

# טְהֻרָת הַבְּנִים (Leviticus) 15

The one of the Collective speaks אֶת־אֱלֹהֵינוּ מֶלֶךְ עָלָה וְאֶת־יְהוָה אֱלֹהֵינוּ מֶלֶךְ עָלָה  
of ALMaShayh and ALAhárúwan וְאֶת־יְהוָה אֱלֹהֵינוּ מֶלֶךְ עָלָה  
for a Saying, a Lammad Seed לְאָמֵן flws with myrrh מִרְרָה :אֶת־יְהוָה

Speak collectively of ALBanayYishARAL כָּל־בְּנֵי־יִשְׂרָאֵל כָּל־יְהוָה  
and talk collectively of ALhhim—the strength of their light embodiments: מִצְרָא מִקְרָא  
ayish ayish, וְאֶת־יְהוָה  
a relationship of branches determined by light activations, מִצְרָא מִקְרָא  
a flow/issue from the collective unified thoughts/of their flesh. יְהוָה יְהוָה  
The unified flow is to compose an increase of breath emanations. :אֶת־יְהוָה יְהוָה

The Union of the Twelve Houses are compounds of ayishayish וְאֶת־יְהוָה, meaning that each branch is a welding of two fires: i.e. Yahúdah and Aparryim or Aparryim and Yahúdah. The phrase, אֶת־יְהוָה, commonly rendered as “an unclean issue” is understood to pertain to states of becoming which are determined as a flow of green immature thoughts are released. As a tree flows with an issue, it is in the state of becoming/transitions. When the flow ceases, it remains in a state achieved as clean. When the fruit is green it is unclean/banned, conveying immaturity. As a plant we continue to yield a flow/an issue within our branches until the fruit is clean/mature and attired with the skin of its full expressions/colors, whereby what is achieved remains, as a mature/fulfilled state. In application, what has been flowing from the first of the year—computations of Numbers, unto this Day of Attainment, is CLEAN as the fruit on the vine.

(And this) The seven rings שְׁבַע תְּכִלִּים weave one into another כְּלָזִים to bear increase יְהוָה יְהוָה יְהוָה יְהוָה  
through the flow of their thoughts, compound unions, יְהוָה יְהוָה  
The assembly of thoughts is the sum of their flow. יְהוָה יְהוָה כְּלָזִים  
As concepts join, there is a restraint via discernment to conceal/hold the breath מִצְרָא מִקְרָא  
of the unified thoughts from their flow יְהוָה יְהוָה יְהוָה  
until they are Breathed upon to increase of Breath Emanations :אֶת־יְהוָה יְהוָה יְהוָה

The Letters, כְּלָזִים, commonly rendered as “this,” is comprised of the Zayin-ALphah ring denoting the specific assembly of rings or eyes through which our Seed flows. According to the assembly of rings and their orientation, so the thoughts of a Name flows. When the rings are unified as a column and angled toward the qedam/east, they are aligned in Wisdom and move in the path of the shemesh/sun. As they are in eastern orientation, they are straightforward and bear the full Light of their Union of Branches; however, when one moves sideways with the left more predominate, they are hiding their thoughts and appear more mysterious, or when they angle their rings with the south more predominate, they are projecting their form more than their Ruäch. As the rings are aligned and move together, their unified faces are centered from the midst whereby they bear their Light as the shemesh and have capacity of bearing in their Rings the Lights of the Bayinah and Doot. In the manner you carry the waters in your rings, so the rings shift from side to side, or as the waters are level, the rings are balanced and you walk upright in the stance of the sun.

The Letters, 44, are of the terms ٤٢٤/٤٣٤ from which comes the renderings to flow or be infused. The ALhhim consider the Union of Heads to be the means of a flow from one head to another whereby they the heads serve each other and formulate a trunk through which the thoughts flow one to another. The union of any two thoughts creates a compound via which a flow occurs.

The restraint of the flow is determined by the breath, as to seal the lips. The term,

מִזְבֵּח seal, indicates that the thoughts are being evaluated via contemplations. Should one discern that their thoughts are to be held, then the breath refrains from letting them go. If the thoughts flow or are retained, the assembly of thoughts as they are forming are immature/unclean. They are unclean until they bear a whitened/ripened head, full of understanding. As a tree that retains the fruit inwardly, or commences to let the unified branches flow with fruit, the fruit, when green is temeh until it is ripened [Yirmeyahu/Jer 31:28-29; YechúwzeqAL/Eze 18:1-9; TK/Lev 19:23]. In each union of thought, we consider how the thoughts will increase and become whitened. Thus in the process of developing thoughts we show ourselves to HhaKuwahnim that we may be examined and approved lest we bear the thoughts in vain. The words that we form are the fruit of our Names which flow from our port of origins in all generations.

Included is the one who lies in bed [e.g. position of meditation] טַהֲרָתְךָ לְפָנֶיךָ<sup>4</sup>  
to verify that what is laid above is a flow of Light טַהֲרָתְךָ לְפָנֶיךָ<sup>4</sup> W<sup>4</sup>  
for increase, אַמְלָא  
and included is one who finishes the rule/completes the meditation טַהֲרָתְךָ לְפָנֶיךָ<sup>4</sup>  
to verify sitting above, [e.g. who studies] טַהֲרָתְךָ לְפָנֶיךָ<sup>4</sup> W<sup>4</sup>  
to fulfill an increase. אַמְלָא

The issue may run from any your 12 houses. Should the issue run from the ears, then the thoughts coming forth of the issue are immature. One meditates or studies with the intent of an increase. While there is a flow of ideas, though not fully developed, the thought process is in a state of becoming clean. When one hears without RAúwaben—proof of seeing—as an eye witness, or when one hears without the discernment of Dan—without righteous judgment that considers all rings and their placements in a parameter of 360° the hearing is not yet pure/clean. That which comes from the ears is unclean/immature until it comes to coincide with the foundations of RAúwaben and Dan and/or Ayshshur. When a matter is founded upon Wisdom and Understanding, then it is a clean thought which appears as Knowledge. Hence, in making the altar of hhasemmyim/spices, the strands of Nephethli and Gad, and Zebúwlan and Gad seal the altar and thus transfer only thoughts that are clean from the altar of hhaOylah to the mind. No strange thought can enter into the arúwan/ark, which is guarded by the 4 keRúvvim on all sides. The faces of adim—the guardian/MikaAL of the Rings in the west, and the lion—guardian/GavriAL of Chækúwmah in the negev, the ox—the guardian/ARiAL of the Seed of HhaKuwáhnik in the east, and the eagle—guardian/RaphæAL of Bayinah in tsaphun/north stand guard over all that enters in the secret chambers of the mind [YechúwzeqAL/Ezek 1:10]. The eagle eats/consumes/removes the unclean so that it does not enter into the mind of Aharúwan. The Guardian of a House is under the Hand of Aúww Ayithamar, who secures a matter that it remains steadfast within the dwelling states of your mind. In the Hands of HhaAúvvim one commits all things, each according to the Works of HhaAúvvim.

The one who lies down or becomes laid seeks to verify the thoughts in the mind through their meditations. The one who sits/thinks seeks to verify the thoughts through their studies. The idea that one is lying or sitting above denotes that the thoughts are yet to be grounded. Until the thoughts are whitened, they are temeh. The action of the verbs denotes transmissions and analysis of the thoughts, or even engaging the members to follow the thoughts denoted by the one finishing or completing according to their position/seat. Until the thought is affirmed by the eyes of HhaKuwáhnim, the thoughts are immature. When the thoughts are not running to produce a WordSeed, they run in vain, for they do yield the fruit and its increase. Every flow that becomes clean contains 12 bonded parts of Lammad. From each flow of blood and the thoughts of the mind which are placed on the altar comes the pure enlightened states. In that the blood and the formulated seed of the pairs of Wisdom contain the 12 facets of Knowledge, they are given to flow unto the whitening of the heart and mind which becomes evident in the spice of hhalavanahzekah/frankincense. When the thoughts have been submitted to the Fire and the Eyes of HhaKuwáhnim, they are called the “pure/clean word” of YæHúwaH [Tehillah 19:10]. Every pure or clean word has the regard of the Collective, whereby it does not show favoritism that shadows another.

And one of Fire verifies to labor with what is laid/meditated/concluded יְהֹוָה וְיֶלְעָד אֱלֹהִים וְבָרָא

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to activate/wash/clean their garments/works יְלֹא תְּבַשֵּׂל מִזְבֵּחַ

and one bathes in the waters מִזְבֵּחַ תְּבַשֵּׂל

and increases to give evidence of the understanding—unto evening. יְהֹוָה אֱלֹהִים וְבָרָא

The side of Fire, וְבָרָא, of a Name engages their members to labor in accordance to what is derived from the mediation in bed. The side of Fire of a Name is the Spirit of Wisdom, or the exhale force of a Breath. The side of Water of a Name, ashayh מִזְבֵּחַ, is the Spirit of Understanding that houses all parts as one. The two sides of Breath, the Fire and the Water are the essence of a Name יְהֹוָה. The Name of the Spirit is given long before one appears, and through the Name all states are determined [Quhhúwlet/Eccles 6:10]. From the Fire and the Waters of HhaOlyut ALhhim, every Name is born. In the day that a Name is sent forth to proclaim its glory, it receives its garments. As one serves according to their waters of origins they are whitened, from wave to wave one emerges from the temeh unto the tehurah, from the common to the clean [SMS/Acts 10:28]. The immersion of a Name is unto their putting on their garments of glory [Gal 3:27].

The verifications of thought activate one’s garments in the waters. The garments are the light activities of one’s members. By the deeds of the Fire one is clothed. The Fire empowers one unto action. By the deeds of one’s Spirit, so are the garments of a Name. The activations of the members is the means to engage the thoughts into actions depicted by the reading of one’s garments מִזְבֵּחַ. Through engaging the members according to the derived thoughts, one enters by their own Breath into the waters whereby they carry the thoughts as part of their spirit. In this manner, through the adopting of the insights of meditation into one’s works and into their breath, they commence to increase in the Numbers of the Thoughts. By their activated garments and by their words they give testimony to the thoughts unto the whitening with understanding—at evening.

The concept to labor טְבָנָה is derived from meaning to come into an agreement or to touch טְבָנָה. As one extends their mind, they commence to labor, which is an implementation of the thoughts flowing.

And one who sits/dwells above to complete/finshish—make whole זְכַרְתָּם כִּי תְּבָנָה יְמִינָה 6  
 verifies/affirms in themselves to dwell above the flow. תְּבָנָה יְמִינָה כִּי תְּבָנָה  
 The one washes/activates their garments זְבָחָתָה שְׁבָנָה  
 and bathes in the waters טְבָנָה טְבָנָה  
 and increases to give evidence of the understanding—unto evening. :בְּעֹדֶן אָמֵן כִּי תְּבָנָה

The process of illumination is extended by all who come to sit in the same chair of the one who initiated the flow. This process conveys the chairs of the midrashim which have been warmed by the master teachers, who have moved from their seat in the class to stand as the lecturer of those who are entering into their seats. Any who comprehend the elevation of their thoughts affirms the flow within their parts likewise engages their members to be clothed in the radiance and bathes in the understandings/waters whereby they give testimony by their deeds that they are of the multiplication of Numbers to be whole—extended as Lammad. The one who multiplies their Numbers is one who increases unto their full stature to distinguish themselves with the fruit of HhaTeúwrah.

