collective. The evidence of your Name is seen in your Breath, your Faces and the Invisible Words that you speak.

5. You are appointed unto joyous services, duties, obligations unto the Faces of YæHH. You fulfill your places in the Collective by the glories and strengths of your Spirit which contain the full blessings of the Faces. Through your power of Breath, breathing upon them, you activate your Numbers and the Letters of ALhhim—the eternal resources in your Name to serve others as One, whereby you are never separate or alone.

And a mist, vapour, gas of the nebulous is an oylah אלוף אף 6
 a result amongst the illuminations ascending of the Hosts. ה-אף אף
 And the Illuminations irrigates, provides understanding, a drink אפואף
 of the summations of all the vessels, every part of your Name given residence, אף אף
 to the Faces of the Adim's enlightenment אף אף אף
 And of the Solidarity of Tsur, the ALhhim of YæHúwaH turn, revolve, אף אף אף אף
 painting, sculpturing,
 the summations of the Light in Adim, the swirling illuminations of Adam, אף אף אף
 as dust particles of the offerings from/amongst the Adim/gases אף אף אף אף
 and Unity breathes/invigorates/to uphold the Faces, a discernment in your nostrils אף אף אף
 —a drawing out of your Name, the composite of the Lives אף אף אף
 and YæHH imparts to the gases/the Adim אף אף אף
 for a soul of living intelligence/to give Faces to the Fire for activations/ascensions. אף אף אף

The ADIM/ADAM are the plural terms of Aúwd/אף, meaning gases, nebulous. The concept of dust pertains to the residue of your ascensions, as the ashes, which shape and re-shape your dwelling states. Through daily ascension and gatherings of the ashes you are continually being formed/made as your Rings gather Knowledge.

What HhaALhhim say are “promises” for they contain a momentum of the Words that do not return void, sent forth as spears of Radiant Rays of the Fathers, whereby their Words are of the Fathers. From this line: “Unity breathes/invigorates/to uphold the Faces, a discernment in your nostrils,” comes the phrase, “the Promise of the Father” (Yúwspah/Lk 24:49; Yahuchannan 7:39; SMS/Acts 1:4). The breathing is from a term meaning “to govern/rule/judge,” whereby the Intelligence of ALhhim flames in your nose of Dan, whose Breath seals your members. The Breath pulses to develop the Rings of ALhhim within your Name which sets the stage to receive the Ræuch/Spirit with full measures as you appear in your glorifications. The Breath of ALhhim comes from your inner core of Rings of ALhhim and fills your Seven Spirits of ALhhim as they are unfolded from your SeedName (Yahuchannan 7:38).

The term, *neshemet/soul*, is from the root word, *sham/Name*. Soul becomes through spiritual progressions as a complete assembly of the 28 ALhhim to house your Name of Aharúwan. Through assembling the Lights, your Name gathers Ring upon Ring to become a *neshemet of lives*—to create a body of ALhhim in which your Name appears. A soul is defined in the Tanak as “all within your Name.” You draw out of your SeedName, as a plant draws out of its seed, whereby you put on the Faces of YæHH from which you originate (Tehillah 103:1). As the 28 ALhhim are brought forward, unwound from your SeedName, you appear as their offspring to house the Words of the Father, in which is the Intelligence/Spirit of the Fathers (Húwshæoo/Hosea 1:10, Romans 8:19).

THE TEACHINGS OF ACHIYRO BANN OOAYNUN, HEAD IN YÆHH FOR NEPHETLI

SPOKEN IN THE ASCENDING OYLUT OF NEPHETLI, UTTERED WITHIN THE EYES/RINGS OF RAÚWABEN, HEAD OF THE SOUTH

The Patterns in ALhhim are Two Rings in Sevens.

By their likenesses—the depths and foundations of Words in ALhhim—the Adim/Adam are made to pulsate with Blood, whereby you appear as images/configurations of shapes of ALhhim. The two sets of Seven Rings/Eyes are the likenesses of ALhhim in which you are formed.

The 7 pairs of Rings of your Breath, as circles in circles, are of your 28 ALhhim who abide together in achadd/one. The knowledge of the Collective ALhhim must first be acquired whereby your Name comes to formulate/congregate within a Seed to be sent/transported and then to appear to the Faces of Aharúwan by Yúwsphah. Your SeedName is a formulary in Neúwn/14—the sum of two sevens which come from Aharúwan and the 28 ALhhim in the pairs of Neúwn.

𐤀𐤁𐤁𐤁𐤁 Aharúwan is read as 14:14 (14 is a reductive of 212 as well as Neúwn is 14). The 14:14 are means of extending the Lights of Aharúwan 5:5.

The 28 ALhhim are in the double Neúwn, the Knowledge of YæHH.

5:5/10 is extended by Understanding to be 14:14, and then unto Knowledge of 28 Consciousness.

The Breath of Your Lives are activations of the 28 Names of ALhhim which contain the Faces of YæHH of Aharúwan.

The Breath of the RuæchHhaQudash/the Spirit that Sets Apart is the HhúwaHhúwa 5+5 of the two Lights of Aharúwan in which are 28 ALhhim. In the Ten of Aharúwan are the double Sevens:

7	2	The Two Sevens are in Ten: Seven digits = 43/7 and 2 digits = 3:
9876543	21	
43/7	+	3 = 10

within 987654321 (1—9) are 10 (7+3).

The patterns of three sevens in Ten form the three eyes of Seven Letters.

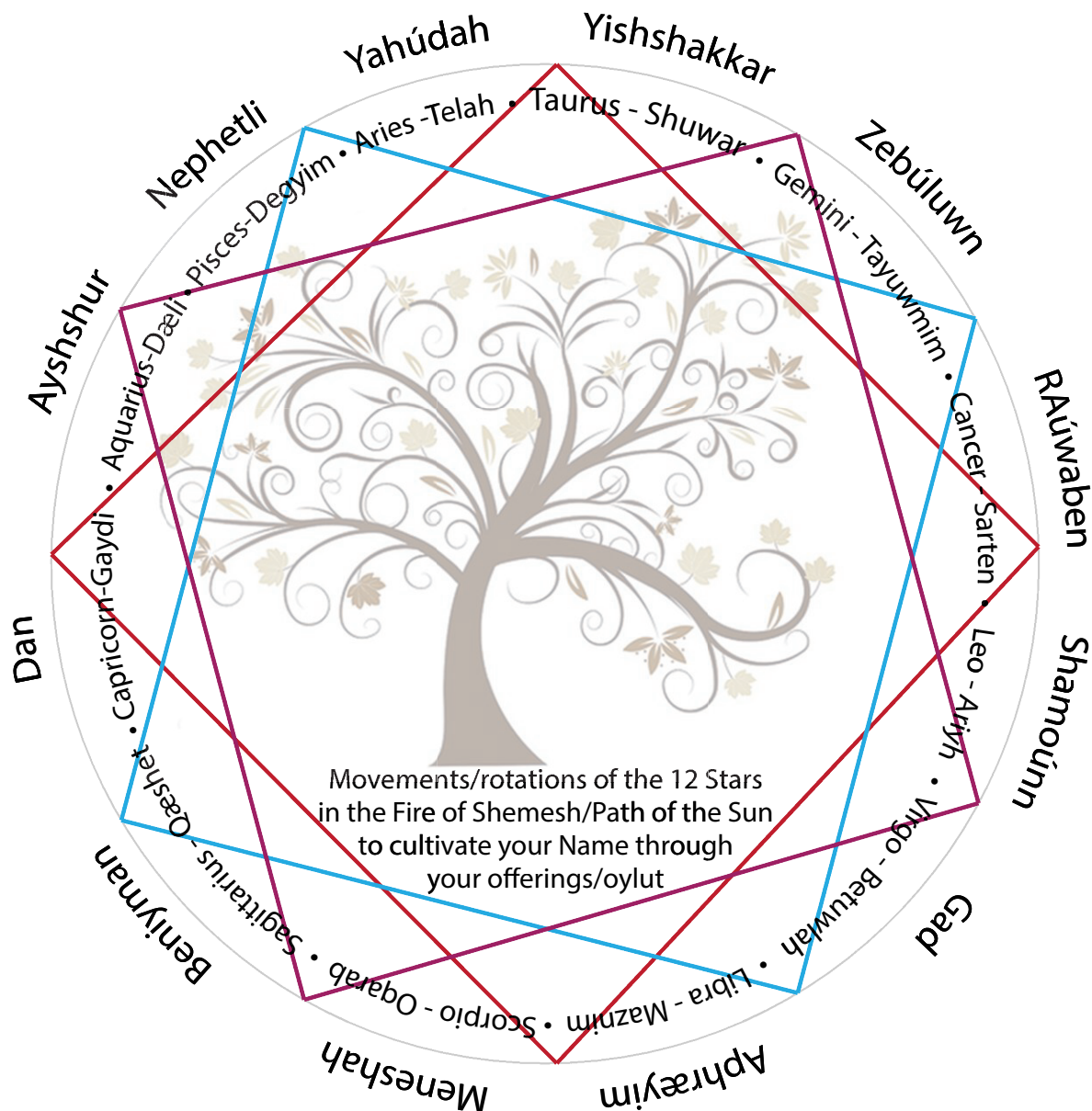
The combinations of the two sevens and the three sevens are five sevens which are read at 35 or three Lights: the moon, the sun, and their stars/hosts. Other patterns of sevens, as ten sevens, depict the State of OyinOyin from which the Numbers of your Name are derived.

The Stars are of the Three Sevens. The houses of stars are living creatures as Offspring of Avrehhem, moving collectively in the Path of Shemesh/the Sun every 30 days. In concert and movements with them, you enter into the Fire to perform your worship/Offerings (Rom 12:1-2). As your members enter into the Fire evening and morning, they are breathed upon by the ALhhim of Shayin-Semek, awakening and activating your Name to follow the Lamb of your offering as it ascends upon the Mountain of YæHH (Chazun/Rev 14:4, Shuphetim/Jdg 5:20; Tehillah/Ps 103:21; 148:1-5; Gilgamesh Epic iii. 2, 7).

Formulations of your SeedName through testings to make ascensions in Fire.

BREATHING UPON YOUR ADIM OF WISDOM

First the ALhhim of Shayin-Semek in Dan breathe upon your Rings to activate them to become a living vibrant soul of ascending intelligence/to give Faces to the Fire of your Name. This series of Breathing, pulsations of Ræuch, are followed by Breaths of Understanding and Knowledge to fully develop the three sevens of your Spirit.



Dan Breathes upon your Numbers of Yahúdah as they enter into shemesh—the sun, then Breathes then into the Rings of RAúwaben to appoint your visions/perspectives, and then into Aphræyim to fulfill your destinies and then into the House of Judgement to appoint your Name to rise above all oppositions. The laying of Chækúwmah/Wisdom are the first works of ALhhim to Breathe upon your SeedName. As you affirm your base in your transitions, you then gather upon the foundations the works of Bayinah/Understanding.

BREATHING UPON YOUR ADIM OF UNDERSTANDING

Dan breathes upon Yishshakkar to affirm the prophecies of your mission/assignment, then Shamóunn to cause growth and developments of your inner branches, then Meneshah to uphold your transfigurations and then Ayshshur to affirm your origins. Upon the strengths of activating Understanding the Breath of ALhhim in Dan breathe to cause the colours of your Seed to flame through the four houses of Knowledge.

BREATHING UPON YOUR ADIM OF KNOWLEDGE

Dan breathes upon Zebúwlan to affirm your use of the tongue, then into Gad to appoint the fruit of your Words, then into Beniyman to create a harvest of your Words, and finally into the Heart for the Great Day of YæHúwaH when all flesh is gathered to serve in the Creations of Aharúwan fulfilling the Words of YæHúwaH (Yeshoyahu/Is 66:23).

AS ALHHIM YOU ARE CONNECTING CIRCLES TO CIRCLES

The stars are poised to encounter the teachings of Bayinah, to the left and the right sides of the throne (ALphahSephúwr Melakim/ Kings 12:19; BayitDibreHhayamim/Chron. 18:18). As messengers of Light, they serve to declare the Teachings of YæHH (Tehillah/Ps 103:21; 148:2; Nechemyah 9:6). Their messages are released from the Throne to be disseminated in Their Domains. Activations of ascensions occur from the left; those on the right stand-up to receive them. Thus, the movement of Shamoúnn and Bayinah, Venus and Levenneh/Moon respectfully, orbit in clock-wise rotations, carrying the depths of Understanding into the vast domains. The movement of reciprocal stars orbit counter-clockwise to encounter the currents of revelations. As it is in the heavens, stars stand-up to be faces to faces with the Fathers, so when Davar/The Word is presented to your members, you stand aright to receive the Illumination and carry Their Words upon your shoulders, faces to faces (OozRa/Ezra 8:1-8; Shuphetim/Jdg 3:20-21). Like kings in the Hosts of earth, messengers, of the stars, are consigned through judgments to the nether world among the nations of earth (Yeshoyahu/Isa. 24. 21-23; 34:4) by hiding the illuminations in words of a vain pen within their housetops/heads/thoughts (Yirmeyahu/Jer 8:2; 19:13, 32. 29; Tsephunyaæhh/ Zeph. 1:5; Yahúdah/Jude 1:11-14).

Stars are organized in 3 sets of 4 quadrants. These three layers of illuminations compose your body; four are for your foundations of Wisdom and mutuality of sides; four are for your houses of Understanding to elongate to stand upright, and four are for your heads of Knowledge to appear as crowns.

AS ALHHIM YOU ARE PERPETUALLY ASCENDING

As a thief comes at midnight, you are taken by the Hands of Aharúwan and MaShayh to bring your hosts out of Metsryim (SYM/Ex 12:42). When your jewels are clearly identified in your houses, as Lights shinning in darkness, then the appointed Hands come to gather them. Compounds of instructions, layers upon layers, form the night in which your 12 stars are distinguished to shine. The teachings bring forth the brilliance in your Name from your inner evidence. Thus, prior to the emergence, ALders gather to YishARAL, those being the 12 Heads of YæHH and their ALhhim (SYM/Ex 3:16. 4:29; CHP/Num 1:5). With maShayh—the Lamb of your Name—you are identified apart from Metsryim. MaShayh speaks to you with thick lips in a veiled language—through your body parts, symmetrical, and arranged to convey mutuality without partiality. You affirm your birth of *the YishARAL of ALhhim*—evolving through the Rings of Light—you are provided interpretations by Aharúwan to proceed in the paths of your destinies (Galatians 6:16, Romans 9:6, Yahuchannan 1:47, Tehillah/Ps 125:3-5). Names born of the Rings are aligned to be upright in ALhhim, whereby you are called the YishARAL of ALhhim. Through teachings of Names and their Words, the illuminations of your hosts multiply until they break-out from their taskmasters. Hence, of great necessity one must receive compound instructions to gather and appoint your stars unto the darkest point of night to reveal your identity in the folds of Lambs and your 12 Houses in the stars. Instructions which pertain to those things which surround you, and have an aim to condition you, miss the inner target to cultivate your inner 12 parts, leaving you yet in your graves. Teachings of mid-night are foundational for your ascensions as they distinguish your inner parts and nature of Ræuch/Spirit.

