

operations of the Tabernacle. The call to spiritual service is in the writings of Kayphah [1 Kayphah/Peter 2:4-11].

“And coming to the Head as to a living stone rejected by men of conditioning/statues, but choice and precious in the sight of ALhhim, you, also, as living stones, are built-up as a spiritual house for a *qudash* priesthood to offer up spiritual sacrifices acceptable to YahuWah through the emanations of the Light of your SeedName. As contained in the writings: ‘Behold, I lay in *Tsiyun* a choice stone, a precious corner; and one who believes in the Head is not disappointed.’ This precious value, then, is for you who believe; but also for those who disbelieve, ‘The stone which the builders [structures of religious thought] reject, this becomes the very corner, and a stone of stumbling and a rock of offense.’ For they stumble because they are disobedient to the Word, and to this they are also appointed; but you are a chosen people, a royal priesthood, a set-apart nation, a people of YahuWah’s possession: that you may proclaim the excellencies of One who calls you out of darkness into the marvellous light. For you once were not a people, but now you are the people of ALhhim. You had not received mercy, but now you have received mercy. Beloved, I urge you, as aliens and strangers, to abstain from fleshly lusts, which war against the soul: that war contrary to the expressions of the lights within you.”

The call comes to those who are ready. We enter into the services of the Light upon our Tabernacle being prepared! YahuWah speaks of AL maShayh, as one speaks Faces-to-Faces, from one realm of Emanation unto another through which the foundtions, the sides, and the coverings of the House are made. YahuWah speaks before—to the faces of the tabernacle of the tabernacle. The Collective speaks in Mount Sæynni/Sinai--the elevation of illumination to structure our energies and living attributes. When YahuWah speaks one hears the voice coming from the Mountain, or from the ark, amidst the *keruvim*; or now, as noted, from the tent of meeting. The Voice speaks. The places from which one speaks corresponds to the messages uttered.

The tent of meeting is the congregating our members into an awakened state of service. All Names are tent abiders, but not all are tents of congregating. All are abiding within the tent. The knowing align themselves with the cornerstone to be tents of congregating and of peace. In contrast to those sleeping within their bodies are the giants who have been awakened, called, and positioned to be of mutual service one to the other. The enlightened are called giants for they are standing up from those who are laid down. Every person is black and white. The outer layers are dark, but the skeletons within all people are white.

The messages in this scroll pertain to the those called, whose energies are congregated to be One. Having built a house to The Name, The Name of YahuWah takes up residence and speaks from the house from which one abides. The unified speak from their inner structure whereby their Voice is heard inwardly. Those who speak from their outer personage are loud and boisterous, and the sound is distorted. As we have built a house upon the foundation of the Rock in Shamounn, [which is the shayh אָו —the logo stone of a Name in which all strands of Light are assembled,] the eternal Oneness from which we are composed abides therein. The Voice of the Oneness within us speaks from out of the tent in which the Light inhabits. **That is as we make a House for the Collective Thoughts of Light to abide, the Voice of YahuWah can be heard.**

There are messages from the Garden, to process and to bring forth, or to beget, all attributes:

words such as, “Be fruitful and multiply.” There are messages from the sacrifices during the study of the scroll of BeRashshith made in reference to each process of transformation, as when YahuWah speaks unto Avrehhem in making the sacrifices. There are messages from Sæynni to enlighten us regarding our habitation and our journey and our elevations. And there are messages heard above the ark pertaining to the teachings and instructions in carrying forth the commandments. There are messages heard from out of the tent of meeting pertaining to our ministries within the Collective Lights of which we are. The instruction we receive relates to the proper use of each of the energies of our Name—to be in service within stages of transformation.

And One calls/reads AL MaShayh—by opening the core of a Name; אַוֹמֵן לֵאמֹר אֲנִי אֱלֹהִים
 And one declares YahuWah ALiuw—to be My AL, the Unifier— יְהוָה אֱלֹהֵינוּ אֲנִי אֱלֹהִים
 affirming the Collective within the Seed of AL and its unified attainments
 from the Tent of Congregating—a tabernacle of evidence אֹהֶל מוֹעֵד לְעֵדוּת
 to become for a saying/meditation/contemplation. אֲנִי אֱלֹהִים

The Voice reads our Name from the midst of our mind and thus calls unto us to contemplate our gifts. The Voice speaking is the Enlightened Consciousness of the Shepherd in Shamoúnn who speaks unto the core seat of our Name, Shamoúnn to Shamoúnn. The Voice declares the Works of AL that pertain to the Collective that we may enter into them, forsaking all other labors. Hereby one can discern between voices, as to the message that the voice carries.

“And ones proclaims AL maShayh” unto drawing out the spiritual attributes of our core. “And YahuWah speaks,” that is, the Collective within us reveals the composite Lights of Lammad which congregate as one in a Name. Through the utterances of the Light within a Seed the results of our congregating are noted through our words and deeds.

Speak of AL Benny YishARAL. לֵאמֹר בְּנֵי יִשְׂרָאֵל אֲנִי אֱלֹהִים
 And compose your sayings to be of ALnhem! אֲנִי אֱלֹהֵי אֲדָמָה
 Adim are branded vessels marked by Numbers to approach/draw near אֲדָמָה אֲנִי אֱלֹהִים
 according to their branchings, אֲנִי אֱלֹהִים
 to be a qarban to YahuWah, אֲנִי אֱלֹהֵי אֲדָמָה
 from the behamah/the living ones, אֲנִי אֱלֹהֵי אֲדָמָה
 from the beqar/observations, and from the flock/inner states. אֲנִי אֱלֹהֵי אֲדָמָה
 composed for expansion according to the sum of your offerings. אֲנִי אֱלֹהֵי אֲדָמָה

Consciousness speaks of the 12, of Lammad, which are the formulations of being upright—YishARAL. The sayings of one’s mouth are of ALnhem—they are formulations of the Seed as strands of Light! There is no strangeness in one’s speech for one speaks of those things that are of themselves—their Light!

What is achieved by our congregating our energies together unto YahuWah? The congre-

gating of all parts builds the tabernacle and provides the basis to stimulate performance levels like the performance of YahúWah, unto whose Name we are congregated.

A qarban is a giving from the inner realities whereby that which is within is extended. Via the qarban of mind, the body of rings, and via the meekness of each member one gives of themselves as an active awakened member in the House of YahúWah. Via the 𐤒𐤓𐤏𐤐 qarban one draws near 𐤓𐤏𐤏𐤐 unto the Collective Faces whereby they are never lost nor confused as to their motives and states in which they reside.