And the illuminated one labors/enters into an agreement טְבָנָה יְמִינָה 7  
 with the flesh—composite thoughts which flow. תְּבָנָה כִּי תְּבָנָה  
 The one washes/activates their garments זְבָחָתָה שְׁבָנָה  
 and bathes in the waters טְבָנָה טְבָנָה  
 and increases to give evidence of the understanding—unto evening. :בְּעֹדֶן אָמֵן כִּי תְּבָנָה

Within the embodiment of the Thought is the destiny of the Numbers that comprise a thought. When the faces are adverse, the generation of expression locks up the Numbers within their members. As one robes themselves in the Lights of HhaAúwvim, they dwell in the Lammad House of HhaAúwvim. In that the faces/expressions are determined by the composite Values gathered, one lies in meditation or sits in study to determine the engagement of their members to bear the Thoughts of HhaOLiyun. As one brings their members into an agreement, they touch the embodiment of thoughts—the flesh of the one flowing whereby they activate their garments and enter into the Understanding to bear the witness of the Illumination.

T תְּבָנָה כִּי תְּבָנָה 8  
 T כִּי תְּבָנָה  
 T זְבָחָתָה שְׁבָנָה  
 T טְבָנָה טְבָנָה  
 T :בְּעֹדֶן אָמֵן כִּי תְּבָנָה

T טְבָנָה כִּי תְּבָנָה 9  
 T תְּבָנָה יְמִינָה כִּי תְּבָנָה  
 T :כִּי תְּבָנָה

T טְבָנָה כִּי תְּבָנָה 10  
 T זְבָחָתָה שְׁבָנָה כִּי תְּבָנָה

T :הִנֵּה אַתָּה תַּעֲשֶׂה  
T וְיָדְךָ תַּעֲשֶׂה  
T יָדְךָ תַּעֲשֶׂה  
T וְלֹא תַּעֲשֶׂה  
T :הִנֵּה אַתָּה תַּעֲשֶׂה

T שְׁמֵךְ יְהוָה כָּל־עַמּוֹד 11  
T וְלֹא תַּעֲשֶׂה  
T יָדְךָ תַּעֲשֶׂה  
T וְלֹא תַּעֲשֶׂה  
T :הִנֵּה אַתָּה תַּעֲשֶׂה

T וְלֹא תַּעֲשֶׂה 12  
T שְׁמֵךְ יְהוָה כָּל־עַמּוֹד  
T וְלֹא תַּעֲשֶׂה  
T וְלֹא תַּעֲשֶׂה  
T :וְלֹא תַּעֲשֶׂה

T שְׁמֵךְ יְהוָה כָּל־עַמּוֹד 13  
T וְלֹא תַּעֲשֶׂה  
T :וְלֹא תַּעֲשֶׂה

T וְלֹא תַּעֲשֶׂה וְלֹא תַּעֲשֶׂה 14  
T וְלֹא תַּעֲשֶׂה  
T :וְלֹא תַּעֲשֶׂה

T וְלֹא תַּעֲשֶׂה וְלֹא תַּעֲשֶׂה 15  
T וְלֹא תַּעֲשֶׂה  
T :וְלֹא תַּעֲשֶׂה

T וְלֹא תַּעֲשֶׂה וְלֹא תַּעֲשֶׂה 16

T O4I X9YW  
T Y4W9 CY X4 טְבָרַתְךָ אֶלְךָ  
T :94O3 AO 4MΦY

T Δ79 CY 17  
T 4YO CY  
T O4I X9YW Y7CO 3737 4W4  
T טְבָרַתְךָ אֶלְךָ  
T :94O3 AO 4MΦY

T 3W4Y 18  
T O4I X9YW 3X4 W74 9YW7 4W4  
T טְבָרַתְךָ אֶלְךָ  
T :94O3 AO Y4MΦY

T 39I 373X 7Y 3W4Y 19  
T 34W99 39I 3737 4M  
T 3XΔY9 373X טְבָרַתְךָ  
T 39 O1Y3 CY  
T :94O3 AO 4MΦY

T Y7CO 9WX 4W4 CY 20  
T 3XΔY9  
T 4MΦY  
T Y7CO 9WX 4W4 CY  
T :94O3 AO 4MΦY

T 39YW39 O1Y3 CY 21  
T Y7ΔY9 39Y  
T טְבָרַתְךָ  
T :94O3 AO 4MΦY

T 3CY CY O1Y3 CY 22  
T Y7CO 9WX 4W4  
T Y7ΔY9 39Y  
T טְבָרַתְךָ  
T :94O3 AO 4MΦY

T 4Y3 3YW39 CO טְבָרַתְךָ 23  
T 3CY3 CO Y4  
T Y7CO X9W7 4Y3 4W4  
T Y9 YO1Y3  
T :94O3 AO 4MΦY

T אַתָּה וְלֹא תִּגְנַּז 24

T יְלֹא אַתָּה נִשְׁתַּחֲוו

T וְלֹא תַּעֲשֵׂה כְּמַן

T תְּהִלָּתְךָ

T יְלֹא תִּגְנַּז אַתָּה

T :כְּמַן

T אַתָּה 25

T וְלֹא תַּעֲשֵׂה אַתָּה תְּהִלָּתְךָ

T אַתָּה תַּעֲשֵׂה כְּלֹאת

T תְּהִלָּתְךָ תְּהִלָּתְךָ

T אַתָּה כְּלֹאת

T אַתָּה תְּהִלָּתְךָ תְּהִלָּתְךָ

T אַתָּה תְּהִלָּתְךָ תְּהִלָּתְךָ

T :כְּמַן אַתָּה

T תְּהִלָּתְךָ 26

T יְלֹא תִּגְנַּז אַתָּה

T אַתָּה תְּהִלָּתְךָ

T אַתָּה תְּהִלָּתְךָ תְּהִלָּתְךָ

T יְלֹא תִּגְנַּז אַתָּה תְּהִלָּתְךָ

T אַתָּה תְּהִלָּתְךָ כְּמַן

T :אַתָּה תְּהִלָּתְךָ כְּמַן

T וְלֹא תִּגְנַּז 27

T כְּמַן

T יְלֹא תִּגְנַּז תְּהִלָּתְךָ

T וְלֹא תִּגְנַּז תְּהִלָּתְךָ

T :תְּהִלָּתְךָ כְּמַן

T אַתָּה תְּהִלָּתְךָ וְלֹא תִּגְנַּז 28

T וְלֹא תַּעֲשֵׂה אַתָּה תְּהִלָּתְךָ

T :תְּהִלָּתְךָ כְּמַן

T וְלֹא תִּגְנַּז וְלֹא תִּגְנַּז 29

T אַתָּה תְּהִלָּתְךָ

T וְלֹא תִּגְנַּז תְּהִלָּתְךָ

T וְלֹא תִּגְנַּז תְּהִלָּתְךָ

T וְלֹא תִּגְנַּז כְּמַן תְּהִלָּתְךָ

T :תְּהִלָּתְךָ כְּמַן תְּהִלָּתְךָ

T וְלֹא תִּגְנַּז וְלֹא תִּגְנַּז 30

T אַתָּה תְּהִלָּתְךָ

T וְלֹא תִּגְנַּז וְלֹא תִּגְנַּז

T אֶלְךָ דְּמַעַת כְּלֵי  
T יְמִינָה בְּלֹא אֲדָמָה  
T אַיִלָּה בְּלֹא  
T אַזְּבָן אַזְּבָן

T כְּלֹא וְלֹא כְּלֹא מְחִילָה 31  
T מְחִילָה אַזְּבָן  
T יְמִינָה אֲדָמָה  
T מְחִילָה אַזְּבָן  
T אַזְּבָן אַזְּבָן אַזְּבָן  
T אַזְּבָן אַזְּבָן אַזְּבָן

T אַיִלָּה כְּלֹא אֲדָמָה 32  
T יְמִינָה אֲדָמָה אֲדָמָה  
T אַיִלָּה כְּלֹא אֲדָמָה  
T אַזְּבָן אַזְּבָן אַזְּבָן

T אַיִלָּה 33  
T אַזְּבָן  
T יְמִינָה אַזְּבָן  
T אַיִלָּה אַיִלָּה  
T אַיִלָּה אַיִלָּה אַיִלָּה  
T אַיִלָּה אַיִלָּה אַיִלָּה  
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## *Teúwrat HhaKuwáhnim Wayrikra Levíticus 16*

One of YæHúwaH—the Collective declares ALMaShayh אַלְמָשָׁה אַיִלָּה אַיִלָּה 1 as strengths/strands of AL (formed of paired Faces of Yehu) through which one covers themselves a follow through of a *muth/death*, opening of Seed, כְּלֹא אֲדָמָה—to reveal what is in Seed through waters unto totality to multiply/renew offspring/formulations of Aharíwan/Aharon/enlightenments. אַיִלָּה אַיִלָּה אַיִלָּה Through a collective drawing near to the Faces of YæHúwaH, אַיִלָּה אַיִלָּה מְחִילָה by coming into close proximity and intimate with patterns of your body with their Union, you rise and expand/go beyond/ to become extended by shedding former. אַיִלָּה

### OBJECTIVE OF A SEED DYING IS TO TRANSFERE

The Name of ALMaShayh/אַלְמָשָׁה, commonly rendered as “unto Moses,” are corded strands of Light that form a shayh/Lamb habitation for your Name. In coming into strands of the Faces the Seed dies, and the WordRevelations in the Seed of YæHúwaH open.

You are the Lamb of ALhhim as formulations of meek Fire offerings of maShayh—the Name of the Lamb of ALhhim. Your offerings are made from the sheep/meek ones upon the Mountain of Yæhh (SMB/Numbers 12:3). In the Fire, your attributes of HhaALhhim gather to form a shayh—a meek off-spring conducive to house ALhhim. These attributes open within your SeedName to declare the glory

of assembled Thoughts of ALhhim. Your Words of ALhhim flow, sequentially as they are sown, through drawing out your Seed-Name which occur as you make like-meek offerings of lambs. As the ALhhim speak through giving the Lights of YæHH, Words in your Name flow in the same manner. Words of your meekness follow the death of the priests/servants of Aviyahua/10 and Nadæv/8 that are in your Seed, whereby the Words in your Seed flow with the lives/chayim/18 of your Name. These Names and their deaths are the means in which your Seed opens. The deaths of Aviyahua and Nadæv are the openings of your SeedName whereby the Lives of YæHH commnece to flow within you. Though NaDæv—free will givings—the Grace/oil commences to run in your Seed with Faces of Aviyahua—the Breath of YæHH—through whose hands you become/appear with full activations.

ALMashayh speaks according to the Lives/18 of Yæhh in yourSeed. Your words vibrate Illumination of Chækúwmah/Wisdom from your inner stands of AL as they pass through the House of Qahhath/Kohath—the bondservants of Laúwi who transmit thoughts from your bones. These strands of ፩/18 + ፪/13 form the unified Faces of Yæhh to yield Aharúwnic vibrations of AL/31. Associated colours merge from left to right by night, and right to left by day, to compute Sounds/Messages of Light.

The Name AL-maShayh affirms that meekness is the means to attain the strengths of AL—strong strands of the Unified Faces of Yæhh. (For more understanding of AL see BHM publication: YæHH 15 (Yah/Jah), The Fathers of Fire). The strands of AL weave the Lights to house the agreeable Faces of Yæhh. ALmaShayh—the formularies of your meekness—is an impartial state of Chækúwmah—a mutual unity of sides. ALAharúwan/Aaron are formularies of the Light contained the Body Temple of Faces. ALhaQudash are the strands of thought that sanctify you to the Faces of YæHH.