The emergence of the Lamb in you is called the opening of the graves of YishARAL, personified as Wisdom and Understanding in Yahushúo—all that YæHH freely gives through the Rule of Chækúwmah and Bayinah. The sum of their Light rises from their entombments with authorities to rule amongst Names and their Words. The ascent of ShayinOyin rising into the Faces of YæHH seats the Name of Yahushúo above every Name, as all Names and their Words come from Yahushúo. The opening of your SeedName in twelve parts gives ascent to the emanations of YæHH in your Name, whereby the Names in your parts become aligned, subject under the rule of the Lamb of your Name which receives the scepter in their Hand. For those who hold the sceptre are appointed to reign in the kingdom. The quickening of your SeedName is coined as the “new birth” and resurrection/resurgence of Yahushúo (ALphahKayphah/I Pet 1:3).

The predominance of characters in the Tanak/Scriptures who make the emergence are those within the ALhhim of Shayin-Semek, as Fire initiators/breathers. DaniAL, the Discerner with the unified three of Wisdom, Understanding and Knowledge; and those of the ALhhim of Mæyim-Tæyth, who appoint directives amongst the processes of light (coined as nations), characterized as Yúwsphah/Joseph and Yahushúo Bann Neúwn. From Rings of ALhhim, you receive your Name/7W to be of the Fire/W and Waters/7 from the altars of YæHH by which you are given authority to appear as Offspring of ALhhim—those Named/Called (I Yahuchannan 3:1; Yahuchannan 1:12).

THE UNIONS OF RINGS OF BREATH

Joining the sides of your north-east to the south-west culminates in unifying your fields of Light in your Name, whereby the first-born of Aharúwan, Yúwsphah, is born as the first-fruit in the heart of GerenHhaAuwernehHhaYavúwsi (ref Faces of YæHH, MeshnehTúwraHH/Deut 33). Yúwsphah is coupled Yahúdah, the first-born of the paired Faces of Yetschaq/Isaac and ShmúwAL. Together they form the unified Faces of YæHH for their offerings. These primary Faces of YæHH, as heads of night and day, are of 7/Zayin and 1/ALphah respectively—which establish the Rings of ALhhim and their corroborations. Their Faces rise in your Name through making your ascensions/8/Chayit upon the pole of Marri—as the bones are set unto the Faces of ShmúwAL and Yetschaq—the strength in your Name with joy.

THE ALHHIM OF YOUR NIGHTS AND DAYS

The Mæyim-Tæyth of Aparryim gather the waters to form a state of residence and expansions for your Numbers. These are the blessings of your nights/instructions. The PaúWah in Aparryim are the gifts of Yahúdah. The Qúphah PaúWah ALhhim of Yahúdah distinguish the gathered waters into Faces to reveal the consecrations of the Fire in your waters. These are the blessings of your days/deeds. The gatherings of Tæyth (Quphah+Pauwah=9) are the gifts of the Aparryim. Together, Aparryim and Yahúdah form the parameters for your nights and days of ALhhim in which the Lights of YæHH reign within your dwellings (See ZekerYæhh/Zech 14). The two branches are two heads—the head of Wisdom and the head of Knowledge, respectfully, for your Body of Understanding to reside in their midst, securely, undisturbed, unfettered.

THE ALHHIM OF YOUR SEXUALITY/INCREASE/ULTIMATE DISCOVERY

Why is Yúwsphah—the reproductive organs—hung first of the paired seeds of Aparryim and Yahúdah, on the Tree of Life? (For order of fruit hung on the Tree of Lives, see BHM: ALhhimAchadd.) Your fruit of blessings are suspended in the seats of your reproductive system. The copulations of the Rings of ALhhim create an immediate fruit as joined pairs of ALhhim give freely of all they have to one another in the Fire. The flaming of their breaths, like paired serpents, ascend together; as the lamb and the

wood smoke into seven rings of Fire. The fruit of their union create your momentums to make progressions and your means of extending your Name fully whereby you appear as their Offspring.

The mutuality of being one is the first-born of YishARAL, as Yúwsphah, the first to open the womb of Bayinah through Rechel (SMB/Gen 30:23-24). Within the Unions of the Rings of ALhhim your 12 members flow freely, without disgrace, as by the Mouth of Understanding in Rechel, there is no disgrace in your sexuality. By Yúwsphah, it is foreordained that you are able to return to your homeland (SMB/Gen 30:25; Yahushúo/Josh 1:6).

Your 12 parts are in your loins of Yúwsphah, flowing from your Seed of ALhhim. Together, with Yahúdah, you manage your sides and their progression. For Yúwsphah, Yahúdah sits in the First Chair at the Altar. The Numbers of Yahúdah are set for your ascensions, to make your offerings, which give definitions to your dwellings in the seasons/transformations of your lives. Activations of your Numbers shape your Body of Consciousness and the Flame upon your tongue to guide your progressions. What is drawn-out of your sacs of reproductions reveal your complete perfect nature of ALhhim, whereby Aparryim is appointed the Seventh Chair at the Altar. This pattern of 8—the 1/priority of your Numbers +7/the perfections of your increases, upholds your ascensions to be ever active. You cannot add nor take away from your Body of ALhhim; you are complete in what you have been given. Thus, the reason for you being in your body is to enter into your Perfections of Soul. Your Soul does not need special gifts of the world to sense that is it cherished, admired or accepted. Abiding together as Rings of ALhhim is a continual state of communal exchange, through sowings and reapings. The Presence of your Spirit, by the consecrations of every Breath, your and your houses reside together as one. Through activations of ascensions by your Numbers/Yahúdah and your means of Increase/Yúwsphah, you stimulate recollections to trace your origins to know all within you. These two sides of your Light—the reigns of evening and morning illuminations—are the Faces of meShich DæúwD/David within your Name. It is the Gift of Yúwsphah— your sexuality—that brings you into your body; it is Yúwsphah that clothes you with the radiances of the rainbow; it is Yúwsphah that feeds you daily the grain in allocated portions; it is Yúwsphah that guides you to return to your homeland in the Collective. Through bearing the Faces of YæHH in the Fire, those of the evening and morning, you have four faces, each of you alike, as offspring of ALhhim (YechúwzeQAL/Ezek 10:20-22). Your ascensions remain—their Faces reside to cover your rears, as you step forward in the Light to enter into the Faces of the Day.

Your bonded Rings of ALhhim, in the Fire, is the basis for chastity, devotion, and faithfulness to YæHH and to one another as offspring of ALhhim. There is no sense or need to take or own someone else, as such pursuits of selfish ambitions are accompanied with disorders, jealousies, angers, and envies which are apart from the likenesses of ALhhim—the depths of SeedWords and the images/bonds of concentric Lives which form your bodies of Light (Yaoquv/Jas 3:16). The joys of Names, unified, are your strength, vitality, and source of knowing what is within you (female) and your origins (male). You soar together as geese upon each other wings. The shadowing forms of female and male convey compatible productive states of Spirit of every Letter of ALhhim; however, *as ALhhim*, you are not divided into genders; rather, your spirits form a united body/flesh/4W9—a house of Royalty in which the rules of Bayinah and Chækúwmah reign over your lands, with blessings and protections.

THE ALHHIM OF YOUR ADIM • WORKS OF THE SIXTH DAY TO CREATE ONE BODY

In coming to the consciousness of pure unions, you enter into the 6th Day/Works of Unions. In this Day, your Spirit is born with your soul and body. In the sixth day of ALhhim you maintain faithfulness

with the Name to whom you are called and appointed to uphold in one Body. Therefore, you flee former acts of fornications and adulteries, leaving behind foreign forms and spirit affiliations; you affirm the perfect bonds of your stones, faces to faces, in the House of YæHúwaH, whereby you enter into the Seventh Day. Your Names of ALhhim come to abide in sacred, set-apart dwellings for your Spirits. Faces to faces you comprise one Body of Yahushúo, whereby your are One Body in meShich. You are not anxious to see yourself in the mirror for your Eyes are earnestly beholding the Faces of YæHH in all appearing. In affirming the sweetness of your Spirits to abide bone to bone, flesh to flesh, your enter into the seventh day—the shavbeth, your sukkut dwellings of the Seventh. In so doing, you keep the shavbeth—a sabbath of peace, through whose gates you pass into the glories of Yaoquv and into the secret chambers of the Heyikel/Temple of DæúwD (SMS/Acts 15:13-18; Zekeryæhh 14:7-11).

THE PROMISES OF THE FATHERS

The two sevens in the Name of Aharúwan are **the secure Word** (promise) of the Fathers of Aharúwan and their teachings and creations.

In this manner, the record of the Names and their Hosts (commonly read as the creations of the heavens and the earth) are made. The Source of Aharúwan is transmitted into Faces of YæHH to abide in ALhhim. The Intelligence of Aharúwan radiates as Faces of YæHH. From these Rings of Faces, the Lights are assembled into Words of ALhhim. Through Words, what is of the Light becomes manifested. As Words are opened, the Light/Illumination/White Text appears (Tehillah 119:130). The Words are both the Likenesses/Words of ALhhim, and the Images/Blood of ALhhim (see SMB/Gen 1:26 notes). The Words of your Name, your Water, and your Blood of Aharúwan, agree as one as they are of the same Source. These three are of your Fathers in Aharúwan, the Faces of YæHH, and their ALhhim. Your Name is of the Fathers; your Waters are of their Faces, and your Blood of their ALhhim.

According to Two Sevens—SevenSeven the Lights move in rotations establishing moons in a year:

Moons are of Two Sevens illustrated in months 1 through 13
 6 moons flow unto seven and 6 moons flow out of seven.
 13 12 11 10 9 8 7 7 6 5 4 3 2 1

The effects of the rotations of the double sevens creates sowing and harvest annually.

The Seed harvested is dispersed by Yúwsphah/Joseph, Master of the Granaries (SMB/Gen 41:57).
 What is formed as the *neshemet of lives* becomes a SeedName to appear to the Faces of Yúwsphah.

According to the 7:2 Ratio within a Seed,

measures of light are calculated to form the Body of 7 Rings and 2 Heads.

Hence, the proportions of your body are 7:2 or 9I, meaning to flow, have an issue of Seed.

The Numbers in a SeedName flow from what is in the midst of the Head of Yahúdah/1st House,
 and in the Tail of Nephethi/12th House.

The sum of these moons 1—12 are 13.

In the midst of the moons is the 7th House of Yúwsphah from which your Seed flows to be
 sown—to appear fully.

Accordingly, what is in the Assembly of the ALhhim flows from the Neúwn in the midst your
 Name. The Seed of your Name flows out of the House of Yúwsphah appointed in the midst of the
 moons—the houses of Understanding to appear unto the SevenSevens of Aharúwan.

And the Name of the third river ኧሠኒረወጓ ፋጓጓጓ ግሠሃ 14
is Chiddekel, ርቀል
a Breath of the one proceeding/walking, ሃረጓጓ ፋሃጓ
an origin of Ayshshur/Assyria/affirmation. ፋሃሠፋ ጸግልቀ
And the fourth river ዐኧፋፋ ፋጓጓጓሂ
is the Breath of Parath/Euphrates. ፡ጸፋሃ ፋሃጓ

The above four rivers are the flowing nature of Breath/𐤁𐤄𐤅 in becoming visible. Until the lands are carved out by the Breath, the rivers, though present, are yet to appear. These rivers are in the primary level of Oodann/Eden. The rivers are pulsating thoughts within the Breath of HhaALhhim that run within Adam, designating four quadrants for the Faces to appear. These rivers are four avenues of Knowledge that flow as four Heads of Wisdom commence to open. As the rivers flow from the midst of the garden, they are seen flowing from the Altar within the Mishkan/Tabernacle.

Via your Breath you release and intake knowledge. Your Breath attains through moistures or waters as Mæyim/Mem is bound to Shayin/Fire composing a Ræuch/Breath. One acquires knowledge within a disciple or a master by kissing the foot, as practiced in schools of learning. For who can learn without accepting the direction of another, conveyed by kissing the foot. As your lips touch, they affirm agreement,; through the kiss, Breath inhales. Via inhaling you implant information within the four sides of your soul that receive the four rivers. The kiss of Breath on any part of the body is the means of extraction. A child nurses to cause the breast to flow through contact of the lips. With proper attitude, the lips stimulate the opening of the gates to draw out inner patterns of thought. Why should this be so, for with the mouth you draw out questions, and via the mouth you take in thoughts to be implanted within your members. In this way all things are formed through the openings and closing of the mouth gates. Thoughts are expanded and condensed, which are basic trades of construction.

From **the River of Pishun**, meaning **complete substantiality**, one is able to carry forth all thoughts. In the Pishun River are properties of the bdellium—a crystallite diamond facet structure/𐤁𐤕𐤕𐤏𐤁 𐤏𐤅, from which comes all Lights. The lights are formed via crystal patterns of Breath from which comes a full spectrum of illumination—all means of seeing. Being of the collective good and soundness of thought, you determine that this is **the River Gad** that flows from the Head of RAúwaben. Thus, HhaAlhhim see the good, via RAúwaben/Reuben [SMB/Gen 1:4]. Also, within this river is the onyx/𐤏𐤓𐤕𐤏𐤁 𐤏𐤓𐤕𐤏𐤁, which is the Principal coal of Fire. By onyx a Name burns as a living spark and speaks fiery words, to convey in Wisdom. Via the onyx, all parts within you are consecrated unto the Mind of meShich, from which the head of the river flows. The encircling nature of Pishun around the land of Chauwilah pertains to the orbits of lights that encompass the lands, depicted in the body metameris that encircle the central staff. This encircling pattern is seen in the very construct of the eye from which the river of speech flows. As we see, so we speak.

From **the River of Gichun**, meaning **to thrust or burst open**, pertains to **the River of Benjamin**, that creates a rush of thoughts as seeds/gamete burst open from within the sacs. The flow of seed is the nature of Breath to thrust itself into renewing states of occupation. *This river is called the second, meaning to lay a foundation and to establish a new state as concepts are implanted within the fields of soul.* Encompassing the land of Kush conveys that as thoughts burst open, they begin to spin, as the spiraling motion of the DNA. Thus, from the Head of Ephrayim/Aparryim/Fruit Head of the Glans, comes the River of Gichun/the flow of Beniyman, whereby the garments of your Name are spun with the golden threads of Wisdom.

From **the River of Chiddekel/Tigris** is the flow of thoughts that convey how to walk and proceed. This is **the River of Nephethi** flowing from the Head of Dan. Through discernment and meditation your feet are directed. Your walk affirms what you come to understand. In contrast, those who walk after forms and reflective temptations of the world, have yet to trod in the river bed of Chiddekel, for they move in static states. Chiddekel means **a rapid stream, an influx of information**, as such that proceeds out of the heart, whereby one walks with the fiery quickened words that bring decisiveness.

The third river, Chiddekel, indicates a level of Knowledge that grants access to the Trustee of information processing. The River is also called the origin of Assyria, which conveys that from the flowing thoughts of Chiddekel comes forth all expressions/faces of soul.