THE BEHAMAH/THE LIFE SOURCE/PULSATING HEAD OF LIGHT 𐤁𐤓𐤁𐤓𐤁 𐤒𐤓

The initial offerings are of Knowledge—those thoughts which have life in them as the first offerings of a tree are of the seed. Offerings of Knowledge come from the Heads of the Houses i.e. ALisephBannDagouAL, and are of the Houses of Knowledge from each side. From the levels and states of one's residence in Light, one gives of their illuminations and gifts. The offerings of the behamah are those composed by the Lights of Stars. The stars of the qedam/east form the life of Zebúwlan, the stars of the negev/south compose the fruit of Gad; the stars of the yúwm form the fruit of Beniyman; and the stars of the tsaphun gather into an assembly of the heart—the fruit of Nephetli.

The term, *behamah*, is commonly rendered as a beast which refers to a mind state capable of generating horns. The beast of Chazon and DaniAL are called The Beast—the one having Knowledge who is with the Lamb. The *instrumental article* of the language denotes *one with, by, in, or against*, and to be against another is to stand beside another—to be near another. The Illumination of Mind will assemble with the core seat of a Name, which has been coded as the beast warring with the lamb. The operations of the beast and the lamb are two offerings working together to achieve emergence from a state of darkness unto the Light which forms it. When one is transferred from the kingdom/domain of darkness unto the domain of Light, one passes through the forms which house the Seed unto the very activities of the Light within their SeedName.

THE BEQAR/OBSERVATIONS/THE RINGS/EYES OF A NAME 𐤁𐤓𐤁𐤓𐤁 𐤒𐤓

The offerings are of Wisdom—from the unified Rings/Eyes of a Name. From our observations of wholeness we empty out all within our parameters through which our Light is extended and our rings expand. Through the giving of our rings upon the wood—the instruction of Lam-mad, the rings increase in circumference, and the observations as well as the capacity of learning increases to behold all and the contain all of the Light.

From the opening of the Heads of Life from each side, the beqar offerings are formed. The offerings of hhabeqar are of the compositions of Chakmah.

The Lights of suns form the offerings of Yahúdah which give distinctions to all things according to the sum of its Numbers. The parameter Values of each house are their corners are set by the Numbers appointed to form their solidarity. The Numbers congregate in the gate of

hhaqedam, and through them all things appear with a vapor—with Dan—the vapors or steam rising from tsaphun.

The beqar offerings of the negev are formulations of RAúwaben, the rings of a Name which form the parameters of one's residence via which one sees inwardly. One does not see outwardly, for if one looks outwardly they are blind to what they are seeing. Only via looking inwardly can one discern the vapors appearing and their arrangement.

In the yúwm, the suns form the houses of Aparryim. According to the positions and angles of the Lights of Chakmah, the fruit of Chakmah are formed. From the side of the yúwm the fruit of Aparryim is set to give expansion, and complete spreading out of a Name to provide a covering and embodiment for the Numbers of the Rings of a Name. Hence, the beqar offerings are those which cause a spreading out of the sides of a Name.

The northern fruit of Chakmah is Dan, the vapors which rise as Chakmah breaks forth in the day. From the distillations of the night, that which is sown in the yúwm rises to the form set by the 30 Numbers of a Name in the morning. The form of each day is set by the Numbers of a Name which comprise the Days of a Name and their deeds.

THE TSANN/FLOCK/INNER STATES/THE TWELVE CHAMBERS OF LIGHT יאדא אצו

The offerings rise from Understandings—inner computations of Light resonance. Each offering is composed for expansion of mind and spirit. The offerings are characterized as those of meekness—the keveshim whereby they are capable of expansion. The proud fixes themselves to be blind; the eyes of the humble are opened to behold their becomings within the Collective.

Those of the flocks abide as one whereby they are not lost nor become estranged from the Collective Fold of Names. Through meekness within the congregation the avenues of Light are afforded to each one as they give of themselves wholeheartedly to the Collective. Via giving of ourselves wholeheartedly to the Collective through the oylah we show our mind and members to be totally devoted to YahúWah whereby there are no signs of another allegiance outside the Collectivity of the Lights.

The Tsann offerings are those formed by the Lights of Moons. These include the offerings of Yishshakkar which are the gatherings of the Lights of Moons in the qedam. As the light of the moon is in the qedam, the house of Yishshakkar is formed to house the Consciousness of one's Name.

In the negev, the lights of the moon form the body of Shamoúnn whereby the consciousness formed in the qedam is surrounded by the Light of Understanding. The House of hearing in Shamoúnn is known as the Throne of a Name from which the LogoName rules over its houses.

In the yúwm the body of Meneshah gathers the Lights of Bayinah through which all that is sown rises. Nothing is sown by Light without the power of ascension and transference.

In the tsaphun, the Lights of Bayinah form the offerings of Ayshshur though which one moves in associations with their origins. The oval shape of the belly-button is according to the spiral formulations of understanding which connects us to the Lights from which we originate. The House of Ayshshur is the stomach/womb of a Name, aka the Seat of Understanding in which the Lights of Bayinah dwell, from which She rises and sets. Thus, Bayinah is the mother of a Name, the governess of the womb. Her Sister, Chakmah, is the one who nurses the young until they can affirm their origins of becoming and walk in the Light in which they are conceived.

The assembly of the realms of Light are called paradise. Paradise is the harmonic states between Names and their states. In the land of Zebúwlan all compatible thoughts and their expressions of Light abide as one. The sheep, depicting the house or body of members, and the wolf, depicting the fire or spirit, have no conflicts abiding together; each learns from each other and abides without fear or threat. When one is hung upon the tree of their Name as an oylah, then both sides of their Name are revealed. The one on the right, who enters into the Light affirms the Light in the midst and thus enters into paradise with the Consciousness ascending. The one on the left, depicting the darkness yet to be unfolded, remains to contemplate its state apart from paradise until the day of its confession whereby it is gathered also. Though the invitation into paradise is extended to the one on the right, there is no exclusion, nor fault-finding with the one on the left. Consciousness affirms the light and does not condemn the darkness. Those in Consciousness do not expose another's weakness but seeks to cover those who have no garment [Mattithyahu 25:38].

There are the partings of the flocks depicting the sorting out of the thoughts. Those on the right side are known as followers or hhalammadim. These are aligned with the four sides. The partings of the goats—those on the left side, indicate those who do not follow the union of the Lights [Mattithyahu 24:31, 25:31]. To those on the right, who appear in their full light, the Voice of Consciousness says, “Come, blessed of my Father, enter into the Kingdom—the dominion of the Light” unto that which you have appeared. What is measured out of the Seed and appears in its glory is gathered again unto the House of Beniyman—into the barn/grainery.

The Light in which we are composed is the Light of our Father. The Light of our Name radiates through pure and aligned formulations of Light of our mind, inner twelve members, and the rings which embody them to bear the fruitful expressions of the Lights of the Behamah, the Beqar, and the Tsann. *As a Name has readied its mind and body to be without obstructions, the Light in which it is composed now flows into its chambers.* In each of the 12 Houses, the Light of Zebúwlan—the Light of the Land in which one is born enters into the fabrics of a Name whereby their Light fills every chamber of their Seed.