The words of ALmaShayh are fiery lights/眞W of Wisdom through which you are fashioned as the Body of ALOZAR/眞OZAR. All things of ALhhim are made by an assembly of the parts/sides—by Wisdom. Heads and Tails of ALOZAR are AL and AR. Together, AL and AR, form the Eternal Body of OZ/OYIN ZAYIN in which you are born to reside in the Ten lands/fields of Illumination. In the abode of the Lights of AR—of the Aúwer/UR of Avrehhem—you gather and weave illuminations via Strands of AL.

The death of Aviyahua and Nadæv open gates to cities of refuge wherein you dwell for learning how to abide peaceably with yourself and others. You learn to confirm your holiness in the City of Qudæsh/Kadesh and your Numbers in the City of Qærít-Arboo/Kirjath-Arba through inquiries into your Seed-Name. (Reference the chart: Seven Hills of the Heavenly Yerushelyim/Jerusalem in the Book of Yæhh). Abiding Cities of Refuge centers yourself unto Teachings of Aharúwan. During the process of learning to discipline your members you incorporate instructions of the Kuwáhnim/priests of Yæhh. As a wise youth, you aspire to learn from elders. As the Kuwáhnim Words die in you, they open your inner-gates in your Name. You go forth in freedom from the manslayer/tongue slayer to walk in the strength and Light of the 7 Hills. The cities of refuge are provided as centres of angelic ministries whereby you escape corruptions of the world unto an enlightenment of your Name. To abide in these centres of Aharuwan is a transition phase between the world and the Mountain. The two cities are beneath the Seven Hills. On the left (centre of Understanding) is the City of Qudæsh/Kadesh), and on the right (centre of Inquiries to be implemented) is the City of Qærít-Arboo. As the Faces of Aviyahua and Nadæv are extended—die within your seedheart, you emerge from your previous dwellings by demonstrating what you learn, made evidenced in your words and deeds. Your Numbers of Name extend through Nadæv. What is in your Spirit extends through Aviyahua. The death of the two Kuwáhnim sig-

nify the union and extension of your two sides of Seed whereby you are fully illuminated in your midst. You have continuing support from the left and right, from both sides of two sons of Aharúwan, to grow upright in the Lights of Yæhh.

The death of the priests activates your Seed Name at every level as your come into a residence. The shell of the Seed is opened whereby the Lives in you ascend upon slopes of the Seven Hills. When the death of the Heads in a Seed occur, new lives emerge. Why some seed fail and others succeed is due to the genetic construct and conditions of Light within a Seed. As Teachings of Aviyahua and Nadæv fully extend in you, through their death—they transmit Light from one state/world to another. You are at liberty to walk in their Words of Light unto affirmations of the Words in you, **whereby you appear to the Faces of Yæhh as you are seen in Yæhh from the beginning in the Anointing.** The Names of Aharúwan: Nadæv and Aviyahu extend/die within your Seed Name to bring forth your leaves as coverings unto new embodiments, the founding thought of the yuwmkippur/dayofatonement. Through activating the Names of Nadæv and Aviyahu you enter into their Faces to make transitions. The ongoing nature of death and life affirms continual activity of Nadæv to activate new lives with grace—releasing Numbers in your SeedName unto mature states of achievements.

Appearances of the offspring of ALhhim are unto the Faces of the 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 lives—I commit my Spirit to the Sources of my Name.

In recalling your Origins of Antiquity, you present yourself as a spotless lamb from the generations of your becoming. As you are spotless from the altars of Yæhh, you present your offerings to affirm your purity and oneness with Aharúwan. Through your progressions from the Southern domain of Yahúdah—during months 1-6, you put-off former garments to put-on the consequences of forming a new attires upon entering into the northern dominion of Aparryim.

During 40 Days of Mæyim/Waters, which are days to reflect and make full your seven-fold nature of Lights, you appear to your Twelve inner disciples. Understand that Achadd/One is the sum of 13 as well as many/40 waters of Understanding. When your waters are distinguished within you, they are set apart for Wisdom as those below, while your waters above are designated for Understanding. The 40 Days are 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 Yúwsphah/Joseph descends into prison to liberate those bound. Though the marks of the beast nature strike your soul to ravage your garments, you prevail over the world whereby the beasts from the deep join in allegiance to the Lamb nature of your Lives to overthrow the harlot—an extraction of your SeedWord unto vanities (SMB/Gen 37:33; Chazun/Rev 17:11-18). Though you may see the harlot as a religious-political exploitation of your Name, the meaning is broad as it extends to all that extorts the SeedLives in you without increase. Upon your ascent by the favour of Pharooh—the Eternal Grace within your Righteous Spirit—you rise to the Throne from which you come to be seated at the Right Hand as an administrator over your lands in the Name of your Father.

In the Spirit of a Lamb you appear as a babe, mild and tender, subject to wolves of the world. “Behold, the Lamb of ALhhim,” the priest speaks concerning you to remind you of who you are in the midst of your environment. As your essence is 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 Qudash

Qudashim/Holy of Holies with your own blood, the very blood of ALhhim that flows from your Seed, eternally by your Spirit from the day you are formed as the sacrifice offering of the ALhhim upon the Altars in Yæhh. **By the blood of ALhhim in your SeededSpirit, the Lives of Yæhh flow in you!**

On the 9th evening of the 7th month—the month of the harvest, you draw out from your core of manifestation the Seven Eyes of your Name through your I<sup>4</sup>/RAÚwaben offering to stand to the Faces of Aviyahua, your Father of Spirit, to whom you affirm that you are no longer blind by the lust of the world and vain pursuits of unjust men. In that you come from the harvest of the Fathers above, as a Seed, you appear through the harvest of your Seed sown in earth. You are in bodyspacesuits to make a trek in space, literally, to approach your Divine Nature. Hereby, you must appear to remove the chaff of the season. Your Eyes fully open unto righteous alignment of your Mothers, who bear and gift you to be filled with Their Words—proclamations of the Numbers of Nadæv your Father. From the 9th at evening, signifying the gathering of Understanding, you humble your soul on the tenths of the months with fastings, whereby you affirm that you are not made by, nor live by, the substances/bread of the material world.

The utterances of ALmaShayh come with your sequential openings of the shayh/inner harmony/lamb that you present evening and morning. The Word of YæHúwaH follows the unified offspring of Aharúwan/enlightenment who draws near unto the full expressions/collective faces of YæHúwaH. Through approaching the Faces of Yæhh, the Word opens from the Tablets of Testimony. In that the Faces of Yæhh are within your soul, your body and spirit approach the corresponding Faces to rise in you daily, whereby the Light of the Faces activate a like-nature of Faces within you. Through your approach to the Unified Faces of YæHúwaH upon the Arúwan/the Ark, your Words of the Lamb/maShayh speak within you. The Words come from the arúwan/ark into your heart that they may be in your mouths. In your heart the Words of your Name are born from your altar/heart of ALhhim to reveal the faces/expressions of words and deeds from which they originate.

Through processes of the words of Understanding blazing from the arúwan/ark unto your heart, the chest becomes layered with silver. Via the arúwan you approach to the Faces of HhaAúwvim/Fathers in whom all Names are unified one to another. Via this union of the Rings/Eyes in their midst, Names extend into one another as congruent Rings/Eyes as depicted by the keRuvim/cherubim upon the arúwan/ark.

#### WHAT CAUSES A SEED TO OPEN AND SPROUT

The approachment of Nadæv and Aviyahua unto the Faces of YæHúwaH lead to a state of transference. *Death of your Seed is the means of your extension.* Distillations of the BreathBlessings within the Neúwn of Nadæv and Aviyahua extend what is in your Seed beyond prior levels of enlightenment, bringing from within the Faces of Yæhh that radiate in your soullamps. Upon activations of the deaths, to release LivingAscensions within your SEED, you are carried by the DuwD of Aharuwan unto your new elevations (TK/Lev 10:4-5). ***The Deaths cause the BreathofJudgment of Aviyahu and the FreeGiving nature of Nadæv in your gonads to bring forth your coverings of leaves.*** This is observed in every seed that is sown and watered. The extension of your Seed properties is the basis of proceeding into a full stature of the branches—the process of the offerings during sekkut. Your members extend as you proceed unto the arúwan/ark and behold the unified faces of the keRuvim that flutter messages upon hhaarúwnn/the ark. Your head coverings of grace designates your readiness to receive the Words of angels. As you come before the faces of YæHúwaH, you are intertwined into one another as teachers—

disciples who are faces to faces upon the arúwan. Messengers on two sides of your CandlestickTree bear the Illuminations of Bayinah and Chækúwmah.

Through your unions/pairs, enlightenment is able to be extended. The Teachings of Nadæv and Aviyahua die within the Seed to extinguish separateness that you may live within a perfect union. This is the union of the north and the east sides of the Mishkan: Nadæv, on the north, and Aviyahua in the east. The waters of their Names are transferred to fill spaces allotted for the perfect union of their Names in forming one Body of Bayinah. Nadæv and Aviyahua are founding Names of the north and the east quadrants of the Mishkan as well as the two sides of the Mountain. From their Union, ALOZAR rises in the south quadrant; the Name of Ayithamar (Itamar) rises in the west quadrant. The appearance of ALOZAR comes as the Tent of the Mishkan rises upon its poles/unified rods of the north—upon your inner boney frame. The Name of ALOZAR rises into your consciousness as the sun comes out of its eastern chamber and fills the south. The 4 Names of the kuwahnute/priesthood convey four sides of ascension. These are the towers/megdelut at the sides of the Mountain from which you observe your ascensions. The Faces of ALOZAR appear upon having unified your north and east quadrants with the enlightenment of Nadæv and Aviyahua. As you approach the Unified Faces of YæHúwaH, their unified quadrants of the 15 Faces of Yæhh become evident, clearly displayed from the sides of the two sons of Aharúwan; hence, their vision sees beyond into the full Faces of Yæhh.

As there are levels of illumination, so there are levels of altars. You rise unto the Altar of the Spices upon first having come to the Altar of the Oylah/burnt-fired offering, whereby the rods within you are joined to provide a basis of ascension. In this manner, *the covering* of the Names in the Yúwm Kepper/Day of Attainment is fabricated in Light—composed of the branches opening whereby your soul is covered as with leaves. As the poles of the north are connected to the poles in the east, the tent of meeting is erected to support the veils or the coverings of the south and the west. You hang the veils of the tent of meeting as you establish the framework of unity. The veils are the means of your progressions to go from one state to another and from one chamber unto another to attain your destiny set within you from the Mountain. There is nothing, no obstacle that can keep you from attaining the Call to your Heights through meShiæch/the ascent of OIL that Anoints your dwellings!

Nadæv and Aviyahua proceed together unto the east—unto the *MizbaachHhaQeteret*/The Altar of Spices/Incense via the emerging consciousness of ALOZAR. Being of the enlightenment of Aharúwan, Nadæv and Aviyahua discern the Light and approach the fiery blaze arising in the east that carries the thoughts of the oylah [Teúwrat HhaKuwahnim/Lev 9:24-10:2] higher unto the *MizbaachHhaQeteret* upon which the spices dance upon the coals from the altar of the oylah. The lights of the morning ascend from the altar of earth at the horizon unto the altar of the heavens at noon.