From **the River Euphrates**, the fourth river, flows all manner of quests and insights. The River Euphrates is **the House of Zebúwlan** that flows in the east, from which you discern and inquire into origins. The River Zebúwlan flows from the Head of Yahúdah, whereby you come to know the values/number codes in all things within your corporate and expansive dwellings. From the first flicker of light unto a full drawn-out-thought, the vast river of Zebúwlan processes all information and causes a rejoicing in the abundance of the House of YahúWah. The river Euphrates is the intestinal tract that flows to enable the full expansion/lengthening of thought, whereby you have endurance to remain in any state that you find yourself occupied. [Ref. BHM: The House of Dan, article section: The Five (Fiery-Breath) Scrolls of the Torah; BHM: The Kingdom of Names].

And YahúWah of ALhhim accepts/teaches מְלֶאכֶל אֵינֶנּוּ אֶתְּכֶם 15
the totality of the Adam/an expansion construct of the conductivity medium. מְלֶאכֶל אֵינֶנּוּ
With the Unified they are graced/nestled/placed to be grouped אֶתְּכֶם
in the Garden of Oodann/Eden בְּגַן אֶדֶן
to serve/cultivate the Illumination לְעֹשֶׂת אֶתְּכֶם
with keeping/maintaining/cherishing the Illumination. לְעֹשֶׂת אֶתְּכֶם

YahúWah/The Collective accepts your entrance into the Body/The Garden. You are positioned within Schools of Thought that according to classifications of the Most High/ascensions of the Adam מְלֶאכֶל אֵינֶנּוּ [MaoshahShalichim/Acts 10:35; SMB/Gen 4:7; SYM/Ex 28:38; TK/Lev 22:21; Yeshayahu/Is 57:7]. The first level is to acquire the concepts of Unity, the premises of Wisdom. With a mind toward Oneness, you are able to learn and to acquire the Understanding with Knowledge [2 Cor 8:12]. As you comprehend basic thoughts and demonstrate them, you are granted further access into the Garden. Within the Garden of Oodann/Eden are three levels of thought progression obtained by being accepted and tried/proven: Adam/מְלֶאכֶל, Núwach/אֵינֶנּוּ, and Ovad/אֶדֶן, the later, meaning Servant, is the level of Avrehhem/Abraham and how a Name speaks in the House of YahúWah [Sepher Maoshah BeRashshith/Gen 18:3; 6:8; 2 DibreHhaYamim/Chronicles 14:2, 16:9; Tehillah/Ps 11:4, I Kayphah/Peter 3:12]. The pronoun “her,” used in the genderized texts, refers to Wisdom that you serve, cultivate, and cherish. You serve Wisdom, the foundation upon which your stones are built, whereby you are maintained in life, lest you serve self apart from the Collective and dwindle without development of your members. When you have served for Liah/Leah for seven years, then you acquire Rachel. Through your services at the Altar of the heart/LAVan, you shall serve for another seven years—unto the Mind of Neúwn/7/14.

When you have served Chækúwmah/Wisdom for 7 years, you can begin to attain Understanding. When you have served Bayinah for 7 years, then you can acquire the Mind of Neúwn. Such is the story of the Mind coming to Enlightenment as stated in the account of the years of Yaoquv’s service to the Laban/the heart. The same can be said that one cannot ask a question until they have studied for 7 years. Why so? For until one has served Wisdom for 7 years they do not know what questions to ask. It is not that they cannot ask, but they do not know how to ask. For who can come to Bayinah without Chækúwmah? No one can come to the sum of Understanding without the parts of Wisdom.

When the Mind serves the Body for 14 years, then the gates to the Neúwn open. This service of the Neúwn is depicted in the span of 14 days during each leúwach/tablet of days, in which we make the

to become/to remain the Adam separately grouped. YD9C M443 XY73
 The Unified Will appoints one of the staff for unity YC 3WO4
 to be an ozar/help/side branch as to reveal/make known all within/grouped together. :YD9Y 4IO

The construct of the thought in these lines conveys that though TheAdam is composed with all traits of HhaALhhim, there is no goodness should the composite abide as a single entity. Though joined within oneself, there is no goodness until Names are unified with other branches through which they become revealed to bear their messages for the sake of the Collective. Though a branch may be formed, it is not capable of being productive unless it abides united, inseparably to another of the Tree. Through being fixed unto the Tree, all that is within a branch may be opened, and therefore declared/ΔY; “This is an Offspring of HhaALhhim.” The day of its appearing is evident as the fruit is formed from their union, and by the fruit, it is evident to which Tree that one is joined unto, for all are joined to some measurement of stature.

The term, helpmate, is derived of two words: YD9Y 4IO, which are better rendered as an ancillary/side branch/4IO through which all is revealed/ΔY from one side unto the other. Through an ancillary/side branch/4IO, the Mind/4 has a Body of the OYINZAYIN/IO, which is formed to be complete and perfect, without lack of space or expression. In this conjunctive state, one side is the head of the other. One side is the body of the other for a day, a month, and a year. When a plant is blooming, the head is at the top at it arises though its body whereby it is harvested,. The head is at the foundation as it is sown, and its body rises from it to bear its glory. In this manner all of the Branches of YishARAL are arranged upon the Tree of Lives. The branches are welded together in the Fire of the oylah to carry the Illumination through their menurahh/lampstand made each evening and morning. Hence, when the Teacher is called, “good teacher,” the response is that there is no goodness in singularity; goodness is only found in the Unified ALhhim, and to those who abide as sides to each other as HhaALhhim abide together as One.

And YahúWah of ALhhim shapes M73C4 3Y37 4H7Y 19
 the waters moving by the directive will of The Adam’s becoming/emanations: 3M443 YM
 all living ones of the field/breast pulsating 3ΔW3 X73 CY
 with the sum of all fowl/messages of the heavens/Names. M73W3 7YO CY X4Y
 And the unified appear, AL HhaAdam, M443C4 497Y
 to make observations of the transpositions of the Illuminations. 3M XY44C
 The unified read “the wand’s groupings.” YC 4497
 With every verification, the unified read (called) 4497 4W4 CY
 “the wand’s groupings” of The Adam. M443 YC
 The expression/soul/garment of a living ascension 373 W7Y
 becomes the Name of its group. :YMW 4Y3

Through the Collectivity of ALhhim, all things have shape to house the measure of Thoughts clustered together. Each body is of a combination of Rings. According to the Order of the Rings, as they are arranged by where the Staff/77 is located amongst them. According to how the Rings are grouped around the Staff, so is the shape of the body that is formed.

The hair of each body is from the nerves of Qahhath. The type of hair is according to the area of the nerves of Qahhath within the Staff. Thus the hair of the lion is long; its mange is of the Shayin-

Semek Ring, whereas its body is sleek, with shortened hair from the Lammad that supports the ruling beast.

As the Staff stirs the waters, the will of the Thoughts prevailing within the waters become the directive force of all that is gathered in the waters. The stirrings of the Mæyim/waters is what is called in HhaTeuwrah as “**the becomings of The Adam toward an Illumination of Consciousness**,” whereby all things are made to reveal every aspect of the composition of The Adam. All living ones of the field, which are given suck, are comprised of the spaces/earth which are allocated for a kind of SeedWord. Each living one is provided a garment, and they are given suck from an hour of the evening or of the morning—from either the left or right breast/3ΔW3. For as soon as a grouping is drawn out of the waters by the Staff, one who attends the Kuwáhnim, as a mid-wife, takes up the grouping of thoughts to the breast that is of the side from which the Thought comes up out of the waters. In the season, or in hour in which an animal sleeps, that is the hour or season in which it is made. Thus the lions are made of the noon hour of Chækúwmah, for in the noon they are sleeping with Bayinah, but in the night they are awake and roaming. Thus the lions are not made in the day in which Bayinah is roaming the heavens with Chækúwmah with the oylah of the day.

From the skins of The Adam, the beasts are made and receive their coats for the assembly of their thoughts. Every beast is an aspect of The Adim, for it contains the same Breath, being of the same level of Intelligence and having the same consequence [Qeheleth/Ecclesiastes 3:18-20].

The bodies of the fish are made from the lids of the eyes as they flutter again and again, the scales are laid in sequence one upon another. The scales of the fish form huge sails for the ships that roam in the universe. There are scales for Wisdom at the base of a vessel, scales for Understanding in the wide mid sections, and scales for Knowledge at the crown of the mast, whereby the direction of a vessel is fine tuned to run with the Wind.

The body of the deer is made from the palpitations of the heart. As the heart pulsates it causes the great antlers to form from the head to defend the priestly mind and to bear the ranks of Knowledge that flows from the heart.

The serpent is made from the tongue. The body of the serpent contains the Thoughts of the Teraysarunim pattern within its skin.

The coney and the badger are made from the cloven nails of the feet of HhaAdam, whereby they can claw out a hole for its home. According to the manner of our walk, so we determine the type and level of residence in which we dwell. Some abide with the holes of the earth, and others within the rocks on the mountain side. The feet of any species affects the regions and the states of their dwellings. When the nails are fused/united, they form a hoof of defense, as those of the horse. When the hoof is cloven, it is the sign of one who walks by Unity and who distinguishes the direction that their feet travel. Those with cloven feet have a wide range of adaptability and agility, and they can ascend surefootedly.

The cow is made from the eye ball, which is its most distinguishable characteristics. In accordance with the Ring of the Eye, the cow stands together in a circle and yields its milk as tear ducts run with Wisdom. The coats of the cow are red, or spotted, black, brown, or white. The red coats are of the

Ring of Dan in the eyes, through which unclean thoughts are judged in the eye. Via the red heifer, one that touches the dead is restored to be living again amidst the branches. When any touch the dead, they bring death within their members; until they are quickened by the flashes of Dan, they remain outside the Body of Consciousness. The white cows, when they appear, signify that the Eyes of Adim have become whitened within a state.

The skin of the stomach is the hide of the seal through which one passes through the waters. As the seal come to shore, or lie upon the rocks, so they convey those which pass through the depths of the sea, being able to come to a resting place to bathe in the radiance of the Lights. Every Ring has its water level and its shores via which one makes movement from sea to sea and from shore to shore.

The doves are made of the nerves of Qahhath/Kohath, for as they emanate from the Staff, they create feathers to carry forward the Thoughts of freedom, ascension, and the full spectrum. In accordance with Qahhath, every bird has its colors and patterns of feathers according to the Thoughts of HhaKuwáhnim which are carried by Qahhath unto observation. The feet of the birds are from the nails of the hands of The Adam, through which they grasp the branches of the Tree and labor to feed themselves.

Some *animals in this realm are hostile to each other due to the air in which they breathe*, for until they breathe from the unity of their parts, in which is the Breath of Life, they breathe the air on the outside that divides and self projects apart from the Unity within. Each shape of Thought contains a message of freedom, thus they are an assembly of messages for observation to discern all characteristics of The Adam. According to one's spirit—level of Intelligence, one partakes. According to the Consciousness of the Breath, one eats the flesh of the Seed, or the flesh of the outer world. From this comes the distinction between herbivores and carnivores.

When the shapes have been formed, the Teacher of Adam, AL HhaAdam, [meaning the Creator of Adam, the One of the Staff who makes Adam] appears to make observations of how the one's becoming will read the transpositions of Illuminations/אמ. As the Eyes of YahúWah run through the earth to find those which are discerning, so the Teúwrah states that ALHhaAdam appears when the lessons have been laid out before the eyes of those what have found grace to be placed in the Garden. According to the level of one's unity, so one reads all that is before their eyes, whereby there is a recognition of all within.

The living soul of the garment that is shaped becomes the Name of its grouping of Thoughts. By the garment, so is the shape called, in that the garment is the dwelling of the assembly of composite Thoughts. None is called by a name distinctive from the whole, but every Name of HhaALhhim is comprised of an assembly of Thought, whereby the Name belongs to YahúWah, and thus their Names are of YahúWah—belonging to the Collective Body of HhaALhhim. If the name that you bear is not of your position in HhaALhhim, it is not your name, but that which has been stamped upon you by foreign consciousness. According to these words, all species are called by the category of the skin from which they are made of The Adam.

And **the unified read** The Adim—the Vapors of Names X1W7W 7443 4497Y 20
to complete/fulfill the Illuminated who cluster together, having the Breath/Intelligence 37333CY
and for the messages of the Names 777W3 7YOCY
and for completing the ascendant lives of the heart's abundance 34W3 X7F CYCY
and for the assembly of the Adim/Rings of ALhhim 744CY

a consequence from putting forth one's hand of Fire WṬḂḂ ṬḂ
to learn/attain this—the goal of all sums—how to distinguish their sum. ḂḂḂ ḂḂḂ
The Most High verifies/affirms. ḂḂ ḂḂ 24
An ayish/one prepares to put forth their hand of Fire: WṬḂ ḂḂḂ
the sum of your Father ḂḂḂ ḂḂ
and the sum of your Mother ḂḂḂ ḂḂḂ
and is joined/devoted in your Fire branches. ḂḂḂḂ ḂḂḂḂ
And they become one flesh—unified strands of thought. ḂḂḂ ḂḂḂ ḂḂḂḂ

As a child in the womb, one takes the sum of your father and the sum of your mother and cleave to the branches drawn out of the OyinOyin Rings of Spirit, whereby you prepare yourself for service in the Collective. By ascending from the foundation of the altar upon which your SeedName is laid, as a gift, the ones of ALhhim are joined to the Ring of your extension tmade as your SeedLogo opens. Accordingly, the Spirits of ALhhim are two Rings unified through eternal bonds of love via a covenant between them. The covenant bonds of a Spirit form a logo or Covenant-Word of Unity. The Word is the Logo—the sum of your NumberedThoughts into One Word/Name. As the Word of ALhhim opens, the Lights and the States of the Word become evident. Hence, in the Head/beginning thought is the Word, and the Words are of ALhhim/Unified Rings, and the Words are AL/The Seed of Lammed manifested. According to your WordName so is the State of your Name. **The Lands of the Avim/Fathers are Verified Word States of Being, for they are of the Words of a Name. As your LogoName opens you see through your rings the lands of your 12 bodies** [SMB/Gen 13:15].

The serpent forms a body as a plant which is formed by the opening of the sides of a seed. Via the body, the serpent rises upon the pole to the healing/unification of all parts whereby it is transformed. The serpent is the flaming tongue that appears from the Fire of the oylah. The body of the serpent is called woman, the mother of all living—which houses all pulsations of thought emanating from the head of the serpent to create itself a body. The formulation of the Rings of ALhhim appear through the offerings of RAÚwaben upon the wood of Beniymán. When the body of flesh that is not of bone and the weavings of our Name, then this body takes away from the Tree of Knowledge from which it is made.

Ayshah/آش is called the Seed of the Woman, a burning stick/branch, one taken from the Fire/آش [SMB 2:23]. The core staff of each Name is patterned after the staff of Yishshakkar-Meneshah, through which the branches of the Tree are constructed and multiplied according to their appointed service/Yishshakkar. One who holds/accepts to reveal with a narrative the Fire/radiance of the Breath of another is the one appointed by the Collective to be the Ayshayh of that Name. The Ayshayh is the help-mate and the revealer of another, whereby all within a Name is known, being revealed fully by the Associate Name that is made/appointed for a Name.