From these three levels of offerings one marks their days, months, and years. The behamah are characterized as the ozim; the beqar as the parim, and the flocks as the kevashim. The offerings are composed in the primordial rings of Zayin-ALphah and the inner ring of ÚWah-Bayit which convey the momentum and extension of a Name. The offerings are slain in the sheep gate—as one has understanding and brought inwardly to the Dallath of the heart altar. Each of the offerings are made upon the foundational platform of Chakmah whereby they have the rite of full ascension into the chambers of Understanding and the heights of Knowledge.

The words of Consciousness speak from within to prompt a Name to “Open up the house of knowledge” and speak/declare your glory unto the formulations of YishARAL within you. “The children of YishARAL” and their domain/kingdom are within you. They are the mutually supportive and aligned Offspring of ALhhim. “And say unto them, one who draws near from them is an offering—an inner extension for YahúWah.” From our twelve chambers of Breath come the offerings of Fire. The Seven Spirits of ALhhim fill the temple/Hhaykal 𐤇𐤃𐤁 completely—the twelve chambers of Breath, whereby all belongs to the Spirit of a Name. To what degree does the Spirit of a Name abide within the Rings of ALhhim that composes the body? The Hhaykal is literally the One Enlightened who is able to follow and perform the dynamics of their Name whereby they are called the Hhaykal. The Temple of a Name is the Illumination 𐤁 of being 12:12 𐤇𐤃𐤁, through which one is able to perform the attributes of their Name. The root word of Hhaykal is Yækel 𐤇𐤃𐤁—to be capable, empowered by the authority of Lammad, an overcomer and achiever.

The various terms for the Tabernacle are according to the offerings. The term, mishkan, are formulations of Chakmah and the parim. The term, hhaykal, are formulations of the aylim of Bayinah. The term, hhaykal above, are formulations of the kevashim, those of Knowledge or the Mind, whereby the body of residence is formed below. The chatat offerings clear the mind and affirm the growth from one level of Knowledge and its Houses unto another. The materials or fabrics of the tents are drawn out of Aparryim as they are distinguished by the Numbers of the Lights.

As the Breath of a Name fully activates every compound of the Rings of our Name within its state of abiding, one transfers their state of residence from an earthly form to become a body of Light. As we speak according to the Words of YahúWah in which we are made, we unfold the fabric that is woven from one level of frequency to another—that is from the body of flesh unto a body of Light. We speak of every detail within the body whereby it is now opened, explained with understanding, and declared to be the House of Light. The words of each oylah are utterances of the attributes, positioning, and operations of each house of Light.

Rav Shaul referred to oneself as a drink offering. I am a drink offering poured out [2 Barnava 4:16]. The drink offering is the mature flow of understanding that results from making the *oylah*—the ascending offering. The wine offering is quickly consumed upon the coals and offers up a fragrant smell as the days of our lives.

Rabbi Shaul also admonished *I urge you, achim, that by the mercies of ALhhim, present your corporate self to be a living and holy sacrifice acceptable to ALhhim. Do not be molded to this age, but be transformed--transcend--renewing the mind, in order to confirm the will of the ALhhim, what is good, acceptable, and complete.*

It is one thing to give, or to make, an offering; it is another to be the offering. Shaul admonishes us to be the offering. The Teúwrah is saying: any one that is drawing near--that is approaching from amongst the sons of YishARAL--this one is the offering.

*Walk in love, as maShich loves, which gives oneself for our wholeness, an offering and sacrifice to ALhhim as a fragrant offering. **You are the offering. You are the full extension of life given without reservation, whereby all within you is fulfilled—to be fully expressed, whereby all near/within you is made whole by your gifts.***

There are three positions to make the transformation, or the transcendence. The transcendence is going beyond the confinements or boundaries of one's residence, perceptions, mind state and going. Go beyond the present age, or state, of your development. We transcend unto the state of Oneness. Transcendence may come from the *behemah*, which means, from desires, or yearnings to confirm all within. You also transcend from observations, which means, investigations, examinations, the bringing of things under control. From that point you make a transcendence. One also makes a transcendence from the flock—from what you are learning abiding in class--assembling yourselves together: you draw near unto the Sources of the Light with your offering for you are now giving as the Lights.

Those of the Adim—the Rings are in an expansion avenue unto fullness. Any aspect of our energies that draws near to the state of Oneness--or those drawing out resources from their midst--are an offering—an extension unto YahúWah. The one who draws out draws near being in the process of extension. Drawing out causes the inner energies to flow. The flow of life is a sacrifice offering. One offers up the dynamics of life versus keeping those dynamics confined within the storage of the tent. We are not hindered by fear nor greed. We are one of the Collective and the we give all to the Collective.

The offerings focus upon performance levels of each member to be likened unto YahúWah--an organization of the Collective to occupy the tabernacle fully, whereby your Spirit fills the Temple of your Name. On behalf of YahúWah—the totality of life we are facilitated to draw near.

Three levels of performance are considered: from the *behemah*, meaning, from yearnings to fulfill the energies of the inner one—a state of mind set on fulfilling the energies within. From the Rings of observations—from investigations, states of examinations; knowing the inherent value of each energy, which leads to the control or mastery of each energy and corresponding soul field. And from the flock--from the state of assembly--from being amongst the flocks, which are the effects of combining the energies, through learning, shepherding, and demonstrating our mutual belonging one to another. All three levels are necessary for a full ascension and transformation. Each level is an exercise unto the unity of life-- unto the Name of YahúWah.

T Yṽḡḏḏ ḏḏḐ ḏḏḏ ḏḏḏ ḏḏḏ

T ḏḏḏḏ ḏḏḏ

T ḏḏḏḏḏ ḏḏḏ

T Yṽḡḏḏḏḏḏḏ

T ḏḏḐḏḏ ḏḏḏ ḏḏḏḏ ḏḏḏ

T Yḏḏḏ ḏḏḏḏḏḏ

T Yḏḏḏḏḏ

T ḏḏḏḏḏḏ ḏḏḏḏḏ

And one lays/appoints/supports the hand of unity ሃፈገ ሃግቹሃ ፋ
 concerning the head/thought of the oylah ጸጐጸ ወፋፋ ጐ
 and it is accepted for one's unity ሃረ ጸፋግሃ
 to make a covering concerning one's unity. ፡ሃገጐ ፋገሃረ

The garment made for each oylah commences with the flow of blood in accordance with the appointment of one's hand. Each garment expresses an assignment. We appoint our offerings for the expressions of YahuWah. A covering for our assignment is created for us to fulfill our being sent [Yuwspah/Lk 9:3]. The garment woven by Light is immortal as it pertains to a pure, undefiled, unlimited use of the energies. In contrast to the styles of the world, the garments are not fixed, or conditional to the present age. The cloth transcends generations.

One shall support the head—uphold by one's hand—by one's activities. Your activities pertain to the head, or the chief principle of knowing of the transcendence. As the hand is given in support of the mind, the deed of the member is acceptable whereby a covering is made. What is the good of thinking, or contemplating, without performing? Doing is the fulfillment. One takes their hand of Semek to do according to the thought, or the head of the ascent. Therefore it is acceptable to the Collective to create a covering to house the thoughts and the achievements. The doing of the transcendent thought generates a covering. As every job has its uniform, or characteristics, so are the garments of Light for each house.