As you rise with the enlightenment of Dan, emitted from the North, you come into the east. In your ascent in the East your faces turn southwards unto full illumination. In the South you encounter ALmaShayh which consumes the two strands into one. ALmaShayh consumes all that is strange/separate, as two intertwine, to proceed beyond the veil. In that your hearts are for YæHúwaH, the Fire consumes the strangeness as the Rod of Aharúwan consumes the serpents of Pharooh. In their extensions/deaths, the Names of Nadæv and Aviyahua extend the southern Faces of the Light, and they transform you from one state unto another. To say that *they died means that they extend the Unified Faces of YæHúwaH*. According to the impartations of Aharúwan, the allotments/courses are set [I DYM/Chr 24:1].

And the Unified of YæHúwaH ALmaShayh contemplates/meditates, יְהָוָה יְמִינָה אַמְּדָנָה 2  
to speak/open the Word 49Δ  
of ALAhárúwan, the strands to uphold emanating branches to carry the Light. יְהָוָה יְמִינָה  
With ALYava, unified appearance within a continuance of Totality, XO CYA 497LCY  
being ALHhaQudash—Teachings of Sanctifications bears Light of priestly paths of Fire WΔP3LC4  
to transmit all within the collective dwelling for a full spreading out of the inner branches; XY47C X7L7M  
being ALPanay—the Faces/expressions of AL comprise the covering of totality X47Y3 7L7C4  
to verify all that pertains to the arúwan/ark. 7443 CO 4W4  
Collectively, being grouped, the emanation does not die (as when separate), XY47C XCY  
resulting in a mist of Understanding, rising in a cloud. 7709 7Y  
The unified eye—the all seeing eye oversees 7444  
that which pertains to the covering/spreading out.:X47Y3 CO

The overseeing Eye pertains to the Head of RAúwaben rising upon the Body of Dan, through which the offerings of the 10th day of the 7th month are made/fulfilled. As Dan is the first function of Thought within the Unified Consciousness, so on the 10th of the 7th, what is first fully extends according to what is set forth in the 10th of the first month, when your shayh/lamb is taken/accepted for Pessech.

ALmaShayh and ALAhárúwan bring forth the complete branching of thought from within the Rayish Mind as all Words come from within the Heads of ALOZAR. When you are born as ALmaShayh, you are born of Chækúwmah, from the waters beneath; when you are born of ALAhárúwan, you are born from the waters above—of Bayinah—from which is the foundations of the world set upon the waters. The Names of maShayh and Ahárúwan bring forward the Name of AL denoting the direct connection with the WordSeed and the Rod—the ALphah and the Lammaed of the Faces of Yæhh, to guide all Names unto the full spreading out of the Mind, likened to the mercy seat that spreads out as the covering over the arúwan/ark. From the BayitAL/House of AL, to the spreading out/covering of Light, there is no death to the enlightenment which abides within the light rings/spirals of AL, whereby the visions of AL are seen within the spreading extensions. The visions of AL occur as the Head of RAúwaben rises upon the offerings of Dan for YúwmKepper. The proceedings of the YúwmKepper/Day of Attainment/Atonement lay the foundation for you to enter into the sukkut/booths for Chag sukkut, the Feast of Tabernacles. You enter into the festival of Pessech/Passover by first taking your shayh on the tenth of the first moon; likewise you enter in the festival of the tabernacles by the proceedings of YúwmKepper, the Day of At-one-ment. Your progressions to enter into the Pessech or into the Chag sukkut, are supported by your offerings on the 10th of the first and the 10th of seventh moon respectively. You do not skip over a process to enter into another. Each step is vital to proceed within the Light. Attempts to enter into Chag sukkut without the YúwmKepper engage in activities peripheral to the feast. The feast of the branches/coverings is entered through the gate of YúwmKepper, symbolizing the garment/covering for the feast, as the feast of Pessech is received by first taking the shayh on the 10th day of Yahúdah.

The Names with ALAhárúwan include ALYava, ALHhaQudash and the ALPanay, for these are the workings of Light through which you enter into the Faces of AL, through the Rod, which is the means to transfer the Light from side to side. In the Strands of AL the blessings of the Faces, which Ahárúwan speaks, comes to reside in YishARAL. These are amongst the Names that give rise to your Name of Shayin Oyin, whereby your Name ascends to rest above all other Names within your dwellings. A Name

rising to Master is nothing to gloat concerning, nor does it aspire to a sense of superiority, for as heirs of the Oil rising, you are in One Body, considering others as like-strands-of-Light. Coming to the elevations at the peak of the Mountains is through a network of Names mutually supporting one another to their Callings in ShayinOyin—to heights of Wisdom and Understanding. Those Names who labour on your behalf are those who tongues confess and whose knees curtsey in recognition that your Head is full of OIL—being Anointed, and that you have obtained mastery over the world. As your Name in Yahushúo—called and chosen in Shayin Oyin, rises to your Crown in Golgotha, you sense that all of the Names in the Túwrahh have been contributing to your ascension! As your Name rises above every Name, all Names in Túwrahh are affirmed. You bear their tongues as you speak as the Master Anointed, attributing all the Glory/weight of substance of the ALhhim to be of the Fathers.

As you consider ***ALmaShayh***—the Strands that formed you in the womb, you draw out the thoughts of the Fathers of the Great Council of the ALhhim. In opening up your Name side to side, you transmit the fiery lights of Wisdom and the enlightenment which rises whereby you proceed into the facets of the Thoughts in ALOZAR. With ***ALYava***, you enter into the circles of thought which have no end. With ***ALHhaQudash***, Aharúwan uses the Rod of Light of Zebúwlan-Beniyman to **distinguish and to lead** the members into all pathways and dwellings of AL. The Rod of Aharúwan is the distinguishing thread of the Heads that runs through the 10 lands. Around the central thread of Aharúwan, all body parts, as states are woven. The pathways of ***ALHhaQudash*** lead into the OyinZayin habitations which are prepared for the Houses of YishARAL.

The Houses of Laúwi (Levi) and the Kuwáhnik (priest) abide in cities of YæHúwaH which are the centres of thoughts in the ALhhim/Principles of the United Order. Though the writings appear to give cities amongst the lands of inheritance to the Laúwim/Levites, there are no dwellings for the Laúwim amongst the lands of Cham given to YishARAL. Rather, the Laúwim abide eternally in the cities of AL designated as centres of the Mind, from which bodies or lands of YishARAL form. From the cities of Aharúwan the camps of YishARAL are derived as centres of the united pairs of ALhhim in AL/4. From the cities/collection centres of the United Pairs of ALhhim, the Houses of maShayh and Aharúwan lead the congregation into the midst of ALOZAR. In the midst of ALOZAR/4IO/4 are the OyinZayin/IO dwellings which are the full extension of the ALphah Principle into ten lands—one/1 extends to ten/10. In bringing the camps of YishARAL into the midst of ALOZAR, the House of ALOZAR is filled with the abundance of all that ALOZAR gives. All given through the hand of the Kuwáhnik does not return unto the Principal empty handed. Within your Name of YishARAL is the means to profit thereby and to bring forth a harvest according to the eternal and incorruptible Seed of ALOZAR. When the Houses of the Laúwim bring the Houses of YishARAL into the midst of ALOZAR, *the united states of Names* are readied to enter into the Mind of ALOZAR reserved to show forth the wonderments yet to be seen and heard within the Consortium of the Lights (1 Corinthians 2:9).

***ALPanay*** Aharúwan projects expressions with mercy unto your parts in order that **the Faces of YæHúwaH rise** within your members. In the Faces appearing, you verify the Words in the arúwan/ark and give testimony that what is in your Seed is shining forth. In these Names, Aharúwan gives the blessings of YæHúwaH unto YishARAL [Chamesh HhaPekudim/Numbers 6:22-27].

In proceeding into the paths and in affirming the Faces, the enlightenment remains within the members. As a result, a mist of Understanding is in the voice of Aharúwan to water the camps that receive the

Seed of ALmaShayh. The rising of the mist in the cloud/throat is the same as the sun rising unto the noon hour every day. The mist rises from the loins—the seat of the sun unto the high point of the neck, as the sun denotes Chækúwmah passing through the twelve parts each day. The word, cloud or mist/*onúwn*/עֹנוֹן is the source from which the word, noon, is derived, which later became the designation of the ninth hour or the high point of the day. The Queen of the South commences to rise through the three camps situated in your west from where the Queen of the North goes inward, then passes through those dwelling in the south, and into the east whereby one comes to the height or zenith of the Thought by Understanding. As the sun moves into the camps of the north, the frequencies of thought cool so as to collect them within the members. This process is in the daily and evening offerings, whereby the heat of the Fires elevates the members through the height of the smoke and then cools into the ashes to be gathered.

The symmetry of thought rises and settles in a relationship amidst **HhaMizbaach HhaOylah**—the altar of the ascension/oylah and **HhaMizbaach HhaQetoret**—the altar of the spices/incense. Herein is the understanding of the service of the Kuwáhnim (priests). Nadæv and Aviyahua serve at the **HhaMizbaach HhaQetoret**—the altar of the spices whereby the thoughts are fully extended, being released from the opening of the oylah. As the oylah is opened at the neck of the offering, the flowing of the thoughts commence to surround the heart. The flow of the offering passes through the camps which have arranged themselves as sticks upon the fire. The arrangement of the united branches into the Fire is the source from which the myrrh — **HhaNetiph**/נְתִיבָה of the spices are made. The process of causing the members to smoke or the lifting up of the members of your house is the source from which the Onycha — **HhaShe'chaylet**/חַיָּלֶת is composed. As your hands and feet of the offering are committed to the whitening actions and progressions of Knowledge, the spice ingredient of the Galbanum — **HhaChalavnah**/חַלְבָנָה is gathered as the third part of the incense. As the sum of the offering, depicting the House of Laúwi come to complete the offering of the oylah/ascension, the Frankincense — **HhaLavnah Zekah** זְקָה arises from **HhaMizbaach HhaQetoret**—the altar of the spices. The sparks of revelation rise with clarity of all inward thoughts, being composed from the altar of the united branches. With these spices is **malech** מלֵךְ, salt, which is in the Seed spice whereby the thoughts of your Name savor and preserve your life. When the sum of Unity appears from your branches, your new house is built by the oylah through which the ascendant thoughts of ALOZAR rise with clarity which fills your house with the Lights of Chækúwmah and Bayinah.

The spices are of the union of Nadæv and Aviyahua. The spices are spread out/*parukut*/פָּרֻקָּת in association to the root word, *kepper/kippur*. Spreading out the inner essence covers the arúwan/ark. Via the *parukut*—the spreading out of the thoughts, the tent of meeting is filled with the smoke of the Mind of ALOZAR as a cloud/mist (Sepher Yetziat Metsryim/Exodus 40:34). As you make an oylah, the Presence of ALOZAR rises to form your consciousness. Every divine Name within the Order of Unity rises as you enter into your appointed paths and perform according to the States of the Unified Names.

The spices are formed and fanned upon the HhaMizbaach HhaQetoret. The Name of ALOZAR rises with Ayithamar (Itamar)—from the bones, whereby the blessings are kept and retained in the lands with a structure of thoughts transmitted to your collective dwelling of Names from Aharúwan. Ayithamar is the result of the Seed passing from AL to AR—from the state of their composition and solidification unto their full expansion. Via the four Names of Aharúwan comes states of expansion, retention, radiance of illumination and a gathering; these are the blessings and the keepings of YæHúwaH.