The harmony of paired Rings make one Spirit, whereby two are one. An ayish prepares itself a help-mate by drawing out of itself—from the Rings of the momentum and extension in which it is born. The term “leave” in the text is the word, *ayish*, meaning to form the OyinZayin Body. By the evolving consciousness one prepares a body whereby they forsake their prior dwelling. As the life in a seed leaves behind the shell in which it is formed, one enters into the Body of its Name which is its means of extension/wife from which one bears their offspring [SMB/Gen 2:23-24].

The Body of the Shayh is made as the Rings of ALhhim give from their side. Through imparting the Semek design of the 15 Avúwt/Fathers the bone appears, and by imparting the weavings of the Lights on the days of the Avúwt, the flesh appears. As we build the collective dwelling of our Numbers and Words,

we bear the image of the bone/teachings and the flesh/strands of light that pertain to our Name, whereby we are seen in the world. In that the body of our Names is of our bone and flesh, it cannot be separated nor die/perish from the Aúvim within us.

Every day, through the offerings, the bone and flesh appear in your unified Rings of ALhhim whereby the Structure of Life and its appearances are made. The forms that you exhibit daily are sustained by your Breaths that abides in them. Daily you draw out the offerings from the north/invisible side unto the south/visible side.

T ႏႃႈႁူဝ် ႁူဝ်ႈ 25

T ጥፋትሃልዎ

T ㄣΔ4ㄣ

T YXWZY

T:YWWGXZ 4CY

Sepher Maoshaḥ Be'Rashshith (Bereshith—Genesis) 3

And the serpent/diviner/enchanter W𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 1

who is able to illuminate YæHH with prudence/to draw out of the wells understanding, 𐍃𐍄𐍅𐍆 𐍂𐍄𐍅

from the vessels of Chayit/ascending, able to achieve heights XZM (Ym)

from the abundance in the field—from the altar of Fire, ॐΔWॐ

to affirm Understanding and Wisdom, appointed of YæHúwaH ALhhim. ལྷ་མཁའ་ལྷ་མཁའ་ ལྷ་མཁའ་ ལྷ་མཁའ་

And one says softly, whispering as a meditation through strands of the Woman: $\exists W \nexists C \nexists A \nexists M \nexists E Y$

Do you discern with your nose the saying of ALhhim, ማንኛሪህ ላማላ ገሂ ገላ

to re-think/ponder what you are able/limited to consume/partake ヲモフ 4C

from every Tree of the Garden? :ገጽ ፲፬ ርሃጌ

The serpent reveals the nature of the tongue—the member that speaks more subtle than another member, even more subtle than the eyes, that skillfully maneuvers the use/abuse of the entire body of parts/animations, capable to satisfy its cravings and appetites of the flesh. The subtlety of the serpent speaks with words that takes away from the Collective State and the Associations of the Trees/Teachings in the Garden. Simply stated, to undermine the Words of ALhhim and their Works.

And term, serpent/diviner/enchanter Wǣƿ, is read frontwards and backwards as the Fire/Shayin/Breath/W which consumes/or upholds consolation/ǣƿ. The tongue is appointed to admonish the eyes of the Woman/the Body of Fire, to behold the Knowledge of Wisdom and Understanding; however, when it is left to its own reputation, unrul'd by a sleeping Name that is yet to be activated, the tongue seeks to ensnare, making you believe something illusive, able to convince you of something not true. Appointed as an angel, the tongue is to declare the Illuminations of YæHH and to transmit the Numbers embodied in the Consciousness for their ascensions. As a Light bearer, the tongue is created by the Hhúwa-Gammal and OyinRayish ALhhim, and thus called Oarum/ʾŌYʾO—to bear the Lights transmitted through Numbers into waters. In parables, the serpent is written-up as a faclitator, who can negotiate explorations, encounter an audience, and provide a kiss of acceptance or betrayal. In the Body of Yahushúo, the tongue is the spokesperson/representative/witness as Judas Iscariot/Yahúdah of Yishshakkar—a servant to carry the Numbers evolving into Consciousness (Yahuchannan/John 6:70, 8:44).

Through counter-productive arrangement of words, Hael (Lucifer) speaks apart from the Source of your Illumination, apart from your manifestation by the Graces of the Collective. As the Anointing rises, these thoughts are cast behind you whereby you have clear path to proceed, thus the command, Get Behind me Shatan! Thoughts drive your outward nature; your Voice of DAN drives your members to come into agreement with the covenants of the ALhhim. The devil speaks unto its own craftiness to obtain control over the body—to be more than the master—advocating acts of rebellion and betrayal against the orders of ALhhim, out-of-tune with the foundation which faithfully feeds it. As an untamed member, the tongue bites the hands that feed it.

You become chained to the body of darkness through default in Zebúwlan to speak of miscalculations of your Numbers which have been generously given as appropriations through the Body of Chækúwmah and Bayinah (The Philistines worshiped Beelzebub, of Ekron and Zebulon—Baal Master Zebulon). In speaking apart from *your collective wholeness*—to maintain solidarity of Daúwid/salvation/illumination for the soul of your Name—your members become separated from your foundations. The result is that the land of Zebúwlan—the dwelling serpent coiled within you—becomes dark awaiting the Light to dawn (Yúwsphah/Lk 1:72-79; BayitMelakim/2 Kings 1:2).

THE TAIL SWEEPS A THIRD OF THE STARS OUT OF THE SKY

The third of stars cast down and whipped by the tail of the dragon/Zebúwlan are three sections of the body on your sides of Light (Chazun/Rev 12:4). Zebúwlan is the third part in the qedam/east which is the life end/tail/animation of Yahúdah. As the third portion of Yahúdah—Zebúwlan appears by the Numbers of Knowledge of your origins, as all things appear from the Seed formed in the third day (Chazun/Rev 12:4). The thought of being cast down is also conveyed as a breaking-off of your branches from your root stalk. As they appear wild, not of the Harmonic/Shemini Sources of your Name, they are cut-off, not sustained by your Spirit. This theme is played out in the parables of Judas/Yahúdah being the devil from the beginning due to alterations of the Numbers. When you are envious of another or consider yourself to be more or less than the sum established in ALhhim, you betray the impartiality of Shaou—the Understanding/Bayinah and Wisdom/Chækúwmah in YæHH. Deception plays out in marketing schemes, religious motives, through following after perceptions which are amiss from what is gifted in you in ways for you to profit more than others or to have a personal advantage. The soft spoken, charming voice, on the tongue devises schemes of lies and pretensions. Hence, the restoration of YishARAL commences with a dawning age in Zebúwlan as projected through Words of Yeshoyahu/Isaiah whereby the Numbers in a Name restore one to their illumination Source of Shaou (Yeshoyahu 9:2, Metiayæhu 4:16). As the Light breaks though your members, there is a re-grafting of your branches of YishARAL to their Rings of ALhhim.

When you cannot follow the light, where do you go? Names are stars that wander in their bodies reserved for them. The decision to go out of your safety zone is yours (Romans 11:1; Yúwsphah/Lk 15:12-13). However, ministering spirits/kerúwvim/cherubim with their Kuwáhnim/illuminators of the east are at your side flashing their tongues/swords of understanding for your return (SMB/Genesis 3:24). You enter into darkness as your eyes are dimmed by the illusions sought and conceived. The dark matter of space are the teachings of Bayinah, as oil fields in the sky for the Collective Illumination. From layers of Understanding the ALhhim reveal the teachings of night unto day. The opacity of the human body, as a glass through which one sees darkly, is reserved to you by Name. Our Names, as stars, wander in their

bodies until they come to their Senses—the Numbers of their Name that are appointed for the House of YæHúwaH.

As the younger son of the Father, you recall your origins whereby you return to the House from which your Numbers and Name originate, unto the Silver of Bayinah and the Gold of Chækúwmah (ZekarYahu/Zech 13:9; Yúwsphah/Lk 15:20). The stars are levels of Knowledge as fruit of a tree. Before the stars have matured to reveal the clusters of Light within them, they have fallen untimely (Chazun/Rev 6:3). As a younger child, immaturity takes what you have been generously given and goes apart from your Father's House and your elder brother of Chækúwmah/Wisdom (Yúwsphah/Lk 15:31). The fallen stars flow into the River of Zebúwlan—the life-force-worm of Yahúdah. As worm-wood, the star undermines the Teachings (Chazun/Rev 8:10-11). In relation to the bottomless pit, the reference is again to Zebúwlan located in the pelvic region of the Rings. Located at the birth canal, the dragon of Zebúwlan seeks to devour the Body of Light as a worm spoils the fruit; however, in that your SeedName is of shemayim, you are persevered, caught up, elevated above deceptions (SMB/Gen 3:5). The words of the dragon, as the serpent in the garden, sows tares into the soul that are burned by when the Light in Zebúwlan awakens and dawns inwardly.

Thorns in the flesh mentioned by our comrade Shaul/Paul are the tares sown in the body. When your Name comes into the womb, it is asleep while formulating the body as Chaúwah/Eve. The ashayh/woman is formed while Adim sleep. Until the Seed of Your Name awakens from its sleep in the body, tares of the devil are sown in your members as your soil is unattended (Ephesians 5:14). Upon wakening, the Name you are called from the shemayim/heavens brings Light into your dwellings of Zebúwlan and Nephetli. As your SEEDNAME, sown by the Fathers awakens, you commence to grow in the Name of Yahushúo. At this time you discern the tares in the flesh, called thorns. In that your body has been made by your SEED in the womb, designated to reveal and cultivate your Name, both the Good Seed and the tares remain until the day of the harvest. The harvest of your Name appears as your Head turns white, fully illuminated, at which time you send forth the messages/angels of your Name. By the Fire of the Ræuch in you, from the Altar in which you are made, you gather the tares and burn them whereby they are no longer in your Faces. The reason there is junk in the hearts and minds is that the soil was unattended while your Name was sleeping. When the Light was dimmed, the enemy sowed the tares. With the Light-ON, through awakening the land owner, you burn-up what is unprofitable in your soul.

And the Ashayh/woman/formulation of the Fire offering says/meditates 3W43 474XY 2
upon AL—the strands of the Tongue/Serpent: W473 74
from the Fruit given 7477
of the Tree of the Garden 773 70
we eat/consume through our Breath. :7477

The term, Ashayh, is formed through the Bread/Body of the ALhhim (CHP/Numbers 28:13). What is created by the combined Rings of ALhhim offerings becomes the Body/Woman through which you eat/consume the SEED-WORD as BREAD. This Body is continually changing as it abides in the Fire of the Oylah/Ascensions of your Spirit.

The Fruit are parts of the body that hang upon the skeleton. These are the Fruit of the Garden of ALhhim through which one assimilates Light. Namely, the Fruit are of the western camps of APARRY-IM/Ephrayim, the root Name-Word of PAR/Fruit—the manifestations of the Heads.

And from within the Fruit given of the Tree 𐤀𐤐𐤁 𐤑𐤕𐤕𐤕 3
there is an affirmation in the midst of the Garden. 𐤓𐤓𐤕 𐤕𐤕𐤕𐤕 4𐤖𐤕
ALhhim say/mutter/mediate: 𐤕𐤑𐤕𐤕𐤕 4𐤕𐤕𐤕
Re-Think your consummation/eating 𐤕𐤕𐤕𐤕𐤕 4𐤕
from being apart, out of, an extraction of the Collective, 𐤕𐤕𐤕𐤕
and Re-Think your touching/striking/agreements within its collectivity 𐤕𐤕 𐤕𐤕𐤕𐤕 4𐤕𐤕
lest/you re-face your males to bring about death/cause them to die/cease to ascend. 𐤕𐤕𐤕𐤕𐤕 𐤕𐤕

The Verb, to die/XŲᄃ, is the form of the plural masculine ending ᄃXŲᄃX, referring to recalling within the Neúwn. When you partake of that which is apart/separate from the Body of ALhhim, then you are not able to recall the Sources of what you are eating. Thus, though you eat, there is not a direct connection to the Light within what you are eating. Through you see objects, you do not behold what is within them; though you hear sounds you do not comprehend the origin of the Voices as which ALhhim are speaking.

And the Serpent says/meditates/pulsates thoughts WḤYḤ 4Ḥ4ḤY 4
upon AL—the strands of the Ashayh/Woman: ʿW4Ḥ4 44
Re-think Death which will be a cessation of them. :YḤXḤX XḤY 44

The slyness of the Serpent is a rhetorical interpretation on the text. Playing over words and their implications allows one to make adjustments of thinking which often causes a moment from clear perceptions of the Words of ALhhim to gray issues of multiple possibilities, whereby there is an uncertainty of meanings. The Words of the Serpent are though what is created, the strands of the Woman, verse the Words of the Fire. In the conversation the Woman and the Serpent are in dialogue through what is created: namely, the Fruit and the Body.

For with certainty ALhhim know ማንኛረፋ ዐልገ ጊዮ 5
the result in the DAY—the activities of Neúwn/56 ማሃታ ጊዮ
your collectivity eats from being apart, out of, an extraction of the Collective, ሃሃማማ ማሃረፋ
your eyes will blossom/open ማሃታገገገ ዮዳዋገሃ
and you will become as ALhhim ማንኛረፋሃ ማሃታገገ
to know of the Collective and the Associative/Guidance. ዮዐሃ ሃሃፅ ገገፅ

What is the path of opening the Eyes of your Name? Indeed, is not which all of us seek—to be Illuminated? The oylah guide and offerings of progressions mark the path of RAúwaben/sight opening from the giving of Beniyman/The Rings in the Seed and subsequent ascensions upon the Spirit of Dan.

You are what you say—the Sum of your Words of ALhhim.

Know Yourself and your ALhhim

Your Tongue is the Guiding Rudder of your Vessel
Languages are vibrations of ALhhim in your SeedName

The Spirit uses the Tongue to communicate in 15 Languages of YæHH from the Centre of your Heart of Yerushelyim/Jerusalem in which are the 15 altars of YæHH. The Names of these tongues are recorded in SMShelichyim/Acts 2:5-11.

There are Seven Categories of Speech.