Open the cavity ቆዳሃ ፍ
 the sum of the offspring of the beqar ፋቀጸጸ ጎጸ ጸፋ
 to the Faces of YahuWah ጸሃጸገ ገገገረ
 ፐ ጸገገጸሃጸ ጎጸጸ ገገጎ ሃገገጸጸጸ
 ፐ ጸጸጸ ጸፋ
 ፐ ጸጸጸ ጸፋ ሃቀጸጸ
 ፐ ገገገጸጸ ቆጸጸጸ ጐ
 ፐ ፡ፈጐሃጸ ገጸጸ ቆጸጸ ጸፋ

The heart altar is activated by the application of blood in a swirl of seven rings, whereby the offering is made on behalf of the spirit and its dwelling. The messages of Light stream from the 15 Faces of the Light to the heart. The altar that is prepared for ascension receives the streams of Light in their heart whereby the thoughts of the Fathers reside with them.

The wonderment in the heart rises as the heart is devoted to the Words of a Name. The Words are the embodiment of Light whereby they do not perish. As the Words congregate, they form a dwelling state to become expressed. The dwelling state is a vapor of Breath—an assembly of waters which are sustained for the purposes of providing a habitation for the Words. How can this be? The blood in the SeedWord enters into waters. Via the blood entering into waters, the properties of the Seed swirl in the waters to form a state according to the patterns in the Word. As long as **the blood is flowing in a body, the Numbers of a Name are activated and engaged in**

transformation processes; therefore it is a violation to take the life of another with blood [SMB/Gen 9.4-5; Yeshayahu/Is 1:11,15; SYM/Ex 20:13; SMB/Gen 1:29; Gal 5:19-21]. Though the waters are of the Light also, being distillations of the Fire, they remain as a vapor to embody the Fire and its Words whereby the weight of glories are seen through them. Though the waters are distilled by the presence of the Fiery Spirit residing in them, the vapors are ever with the Spirit whereby the Spirit manifest itself according to the unfoldment of its Words. The Waters ♫ are eternally bonded to the Fire W of a Name for from the Fire the Waters have come. The Waters belong to the Fire as a faithful companion of a Name ♫W. Through the union of waters Names are bonded in the state of their occupation, whereby to enter into another a forms a union of waters that is honored for the cohabiting spirits. According to the progressions and states of the thoughts of a Name one is bonded to another when the waters are joined [1 Corinthians 6:16; SMB 2:23].

According to the Fires of a Name, a body ages as the fruit that houses the Fires of the sun. A SeedWord capsule is created from each embodiment as a stalk generates a new generation from its planting whereby the Mind is liberated to enter into new vistas of Light and expression. The forming of a SeedWord is the state of the mind that is formed by the drawing out of its Word-Name through which one has Eternal Life and does not perish. Through faithfulness to the waters and the Values of Light within the Seed one forms **the Crown of their Life**.

The vapors are emanations of the Words as an aura of various layers. Each body is a pattern of Light via which the Light conveys its harmonic messages of congruency. The vapor changes day by day; however the Words within the vapors do not change—lose their Numbers. Through the expanse of the Words the Glory of the Light in them is seen. According to the Glory of a Name so is the state of its residence. In this manner, one transcends from one glory unto another glory.

Through the Fires of the Oylut, that which is in a Word is opened whereby the Mind becomes radiant with the Thoughts of the ALhhim. Each Thought of Light is according to the clusters of Numbers within the Words which hold and forever sustain the Light. The words of a Name are formed from the four sides of Light whereby the members of a Name reside in Light and do not stumble.

The swirling of the blood into the waters brings forth new generations. When the Life of the Light flows into the waters, what is formed is called The Bread of the Fathers. In this manner a child is formed in the waters of the womb and bread is made in the pot. When blood is released from the seed into the waters, it forms a manifestation, an uprising from the water. That which is formed in the waters is called the offspring of the offering or the bread of the offering. When one drinks the blood of the vine that runs within the veins and eats the bread—that which is formed by the blood in the water, then has the life of the Father and the offspring within them. That which is eaten has no death in it; nor does the one who drinks the blood and eats the bread have death in them, for by the partaking they are awake and abide in the Light of the Faces.

The words of a Name bear the glory of the seed, for as the Thoughts in the Seed are spoken, the treasures that are hidden are revealed. That which is in Nephethli is drawn out by the ladle of the tongue.

As one speaks from all 12 House they speak as a whole person. In this manner one speaks to another through which there is equality and mutuality in the House of YahúWah. In that one regards another as Light, there is fellowship in the things of Light, and the communications are of the Light.

Each Name is a tree of varying states, yet the SeedName is Light and nothing but Light. Even the form is Light, composed of deposits of Light whereby Light makes itself a dwelling state. Can one sort out the rays of Light and thus distinguish them, as to those rays that are of the 70 Names and those which are given to compose as a body to house the 70 Names? In that all things are made of Light, all things are to be honored according to their level of glory. Light forms compounds of thoughts which pertain to creating a house which are called elements. Light forms spirals of thoughts to spin a dwelling state which are called spheres or bodies. Light forms jewels or crystals of which are called Names. Everything is made for the Jewels which composes the Mind of regeneration capable of using the compounds and the spirals to bear the Joy of Expressions. The compounds are of Bavel, from which comes the Nations. The spirals are of Cush from which comes the States of Illumination. The jewels come from the fruit of Lammad which are called the Offspring of ALhhim. All rays of Light are formed into a vessel to house the Fruit of the Tree of Life, from which the thoughts of compounds and spirals are emitted. When all in a Seed are gathered as one, then the nations of Metsryim, the states of Ayshshur, and the Offspring of YishARAL abide as one in YahúWah. When all of a LogoName is given to the heart, one creates the Kingdom of Light in which all forms, states, and peoples abide as one in shallam [Tehillah 148].

The configurations of all thoughts rise through the configurations of Numbers. According to the harmony of the Values so is the sweetness of the Thoughts. Opposing values are overcome through mutual cooperations of the Numbers within a Name. As the Numbers are arranged one to another upon the altar so the Thoughts are formed, which are as vapors rising from the collective body of Numbers.

THE ARRANGEMENTS OF MUTUAL VALUES WITHIN THE PARTS:

610 to 80—68100 The Semek/60 structure forming/10 the Faces/80 of the Aúvim. The parts of Yahúdah and Aparryim.

730 to 80—The Perfections of Lammad bearing the Faces of the Aúvim in seven rings. The parts of Yishshakkar and Meneshah.

21 to 85—The State of congruent pairs as one extends the Light within the Faces of a Name.

8 to 360—The Elevations of Consciousness forms the Rings of the Semek in which the Fire of a Name dwells.