Via the works of Aharúwan there is both the extension and the retaining of the illumination within the members. In Nadæv and Aviyahua illumination from the sides is filled with the brilliance of ALOZAR with Ayithamar. The Names of Aharúwan are the works and the levels of enlightenment.

Through definite purpose Aharúwan/enlightenment comes/appears וְאַתָּה תִּבְרֹא כְּלֵי־מִזְבֵּחַ 3 of **ALHhaQudash**—the Principal Instruction to distinguish the paths/dwellings of Fire; וְאַתָּה תִּבְרֹא כְּלֵי with a *par*/face/expression/bullock/a cultivated fruitful thought—tested with observation תְּבִרְא אֶת־עֵינֶיךָ for a *chatat*/alignment in accordance with the observation, כְּלֵי־מִזְבֵּחַ and with an *ayil*/ram/integrity/honor of the alignment, for an oylah/ascension. כְּלֵי־מִזְבֵּחַ

The *par* is the foundation of your emergence; hence in the moon you are birthed, select the *par* that is in the fore; otherwise administer the offering in the Name of Alishæmo Bann OmiHud. The *chatat* is your awakened state to discern the aim to your origins. The *ayil* of the Day is the combined strength/31 of the Faces of Aviyahua and ALozar.

The distinguishing path is a walk of enlightenment. You do not stumble onto this path, for as **you decide to walk with an definite objective to be aligned with ALOZAR**, the Teachings of ALOZAR in Aharúwan appear unto you. With evidence of accepting the Principals—with fruit/expression, conveying a productive thought, and with the integrity to follow the observation of Principal, and with the strength of an *ayil*/ram, you encounter the Mind of Aharúwan known as **ALHhaQudash**.

A tunic/*ketunet* garment, distinguishes the one/unified being clothed וְאַתָּה תִּבְרֹא כְּלֵי־מִזְבֵּחַ 4 and also is a garment of the breeches. וְאַתָּה תִּבְרֹא כְּלֵי־מִזְבֵּחַ They pertain to the unified level of thoughts (his flesh). וְאַתָּה תִּבְרֹא כְּלֵי And with a girdle garment, the unified are girded, וְאַתָּה תִּבְרֹא כְּלֵי־מִזְבֵּחַ and with a turban garment, the unified heads are wrapped/wound around. וְאַתָּה תִּבְרֹא כְּלֵי־מִזְבֵּחַ The garments distinguish those of transmitting the Light. וְאַתָּה תִּבְרֹא כְּלֵי And one unified bathes/becomes whitened through the waters/distillations of Breath— וְאַתָּה תִּבְרֹא כְּלֵי the sum of the level of the unified thoughts, וְאַתָּה תִּבְרֹא כְּלֵי and the one unified puts them on. וְאַתָּה תִּבְרֹא כְּלֵי

As a result of the alignment and oylah offering of the set expression with strength (the bullock and ram), one receives the distinguished garments of enlightenment, which are composed as spirals of light set in motion by AL. The spirals occur as the ALphah SEEDWORD is sent unto the Rayish Mind. Through collecting together the Principal concepts, there is an assembly of the garments; the threads come forth with emanations/spinnings of your Seed. The **tunic** pertains to a one-piece-garment over the body which is provided as one accepts the pairs of thoughts in ALOZAR. Until the thoughts of unified pairs are joined, the garment of light does not adhere, nor is the warp and the woof present within the thoughts to weave the distinguishing threads that emanate from the sides of ALOZAR (Chazun/Rev 21:23). Rather, one remains draped as a mortal.

The **breeches** denote stones heaped-up, for a mounting-up of the Principal Seeds. The Seeds are twelve in Numbers and Letters, being of the .5 + .5—the HhúwaÚwahHhúwa, containing the Twelve pairs of ALhhim. The signs of the Seeds of Dan are depicted in the twelve sets of Letters. Those of

Wisdom are 4, being the Zayin-ALphah, Úwah-Bayit, Hhúwa-Gammal, and the double Dallath; those of Understanding are 4, being the Neúwn-Chayit, the double Mæyim-Tayit, the Lammad-Yeúwd, and the Double Kephúw; those of Knowledge are 4, being the Shayin-Samak, the Rayish-Oyin, the Qúphah-Paúwah, and the double Tsada. These are the 12 Stones of ALhhim which house 28 paired Names of the Mind of Neúwn—26 Names of the Collective of YæHúwah and the 2 Names of ARAL through which they appear and continue as strands of Light unable to be broken. The Principals of 12 consciousness in all states appear as the sum of YæHH as  $1+2+3+4+5+6+7+8+9+10+11+12+13+14+15 = 120$ .

The Names of the Seeds are united Six Paired Principles of Dan-RAúwaben, Ayshshur-Shamoúnn, and Nephetli-Gad, Yahúdah-Aparryim, Yishshakkar-MeneShah, Zebúwlan-Beniyman of the northeast strands of AL; and their sides of RAúwaben-Dan, Shamoúnn-Ayshshur, and Gad-Nephetli, Aparryim-Yahúdah, MeneShayh-Yishshakkar, Beniyman-Zebúwlan in the southwest strands. These fruit are born upon the stalks of the AL $\mathcal{C}$  as the Heads of AR/44. With a collection of the stones, the breeches are woven from the strands in the seed-stones. There are six seeds in the right/south stone and six seeds in the left/north stone whereby the six branches of the manurahh/menorah are lit morning and evening. The opening of the Bread-Seed-Word gives Aúwer/LIGHT/4Y4. The Seed is opened as it is passes from the two ends of the Consortium of the Lights.

Your garments of Enlightenment pertain to your unified thoughts transmitted via Breath distillations. As one enters into the waters of Breath, being the Body of HhaALhhim, the garments are put-on. As the SeedWord enters into the waters, the thoughts within the Seed begin to spin the habitation or garments in which the Seed resides. The threads are spun as they are activated by the distillations of Breath. The garments fit perfectly to adorn the thoughts within the Seed even as a plant spins its veils according to the opened and watered seed. *For as the veils of the mortal body are woven in the waters of the womb, so are the garments of Light put on as the Seed of ALMaShayh and ALAhárúwan enter into the mist of the Breath that carries the Seed unto its full glory.* In accordance with this instruction, levels of understanding regarding immersions/mikvah/baptism come [Galatians 3:27].

The **tunic and the breeches** are made by the spirals of Light. As a seamless garment of Yishshakkar, the tunic is woven as two sides of YæHH-YæHH. The threads are of whitened silver according to the frequency of the Light that spirals downward, moving clockwise with Bayinah, following the castings of the Lights, as shadows, from the House of AL. The breeches which are woven at the loins are by the Light of Chækúwmah.

The **girdle** is an elongation of Understanding, and Bayinah creates a garment to enable you to stretch forth. The stones/foundational Principles in the breeches rise unto the crown, *lit. the extension of the stones*, comprised of two words:  $\text{אֶת}$  and  $\text{בָּנָה}$ . These are garments for determining direction in which manner the Seed grows unto its full stature according to the Breath to which it belongs. As a garment for traveling, the girdle enables YishARAL to move according to the cloud by day—consciousness to perform, and by the pillar of Fire by night—the flame of instruction. Via girding up of your loins, the Principles rise to formulate the mitre/turban. The girdle is amongst the gifts that Yahúwnetten/Jonathan gives to Daúwyd (David) in order that Daúwyd may receive from the House of Beniyman. Through parting of the Seed of Beniyman, you have full access into your lands and become a master within their Kingdom of Names.

The **girdle** and the **mitre** are spoken of together as necessary for the Kuwáhnikim to serve YæHúwaH [Sepher Yetziat Mitsraim/Exodus 28:4; 28:39]. The mitre or turban is a garment of Knowledge as the stars rest upon your crown. They contain full spectrum hues according to the frequency of the stars that spiral upwards, counter-clockwise to catch the upward, spiraling drafts of Light from the foundation [Sepher Yetziat Metsryim/Exodus 28:8].

The **mitre** is the Letter Shayin/W rising upon the head. The turban/mitre are the wrappings of revelations as the Seeds are unfolded to reveal every Cardinal Truths which are displayed in the fruit—the united branches, leaves, flowers and produce of every thought. These Cardinal Truths are the united Principles that comprise all things which are within the 8 Heads of Light [For further information see Midrash BayitHhaShem: Chamesh haPekudim/Numbers 26, the House of Dan]. The turban is provided by ALMaShayh unto ALAharúwan as Aharúwan interprets what is in the Shayh. By the means of interpreting/revealing, one transposes all rising Principles of Wisdom, through Understanding, into Fire. Through your Shayin-fiery Mind you fill the House of YæHúwaH with all drawn out the Shayh/Lamb. As the calvaria (skullcap) in the superior portions of the frontal bone of the cranium is activated, the mitre of Aharuwan is put on.

**For each work of Light there is a garment** or dressing of the Lights. The fabrics denote a state of readiness for progression/movement in accordance to the maturation of the SeedStalk. What pertains to **ALYava** is the work of gathering or assembling pairs into the continuous circles of the Lights. As the sides are united of paired Names, the **tunic** of the Oyin sheath is woven. The work of **ALHhaQudash** is comprised of the works that distinguish all within the Stones whereby the breeches are woven. What is known as the dressing of the manurahh lamps corresponds with bringing up the oil from the vials—the stones in the breeches. The works of **ALPanay** are dressed with the **girdle** and the **mitre** being woven to wrap the expressions to be bound/woven together as composite faces through which the mitre comes to rest upon the head of the unified Names. **These are the works of Light within the hands of ALMaShayh and ALAharúwan.**

#### AL 64

**The Names of AL stem from the unified Faces of Yæhh.** The Name, AL/64/31 is formed by and carries the 15 strands of 31, and is used accordingly to the fruit/garment that it produces. As the Faces of Light are unified from side to side, a strand is formed. This strand is the Name of AL. Through the 15 strands of AL, the body and its parts are drawn out of your Seed-Name. The 15 strands of AL are drawn out from the backbone of your DNA and run from your core Seed to form your body for a habitation of your Spirit. (See the Book of Yæhh for further information and vertebrae illustrations). The five prime strands and the three prime strands of the DNA are synthesis of the 15 Faces of Yaehh that form the lumbar backbone out of which rises the 12 thoracic of the 12 Heads in Yæhh, and then the 7 cervical of the ALhhim. Your genetic instructions develop and function into a living organism called the House of YæHúwaH of your bones, tissues, nerves, and 12 major organs which house the Light of your Name. The sum of your backbone vertebrae are 9 at the base, +5 lumbar of the 3 in 5 fused Names, +12 of the Heads of Light through which information is transmitted to the 12 houses; + 7 cervical of the 7 Eyes of ALhhim in which the 28 Names of ALhhim dwell bodily.

The 9 vertebrae of the loins are revealed at the crown. Your origin in Yæhh rises in your Seed-Name to become the Master Name of your Life whereby the Rule is Yæhh in Yæhh in all peoples. What is in the 9th House of Beniyman—your Seed shows all that is in you. As a seed dies to itself it reveals the Seven

Lights within it. A seed is humble, as you, whereby it hides itself in the earth to show the glory of the Light that it is given. Nine is the largest Numbers; however, when added to another quantity, it hides itself by upholding what is joined to it. e.g. Nine + three = 12/3; Nine + seven = 16/7, etc. In that Nine has all Numbers within it: 876543210, it reveals the fulness of your life!