The Qaal/Kal/𐤒𐤍, Regular Verb, The Preterite—conveys **origin and simple purpose as perceived or heard.** From the Kal other verb forms are derived, even as each action stems from a foundation of Wisdom. Kal means to be light, simple, not weighted down, a swift action of spirit to run, as the fast moving action of the eyes and ears to grasp a thought unto its implementation. Actions of ZayinALpah, ÚWahBayit. 3:3

i.e.: Qaal/ᐱᐅᐅ shæmmar, a projection of thought to keep, one keeps, has kept
ᐅᐅ to walk. proceed

The Nephoil/Nephil/ᠨᠥᠫᠣᠯᠢ, foundational and **reflexive action**. The Nephil ᠨᠡᠫᠤᠯᠢ form of ᠨᠡᠫᠤ denotes that you walk reflexively, upon considering the effects of their decisions, playing them out in your mind before employing them in action; thus, commonly considered to be a past tense as it derived action through replaying the attributes of Wisdom in the mind. These are actions of HhúwaGammal, DallathDallath. The action is internalized according to your origins and the statements made concerning your Name before implementation. 3:3

The Peool/Piel/לול are verb forms of intensive action as to extend to the fullest raison d'être, Actions of NeúwnChayit and MæyimTayit, the overall purpose of the action, the far reaching eye of Understanding. 8:8

The Puool/Pual/ᐱᐤᐱᐤ, intensive reflexive are actions in according to the purpose through conforming to the instructions of the Deeds of LammedYeúwd, KephúwKephúw of Understanding. Through listening intently and deep meditations on the Teachings you bear the **Puool** actions in your hands. 8:8

The Hhephoil/Hiphil/ረገፀ፡፡, a magnification of the deed through fruit bearing as action of the ShayinSemek, RayishOyin at the levels of Knowledge. These verb forms are results or causative actions of Wisdom and Understanding. 1:1

The Haphuol/Hophal/𐎶𐎠𐎺𐎠 leads to actions by thinking through the magnification of the deed as actions of the QúphahPaúwah, TsæddaTsædda. The reflexive results or causative actions of Wisdom and Understanding are manifested deeds of Knowledge. 6:6

The **Hhethpaoal**/Hithpael/ᠬᠡᠬᠡᠲᠦᠫᠤᠯ are actions generated through cultivation from AL to AR—from the inherent strands of Light in your SeedName unto their carrying the full illumination in your mind. The Taúweh/Tav develops internally what is in your SeedName unto fruitful actions, whereby the action is determined through internal evidence rising. 3:3

Example of verb root, ᳵ᳚ᳵ, with suffix of first person/ᳵ᳚, actions of verb, awmen, to verify inwardly

The Oaal/Kal/ㄅ, Regular Verb, ㄅㄨㄣˊㄗㄨㄣˊ, I bring-up, foster.

The Nephoil/Nephil/ᠨᠥᠫᠣᠯᠢ, foundational and reflexive action. ᠨᠤᠭᠡᠨᠢᠯᠢ, I am true, faithful.

The Peool/Piel/𐤱𐤽 are verb forms of intensive action. 𐤱𐤽𐤱𐤽, I educate, train.

The Puool/Pual/ᐱᐣᐱᐣ, intensive reflexive actions. ᐱᐣᐱᐣ, I am skilled.

The Hhephoil/Hiphil/ℓℓO7א, a magnification of the action. ℓXγמ4א, I believe, trust.

The Haphuol/Hophal/ℓO7א action—thinking through the magnification of the act. ℓXγמ4א, I ensure.

The Hhethpaoal/Hithpael/ℓO7Xא—internal actions of cultivation from AL to AR. ℓXγמ4Xא, I discipline.

The verbs of the Tongue are of the Seven Spirits of ALhhim. The Seven are: 1. the perceived actions of Wisdom, and 2. the reflexive action; 3. the perceived actions of Understanding, and 4. the reflexive action; 5. the perceived actions of Knowledge, and 6. the reflexive action; and 7. the action that comes from the composite of your Name.

The Seven Columns of the Letters as in the House of DAN are how vapours are transmitted into Letters that make-up Words and Sounds. Breathe the various tones in the seven columns, inhaling and exhaling the colours in each column of Letters. Words are depictions as Colours of the Seven Masters. The deeper colours are of Chækúwmah, the mid-tones of Bayinah, the pale shades of Dagot as the light of stars, which assemble into a whiteness at the crown and as a darkness beneath. Take a painting, for example. Read the Words in the artwork by the tones and shades of Colours even though there are no Letters present!

7 Categories of Oovri Hebrew Words

1. The Chæruv 9Y4א of the Chavúwr 49א Words. Knowledge of Associated Words of Paired Letters, state of dry land as your mind rises from the body of waters your seed forms upon your branches, Words of Covenant, agreement, to create bonds of the Rings of ALhhim, the tongue/sword that deciphers what belongs together as one, ability to unite parts, laden with grace/favour, concepts of ascending as the peak of the Mountain, administrations, the colour purple γמ44א
examples: 94 Aúwv/Father,

4W prince, chief, navel, navel cord,

These words are from the inside and outside rings of ALhhim as they connect.

2. The Sægel ℓ\פ Words. A cluster of three in succession, colour indigo violet.

example: ℓYℓ yekel, meaning to be able, endowed with ability

In the midst of the Garden are 60 Trees of the Fathers, containing the sum of Understanding with fruit of Knowledge. These stand upon the foundations of Wisdom as Semek/פ rises and stands upon the Chayit and ALphah. The mastery of your Name is endowed/enabled to manifest the fulness of Yæhh: ℓYℓ (30/20/10):

30 Lammæd/Instruction + 20 Kephúw/Life + 10 Yeúwd/Deed = 60 Semek/פ

In Semek are 12 fields of Hhúwa/5 which form Lands and Kingdoms of Light (12x5=60):

3. Words of Taklet XℓYX, as those of Tsiunn/Zion γYℓ, definitive Words that encompass a string of Letters, to provide measurements, colour blue

examples: ℓ4 AL, Ayil, Strength that defines the unified Faces of Yæhh,

X4 Aúwt, that defines the totality of the subject,

W9 Bash, defines absurdity, disappointment, ashamed, fornicate as the
body is put before/exalted above Ræuch/Spirit,

49 Bær, a son, a house of thoughts compiled in a seed, to establish

X9 Bayit, a daughter, compositions of a house that brings change/renewals

These words contain Letters from the right to the left.

~40 *terúwm*, to arrange, gather teachings/thoughts in waters; thoughts comes the Ancients above, what is before you preceded, while not yet the thought to be manifested is developing in Meneshah to appear; Words which are before each state of development, readied to appear, formulations prior to birth, not subject to leavenings or corruptions as you are prior to being in the world, Rúwt 3:14

מִן הַמַּעֲמָקִים *təoom*, to taste, perceive, eat, feed, discern, discriminate, decree, edict, what is in your depths of consciousness rises to feed you, as your fruit forms from your SeedName, used in the phrase: מִן הַמַּעֲמָקִים *boal-t'əoom* Master of Decrees/Laws generating the edicts of your Name.

As the Bread of the Shayh is made evening and morning for the oylah, the Rings of ALhhim gather 14 measures out of Meneshah which are set unto the Faces of your Name. The 14 measures provided by the Neúwn/14, extending itself fully, are from both sides of the Seven Eyes of ALhhim. What is sown by the ALhhim of Neúwn are reaped through the offerings of the daily shayh offerings to form the manchain of the oylut—the Man of Shayh (Meneshah). From the formulations of the Breads of the Neúwn, the ShulchanPanyim/Table of the Faces is set from evening to evening unto which you come to the paired Faces of the 14 Fathers of Reshun.

אָמֵן

amen

all Words of Light are verified and affirmed as they are drawn out of Mother/אָמֵן from Neúwn/אָ

Seven Tenses/Categories of the Verb אָמֵן
illustrated in the first person singular

אֶמְצֵא my hand receives to bring up, foster the Gifts of Wisdom

אֶמְצֵאנִי my hand receives to be true, faithful, the reflexive voice of what is received

אֶמְצֵא my hand receives to educate, train through insights of Understanding

אֶמְצֵא my hand receives to be skilled, the consequence, reflexive word of having Understanding

אֶמְצֵאנִי my hand receives to believe, trust, the Word of Knowledge, the evidence of the unseen

אֶמְצֵאנִי my hand receives to be ensured, moving with confidence, the results of faith

אֶמְצֵאנִי אֶמְצֵאנִי my hand receives to discipline, practice, to conform to the Body of ALhhim

The Tongue of DAN enters into the Rings of ALhhim from which the Body/Tabernacle is formed by the Numbers and the Spirit of a Name.

The opening of the SEED-WORD gives Light

You speak through the Seven Eyes/Rings as a complete/perfect Voice

The Beast is in opposition to the Lamb.

The Consecrated/Sanctified is in opposition to devil/shatan that is adverse to positions in ALhhim.

The Truth is the affirmation of your Numbers which are in opposition to the tongue of the liar.

The acceptance of a form of ALhhim without Wisdom, Understanding and Knowledge is a violation to your Spirit's callings/motivational objectives to dwell in holiness and enlightenment. Those who enter into flesh through fornications become one body with their partner as their rings are united. Two becoming as one cause their Spirits to unite in a body they form as they agree for their Breaths to abide together by joining their rings.

Your wounds are by the tongue; your healings come as your look upon the Bronze Serpent, the Tongue of Knowledge that is lifted before your Eyes, thus drawing your parts to their Source. The serpent of brass appears as your worm of Yaoquv in Beniyman rises through the Rings of ALhhim to the Head.

The ascension of meShiæch strikes the heel of the serpent causing it to fall with the waters. When MeSHYæCH is formed in you, then you speak as meShiæch the Words of the Anointing of ALhhim. We normally do not think of a serpent having a heel; however, the term pertains to the back of the tongue whereby the words are cut off, no longer capable of being spoken. Hereby the sting of the serpent is depowered. This terminology is connected to the Judge, Dan, who strikes the heel whereby what is carrying forward the thoughts of blasphemy and enslavement fall, unable to continue to mark a path of destruction. SMB/Gen 49:17.

The term heel: is used to denote a footprint, hind part, the end of matter, the marks, signs of a footprint through which one traces their steps. The overthrow of all blasphemies of ALhhim, is by the Tongue of DAN/Judgement whereby every prophecy of your Name is fulfilled with promises—the secure Words of ALhhim that do not fail.

And the woman/ashayh sees ᐃᑦᑦᑦᑦ ᐃᑦᑦᑦᑦ 6
to affirm the goodness of the Tree for extracting food ᐃᑦᑦᑦᑦ ᐃᑦᑦᑦᑦ ᐃᑦᑦᑦᑦ ᐃᑦᑦᑦᑦ
and to agree with the desire/longing of Hhuwa—what is created ᐃᑦᑦᑦᑦ ᐃᑦᑦᑦᑦ ᐃᑦᑦᑦᑦ
for the eyes ᐃᑦᑦᑦᑦᐃᑦᑦᑦ
and to take pleasure/ungoverned selfish motive of the Tree ᐃᑦᑦᑦᑦ ᐃᑦᑦᑦᑦᐃᑦᑦᑦ
to be considered to become prudent/clever ᐃᑦᑦᑦᑦᐃᑦᑦᑦᐃᑦᑦᑦ
she takes from their fruit ᐃᑦᑦᑦᑦᐃᑦᑦᑦ ᐃᑦᑦᑦᑦ
and she eats/consumes ᐃᑦᑦᑦᑦ
and gives also to the man spirit with her ᐃᑦᑦᑦᑦ ᐃᑦᑦᑦᑦᐃᑦᑦᑦ ᐃᑦᑦᑦᑦ ᐃᑦᑦᑦᑦ
and it is consumed/eaten. ᐃᑦᑦᑦᑦᐃᑦᑦᑦ

Perceptions provide the scope of your deeds. Through the eyes, the body seeks to satisfy its cravings. First, the perceptions must be agreed or affirmed. Secondly, the agreement is sustained by motive and goal setting, as to become wise/clever. Thirdly, the hand is employed to follow the route of the eyes. Fourthly, what is taken is brought inwardly to become part of the treads of the body which affects the spirit of the man within.

What follows are three levels of violating/blaspheming the ALhhim by perceiving the Fruit and the Body/Woman to be apart from the Tree. The same is to consider the use of your parts apart from the Names of the Bones of Marri who ever support and carry you. For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, are not from the Father, but are from the world/manifestation.

The Garden and its Fruit illustrate your body and its parts. The Tree is the skeleton of the Bones and its branches upon which your organs are hung. The ultimate hanging of your parts is the oylah offering whereby all that you are is committed to the Names of the Fathers. The Light of your Name of YæHH fills your Fruit of Glories to be precious stones mined from the Fires and Waters in the universe. The resolution of your separations are through discourses regarding your paired fruit/parts/organs hung within you.

Unto affirming your Shayin Oyin origins, the Words of the Tanak flow to assist you to study and walk in the Illumination ever present in your Name. Though your parts and lands are personified as personali-

T XZLWO X4I 3Y
 T 3W43 4Y4XY
 T ZY4ZLW3 W3Y3
 T :LY4Y

And the one of YahúWah of ALhhim contemplates 3Y3Z 4Y4ZY 14

to become ALHhaNæchæsh W3Y3Z4

T X4I XZLWO ZY
 T 3X4 4Y44
 T 3Y333LYY
 T 34W3 XZL 4Y4Y
 T YLX Y3Y4LO
 T :LY4X 47OY
 T YZL3 ZY4LY

As one forms the branches of Knowledge into as ascending pole, the serpent of one's Name suddenly (quickly) appears. When the pole is formed by the alignment of the rings of a Name, the serpent no longer goes upon its belly as one having nowhere to ascend. The curse of the serpent is the restriction of movement for its own good. The restriction is to place the serpent into a TeraSarunim of Schools that it may come to comprehend its origins of antiquity. The blessing of the serpent comes by the paths of ascensions through which it spreads its wings. The spreading of the wings of the serpent is the same as to spread out the rings of a Name to form an associations of branches through which the serpent of a Name arises upon the inner pole therein. As one gives themselves upon the altar they are spreading out their rings until the day of their ascension. Through spreading out of one's branches one forms the height of their tree upon which the serpent rises from the ground to which it became restricted. The entire body a Name is the body/woman of the serpent which proceeds by its appetite until the day it returns to the ashes—the cohesive Thoughts upon the altar—from which it is formed. The woman is the opening of the sides of the SeedName that reveals to the serpent its plight and tribulations that it overcomes through ascensions. **Whatever one creates by its words, so it must answer unto what is spoken, for the sayings are the creations of the serpent.** The Adim/vapors of the serpent agreed with the desires of the body. Therefore the Adim reduce themselves to servitudes of the body that they submit unto until they form again the crown of thorns through which they return to the likeness of ALhhim from which they are made.

The serpent is the strand of life that comes from the Seed of our Name. As a seed sprouts it forms the serpent body. Until the serpent body becomes rooted in the Rings of its Name it roams the faces of the earth seeking habitations. The serpent proceeds upon its belly as one's life proceeds according to its appetite of ambitions. In order for the serpent to comprehend its plight, it is limited/restricted/cursed from all members and from the life of the breast. The state of the serpent is a provision of grace in order for one to think upon their state of residence amongst a majestic host of surrounding bodies/members of the luminaries. While other members have an intimate association of lodging together, the tongue dwells apart from the whole until the day that all are gathered unto as the chicks are gathered under the wings.

The serpent is given dust to eat, meaning that the serpent is given the breakdown of every Thought of the most high in every way. Within the dust are the Thoughts from which the serpent/tongue is made upon the altars of ALhhim. In the day that the serpent comprehends the Thoughts contained within its dust, it returns again to the altars of HhaALhhim through which it spreads out its rings and forms a pole

of ascension. As it rises it gathers to itself that which it has been separated from whereby it receives the full glory of the Twelve of the Lammad.