8 to 180—The Elevations of Consciousness leads to Transformations according to the Unity of Faces.

22 to 8—The sum of pairs bears Perpetual Movements and their Elevations.

Within each set of Values are the intervals of thoughts between the Values which are obtained as one freely gives from their SeedName. i.e. The intervals within the fingers affect performance;

the intervals between the toes affect movement. The intervals within a house affect the capacities of the member. The intervals of the 30 Numbers of a Name are the spaces in which the Light resides and through which one attains the full stature of their Name. All that is in the acorn becomes visible through its perpetual givings. Giving is defined as the state of perpetuality, for through giving the Numbers of a Name are extended into motion. In that the Numbers have no end nor do the gifts even though they fade or be changed. The resulting affects of the set of Values in one Name upon another set of Values in another Name are mutual configurations of thoughts which have no termination. Even if the entire world would be dissolved, the configurations of Numbers remains in Consciousness of what is now, and thus affects that which is becoming.

T אָלֹא אַד אָדְוָאָד *
T :אָדְוָאָד אָדְוָאָד אָדְוָאָד

T :אָדְוָאָד אָדְוָאָד אָדְוָאָד

Arrange the pieces of the offering upon the altar. Each piece conveys a gift of the *kevesh/lamb. Lay the pieces, by association and function, upon the altar according to the branches/sticks laid in the Fire.* There are three pieces to be placed on the altar for each side of the altar. Each piece corresponds to one of the twelve tribes of YishARAL, each tribe being a branching of Mind. Wash the twelve parts in hhakaiyúwer/the laver as they are brought to the altar. The washings are the means of activating the parts. Bring each piece of the offering to the enlightenment of your Mind—unto your priest making the offering. Present the part in accordance with the enlightenment attained and unto further enlightenment. The terminology of the serving priest refers to the level of enlightenment from which one approaches the altar and the level/elevation from which the offering is made.

The pieces of the offering are arranged to convey the unity of all parts as one. i.e. When the **lamb is of Zebúwlan**, *the pieces are arranged according to the configuration of the boundaries, or states of dwelling in which we reside, to which we have attained as we approach to make the offering.* Through making the offering, the configuration of the house is transformed in the Fire; hence, no two offerings are the same though they be of the same house and made during the same month of the year, even as no two prayers are the same. As we engage in communion, our minds and members are changed, whereby the next prayer is a sequel to those that have been made. If we are praying the same, then we have yet to enter into dialogue with the Living Presence of HhaOLiyun—The Unified of The Most High. For who would engage to have the same conversation over and over again? Likewise, no two offerings are the same, nor should they be as rote as one reciting the words of a service. **The offerings are performed according to that which is spoken to be engaged into mutual service.** As the offering of the body of the lamb is made, the configurations of offering is transformed. The kevashim of each tribe are the configuration, or body of the offering, in which are the twelve parts that gives the offering its distinctive value. The Bodies of the kevesh/meekness of Zebúwlan are the boundaries and states of residence of our members, and all that is within these lands. When the offering has been transpired, the state of our dwelling has been changed—the kevesh and all that is within us. According to this reality, the words of the Tehillah are composed: Bless YahúWah, O my soul, and all that is within me ex-

pands *auwt sham qudashu*—your distinguished Name [Tehillah/Psalm 103:1].

In carrying forward the offering of the lambs we commence with the part of Yahúdah first, regardless of the Body of the kevesh. i.e. For the Lamb of Zebúwlan, we present the Values within the lamb by their Numbers. These values are the active numbers for the collective Name of YahúWah. The wealth of our Names is not stored in earthen vessels nor used for the sake of the flesh that perishes, but is given without reservation to the House of Light to rise with the consciousness of the Most High AL. According to the Numbers of Yahúdah, the levels of our performance follows—the parts of Yishshakkar; together with Yahúdah, they determine the configurations of the states in which we reside—the body of the Lamb of Zebúwlan. As all values and their deeds are presented, there is a new earth in which all Names are gathered together, being a state without the corruption and death carried within the members of mortals. If we yet perform the deeds of mortality, and yet carry the numbers of a divided house upon our Breath, how can we arise unto the Lands of Avrehhem and to the City which has the foundations, whose Architect and Builder are of the Most High? According to our state of dwelling we see, hear, and speak; hence, in the south side of the altar are laid the parts of RAúwaben/Reuben, Shamoúnn/Simeon, and Gad. RAúwaben are the Rings via which we capture the vision of the evening or morning rays; Shamoúnn is the level of hearing within the state of an offering, and Gad pertains to the sayings that come from our sanctified lips.

On the west side of the altar, the means of adorning and expanding the sayings are transmitted through Aparryim coupled with the transitions of Meneshah that are occurring in the offering and those which are being set-up to occur as the result of the offering. With the parts of Aparryim and Meneshah, the fruit of the body flows—Beniyman/Benjamin—unto the succeeding states of residence. On the north side of the altar, the parts of Dan are placed conveying the discernment that is being procured through the total giving. With the discernment are the affirmations, the part so Ayshshur/Asher which strengthen the decisions that have been made. Following Dan and Ayshshur are the parts of Nephethli—the heart, in which the values are compounded through meditations.

When the kevesh is of the House of RAúwaben, then the configurations of the Rings are the 7 Eyes of ARAL. When the offering is of Shamoúnn, then the configurations are of the Rings of the ears, being 7, which are given completely and all that is within them.

In all of the configurations of Fire, commence with the parts of the offering that pertain to the Branch/Tribe of Yahúdah. Place the parts of Yahúdah in the east-north corner of the altar, the position of the chief cornerstone. ***The northeast corner is in the midst of all Numbers, whereby all other members are aligned; hence it is called the chief cornerstone.*** As we are aligned with the Numbers in the kevesh, we are positioned according to the pattern in the mountain of Fire.

Designate the Fires to spread from Aparryim to Yahúdah, whereby the values/Numbers are opened within the offering. Then spread the Fire from Meneshah to Yishshakkar in order that the Numbers are transferred into deeds. As the Fire spreads from Beniyman to Zebúwlan, all that is

within the Seed spreads out into the lands that are appointed for the Words being formed within the Fire from the offering. The Fire of Dan opens the 7 Eyes. The Fire of Ayshshur opens the ears. The Fire of Nephethli passes to Gad, whereby words are spoken from the midst of the Fire.