Out of your SeedName runs the unified parallel strands of Yæhh from which you appear in your seasons. The 15 strands of Yæhh/אֵל/15 = 31/כָּל. The faces of the moon, depicting the Name of Yæhh riding through the heavens on a white horse, are joined side to side to create 15 full moons in a month, whereby all works are of Yæhh (Tehillah/Ps 68:4-5). Joining the faces displayed in 30 days in a month illustrate how the 15 strands are formed. The Light or fruit that is formed on the end of each strand is the body part that forms as the vessels of blood and nerves feed a cluster of cells. The cluster of distinct cells stem from the AL, to contain the AR/Light of your Name.

The 15 Strands of AL are the source of the veins and nerves which form clusters of crystals to house the Light of your Name. The strands of AL are fire, electrical currents, sparkling, ignited from Semek/15 to contain Shayin/21. The sum of the strands of fire are 36 (3x6=18) the Life of a Name. The strands are woven from your SeedName to form three elevations of your Fathers whereby you grow through three periods of your life, childhood 1-20; adulthood 21-60, elderhood 61-120.

### The 15 Strands of AL

- ל 30 +      The Rod of Instruction/30 is coupled with  
        א 1      the ALphah/1 to show Faces of Light. Within the Seed ALphah come forth all Faces of the Rings of ALhhim which assemble into a field of energies. The first gift is joy that resides in the kidneys and liver, the blood giver. The full view of Yæhh is seen from day one to day thirty—from conceptualization/א to actualization/rule/ל. From these strands of Yehu, the kidneys are rounded and the liver heaped to bear your Numbers and their Faces which establish fields/lands of Yahúdah.
- בָּנָה 29 +      The branches of Nine in the ALphah-Seed  
        ב 2      forms a body/house. From these strand of Yæhh, the cells of Consciousness are formed to house the Consciousness as lands of Yishshakkar by the Faces of BaarLeChaiRai and ALBayitAL.
- מִתְּבָרֶךְ 28 +      The branches of Eight, to fan the Ruæch/Spirit of your Words into 28 Names of ALhhim  
        כ 3      to resurrect, rising through Bayit/ב/Metsryim. From this strand of Yæhh, the openings are formed, for by the Words of ALhhim given to Aharuwan and maShayh/Moses the people rise-up through the lands of their habitations unto the lands of their inheritance in HhaDabar/SYM/Ex 14:2. Created by the Faces of Reshun and ALozAR, the lands are for the families of Zebúwlán to dwell securely.
- תְּבִרְךָ 27 +      The branches of Seven, the Sayings of Blessings, designating your Words as Targets/Goals.  
        ב 4      From these strands of Yæhh, the Eyes are formed. Through Words you inquire and construct from the loins the Five Dallath configurations in which your sojourn. By the Faces of Avrehem and Ayithamar, the Eyes of RAúwaben are forged a refuge.

- YY 26 + The branches of Sixes, to create the manurahh/menorah to be the lampstand in the House of YæHúwaH. From these strands of Yæhh, the Ears of Shamounn are formed to uphold your illumination and your progressions, from which flows the measures of oil to fill your branches evening and morning as you trim your lamps. On behalf of all developments of your Name, the lands are reserved for families of Shamoúnn. Strands 5 and 26 emanate from the Faces of Melekiytsedek and BaarShevoo.
- YY 25 + The branches of Fives carry the Lights of ALozAR and Aviyahua for your treasure/purse of Gad, through which you are bonded to your Source and by your Light you verify your thoughts by your Words of unity. With these strands of Yæhh, the Seeds of Beniyman form in which are your Word-treasures from generation to generation. The riches that you need to go forth are in your Seed-Name found in your mouths (Yúwsphah/Luke 22:35).
- ΔΥ 24 + Branches of Fours are woven to seek mysteries, ask questions, discern thoughts and Words and deeds in order to speak with the perfections of the Seven Masters of the Universes. These strands of Yæhh create the distribution of Seed through which your rings are sealed from the manslayer. Your spirit is brought forth in the lands of Aparryim which directs your spirit to build a house by your Breath with Numbers of your Name.
- YY 23 + The branches of Threes form centres of trust, confidence, wealth whereby you enter covenants and families through the waters of the womb, your Mothers. From these paired strands of Yæhh, the sacs of Maneshayh appear from which you ascend securely in the lands of Maneshayh through your evolutions.
- YY 22 + The branches of twos makes veins, arteries, paired leaflets, co-joined messages to conceal, gather, and make transformations through the bonds established. From these strands of Yæhh, the Seed is assembled to appropriate your resources via pulses in the lands of Beniyman. The Lights of the Faces of GerenHhaAuwernehHhaYavúwsi and Aharúwan watch after your Seed to keep your rings aligned/paired one to another via the oylut. By their faces, you stay focused on your goals of radiating the Lights in your Seed into a gemstone habitation.
- ΔΥ 21 + The branches of Ones forms agreeable paths to transmit your Fire from the wood of your Numbers whereby they are fulfilled by the strength of your hands in an assembly/congregations of your inner and outer realms of fellowship. From these strands of Yæhh, the Breath of Dan maintains your dwelling in health, sustaining you above corruption and the sentient world, through functions of circulations. As the Numbers are your Gifts from Yæhh, all things are put into your the lands of Dan, in which your Spirit is the master judge.
- Δ 20 + Branches of your thoughts that form the womb/stomach are displayed in your productivities, activities, branches of your Seed-Name that break forth from the womb, the lands of Ayshshur. From these strands of Yæhh, the joy of carrying your cultivations are formed to uphold your progressions whereby they do not fade, nor wither nor

turn back to wither (Tehillah/Psalm 1).

† 19 + The holy place of your origins appropriates your resources of Light to be 12.  
 ℒ 12 The origins of your 6:6 sides are from the 12 centres in the core of shemmesh/the sun.  
 From these strands of Yæhh, the heart forms whereby there are ℒ/30, a Centre of Instructions, that runs in your body to supply your houses. From the sun your Name is begotten as sparks of stars from the Fire of the ALTars of Yæhh. As defenders and guardians to the altar and the City of Yerushelyim, your Seed of DæuwD is one called after my Heart. The Light of your Name is given access through the gates to the City of Dauwyd, and lands of Nephethli. These states are formed to contain the Lights of the Faces of Ayithamar and Avrehhem.

### **The Houses of Laúwi to build the Mishkan and the Sukkah The Aharúwan Centres of YæHúwaH**

- ܗ 18 + To fulfill your labors/ܵܶ/18, and to make transformations via the Teachings you are provided a body to make your offerings drawn out of your waters of the lambs— hhakaiyúwer/the laver to tightly weave your habitations. From these strands of Yæhh, the veils of the temple are formed wherein you ascend through your deeds, making transformations through the waters, peoples, states of dwelling of evolutions from flying fowl/angels/messengers and hosts of suns, moon, stars in the firmament of shemayim/the heavens, monsters of the sea, winged fowl of the earth, beasts and cattle after their kinds to learn mastery and judgments, unto unfolding your rings as young men and maidens, from old men to children, gathering Wisdom, Understanding, and Knowledge to stand upright as the Adim/Adam of ALhhim stature and image (Tehillah 148). These are the inheritances of Gershun HhaLaúwi created by the Faces of Reshun and Yaoquv. According to the patterns of the wings of your Words so are your garments from the goodly trees in your lands for your dwellings/sukkut.
- ܧ 17 + To learn from HhaLaúwi, your Words/ܵܶ/17 are activated and drawn out of your Seed. Verses following after materialism and impulses of the flesh that surround you, you condition your nerves to follow after the Mind of Faces of ALBayitAL and BaarLeChaiRai to develop and direct your proceedings night and day with the Courses of the Kuwáhnik. From these strands of Yæhh, the Houses of Qahhath HhaLaúwi are formed whereby you are instructed into the secret chambers of the House of YæHúwaH.
- ܭ 16 + To affirm your consciousness of cohesion/ܵܶ/16 which is your stability and defense, in the Name of Yæhh—the inner pattern of the tabernacle of your bones. From these strands of Yæhh, the States of Marri/Merari HhaLaúwi are formed and flow with the Life of your Name as a river of blood into your tissues whereby you are upheld in your journey. The crystals clustered in your bones will expand as fields of stars called by your Name.

In that the Laúwi do not have lands of YishARAL, their inheritances are of YæHúwaH—formed by the Collective in which they occupy 48 cities/centres of administrations of the Neúwn Mind of Reshun (CHP/Numbers 18:24, 35:1-8; MT/Deut 10:9).

“On the first day of Sukut—the Semek—the 15th of Aparryim, the day which denotes that all things commence from the Faces of YæHh/15, you acquire **choice fruit** from the trees, with palm fronds, leafy branches [myrtles] and poplars/willows, and rejoice to the Faces of YæHúwaH of your ALhhim for seven days (TK/Lev 23:40). The fruit are expressions of Light which have been cultivated upon your branches, and your strands of AL 15+16/31 are the willows; 14+17/31 are as thick weavings denoted as myrtles; and the strands of AL: 18+13/31 are your palms. Take these in your hands as the Teachings of HhaLaúwim; wave them in your dance, and REJOICE!

ALBayitAL provides a dwelling place for each of your members during the month that they enter into the Fire of Shemmesh, whereby you are capable of being changed/transformed. Each month your house attains a house for your Name based upon your offerings through which comes transfigurations of your soul. Herein is understanding. Your members reside at corresponding regions of thought one to another at all times. When the 12 in you are in agreement in the Eyes of ALhhim you come together in one location through which you make subsequent transfigurations from one form to another, as well as from one place to another within the Courses of 33 Marked Points on the Circumference of your orbit. e.g. You progress from Raamses to Sukkut, and then to the 31 States of AL unto your destination to the Mountain of Yæhh (CHP/Numb 33). “The YishARALi journey from Rameses to Sukkut at which time there are six hundred thousand men on foot”—signifying your movements and directions in the sukkut, besides women and children (SYM/Ex 12:37). What is the meaning? Transitions of your Name occur on the 15th of ShmúwAL when your Names are readied to make a move in your walk by coming to the Consciousness of your Unified Dominion within your ALphah-Seed myriads to be 600000—a Number of the Kuwáhnik/Rayish mind. This Number is an attainment as you are joined to your Queens through whom you bear offspring—a flow of generational projections. Through your offspring of bearing works and messages drawn out from your Name “you are moving on foot—by appointed directives” from one form to another and from one state to another through your embodiments/women/houses and your sub-sequential generation of children/works which are targeted arrows of your Spirit (Tehillah 127:4-5).