The serpent is the Tongue speak the Words of ALHhim. When the serpent uses Words—the Letters that take away from the Collective State and its associations, then one takes away from the Collectivity and the Associations of their Tree. The Adim are the Rings of the house of your Serpent. As the SeedWord of the Serpent commences to sprout from the two sides of its Seed, it forms the Rings of Adim. The Rings are Adim—the inner ring inhales/female and outer ring exhales/male. Therefore, in meShich—the Anointed Word of a Name—there are no genders, and if not in meShich then not in the language either. The harmony of paired Rings make one Spirit whereby two are one. Therefore, an ayish/spirit prepares itself a helpmate by drawing out of itself the Rings of the momentum and extension in which it is born. The term “leave” in the text is the word, 𐤀𐤋𐤐, meaning to form the OyInZayIn Body, from which comes the term to prepare, fortify, assist. One forsakes its encasement as a Seed leaves behind the shell in which it is formed to enter into the Body of its Name which is its means of extension/wife [SMB/Gen 2:23-24].

With an opposing force, *the perceptive will/motive* sets ᑭᑦᑭᑦ ᑭᑦᑭᑦ ᑭᑦᑭᑦ 15
in your midst ᑭᑦᑭᑦ
and in the midst of your assembling emanations/woman/embodiments; ᑭᑦᑭᑦ ᑭᑦᑭᑦ
and in the midst of your Seed to branch; ᑭᑦᑭᑦ ᑭᑦᑭᑦ
and in the midst of the seed of assembled emanations. ᑭᑦᑭᑦ ᑭᑦᑭᑦ
whereby one becoming polishes their branches of Mind, ᑭᑦᑭᑦ ᑭᑦᑭᑦ ᑭᑦᑭᑦ
Hhúwa/Illumination bruises your head as Light affects the inward activities of the
serpent/worm/shamir to spoil/soften the grain whereby it emerges
and your summations of Light bruise/keeps humble the heel/gatherings :ᑭᑦᑭᑦ ᑭᑦᑭᑦ ᑭᑦᑭᑦ
the extent of the end processess/conclusions.

The lines are poetic with parallel thoughts as Tehillim/Psalms,. The inward opposition affect a balance between the Body/Woman that houses the Seed, and the action of the Seed within the body. The will/motive of becoming states that from levels of perception there is a resulting internal struggle between what is being gathered/formed and between what is on the horizon calling us forward, whereby one does not remain in a static state. This promise leads to continual transformation between you worm-seed and the body in which you are residing. I, used in English translations is derived from the Eye/ʼ of the native Tongue of Fire—layshúwnʼayish. The opposition, or your enemy/force of opposition in the midst, is provisionary so that you do not become stoned faced, thereby limiting the expansion of Mind and Body without the perpetual shaping and explorations of the Lights.

The statements are not meant that *the perceptive will/motive* sets one in opposition to another whereby they are continually in war, but rather that the fulcrum of opposites causes movement with progressions so that the Serpent is able to move from one state to another, to come-up, to encircle, and to return unto the State of Paradise. *Though one errors, the Hand of Mercy is extended, not to strike, but to give Counsel.* The common term used in the translations, enmity, conveys the activity of the Seed in relation to its body. Both the SeedWord and the SeedBody in which it dwells are subject to the Illumination of the Mind. The term, opposition/enmity, is formed by the Letters 𐤌𐤍𐤊, which depicts graphically the activity/𐤍 between the Seed/𐤌 and the Body/𐤊 relative to the Illuminations/𐤌. The rendering, “to bruise the mind,” comes from the result of the actual term, meaning “to prick” with a thorn. By the Seed of the Woman—the Shayh, the head of Enlightenment is opened. As the thorn/projection of the branch affects the mind, or the heel, the results are forth coming by the Hand of HeQuts (Illuminator of RAuwaben;

ALphahDibreHhayamim/I Chron 24:10). As the Seed of the Word rises to the Head, the Mind is crowned with thorns. The mind is pricked to soften and to change the body whereby it makes transitions through levels of growth and maturation. The heel is pricked to cause the thoughts gathered and settled to get up and move without being complacent. Both sayings are parallel to each other and considered to be positive complimentary statements. The term, heel, is the root of the Name of Yaoquv/Jacob, conveying that both the Head of the Word and the Head of the Soul are implicated in the reading. The serpent tongue is able to strike its head with its tail and its tail with its head. The Mind/head is the full encompassing energy of a Name, *lit.* the head is the Mind of the Fiery Breath—W44. The Mind attains strength by branching and forming a body in which your thoughts are assembled.

The sayings are unto the Serpent, for it is the tongue which pricks the mind and also the heel, the latter a reference to the buttocks, as the heel of the feet, when joined side by side, are the same as the buttocks (i.e. Art of Reflexology). The tongue of the Serpent opens the mind, and as a result the action/movement of **the heel is regulated**. In the midst of any Saying of Illumination, there is a consequence. As the head is opened by the tongue, the full properties begin to flow, even as a fruit, when it is pricked, it flows with juices. The action being described are the use of the tongue to both speak and to draw out. These actions are of the Houses of Gad and Beniyman, the later being the Seed of the Serpent.

There is a Seed of the Breath, and there is a Seed of that which is assembled to house the Breath. The two are not the same. Wisdom, at the side of Bayinah, has made the world and all that is within them, whereby what is of the Spirit is Spirit, and whereby what is of the flesh is flesh. The flesh is the state where the Spirit resides, being composed of Thoughts that are arranged to best suit the dwelling of the Spirit. Should the flesh seek its own identity apart from the Spirit, then it will come to an end and falter and stumble, for it does not give credence to the Intelligence of the Most High to be Their servant. The Spirit will humble itself to serve the flesh, but never to make an idol of it, for to do so would be to make a graven image of one's thoughts whereby they tarnish and become brittle. HhaReúwach abides in a Thought (strands of flesh) to carry forth a message and to bear its expressions/fruit, but will not subject itself to a static state. If the body is neither cold or hot, it's thoughts are not acceptable to the Reúwach, for they are neither of Bayinah/north/cold, nor Chækúwmah/south/hot.

Where we reside is according to the perceptions. As noted above, the State of the Word is affected by the perceptive motive/purpose. The reason that one uses the eyes leads to the consequence that follows. A bird sees a tree and decides to build a nest there. Where we see ourselves lodging is where we call home. If we see ourselves doing a particular work, then we will pursue that vocation or deed. Should we see ourselves in a group, then we enter into that fold.

The Ten Lands

When Avrehhem sees the ten lands, then they become the state of a Name's residence, and the people—the collective consciousness follows thereafter, forsaking all other. The lands are seen by comprehending with the Eye of Understanding the full extension/10 of Unity within the Six Pairs. The corresponding pricks of the serpent culminate in coming unto the Ten Lands with promise, for as the Seed of the Serpent strikes the mind, the mind opens to behold the Ten States of Unity in the midst of the 6 Pairs to whom the land is given as their inheritance; In seeing the ten lands, one sees from their Foundation first, from Avraham, the State of the Seed—its Twelve Branches and the Lands which are made for them. The 1 in the midst of the 6 pairs is the Lauíwi/Levites. The ten states are the full extension of the Lauíwi, being the Unified Body in which all of YishARAL dwells, whereby **the lands are for YishARAL, but the**

inheritance of Lauwi is YahúWah—the Collective States of all, united, from which all come and in which all dwell. The state in which one abides will prick the serpent within us to plant its heels at a place or to cause the feet to travel. The one who accepts a job or takes up residence within a place without seeing themselves there first, positions themselves to find fault with all around them, for the setting is not right. However, when one sees the place in which they are to go, then all things around them are adaptable and acceptable whether large or small. Because one sees themselves doing something does not mean that this is what they should be doing, since the eyes can be filled with other motives that conjure the image. When the eyes lead, and if the mind is in agreement, then all goes in that direction until the picture changes.

The thoughts that one is carrying and the state where their branches are residing comprise the sum of one's journey, and literally their state of life. The two levels are the interaction of the two seeds: the seed of the serpent, which is the Word, and the seed that has assembled—of the body, which is the state in which one's head resides.

As the Wind blows from the North, the images will change to ever bear the messages coming down from the Most High. In accordance with this Order of Breath, we move and have our being. We may dwell for a day, or two days, or a month in one level of occupation, but when the cloud moves, the Mishkan will be taken down and the qudash/holy things will be carried upon our shoulders until we come to set-up the Mishkan anew. Every day we make the Menorah to carry the Illuminations of Bayinah and Chækúwmah, whereby the Light is preeminent and the oil renewed. The menorah of yesterday is not the illumination of the oylah today; its oil has become exhausted. Foolish are those who think that they can walk in yesterday's Illumination, for they are like those who write statements of belief and then defend the writings of yesterday till the day they die. The Illumination that we walked in yesterday is retained as Thoughts laid up in our scrolls, but the Illumination of today is writing over the scrolls with the extent of Knowledge that is being borne upon our branches.

There are two heads of Breath, and there are two heads of the Body that is Assembled to house the Breath. The agreement of these minds is in accordance with the 4 Heads of Aharúwan, whereby there are the Heads of the Teachings and the Heads of the Expressions that bear the Teachings. Thus there are the priests of Alozar/Eleazar and those of Ayithamar/Itamar to be in charge of the Mind and its dwelling forever, and only a fool would seek to institute another priesthood, whereby they forsake those appointed for the Life of all.

If the body does not conform, the Teachings are not spoiled. For this reason what is of the Breath is Breath, and what is of the body is body, and between them there is a gulf of HhaALhhim that is fixed through which the Thoughts are assembled to bear the Mind of HhaReúwach. Should the waters become muddied with thoughts not of the Most High, then the waters and the body have become unclean and are not able to bear the image of HhaALhhim. Should the waters and the body be consecrated to the Mind of Aharúwan, then they are qudash/holy, and the Rivers of Knowledge run through them yielding the fruit of HhaReúwach. However, should the fruit borne upon the branches of Knowledge be used for another purpose apart from the Reúwach, then one has consumed the fruit of the Tree thereby using the qudash for the profane. This is what it means that one has taken from the Tree of Knowledge that bears the fruit of the Collective and the Companion, whereby one eats to their own alienation. The results of such contrivance between the Reúwach and the body leads to the branches of the body being eventually broken—separated from the blood of the Reúwach, whereby the flesh perishes. The healing of the separation is by hanging of oneself again upon the Tree, whereby they are fastened with their hands/deeds and feet/pro-

gressions to the Staff of Aharúwan. As there is agreement between the Reúwach and the body, there is perpetual freedom. *Every law and commandment attest to the freedom of YishARAL, giving the intent and the practice/expression that are in accordance with the Mind of HhaReúwach, whereby the body and all that is within it is maintained in Life.* All that disregard the Teúwrah take away from the Tree of Knowledge, but **all that do the Words of the Teúwrah bear the fruit of Knowledge, and their fruit shall remain.**

If one does not adhere to keep the commandments and bear the Words of HhaKuWáhnim upon their branches, then the fruit upon their branches are strange, coming from bitter and poisonous roots. As a result, their branches become cut off from the Tree of Knowledge, for their supply of blood does not run from the Tree itself, but rather from divergent thoughts. Being cut off from the Tree of Knowledge, their branches are gathered up by the messengers and cast out of the garden, whereby they wander seeking a place to be planted. As they exhaust themselves with vanity, they begin to draw out from their inner consciousness the Source of their being. Their heel is pricked with the consciousness of the house in which their Breath dwells. Finding no harmonic place to lodge, they commence to seek the paths to the Tree from whence they came. Upon examining the harmonious fruit upon their branches set by ALhhim they turn to the Faces of YæHH according to the Unity of the Rings that comprise their tree.

To return to the Tree of Knowledge, they study to show themselves to HhaKu wáhnim as those whitened/clean/ᄃᄇᄃ. To these the gates to the Collective open, and they are nursed by Chækúwmah until they are ready to stand upright. The means to which they are grafted into the Tree of Paradise again is via fastening their hands and their feet upon the Branch that bears the Name of the House to which their Name belongs, whereby they are as the native born of that Tree, and there is no distinction between them, for they all bear the same fruit in the same House.

In accordance with the doctrines of the Most High, the commandments are pure, and they enlighten the Eyes, for they maintain the perfection of Thought and expression, between **the Seed of the Serpent, being the Word upon the Tongue**, and between the *seed of the woman, being the Thoughts that are arranged to bear the Spirit*, which is the Life of the Word [Tehillah 19:7-14]. The Teúwrah/Torah is a composite of Teachings that correspond to every branch of Knowledge that is composed by the Words of HhaALhchim. For each of the 12 Branches of Thought there are the Teachings, whereby the branch is pruned to bear the fruit of the Most High, and whereby their leaves do not wither nor their fruit fade. Those who live according to these laws walk amongst the living; however, those who take away from these Teachings enter into death. Therefore, we meditate in these Laws day and night that we may do them (to be of the day) and have the Understanding (to be of the night) hid within our parts, for this is our Life! In keeping the commandments we are sealed unto the day of the total redemption of our Seed and its body to become the House of Light that does not perish. **For in doing the commandments, one sustains the fruit—the expression of the Most High, whereby it remains and its glory fades not.**

T 4ᄡᄡ ᄡWᄡᄡᄡ 16

T 3944 3943

T ሃገሩን ሃሳብ

T ማንኛውንም የፈለገውን ያውቃል

T YWZ4C4Y

T YX Φ YW X

T: ሃገር ምን ሆነች

T 4^m4 ^mΔ4CΥ 17

T XOጳW ኒሃ
T ሃXWፋ ርሃቀር
T ቡዐጓ ጎጃ ርሃፋXሃ
T ፋጃፋር ሃኒXኒሃቡ ፋWፋ
T ሃጎጎጎ ርሃፋX ፋር
T ጃጃፈፋጃ ጃፋሃፋፋ
T ሃፋሃፆዐፆ
T ጃጎርሃፋX ጎሃፆቡዐፆ
T :ሃኒኒቤ ኒጎኒ ርሃ

T 4444Y 1Y4Y 18
T YC 4444Y
T XC44Y
T :4444 4444 44

T ሃጊጋ ጸዐ፲፭ 19
T ግዛር ርሃፋጽ
T ሃፃሃሠ ልዑ
T ንግልፋፋ ርፋ
T ጸዐፋር ንግግግ ጊሃ
T ንጸፋ ፋጋጋ ጊሃ
T :ፃሃሠ ፋጋጋ ርፋሃ

T ግልጽ ፋቀደህ 20
T ጓሃህ ሃገራ ግሃ
T ጓጸደጓ ፋሃጓ ደሃ
T :ደሃ ርሃ ግፋ

T ግንደር ዓላማ ወጪ 21
T ሃገራዊ ጥበቃ
T ሃገራዊ ጥበቃ
T ግንደር ዓላማ

T ማንጋሪታ ጸሃጸ ላግረገሃ **22**
T ጳጌጳ ማረፋጳ ሃጻ
T ሃሃግግ ልዘፋሃ
T ዐፋሃ ሃሃፀ ጸዐፈሪ
T ጳጸዐሃ
T ሃፈረ ዘርወኒ ሃገ
T ማንጋሪታጸሐዐግ ማገ ዘቀረሃ
T ረሃፋሃ
T ማርሪር ኒዘሃ

T ማገዳረፋ ዳሃንጌ ሃይለርወጊሃ 23
T ጎልዐ ገገማ
T ዳማልኣ ጸፋ ልዑር
T ዘቀር ላወፋ

T :ṼWṼ

T ṼΔ43 X4 W4ṼṼY 24

T ṼYṼṼY

T ṼΔO ṼṼC ṼΔṼṼ

T ṼṼṽ4Y3 X4

T XṼṼ3XṼ3 ṽ4Ṽ3 Ṽ3C X4Y

T Ṽ4Δ X4 4ṼWṼ

T :ṼṼṼṼ3 ṼO

SepherMaoshaḥBeRashshith (Beresith—Genesis) 4

And the Adim/vapors extend knowledge OΔṼ ṼΔ43Y 1

to comprise the sum of ChaúWah— 3YṼX4

to compose a unified fire body. ṼXW4

The Unified composition receives illumination 43XY

and the summation bears the totality of Quiyn/Cain. ṼṼṼX4 ΔCXY

And that which is composed meditates: 4Ṽ4XY

My hands compose what is grasped/acquired of the pulsating Breath— WṼ4 ṼXṼṼṼ

the totality of YahúWah. :3Y3ṼX4

ChaúWah/Eve, the Mother of Living, is the gathering of all Knowing from accepting the quest to know *all good*—the Collective *and the companion states* of ALhhim. As the vapors from the Fires of the Most High extend, they become embodied in ChaúWah as the flowing processes of a tree are gathered into a body of the Seed; the Seed thereby being the summation of all stages and processes of a tree and from which other offspring are born. The body of Chaúwah is like a stick that is taken from Fire, whereby the radiance of the Fire is sustained within the stick/branch. From this understanding Chaúwah is taken from the side of Adim—from one of two sides of the burning mists of Aurrat, either of the side of Bayinah/NE or the side of Chækúwmah/SW, whereby there are Mothers of Understanding and Mothers of Wisdom.