T YyXyy 7
T yáya yááá éyá
T HgIwa lo wá
T wáho yy4oy
T :wáá lo

T yy4oy 8
T wáyáya yááá éyá
T wááááá xá
T wáááá xá
T áááá xáy
T wááá lo
T wáá lo áwá
T :HgIwa lo áwá

T yáááááá yááááá 9
T wáááááááááááá
T áááááááááááááááá
T áááááááááááááááá
T áááááááááááááááá
T áááááááááááááááá
T :áááááááááááááááá

T yyáááááá yáááááááááááá 10
T wáááááááááááááááá
T wáááááááááááááááá
T áááááááááááááááá
T :yyáááááááááááááááá

T yxáááááááááááá 11
T HgIwa yáááááááááááá
T áááááááááááááááá
T áááááááááááááááá
T yyáááááááááááááááá
T wáyáya yáááááááááááá
T yyáááááááááááááááá
T :áááááááááááááááá

T ጻግጻጻ

T :ጻግጻጻ ጸጸጸጸ ጸጸጸጸ

TeúwratHhaKuwáhnim 2

T ጸጸጸጸ ጸጸጸጸ 1

T ጻግጻጻ ጸጸጸጸ ጸጸጸጸ

T ጸጸጸጸ ጸጸጸጸ ጸጸጸጸ

T ጸጸጸጸ ጸጸጸጸ ጸጸጸጸ

T :ጻግጻጻ ጸጸጸጸ ጸጸጸጸ

T ጸጸጸጸ ጸጸጸጸ ጸጸጸጸ ጸጸጸጸ 2

T ጸጸጸጸ ጸጸጸጸ

T ጸጸጸጸ ጸጸጸጸ ጸጸጸጸ

T ጻግጻጻ

T :ጻግጻጻ ጸጸጸጸ ጸጸጸጸ

T ጸጸጸጸ ጸጸጸጸ 3

T ጸጸጸጸ ጸጸጸጸ

T ጸጸጸጸ ጸጸጸጸ

T ጸጸጸጸ ጸጸጸጸ

T :ጻግጻጻ ጸጸጸጸ

T ጸጸጸጸ ጸጸጸጸ 4

T ጸጸጸጸ ጸጸጸጸ

T ጸጸጸጸ ጸጸጸጸ

T ጸጸጸጸ

T ጸጸጸጸ ጸጸጸጸ

T ጸጸጸጸ ጸጸጸጸ

T ጸጸጸጸ ጸጸጸጸ

T :ጸጸጸጸ ጸጸጸጸ

T ጸጸጸጸ ጸጸጸጸ 5

T ጸጸጸጸ ጸጸጸጸ

T ጸጸጸጸ ጸጸጸጸ

T ጸጸጸጸ ጸጸጸጸ ጸጸጸጸ

T :ጸጸጸጸ ጸጸጸጸ

T ማገጸጋ ጸጸፋ ጸሃጸጋ 6

T ጎሜሠ ጸገረዐ ጸቀቱገሃ

T :ፋሃጻ ጸጸጎሜ

T ጸሠጸፋሜ ጸጸጎሜ ማፋሃ 7

T ሃጎጎፋፋ

T :ጸሠዐጸ ጎሜሠጎ ጸረጽ

T ጸጸጎሜጻ ጸፋ ጸፋጎጻሃ 8

T ጸረፋሜ ጸሠዐገ ፋሠፋ

T ጸሃጸገረ

T ጎጻሃጻ ረፋ ጸጎገፋፋጎጻሃ

T :ጸጎገሜጻ ረፋ ጸሠገገጻሃ

T ጎጻሃጻ ማገፋጻሃ 9

T ጸጸጎሜጻ ጎሜ

T ጸጸፋሃገፋ ጸፋ

T ጸጸጎገሜጻ ፋገፋፋጎጻሃ

T :ጸሃጸገረ ጸጸገጎ ጸገፋ ጸሠፋ

And that which exceeds the memorial portion, ጸፋጸሃጎጻሃ 10
having first activated the recall of the Messages and intentions of the teachings whereby the
remainder of the grain may follow to be eaten in proper sense,
of the Bread, that Bread that rises with the Light ruling, ጸጸጎሜጻ ጎሜ
whereby the Seed eaten is of the same spiral of the luminaries of the moon and sun, evening
and morning food, to be
for Aharuwan and their sons/formulations, ሃገጎጎጎሃ ጎፋጎፋረ
it is the set apart distinguished of all set apart items ማገፋፋፋ ሠፈፋ
from the Fire/Breath of YæHuwaH :ጸሃጸገ ገፋፋሜ

First the Seed is discerned as to its message, whereby part received is designated for the hand to perform and submit to the Fire of the Altar.

The SeedBread is for Aharuwan and their formularies/sons begotten. In that Aharuwan is the Source of Yehu, all formularies of Light as the Faces of Yehu are formularies of Aharuwan and sons of sons for whom you dress your Name daily (SYM/Exodus 28:41; 1 DYH/Chronicles 23:13). The sons of Aharuwan are set at intervals in the path of the Moon, one on the right hand of Aharuwan and one on the left hand of Aharuwan. Their Chairs in Yehu are 8 and 10, and 6 and 12, pairs of the Lives/ገፋ/18 of Aharuwan. ALozAR is the 6th to the right of Aharuwan, in the 7th Seat, and to the left is Nadæv, the 8th. As the Source of Yehu, Aharuwan, and their initial four formulations are 9 of the 15 Fathers forming linked strands of hidden Undertanding revealed byWisdom. With Aharuwan is GerenHhaAurernehHhaYavuwsu which forms the means of blessings and for the Seed to be sown and harvested. By their associations of inversions and states of covenants,

Faces to Faces, six other Faces appear whereby all 15 Faces appear to receive the Bread sown in their offspring of Names. NadævNadæv 8+8, of the Free Giving Nature of Aharuwan, is the sum of 16 that is the First Light of Understanding and the first to appear in the side of Wisdom as the Joy of Yetschaq. As the power of ascensions, Nadæv continues to interface with Aharuwan to cause appearances in levels and functions in YæHH. Formularies of 6 and 8 are 14 to compose the ALBayitFaces (14 and 29). With ALBayitAL is the appearance of BaarLeChaiRai in the second seat to sustain joy of all imparted. Nadæv and Aviyahua are 18 whereby the Force of Emergence appears as Reshun to give lives to all Fathers and their appearances in a Seed through coils of Zebuwlan. Nadæv and Ayithamar bear the Faces of Malekkiytsedeq by which all parts are aligned to their Source. By Ayithamar the Faces of Avrehhem appear to make increase for stars to rise upon the pole as the Father of all Nations/Processes. Reshun and Aviyahua make covenant for the Faces of Yaoquv to appear and carry the glories of the fruit of Seed empowered by Breath. Aviyahua and Yetschaq cause the Faces of BaarShevoo to appear to carry the Seed to its appointed inheritances. Finally, the sum of the Yæhh/15 in Aharuwan/7 and Nadæv/8 give rise to ShmuwAL/15, Father of the SEED, to bear all Names in their courses of days with endurance and sustenance to eternally abide in the midst of the Faces and the Faces in the midst of their Seed. What is last to appear is the first from the Fires and Waters of the Altars of YæHH from which all Faces are carried into the world as a living testimony of the bonds of love. That which is in the Fire offerings of Yehu appear in the Waters, whereby all Faces of ShmuwAL present commence to shine as the Light in the darkness.