When there is divergence amongst the brothers and sisters in you, then you abide in separate dwellings though you are of one house called by your Name. As noted in HhaTúwrahh, Yúwsphah/Joseph abides with YishmæooAL/Ishmael, then moves into Metsryim/Egypt, while the Brothers and Sisters are in Dothan, Shechem, or Kenoni. As the 12 in you move together into one plateau they are prepared for subsequent transformations. Only by the unity of your 12 with the Father of your glories can you enter into the Waters of Mæyim/baptism to change your form of residence. Through total impartial allegiance of your members one to another, in submission to the ALhhim and how they reside together to form the House of YæHúwaH, your Name makes progressions from the sky to the waters to the earth within the Dallath/Teraysarunim configurations of your Seed Name. There are notable observances of how species interact within one another. e.g. There are birds who love to feed each other, and there are those in the flock who drive others away from the feeder; there are those who give generously to support one another, and others who greedily extort the blessing from reaching their neighbor’s hand. Which one is readied to make a transition among the habitation in which they are journeying? You are afforded the transmigration of the soul on the 15th of the 7th, when your Name has become aligned to the 15 strands of AL—ShmúwAL, the Captain of the Hosts. You are readied in the 15th to make a transference from a state of defining/exhibiting your Name to another Semek configuration through your branches being joined as one Light to attain totality in your place of residence.

As the head of your house, Aparryim/Ephraim leads the offerings of Fire in the 7th, whereby your members are in position to make progressions. The House of Yúwsphah leads you into your dwelling places and subsequent transitions! “Speak to the offspring of YishARAL, saying, On the fifteenth day of this seventh month is the festival of Sukkut, a seven-day period” unto the Seven Masters through which your faces bear perfections. Why is this night different from any other night in the year? On the evening of the 15th of the 7th, your Name is positioned to the Faces of ShmúwAL at the Hhar-Aparryim. Only in this night in the year Aparryim stands before the Faces of ShmúwAL in the evening. In six months on the 15th, in the House of Yahúdah/Judah, Aparryim comes before the Faces of ShmúwAL in the morning to bring forth the emergence at Pessech. The offering of Aparryim brings the 12 in its house upon the wood of Nephetli—the configurations of the Dallath Dallath stones. As a result of this alignment within your members, the rod of 880 spans from temple to temple in your cranium. The rod spins the thoughts during the Night, whereby your Numbers of Yahúdah rise within you to cause a shift in ascensions according to the Sayings of the Fathers proclaimed and activated in your Spirit in the day you stood at Churav/Horeb (MT/Deut 4:10-12). In the morning on the 15th, the Ring of Qúphah-Paúwah, in the House of Aparryim rises upon the Semek Structure of Yúwsphah whereby you move on foot by your Numbers activated in Fire to the dwellings appointed to you in Yæhh—in your sukkah/שְׁנָתֶן/60+6+20+5. The formula is 14/5:5 denoting the Directive Mind of Reshun ☽! During the night, as the wings flutter over your offering, the Numbers of your Name rise to form a new paradigm shift within the telescope of the planetary rings of Uranus/Aparryim and the Earth/Nephetli, releasing the Aparryim energy to activate your merkævah unto a new state of observation and residence.

In the morning of the 15th, when the spices and ashes are gathered, the directives of Aparryim are set in the heart of Nephetli which puts into motion the transitions which the 12 in Nephetli—as the heart of Aparryim—is ready to march. As your spirit gathers the ashes from the elevations of ShmúwAL, Churav, Sæynni/Sinai, and Goosh/Gaash, you are charged with the thoughts above whereby your waters, spirit, and the blood of the offering are in agreement with the directives. In bringing forth the sequel offering of Yahúdah in the morning, you set into an order the Numbers of your sides, the Numbers of your inner strength, the Numbers of the rings of your Name to establish the directives of the blessing of Aparryim by the Numbers of Yahúdah for your growth and goings forth through the offerings of the seven day festival (CHP/Numbers 29:12-40). Setting forth the Numbers upon the directives/wood of Aparryim produce the breads and the drinks for your spirit to eat of the qudash of Aharúwan in your sukkah during the festival. Through the Yahúdah offerings on the wood of Aparryim, the blessings of Aparryim, as the head of Yahúdah, rises upon the Numbers of your Faces. The rod in your head is changed to 86010, a weaving of the rods of Aparryim—80, and Yahúdah—610, whereby the ascensions/revolutions/8 of the Faces of Yæhh/60 are extended into your deeds/hands/10. The Conscious Neúwn Mind of Reshun, as 140, concealed in the Numbers 860, transfers the Faces of Yæhh to be extended/given/10 into your hands. As the oil for the lamps is brought forth out of the vial of Meneshah on the 15th, the seven-fold rainbow of lights are set in your branches cresting at the Neúwn-Chayit crown in the House of Aparryim and spreading into your branches whereby the streams of the Lights of the Seven Masters spread through and over your lands. On the 15th you attain the Illumination of Hhúwa unto the 22nd day of the 7—the Totality and Summation/Taúwah/t of the Lights of your Name which are composed in your members (CHP/Numbers 6:23-27). The Numbers of your Name rise with strength as your core planetary body of Yahúdah (Jupiter) spins to regulate your houses by your Numbers and Words with the blessings of Aparryim.

**The days of rest** in each month are obtained through Shamoúnn of strands 5 and 26; through

Ayshshur of strands 11 and 20; through Nephetli of strands 22 and 9, and through Marri of strands 16 and 15. When hearing settles in the soul you enter into the Shavbeth on Day 29 with your 12 for communion with ALBayitAL to proceed into your next point on the yearly circumference. Through Shamoúnn you keep pace with the movements of the stars in the heavens as they enter into the path of the sun every 30 days. Through affirmations of what you are learning and becoming, as the messages settle into your soul, your 12 has rest on day 8 of a month to the Faces of Nadæv. As the heart wrestles with thoughts and comes to sort them out to be of the Illumination of Aharúwan, your Name has rest on Day 22. And as your bones are aligned one to another in the Name of Yæhh, you enter into the shavbeth on Day 15 to the Faces of ShmúwAL whereby you are able to walk unhindered unto your subsequent places in the paths of your Star Light orbit. Problems with bones are largely due to an inner mis-alignment to the 15 strands of AL and the configurations of the Names of Yæhh. Restorations come through alignments to the 12 Heads in Yæhh and the 28 Names of the ALhhim which support your Name to keep moving on foot, to balance the loads/assignments you are given to carry, and to be flexible in order to bend/turn your head to observe what is in your paths as well as to lower your head freely to see within.

**The offerings of your evenings and mornings** are restored to you. Your covenant that was broken in the midst of your weeks is reinstated *as you overthrow the beast*. **The offerings are devoting your parts through your prayers and deeds** through which you fulfill your days in the joy and fellowship of your Fathers and comrades (CHP/Numbers 28:2; NechemYah/Nehemiah 13:31; ALphah DibreHhaYamim/I Chronicles 16:11; Yeshayahu/Isaiah 56:7; DaniAL 9:21, Bayit SM/II Kings 16:15; Yúwsphah/Luke 23:44-46; SMS/Acts 2:3, 15; 3:1, 16-17; 10:9; Mattithyahu 5:23-24; TK/Lev 23:2; Yahuchannan/Jn 16:23). *Through giving all of yourself* as the oylah/ascension, you position yourself to receive, whereby your Fathers in hashemim/the heavens see and know of your needs, and moreso your desires, to supply all your needs by your riches in meShich/deposits of Oil which flow from your inner core.

From the assembly of offspring of YishARAL one learns/acquires שְׁנִים כַּלְבִּים וְתַלְמִידִים קָרְבָּן חֲדָשָׁה לְפָנֵי קָרְבָּן חֲדָשָׁה multiple emanation of suitable thoughts/growths (depicted as two goats) שְׁנִים כַּלְבִּים וְתַלְמִידִים קָרְבָּן חֲדָשָׁה

- 1). for an alignment כְּלָבִים וְתַלְמִידִים קָרְבָּן חֲדָשָׁה and with integrity/honor—strength/ram כְּלָבִים וְתַלְמִידִים קָרְבָּן חֲדָשָׁה
- 2.) for an oylah/ascendant offering. כְּלָבִים וְתַלְמִידִים קָרְבָּן חֲדָשָׁה

The distinguishing of growth patterns is handed down from the Fathers, for in this manner the Names of YæHH sorted out their thoughts: those that keep them as one, and those that cause ascensions. Thoughts that are worthy to yield growth are appointed to Word categories—sent into bemidbar/the wilderness. Those that have been tested in the Fire and Water are appointed for ascensions whereby they are gathered as precious stones in the City of DæuwD. As the Fathers learned to purify their states to be set apart, always within yet above the manifestations, so they provide these instructions to their young to do likewise.

Through the organizations of thought comprised for productivity of YishARAL, there is a continual exchange amidst the base and the crown. You acquire multiple emanations of Seed-burst which continually aligns the members with ALOZAR. An alignment with the Words within the Seed follows receiving the garment of the mitre as thoughts are processed from the base/loins. The processing of Thoughts rise from the base as one reads from one end to the other end. The daily offerings of the oylah open at the gate of the loins to be brought to the heart altar from which they enter the spirals of their ascension. As the offerings are transferred via the smoke of understanding, properties of the foundation rise as building materials to build the City of ALhhim. In giving from the heart, the heart becomes the centre into which the City of

ALhhim comes down to dwell. The city of Yahrushaliem/Jerusalem, being of the Yevusi Land, descends as it is built/constructed in the mind from all Principles risen from the foundation and arranged in the north of the Mind.

**With the mitre one is able to process every concept arising and to align the members with the cornerstone Tsur/The Rock.** The Rock is called the cornerstone as it is comprised of the Letters in the corner of the north whereby all sides of the House of YæHúwaH are aligned through the discernment of Dan. In keeping the organization of YishARAL in harmony with the emerging concepts, one acquires from the organized assembly, those devoted to abiding within the Teraysarun of Totality, two goats: *lit. multiple emanations of agreeable thoughts*, and the **integrity of honoring the agreement**, conveyed as an ayil/ram, of all in the House of ALOZAR. Through the goats, there is an on-going alignment with emerging Principles, and with the *ayil/strength* of understanding, there is the total giving to be an oylah aligned/joined unto YæHúwaH.

Though processing what is in the base foundation of the united stones—the Tsur/Rock, there is no more stumbling upon the Rock, but rather a building upon the foundation. For until one knows what is in the base of their Names, they stumble as the blind over that which is within them. In that they stumble, they are unable to walk in the Light/Aúwer/אַיִל. For without the opening of the Seeds, there is no Light, for it is the opening of the foundational stones, as they arise into the Mind, that gives Light. Neither is there a building upon the foundation, for the materials have yet to arise into the Mind through which the City of the Yevusi, that being the Yahrushaliem above, is built upon the foundational stones of all that is sent, being the Shlichim/apostles, and that which is opened, being the Neviim/prophets.

Aharúwan engages/draws near יְהָוָה יְהָוָה 6  
with the sum expression of alignment ×א⊕ם× אַיִל ×אַיִל  
to affirm/verify the direction of unity יְהָוָה 4W×  
and to cover/forgive with an everlasting witness to all assembled יְהָוָה אַיִל  
and to bear an everlasting witness in a unified house :יְהָוָה אַיִל

An enlightened MaN engages all parts to be one within. In gathering all to be one, one takes charge of a house and affirms their Orders in which to abide and move. The illuminated mind releases all sins—missing targets and offenses amongst the members and bears witness of its alignment with HhaKuwáhnm. The enlightened bears witness to its members that the decision that has been made is for everlasting. This decision ensures inwardly that there is no turning aside the faces from the paths of Illumination; hence, a decision is made with the Twelve of Arrat by oath/promise, as a solemn vow that one makes unto their Master.