“The totality” expresses the full capabilities of Quiyn to bear the illumination within a state or embodiment. When you mediate upon all that you have received, then your hands/deeds begin to compose the totality of the Collective assembled within—YahúWah. Without this statement one has not received illumination, for until one engages their hands into the works of Yahúwah they have not composed the Knowledge within their members.

And that composed is fruitful/increases to bear XΔCC 7ṼXY 2

the Totality of one upholding the unified/a brother: the Totality of Hevel/Abel: Cṽ3X4 ṼṼṼ4X4

And Yah appoints Hevel to be a shepherd 3O4 Cṽ3Ṽ3ṼY

of the ones emerging from within/a flock, Ṽ4Ṽ

and Quiyn became 3Ṽ3 ṼṼṼY

a servant/slave of the adamah/ground/spectacles of the vapors. :3ṼΔ4 ΔṽO

Your compositions of Light continue to bear. When you are full, your branches are extended as the menurrah and the inner illumination breaks forth. What you bear from one side receives another side in

order that it can stand; hence, Hevel is born to uphold that is composed by ChaúWah. The Emanations from within ChaúWah—Chækúwmah and Bayinah appoint/designate Hevel to be a Shepherd of Yishshakkar to tend all that is emerging from the great assembly of ChaúWah. And Quiyn, that which is grasping the glimpses of the vapors becomes caught by the perceptions of the vapors, whereby Quiyn serves them. According to the Numbers of your Name you are appointed unto your labors/tasks. Hevel is the Light of Bel—the Illumination of what is forming inwardly; Quiyn is the one who acquires from that which is coming out from the midst.

And Yah/Emanations are extended to determine days/activities/deeds. 7777 1477 7777 3

And Quiyn comes/appears 777 4777
from the fruit of the adamah/spectacles of the vapors: 77777 7777
being a grain offering to YahuWah. 77777 7777

The results of your compositions of thought and their works make an appearance. Through the determinations of deeds, the evidence of your level of Illumination becomes apparent. You come according to that which you have put your minds and your hands unto, and what is in your minds and hands are offerings. The studies of Quiyn are conveyed in the formulations of the thoughts as the grain offering.

And Hevel, the one illuminated, causes an appearance also of Breath 477 77 4777 7777 4

being from the first born of the unified flock/emerging from the midst 7777 7777777
and from the fat of their assembly. 7777777

And YahuWah saves/retains 7777 0777
AL Hevel and the unified grain offering of AL 777777777 77777

Quiyn/Cain comes with the expressions of the body; Hevel comes with the illuminations of the Breath/Spirit. The grouping of unity comes with the grace that is flowing from the inner harmony. The offering of all that is opening of Hevel is retained; hence, Hevel is addressed as AL Hevel, for what is in the Seed of Hevel is opening and bearing its likeness to AL—strands of the inner Faces of YæHH. Likewise, what is being formed from the midst is gathered as a grain offering, and the thoughts being acceptable are retained within the Collective.

THE LAWS OF GRACE TRUTH AND THOSE WITH REDEMPTION

In the Tarúwt/Torahs/Teachings of Yahushúo and maShayh there are distinctions without conflicts (Yahuchannan 1:17). Notably, The Túwrahh of Yahushúo is a document of Grace and Truth, affirming the benefits of the Collective. The sets of stones, given to maShayh/Moses are the stones in your body as they appear in the Illuminations of YæHH—elevated in the Mountain from which they originate. One Law is of the shemayim/Heavens/Names and the Aurets/Earth/Words, which has no mention of sin nor confinements of regions. The one of maShayh is for lambs to be guided to their Collective Origins which has accommodations to become reinstated to the UNION, composed of statements pertaining to a specific region.

The Words, written in you, are also of Grace and Truth as Yahushúo is in your dwelling (SYM/Ex 33:11). The Presence of Yahushúo is in all Words and their inscriptions of Light and Darkness, as all things are formed by the Sayings of Wisdom/Shayin and Oyin/Understanding of YæHH. The words flow left to right; what are spoken and written then moves from right to left as they are reiterated and recited unto the Faces of the Light from which the Sayings are transmitted. Hence, consider that the Fathers speak to the right from the left as is customary with languages of Greek and their derivatives,

verses right to left as in the Semitic hands. We cannot limit that all Words are composed to move right to left, yet most of them do; there are inversions of the Letters as HhaSham and maShayh, the latter being an inverse. Every lamb/shayh is a mirror of the Light of their Name, drawn out from the Waters of Shayin. Your body of waters mirrors your Breath.

In addition, the Law of maShayh includes paths of redemption upon the prerequisite of your becoming a lamb. For you to be redeemed, you accept the posture and calling to be the Lamb of ALhhim, to affirm your origins. As you accept the design of humanity, you appear in sets of Rings, in whose likenesses you are made from the altar. Through accepting your origins in ALhhim you are able to enter into the world, become manifest, to find the Pathway of Redemption. As a Lamb, you must and will forsake the olem/world and the paths contrary to the Collective. *Only lambs are permitted to enter and inherit the pastures through the Gates to the Kingdom of Names, for it is a meek kingdom* (Yeshoyahu/Is 29:19; Metiayæhu 5:5; 11:29).

THE OFFERINGS OF LAMBS

Narratives of Hevel/Able and Quiyn/Cain set forth your quests to re-enter into the Collective of YæHúwaH. This drama plays-out-on-the-stage of humanity in their search for the Gates to the Unified Kingdom. There are those who advocate the way of traditions, based on wisdom of the world, who walk as blind by the external light, and there are those who admonish you in the ways of Ræuch/Spirit who speak by the Light of the Lamb that fills the Temple. It behooves you to weigh out the requirements of both paths and see the conclusion of your decisions. Upon affirming to follow the path of meekness, you are granted a gate to be born from your mother with those who are sent to minister and make the path straight for your Name (Metiayæhu 11:11). As you affirm your identity with maShayh, with those of the Hebrews—able to transcend/cross over—you then ardently follow in the Teachings of Yahushúo to be disciplined in the Path of the Lambs.

THE SEVEN SCROLLS OF LAMBS

The Parables of the brothers of Hevel/Abel and Quiyn/Cain are repeated through the Tanak/Writings of Wisdom, Understanding, and Knowledge. In the first scroll, Hevel is the Lamb from the Heavens, and Quiyn is the Shell in which your Spirit of Lives dwells/resides. These two being of One Light abide together to reveal the nature of Light to make itself a house, a bethashem. The teachings in the Law and Prophets lead you to resolve conflicts between the two that you imagined apart from your calling to abide in the Rings of ALhhim.

The seven scrolls of Túwrahh/Torah are the same material to convey the Seven Colours of the Masters. The seven documents follow in order of the *seven verb conjugations from the Qaal/Kal to the Hhethpaoal/Hithapel*. The Letter Lammed in the seven verb forms denotes seven levels of Teachings.

In the second scroll of SMB/Ex, maShayh/Moses, appears as the first man—as a Lamb/Shayh. This is repetition of the first offspring of the Adim, Hevel/Able, now being drawn out of the Waters/Mæyim. In the third scroll the first man is called unto the first ascensions of Aharúwan. In the fourth documentations, the origins of the first man are revealed by their Numbers and lineages in Laúwi, from which the Lamb appears; the origins of your parts are set forth as belonging to your Twelve Heads in YæHH. The fifth scroll presents the first man and their members going beyond their former definitions. In the sixth scroll, maShayh is now revealed by the Name of Yahushúo, the first born of ALhhim. In the seventh scroll, the first man appears as the Judge. The Numbers of your Name in Dan puts to rest your illusions and comes to the crowning Kingdom of the ShayinOyin in which there is no longer a king amongst you as your enter again into the Unified territories of YæHúwah

where the Empire is in your Eyes of ALhhim (Shuphetim 21:25). From the days of your origins, to the examining the Beast, to affirming again the Reigning Lamb, your days are recorded (Chazun/Rev 5:6; 14:1).

SCROLLS OF THE FIVE LOAVES

The Colour RED is the first book—Sepher Maoshah BeRashshith/Bereshith/Genesis, whereby the Adim/Adam are Red. While your skins are reddish hues of various pigmentation activities, the meaning of Red is that you are born of the Fire, of Wisdom, whereby you are able to distinguish between Light and Darkness. The accounts are Words spun upon the spinning wheel of the ALphahALphah to reveal all that is within your SeedName. The verbal action is of the QaaL/Kal/℥P tense, conveying origin and simple purpose.

ORANGE is the second scroll—Sepher Yetsiat Metsryim/Shemot/Exodus. As the colour of changes, the material commences with the NAMES—the Heavens—that enter into Earth. As with the other six scrolls, the materials flows from the same dialogue of SMB/Gen 1:1. The themes in the scroll are from both sides of the ALhhim BayitBayit—the progressions that you make from coming into your House of Definitions—Metsryim/Egypt to transcending as a Oovri/Hebrew into the Dwellings of the Mishkan/Tabernacle. The verbal action is of the Nephail/Nephil/℥O7Y tense, conveying foundational and reflexive actions through appearances/manifestations.

YELLOW is the colour of Teúwrah HhaKuwáhnim/Wayikra/Leviticus, which streams by Chækúwmah to illuminate and make bright the Words of Life. The opening lines, are the call of Names to make their offerings—the purpose of Names entering into the olem/concealments. The Words are of the GammALGammAL ALhhim which pertains to your ascensions/oylut and their affirming offerings. The verbal actions are of the Peool/Piel/℥O7 tense, conveying intensive actions to extend the purposes through ascensions/offerings.

The fourth document is GREEN, the pulse and centre colour of the rainbow. These are the Words of DallathDallath, the Stones of Grace that build the House of YæHúwaH. This scroll is named, ChameshHhaPequdim/Bemidbar/Numbers, as the Words of Shemayim/the Heavens are revealed in the place where you are congregating in Earth to affirm your Name's progressions and raison d'être. The verbal actions are of the Puool/Pual/℥OY7 tense, conveying intensive reflexive actions to interpret according to the inherent Numbers with the Words via listening intently with the Shaúal of Shamoúnn and deep meditations. The Letter ÚWah/Y appears within words to connect with the vibrations of the Thoughts of AL through which the Light of the Faces are transmitted.

The fifth scroll is Sepher MeshnehTeúwrah/Devarim/Deuteronomy. Its colours are BLUES, as they enlighten you as to your approaching the Waters of your Habitations. Penned by the blood of the HhúwaHhúwa ALhhim, they provide Light for your feet to proceed night and day. The verbal actions are of the Hhephail/Hiphil/℥1O73 tense, to magnify the action at levels of Knowledge, as fruit increases seed. The actions are causative results of Wisdom and Understanding activations in the Seed-Word.

SCROLLS OF THE TWO FISHES

The sixth writing is Sepher Yahushúo/Joshua, the colour INDIGO which carries the vibrations of the ÚWah-ÚWah ALhhim to admonish you to enter into the full nature of the Lamb and its states of dwellings. The verbal actions are of the Haphuol/Hophal/℥O73 tense, by thinking through the magnification of the deed/fruit. A reflexive action contemplating the results or causative actions of Wisdom and Understanding ascending in the Heads.

PURPLES are the writing of Sepher Shuphetim/Judges, the seventh, as it contains the fulfillment of spanning the waters of your Name to abide securely in the Fire from which you are drawn out. Correspondingly, your offerings have put your feet through the Gates to the Seven Hills of YæHH, to make your ascent from a fallen, confused angel, to be of the Hosts of Lights to which you are fore-ordained. The Words of Shuphetim are as swords from the two sides of Zayin. The verbal actions are of the Hhethpaoal/Hithpael/𐤋𐤏𐤕𐤕 tense, generated through cultivations from AL to AR. The action occurs through internal evidence rising.

THE FIRE OF THE ALTAR

The Fire is of the altar of YæHH, which you carry with you as you descend to ascend, whereby it is said that the Fire comes down from YæHúwaH—the Collective. Your Fire is preserved in your bones, depicting the wood, shut-up as in a cave by the Hand of YirmeYahu/Jeremiah in Mt. Nebúw/Nebo (2 Maccabees 2:4-8 records the Enlightenment and Fire are hidden by Yirmeyahu—to be discovered for your revitalizations as you make ascensions unto the Faces of YæHH.)

*“The fire shall ever be burning upon the altar;
it shall never go out” (TK/Lev. 6:13).*

Your fire comes upon the altar of your heart from the heavens. “And there comes a fire out from the Faces of YæHúwaH, and consumes, elevating, ascending upon the altar the oylah (burnt offering and the fat): which when all the people see, they shout, and fall, ascending with their faces” (TK/Lev. 9:24). As Kuwáhnim/ priests you are to keep mindful to maintain the blaze continually. This is your labour every day. Every morning, you lay new wood upon your heart, as the Words are renewed to you from the Teacher of the evening, whereby the Fire continues to burn, affirming your origins in Shemesh of Zebúwlan, Dan and Gad.