The grain offering of SEED is set apart/holy, that is, distinguished from all other parts and functions of the BodyTemple. In the SEED is the sum of the parts and their states of becoming, but the SeedName itself is not limited to what is formed at one opening, as the SEED is capable of being transformed and elevated through ascensions to bring forth renewing states of Numbers and Faces abiding therein.

The Seed is called the $\text{מִקְדָּשׁ הַמִּקְדָּשׁ}$ “Holy of Holies,” meaning that it is what sets apart everything else in the Body. As there is a place for Aharuwan in the temple, called the $\text{מִקְדָּשׁ הַמִּקְדָּשׁ}$ “Holy of Holies,” so is the Seed set apart in the Body. Is it not so evident in Nature? The Heads in the Seed set all things in the Body for their cultivation and harvest, whereby the Seed is the Holy of the Holy places—vessels, as the Member who distinguishes all things in accordance with the works of Light. In the Seed is the substance of the Spirit that sets a Name unto their time of appearing and labours.

The parts of the Body originate from within the Seed for its proliferation. What is in the Seed is not subject to decay nor bound to limitations of what is generated; rather, the Seed passes through a generation unto the next generation leaving behind the stalks upon which it forms Knowledge. According to Knowledge continually releasing and forming Heads in the Body, the Seed enters unto its destinies. Though the Body that comes up from Metsryim perishes, the Seed is Eternal and its fruit remains. Within the SEED are 70 Oyin Names that continue with the Seed as it is set in the place of its sojourn by the Wind of RuæchHhaQudash. Within the Word, SEED/zerro, זֶרֶוֹ (277/16/0) are Words of Knowledge in the 70 0 abiding Names.

As YæHuwaH is Holy so are you Holy, being begotten of the Fathers. Holiness breeds holiness after its kind as is affirmed as you know your origins to be of Light. YæHuwaH sets apart, thereby makes holy all Names in their Courses amongst the Paths of Suns, Moons, and Stars. In like manner you set apart your 12 in their Courses of Days, whereby you function in concert with the works of YæHuwaH. As Shaul and Barnava are set apart for a task, Names are appointed to be set apart one to another—to be holy to each other for the works delegated to them in the Kingdom. Your SeedName is set apart—distinguished, and is, as “I AM Holy, you ARE Holy,” ever distinguishing my thoughts and purposes through formulations.

All of the Bread of the Ascensions rise by the Light אַחַד אֶת הַלֵּחֶם
to affirm within them that they are means to approach and come near וְיִשָּׂא אֶת הַלֵּחֶם
to YæHuwaH, Unified Body of Names. אֶת הַלֵּחֶם
There are no attachments, engagements or connections with hametz/leavenings חֵמֶץ
or other means of elevating that cause the Grain to rise except Grace,
not as yeast-cake that cause a swelling/pride by fermentation unto corruption, אֶת הַלֵּחֶם
nor offered with any honey/added sweeteners וְלֹא בְּחֵמֶץ
which do not smoke in spirals of the harmonic Word in the Bread; וְלֹא בְּחֵמֶץ
for within the SEED is the force of ascension and the sweetness/agreement of the Faces
to be a faithful wife/caretaker for YæHuwaH :אֶת הַלֵּחֶם אֶת הַלֵּחֶם

The SEED is acceptable to Aharuwan as it is brought forth without vanity and without associations of corruption as pride, lust or vain attention. The SEED given to Aharuwan and to their formulations/sons brings a Name to ascend to the Table of YæHuwaH to partake with the congruent Faces of Yehu.

Though the Seed may taste bitter at first by coming from the bone, by eating and drinking the contents in the Seed, it becomes sweet as the marrow whereby the agreement of the *WordbearingSeed* is sweeter than honey from the honeycomb. The Seed is carried by the WifeBody who is entrusted to cause it to ascend with the full Faces of Yehu. She is the weaver of the strands of Light in the Seed, generating night and day upon her distaff a spinning of righteous garments for Her Husband unto Faces of Yehu that abide within.

When other elements or motives are attached to drawing out the Seed, then it is compromised and entangled from ascension, unable to smoke to carry the Fire higher. The Seed ascends in spirals of the oylah unto levels of sweetness/agreement with the Faces. According to the 8 Chayit in Maneshayh of Nædav—the 8th Chair of Yehu, the Seed rises and spirals unto forming *Heads of Bread*. The ALhhim of NeuwnChayit אַחַד are the House of Beniyman and is coined as the Name, Nuwach/Noah, by which the Power of Ascension of 8 builds itself an arkbody and rises through the waters. The Name Nuwach is an inverse of the Letters, אַחַד, meaning grace. The salt covenant in the SEED is the savouring of the enduring Nature of Truth—verifications made evident that are in the Seed and its inner parts.

Zebúwlan is the end of all states of the Light of Understanding to deposit and sustain the habitations of your Name. BeniyMAN is the end of all expenses of the Light of Wisdom to fill your house with all good things. That is, the Light of DAN runs through the camps of North to fill the house of Zebúwlan in the East. What opens in RAúwaben runs through the South to abide in the final House in the West, Beniyman.

The sum of the 2 Camps of the fruit of Zebúwlan as 21, and Beniyman 85, are 106 ƳƳ, the unifications of two Tens (10 Ƴ doubled by ÚWah Ƴ). By the unity of Zebúwlan and Beniyman your StarSeedName appears to the Faces of Yehu to abide in the Temple of Names. According to the parable of Liah, when Zebúwlan is born by the Light of Dan that moves like a comet through Saturn of Ayshshur, Nephethi, seen in Yahúdah and Yishshakkar, the Light of Dan comes to abide in Zebúwlan.

According to the Number of the Letters of ALhhim in these camps, Zebúwlan is the sum of 95; Beniyman 53, the factor of 148, meaning to cause an ascension/8 of the Neuwn/14 ƳƳ. The ascension of SEED is an ongoing process as the Lights of the Moons pass through your houses monthly and come to abide in Zebúwlan and Beniyman. The designation of the SEED is paramount for ascension, as what is in the root of DæuwD rises to crown itself. Hereby, the use of sex is for blessings of a Name and its members, for increase of Knowledge, and to reveal the Word *in a* Name as it grows steadily upwards. Other purposes do not concur with the target of your habitations. The Goal of your journey are set before your Eyes, to be spoken by the Words in your Seed, to be in your Mouth, and to appropriate the increases of Seed in your traveling bags of gamete.

The attainments of Lands—states of occupation into the Lands of Kenon/Canaan, the origins and destiny of a SEED, are supported by RAúwaben, Gad and Maneshayh to strive on behalf of all comrades to enter into their appointed habitations. All of the movements and transitions of habitations are conducted by Yahushúo/Joshua Bann NuN of the House of Aparryim blessings that administers the Eyes, Words and Seed formations to attain habitations in domains of Light.

THE SEED, NOT YOUR SEED

YOU ARE NOT YOUR OWN AS YOU ARE ACQUIRED BOUGHT BY A PRICE

The concept of personal ownership now rises to be Judged by Dan, for what one is, has, and becomes are GIVEN by the Fathers. The SEED is not ours to own personally, nor is the House that rises upon the Stone Foundations *in the* SEED, nor the garments of tissues that are spun as fine threads of the SEED, nor the vessels that are carried in the Body. The SeedWordBread is given freely by YæHuwaH, and thereby belongs wholly to YæHuwaH.

Every Name is called, thus awakened, to give the 15 attributes imparted to their Name for the House of YæHuwaH, whereby a Name testifies to belong to the Fathers, of like mind and heart, of the same purpose and joy (SYM/Ex 35:5). In like manner, the generations of the SEED of a Name is also given to Aharúwan from which the Seed of many Faces originates. When the Harvest of Days comes, the Father GerenHhaAuwernehHhaYavúwsi, who threshes the Grain, sends

for the messengers/angels/appropriate Words to gather Their SEED. The SeedWords appearing in your mouth to be on your lips of Name, when ripe, are magnetized to connect with the Fathers whereby they are gathered. Ideas of personal ownership of a talent or a house or of anything brings sorrows, fears, untrusts, addictions, pains, and unrests as to how that is GIVEN FREELY becomes construed to belong to anyone except the GIVER. As the Father of the Ninth Chair in Yehu, Geren oversees the harvesting of the Seed to be returned to the barns/storehouses in the Stars of the Fathers. The Lights of HhaAuwrneh in the NeuwnNeuwn bless the SEED with Rains of Understanding and Sunlight of Wisdom unto their Days of Harvest in each moon cycle. Periods of 12 moons are appointed for the cultivations of the SEED to bear upon its branches of Zebúwlan the 12 glorious non-corruptible fruit, one for each period of 30 Days in a year unto the Yavúwsi/mastery of rising above the world and its lusts/corruptions. ***For when you are a Master of HhaYauwsi, all things are put under your feet whereby you are not chained to be task as a Slave*** (Tehillah/Psalm 8:6).

The JOY of abiding in the Lights and beholding the wonders of messages that are transpiring within the SEED daily, are States of FREEDOM from attachments to the world. Personal ownership causes struggles that are imposed upon the heart that compromises trust and peace between Names by thinking and weighing in the treasure chests of BeniyMan that anything is yours personally. **Hear**, oh YishARAL, YæHuwaH is one abiding Unity of ALhhim, and the sum of love is of YæHuwaH flowing in your heart centre, in your soul members, and in your empowering Breath. Hence, the Words and Deeds of the SEED are weighed in heart and hand to be given freely as they are received freely, with honour of knowing that they are the sum of YæHuwaH.

POSSESSIVE PRONOUNS UNDERSTOOD

The YeúwD in the end of a word often is translated as the pronoun “my;” however, the Letter of the Hand 𐤃 conveys what is given and received. The Letter denotes that the Stone formed is active imparting freely as the Giver, whereby the sense of the word, my, does not mean to be possessed individually. No one is able to own personally what is in the universe which belongs to YæHuwaH (Tehillah 115). Earth or states of Light are for Bread, Beniyman, a place for sowing Seed into Words that originate and rise to Stars. The pronoun “you” or “yours” signifies branches from the Tree that follows a Seed open, signifying productivity occurring from a Seed activated. Terms of other pronouns, like “theirs” and “them” signify groups of waters which affect one another as they are interchanging waters. All pronouns convey a level of Light activity concurring within an assembly of Words joining Heavens and Earth.

T XꞤWꞤꞤ ʎꞤꞤꞤ¹²
 T ʎYꞤꞤꞤ ʎXꞤ YꞤꞤꞤꞤX
 T ꞤꞤꞤꞤꞤ ꞤꞤꞤ
 T YꞤꞤꞤ ꞤꞤꞤ
 T :ꞤꞤꞤꞤ ꞤꞤꞤꞤꞤ

T YX#YMY Y94F LY 13
 T #LYX #LY9
 T X99WX 4LY
 T Y9994 X999 #LY
 T YX#YMY LY
 T Y9994F LY LY
 T :#LY 9994FX

T 9994FX MY 14
 T 9Y999 MY999Y9 X#YMY
 T W49 9YLF 9994
 T LY4Y W49
 T 9994FX
 T :Y9994Y9 X#YMY X4

T YMY 99LY XX9Y 15
 T 9999 99LY XMY
 T :4Y9 9#YMY

T Y9Y9 49999Y 16
 T 9X4YI4 X4
 T 9YMYWMY 9W49MY
 T 9X99LY LY LY
 T :9Y999 9W4

TeúwratHhaKuwáhnim 3

T MYLYW #9I MY 1
 T Y9994F
 T 4F99 YMY MY
 T 9994FMY 4Y9
 T 999Y MY 4YI MY
 T Y9994F9 MYLYX
 T :9Y99 9999

T Y99 YMY 2
 T Y9994F W44 LY
 T Y999WY
 T 90YMY LY #XJ
 T YF4IY
 T MY999Y9 Y494 999

T ማቲግራግጃ ዘገገግ ገብረገብግግ 9

T ጸሃጸጸ ጸሃጸ

T ሃገረዘ

T ጸግግግግ ጸግግግግ

T ጸግግግ ጸግግግግ

T ጸግግግግግ

T ገረዘገግ ጸግግግግ

T ገረዘገግ ጸግግግግግ

T ገረዘገግ ጸግግግግግ

T :ገረዘገግ ጸግግግግግ

T ጸግግግግ ጸግግግግግ 10

T ገረዘገግ ጸግግግግ ጸግግግግግ

T ጸግግግግግ ጸግግግግግ

T ጸግግግግግ ጸግግግግግ

T ጸግግግግ ጸግግግግግ

T ጸግግግግግ ጸግግግግግ

T :ጸግግግግግ

T ጸግግግግግ ጸግግግግግ ጸግግግግግ 11

T :ጸግግግግግ ጸግግግግግ

T ሃገረዘገግ ጸግግግግግ 12

T :ጸግግግግ ጸግግግግግ ጸግግግግግግ

T ሃገረዘገግ ጸግግግግግ 13

T ሃገረዘገግ ጸግግግግግ

T ሃገረዘገግ ጸግግግግግ

T ጸግግግግግ ጸግግግግግግ

T ጸግግግግግ ጸግግግግግግ

T ሃገረዘገግ ጸግግግግግ

T :ጸግግግግግ ጸግግግግግግ

T ሃገረዘገግ ሃገረዘገግ ጸግግግግግ 14

T ጸግግግግግ ጸግግግግግ

T ጸግግግግግ ጸግግግግግ ጸግግግግግግ

T ጸግግግግግ ጸግግግግግግ

T :ጸግግግግግ ጸግግግግግግ

T ጸግግግግግ ጸግግግግግ 15

T ገረዘገግ ጸግግግግ ጸግግግግግ

T ጸግግግግግ ጸግግግግግ

T ጸግግግግግ ጸግግግግግ