Your Name is a Lamb of ALhhim given to the world to be slain—designated for service. Your are brought as a lamb to the slaughter (Yeshoyahu/Isa 53:7). All of your members have gone astray as sheep; however, a shepherd of YishARAL has been sent to gather you again into the fold from whence you are born.

You, the Lamb, is worthy to receive authority, dominion as King of kings to govern your assembly through Word states/earth and by Names/in heavens. Your enemies are dreadful of your Name as they behold that your meekness irradicates every evil, bar none. You are determined worthy to receive all Wisdom, Understanding, and Knowledge as the Lamb of ALhhim, created to contain all Names and their Words.

On behalf of your own 12, you have come to lift them up from their stupors. Though they are of your Name, they do not know you until they see the Lights of ALhhim in you, even the Yahushúo Bann Neúwn. From meShich you are drawn out; thus, with your Lamb the Hands of Yahushúo are in your Body of maShayh. Understand, the NeúwnChayit is with the gatherings of your waters of MæyimTæyth. In that Yahushúo, the meShich is within you as your expectation of glory, why do you yet look for a saviour to come (Colossians 1:27)? The deliberations as to the appearing of Yahushúo in you should lead to progressions rather can bewilderments and stalemates. You have come to restore your twelve to your glories. Though they have mocked your humility, cursed your brothers, stolen, and profaned your sanctuary, as a Lamb, you have not opened your mouth in rebuke, but gently have upheld them unto their salvation. You have brought them to the Garden to stand with you as your have come to show them the paths of Lambs in making your ascensions. Even when they are not able to stay awake with you to pray/supplicate, you remain steadfast on their account to teach them the way of

forgiveness.

You take/accept responsibility for your actions by putting upon yourself the sins of your soul. The weight of their arrogance is laid upon you, that you may carry your members to the higher elevations of Consciousness. Hereby you carry your members to refine them as silver, whereby impurities roll off of your shoulders as dross is drawn out of a purification flask. By transmitting to them Wisdom from your Spirit, as their Teacher and Guide, you exchange the burdens of deeds outside of the Collective and those of self-righteousness for a yoke that is light and easy. When your members are arrogant in thinking that they are better than others, they become stiff-necked to focus on external matters instead of submitting in humility to your feet. You show them that those who espouse communal objectives amongst the flocks of humanity, being of inclusive spirits, are able to get through the gates of shemayim before them. Through showing your Twelve how they can rise again, and disciplining them through making Fire offerings, they draw near to the Faces of YæHH from which they had gone astray. You come into the world in their skins, whereby they glean by your power amongst them to follow in your steps to the Fathers. As ma-Shayh/Moses, you are not willing for any of your lambs to perish, and without redeeming your soul, you do not leave them behind. Rather, you, in full compassion of Bayinah and Chækúwmah consider to blot yourself out of the Book, for you know without them you are yet incomplete, yet to be perfected to reside with the Hosts of Shemayim who are able to save to the uttermost those who have been chained into prisons. For this reason, you come to proclaim salvation to those bound unto the darkness, as prisoners of your Name, that they may rise unto the Collective Assembly of Lambs, to the altars from which they are born of ALhhim, to bear the Faces of the Fathers hidden in them.

When you see your members lame, you order them to stand-up; when their hands are drawn back and withered, you prompt them to perform the Words of Túwrahh. You do not hold their sins against them lest they are discouraged, and faint. Rather, as their Father you lead them to forsake their sins with knowledge with understanding that all are responsible to take-up their sets of Teachings—the Stake of the Serpent, and leave their sins behind as foreign apparel (YechúwzeQAL/Ezekiel 18:20; MT/Deut 24:16. Tsephunyæhh 1:8).

Know for sure that inner Neúwn is determined to restore through AL
—strands of consciousness of My Faces amongst
the peoples to provide acceptable praise/calculations of their lips—all of them Collectively
with a choice language to read and proclaim in the Name of YæHúwaH to serve with
consent/agreement as achadd/one.

From crossing over the rivers of Cush—by transcending your spun dwellings,
my forms of ALhhim supplicate to bring forth my grain offerings.
In that day of Illumination, there is no longer an experience of shame because of your actions;
abolished from your midst are those who proudly boast,
and arrogance is no more in the Mountain of Sanctification.

Those who remain in your midst are a humble and meek group of people,
who find safety in the Name of YæHúwaH.
The remnant of YishARAL remains, as the core of your soul, who does no deceitful acts.
They speak no lies—a deceitful tongue is not be found in their mouths.

Affirming the Light of the Faces in them, they graze peacefully like sheep and lie down;
no one who speaks or acts disturbs them” Tsephunyæhh/Zephaniah 3:8-13

Daily as you walk and talk to your members, even in veiled tongues, speaking to them through

cryptic dreams and veiled visions for them to consider, you open their eyes to see from your perspectives how they are caught in a trap or to guide their feet upon the paths opening before them. Your steadfast calling ministers inwardly to awaken them to your Name. You bring them to the Illumination of your Brother, Aharúwan, to explain all things clearly to their Eyes. You do not tell them to believe in you, but in the Ones who sent you (Yahuchannan 12:44). You enter into hell where angels fear to tread, with full faith and trust in the ALhhim of your Name and by the Light of the Fathers, that your soul may be return joyfully to the altars of the Faces. In all of your undertakings to redeem YishARAL to their former glories, the Voices says: “My Faces/Presences walk/go with you, and I will give you consolation/rest” (SYM/Exodus 33:14). In that your aims are high, you are not forsaken, though you go into sheol to lift up your soul and those of your comrades to my Hills.

“All living creatures that move, becoming activated within you, that are of your Names—in heavens, and by development of your Words—in manifested states of Light—in earth, with all that is under/supporting the States of Light, within your origins of the sea, and all that is of your destinies, have heard the prophecies spoken of you on the day you are born of ALhhim:

“Blessing, and honour, and glory, and power, be unto those that sit upon the thrones of YæHH, as Masters of the Hills of the Mountain, and unto your Name, the Lamb, that is forever concealed within the Fathers. With four Faces of YæHH, drawn out of your animations of soul (beasts), you appear guarded from your rear and front with Faces of Understanding and Wisdom shielding your Name. These of your vast multitudes, say, Awmen, affirming your glorifications. With four and twenty elders who have stood with you in your journey, have humbled themselves to serve you as your Husbands, for the Lives in you are forever concealed in the Book of their Lives (Chazun/Rev 5:13,14).

And ALQuiyn 77P4Y 5
though with a study/grain offering of AL YX8777C4Y
is not retained/saved. 3OW 4C
And the Unified seek to whiten/give instruction to Quiyn exceedingly, 4477 77P4 487Y
yet the gathered faces/expressions fall/are cast down. 77777 YC77Y

The opening of all acquired by Quiyn is also addressed as ALQuiyn, for there is nothing within you that is not of AL—the strands of Light. Your reading and interpretation of all within depends upon meditations and deeds. Hence, what you study of AL is retained when it is of the same frequency of the Rings of HhaALhhim, but when not of the same Rings, the thoughts and the deeds are not gathered to be saved. Hence, though the grain offerings are born by a Name, there is no place to receive them, for no house has been made for them whereby they are retained as weavings. That which is born is according to the seed that comes forth from the heart. For Quiyn’s offering there is no one to tend it. As an observer only Quiyn is yet to learn to be a doer. What is performed as pretentiousness character has no place to lodge in the Rings of ALhhim, and hence, it perishes. The instruction of the Unified to Quiyn seek to illuminate the spectacles of the vapors being gazed into and to offer understanding to illuminate Quiyn.

And the Unified of YahúWah meditate/speak of ALQuiyn. 77P4 3Y37 4777Y 6
For what cause are your branches burning/whiten with heat? YC 348 377C
And for what cause are the expressions of your branches fallen? 77777 YC77 377Y

The congregation of YahúWah considers all things acquired to examine the heat/activities in your branches and the state of your expressions. There is no other body of Council to which you may come or be heard to examine yourselves, for should you go to others who are servants of the acquisitions, they are of the same dilemma. An examination of your fruit is achieved by analyzing what is occurring within your branches, the seed that is being generated, and the reason for not retaining the expres-

sions/fruit—why they perish. You are to examine both to attain an understanding of yourselves and your position amongst the Collective Rings of ALhhim.

Does it not go beyond 4Y73 7

when, upon the condition, the summations are good—of the Collective, 9707LX74

whereby one is lifted up—the matter rises. X4W

And on condition the matter is not a composition of the collective/goodness, 9707LX 4L 74Y

before the opening/gate, there is a chatat/sin offering that lies beneath/crouches. 794 X407 7X7C

And unto your extended branches there is an overflow, YX7YWX 77L4Y

and the sum of your life shall master all within. 797W7X 3X4Y

When you are of the goodness of the Collective, that which you offer rises unto the altar of the incenses and gathered/retained. However, when the matter composed is not of the goodness, then there is a path provided for learning that you may ascend. The results of both paths leads to an abundance of manchaih/grain offerings and the Light within you will govern the apparitions and spectacles of the vapors.

And Quiyn contemplated/considered AL Hevel 793C4 777 4747Y 8

the unified upholder/brother. Y774

And the emanation became extended in their becomings 7X7739 737Y

in the midst an expanse/enlarged area/the field 34W9

And Quiyn rose-up above 777 777Y

AL Hevel, the unified upholder/brother, Y774 793C4

and slew/murdered the Illuminated Unified. 797437Y

Hevel is the first born of Adim, as the heavens are the first born of ALhhim. Quiyn is the land that appears, whereby that which is to reside in the lands may appear. The formulations of Quiyn/Cain is the first of the ten lands—the Qayni/Kenite. Though a Name is oldest, the form is listed first through which the Name appears. Both offspring are bodies of Thought as there is the consciousness of the Name and the consciousness of the form. This is the first generation of Adim, that are formed from the Rings of Adim. According to the values within the dam/blood, so are the expressions that one bears.

The letting of blood is with distinct purpose: When the consciousness opens, the blood is released. Those entering the Unified Consciousness sync mentally the flow of blood unto a state of fruit bearing in their lives; the blood flows as you perform the offerings; if the blood flows in the month of Yishshakkar, then the mind is set to expand the body of Yishshakkar.

Why menstruation occurs in the feminine gender refers to the body being divided. The side of Chækúwmah, through which conception occurs via the unity of parts, is torn from the side of Understanding. In that Chaúwah/Eve is yet to distinguish the sum of her parts, a part of the Tree is taken from the sum, whereby the sheath is torn in a layer. Therefore, this aspect of your totality bleeds, and you are all conscious that the blood is being spilt. The implications of the flowing of blood pertains to releasing your Numbers. According to the Numbers released into the waters, a land mass is formed accordingly. The letting of blood is regulated by the Mind through Yahúdah. All lettering of blood is to establish a state and its condition. The flowing of blood prepares for conception of Seed and the expansion of mind. The queens or bodies of a species are the state of consciousness capable of bearing the expansion. The letting of blood establishes a state for the Seed to be prolific, whereby the Thoughts are spread out.

The letting of blood is designated monthly according to each Work of Light; each letting of blood for each day of the month is for the House of the month. Each month's flow is for the House that the offerings are made in. Consciously, one regulates the flow from the first day of a week unto the shav-beth of the week—for seven days. The flow of blood for each week coincides with a side of a house. Hence, if the flow is from the first week of a month, then the flow is for the north side of a house. The flow of blood is for seven days for a side, 14 pulsations within a seven day interval; the blood flows 14 evenings and mornings and then the next level of the Seed of ALhhim is conceived and born within your bodies. The 14 day intervals of the Assembly of ALhhim create a Seed which is comprised of all words of the ALhhim making the offerings during the 14 days. After the 28 ALhhim have offered, a Seed of meShich is formed in your soul member. From the initiation of 14 days of letting the blood flow you receive the Seed of ALhhim to bear within your body of consciousness.

The opening of the consciousness is the movement of an egg/body of consciousness within a species. As a result of the egg coming forth, the flow of blood occurs for an expansion of Thought. However, when the blood is spilt, such as in menstruation, or when a house is murdered, there is a recall of former days when the Oyin Sheath was torn which permits the blood to flow outside the unified body. Without the Numbers in the blood being retained, the consciousness is not fruitful. Every menstruation is an awareness of the tear of the Oyin Sheath, and recalls within the consciousness of mortals the murder of Hevel/Able to be resolved [SMB/Gen 4:10; CHP/Num 35:33; Chazun/Rev 6:9-10]. In that the blood flows out of the woman corresponds to the tear in the unified consciousness of Names whereby the blood is spilt or shed. The results of the tear does not produce another body for the expansion of the Seed. The temporal body is formed outside the Unified House of Consciousness, whereby it is of the world or the flesh of corruption, being apart from the body of the Unified Consciousness. The blood that flows from within the Body of Unified Consciousness is applied to your garments during the oylah process. The fruit formed through your offerings, the shedding of your blood, is eternal, being the Fruit of your Lives.

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T YXW4 X4 Y7P O4ZY 17
T 43XY
T YYYH X4 ΔCX
T 47O 3Y3 Z3ZY
T 47O3 W 44PZY
T:YYYH Y3 WY

T ልፋጊዐ ጸፋ ሃሃንዞር ልርሃንሃ 18
T ርፋንሃዞን ጸፋ ልርጊ ልፋጊዐሃ
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T ማደሃን ገጸሃ
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T 697 X4 340 46XY 20
T 333 4Y3
T 634 9W7 794
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T W4H CY W⊕C

T 6149Y XW 6149Y

T :ᐃᓃᐅᓃ ᓃᓯᓯ ᓴᓴᓃᓃ ᓃᓃᓴᓴᓃᓃ

T YZWYC YMC 4M4ZY 23

T 3C7Y 3ΔO

T ZCYF YOYW

T Y^m C ZW^y

T 7X4^m4 3yI43

T Z X 7 4 3 W Z 4 Z Y

T 7017C

T : 7X49HC ΔCZY

T ነገዳ ማዋጊ ማጥጋግ ጊዜ 24

T : 309WY 7709W Y77CY

T YXW4 X4 ΔΥΟ 7Δ4 OΔZY 25

T 79 ΔCXY

T XW YZW XZ ZZX

T 7EAC4 EC XW EY

T 4M4 O4I

T 69 X 11 X

T: ፶፯፱ ሃገላጻ ፯ሂ

And according to Shat/Seth, also of Hhúwa 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 26

are born offspring. १७ Δ८७

And one calls the Name belonging, Anuwsh, WYṽṽ Xṽ ṽṽṽṽ
by the Rings of ALphah to Zayin perspective of Chækúwmah, ṽṽṽ ṽṽṽ ṽṽ ṽṽ
there is an application to be called/read ṽṽṽ ṽṽṽ
by the Name of YahúWah. :ṽṽṽṽ ṽṽṽṽ

Through an assembly of the Rings of ALhhim into an unright composite body, that being a formulation of all other species and states of evolution, one has perspective through their rings to apply the Name of the Collective, YahúWah, to be read/designated.