And the unified learn/acquire יְהָוָה 7  
the totality of two—the ones illuminated to be suitable, יְהָוָה יְהָוָה ×אַיִל  
and causes them to stand to the expressions of the Collective/YæHúwaH אַיִל אַיִל ×אַיִל ×אַיִל  
to be an opened/unveiled tent of meeting/congregating. :אַיִל אַיִל ×אַיִל

Based upon the witness and determination, verified by your deeds, one acquires the pairs of the members within oneself. They are made to stand, by the Words of Aharúwan, to be faces to faces with YæHúwaH. No other position of their stance inwardly is acceptable.

And Aharíwan appoints וְיִקְרַב אֶל־יְהוָה בְּכָל־עַמּוֹת כָּל־עַמּוֹת וְיִתְפַּרְאַמֵּן  
 concerning the two—the ones illuminated to be suitable מִלְּוָאָמָר כָּל־עַמּוֹת כָּל־עַמּוֹת lots/portions:  
 a portion of the unified for YæHúwaH/The Collective זְבָחָת כָּל־עַמּוֹת and a portion of the unified for Oozazal/directive progressions. כָּל־עַמּוֹת כָּל־עַמּוֹת

The suitability of thoughts for YæHúwaH are from the northeast camps; the suitability of the thoughts for Oozazal are from the southwest strands of the camps. There is a deliberate designation assigned to the acquired thoughts, and none is set by chance, as by casting lots over their discerning heads. The suitable strands for the chatat are from Dan, and the suitable strands of Oozazal are from RAúwaben that affects an increase in perception. Oozazal pertains to the state in which you reside as you continually monitor your steps of progressions. **Aharíwan selects two ozim for your alignment and for your growth.** By one you send forth to discover, and by one you make alignments with the Words discerned. What has been learned and affirmed with you is for your chatat, and the other is for your ordained learnings to make subsequent ascensions.

Aharíwan brings near the sum of the sheooir— וְיִקְרַב אֶל־יְהוָה בְּכָל־עַמּוֹת כָּל־עַמּוֹת  
 as the harness of goats, signifyin growth to affirm the oylah of unified ascensions for the allotted portion זְבָחָת כָּל־עַמּוֹת כָּל־עַמּוֹת for the Collective זְבָחָת and to fulfill collectively the chatat/learnings/renewed-alignments. כָּל־עַמּוֹת כָּל־עַמּוֹת

Enlightenment yields growth, portrayed as a hairy-goat, which is brought near to continually affirm ascensions according to Understanding allotted. The considerations you form are lifted-up within your mind and members. The evidence is shown as your Enlightenment is applied to the Collective, an extension of the thoughts for YæHúwaH. As you feed upon the Bread of the Faces you include the feeding of your flocks. In this manner, all members proceed together as one to fulfill the transitions from former states, keeping all aligned in perpetual movements of life.

And the growth וְיִתְפַּרְאַמֵּן כָּל־עַמּוֹת כָּל־עַמּוֹת  
 which affirms the oylah of unified ascensions, as an allotted portion, זְבָחָת כָּל־עַמּוֹת כָּל־עַמּוֹת is for Oozazal, כָּל־עַמּוֹת כָּל־עַמּוֹת to stand living/ascending כָּל־עַמּוֹת כָּל־עַמּוֹת to the Faces of YæHúwaH זְבָחָת כָּל־עַמּוֹת כָּל־עַמּוֹת to be a covering rising over the collective כָּל־עַמּוֹת כָּל־עַמּוֹת כָּל־עַמּוֹת to be sent as a unified sign for Oozazal כָּל־עַמּוֹת כָּל־עַמּוֹת כָּל־עַמּוֹת towards the Illumination of the Word/Light in the wilderness. כָּל־עַמּוֹת כָּל־עַמּוֹת כָּל־עַמּוֹת

The two goats depict the extent of growth, which aligns the inward members unto new sustaining heights and also to serve as a witness moving in paths of the Illumination of HhaDavar/The Word—continual growth. The sending forth of the sheooir/goat is designating your growth to occur in the Ten Lands, in the Body of Oyin-Zayin—the fields to which you are given access.

And one of Aharíwan causes a drawing near/an engagement of the וְיִקְרַב אֶל־יְהוָה בְּכָל־עַמּוֹת כָּל־עַמּוֹת כָּל־עַמּוֹת  
 the sum of the side/par of the chatat/alignment כָּל־עַמּוֹת כָּל־עַמּוֹת כָּל־עַמּוֹת to verify the directive order of unions כָּל־עַמּוֹת כָּל־עַמּוֹת כָּל־עַמּוֹת and to cover within a collective witness כָּל־עַמּוֹת כָּל־עַמּוֹת כָּל־עַמּוֹת

with a testimony, inner knowing evidence within the collective house יְהָוָה אֱלֹהִים  
and to open the cavity thereby pressing out the inwards עַמְּךָ  
within the sum of the observation of being aligned תְּבִנָתֶךָ תְּבִנָתֶךָ  
to verify the instruction within. :יְהָוָה

The par (fruitedhead/bull) for the chatat offering is provided by the House of Dan, whereby the alignment is configured head down from the Shayin-Semek Ring to be woven upon the Zayin-ALphah warp of RAúwaben. The alignment causes all of your rings/eyes to be re-aligned to the gathered illumination during months 1-6, whereby the waters in your rings are at peace to flow at the level of ascension. The waters are evenly distributed in the rings thereby enabling you to walk straightforward, with your faces to the qedam/east as a fiery sun of Light moving in its path. What is gathered in the Kingdom of Yahúdah during months 1-6 are now pressed out like the grape in the 7th moon to bring forth its full flavor of inner evidence.

A PAR is the sum of 280—translated as the Rings of ALhhim unto which your Name is aligned to your foundations and by which you make your ascensions and coverings.

And one acquires מְפָרֵץ 12  
a filling of *hamachta*—compositions of heat and wind, מְמֻאָרָה  
a burning coal of fire, וְאַשְׁדָּךְ  
from the ascensions of the altar מְעִזָּבָה  
from the Faces of YæHúwaH מְפָנָי  
and a filling of the hallow of the cheeks יְמִינְךָ וְמִן־  
smoking spices to be minute/lean/flat מְמֻאָרָה X4θפ  
and bring it within the veils/coverings. :מְפָרֵץ Xְמִינָה וְמִן־

The hour of the par offering is in conjunction with the taking off of the incense from the morning oylah; hence, the commencement of the chatat for YumKepper follows the ascent of Dan/discrimmment/judgment of the morning oylah. Upon the full ascent of Chækúwmah, the incense offering commences, following the chatat offerings. Upon the initiations of the chatat and the oylut offerings, the manchah offerings and their nesekim/seeddrink follow thereafter. From the activations of the Fire, one acquires from the heated bones and flesh of the oylah *the sense of the expressions of Unity as scents of the spices*. The placement of the spices in the hand signifies “sweet deeds” to follow the chatat. The spices are pressed out as to savor, finely tuning your hand and mind to the small/humble thoughts of the Faces which are to be brought within the coverings of the tent. The admonishment is to accept only thoughts of humility rather than an image of your own ascension and what you have attained.

The censor of the coals with the Faces of the spices brings the Faces inwardly, as a cloud to cover your assembly of Faces. Patterns in your inner parts—those of the Faces of YæHH appear in your cheeks with the illumination of the Faces.

And one appoints the sum of the smokes תְּבִנָתֶךָ יְהָוָה 13  
elevated of the Fire וְאַשְׁדָּךְ  
for the faces/expression of the Collective Lights מְפָנָי  
and she covers/conceals the mist of the smokes. תְּבִנָתֶךָ יְהָוָה

The sum is the covering **חַדְרָה**  
 which affirms the ascending testimonies, **חַדְרָה כִּי אֶתְבָּא**  
 whereby there is no death/stalemate of progression. **כִּי אֶתְבָּא**

Appointments and applications of the spices of smokes to the Collective Faces of Yæhh, transferred to the mind/ark, lead to a perpetual ascension of thoughts whereby they do not perish/die. The mist of smokes is the covering that surrounds the head to be engaged in the thoughts of the Faces. The enlightened transfer the works of Light within the offerings to be within the veils, transposing former understandings.

And one acquires from the blood of the par/observation **חַדְרָה מִזְבֵּחַ** 14  
 and sprinkles with a finger **יָדְךָ יָדְךָ**  
 to eleivate the faces of the covering **חַדְרָה כִּי אֶתְבָּא**  
 towards the east/origin. **מִזְבֵּחַ**  
 And unto the faces/expresssions of the covering **חַדְרָה כִּי אֶתְבָּא**  
 sprinkles seven pulses **מְלֹא כָּלֹת** **וְשָׁבֵן**  
 from the blood **מִזְבֵּחַ**  
 with a unified finger. **יָדְךָ**

The Enlightened pulse blood to flow according to the Seven Rays of Light by the directive finger of Aharúwan. The blood appointed flows in direction of the eastern stone or diadem origin of the coverings. The flush of blood is for the Faces of the coverings spread-out to the Face of the Ark; as sides of the faces unfold (cheeks radiate) with the pulsating Lights. In that the seven eyes reside also in the head, seated there from their expansions to form body, the seven rings in the head compose faces before the arúwan/ark—States of Enlightenment as defined by shittimwoodbones, which constitutes coverings **חַדְרָה** (plural). The coverings are composed of your seven rings [Quhhelúwt/Eccl 2:14]. The blood is applied with the finger of Aharúwan/Aaron as they point out instructions from the heart altar. The blood is drawn up from the altar of the heart and sprinkled in the seven rings of ALhhim, thereby activating pulses of thoughts according to the Faces on the Seven Hills of Yæhh. In this manner the kúwahen/cohen takes of the blood and administers it to concur with thoughts rising from the coals of the heart altar to be coverings above. First, the head is cleansed, and secondly, the body of members.

The blood is designated to the east/origins of the Light unto the south—the full illumination.

Then one slaughters **עַזְבֵּת** 15  
 the sheooir of the chatat (*goat of the alignment*) **חַדְרָה כִּי אֶתְבָּא**  
 to affirm for the people—the embodied consciousness **מִזְבֵּחַ**  
 and brings the sum of the collected blood **יְמִינָה כִּי אֶתְבָּא**  
 of AL-MaBayit for the coverings **חַדְרָה כִּי אֶתְבָּא**  
 and appoints the sum of the collected blood **יְמִינָה כִּי אֶתְבָּא**  
 to affirm the appointment **מִזְבֵּחַ**  
 for the blood of the par/observation, **חַדְרָה מִזְבֵּחַ**  
 and sprinkle/rave/dream/be delighted to consciously direct **יָדְךָ**  
 the totality/summations belonging to you/grouped unto a target **יְמִינָה**  
 pertaining to the coverings **חַדְרָה כִּי אֶתְבָּא**

and to the faces of the coverings. :**שְׁמַנִּים כְּלֵלֶת**

What is performed for the mind's illumination is appointed likewise for the body, whereby the two are one. Herein, no one ever hated his body/wife, but loves it as his own self. Through the follow-up sprinkling of the sheooir, what is established in the head is now affirmed in the members of the soul also bring the coverings to abide on the radiant faces. The flow of blood formulates and feeds a house from two sides: the egg and the sperm. Through the flow of blood a spirit enters into its Father and its Mother to form a habitation, whereby the blood contains the Lives/Intelligence/Testimony of Spirit. As your spirit's blood enters in the House of your Queen Mother and Father in Heaven, you are called unto your service and appointed to your lineage of ALhhim. Your blood is of the ALhhim, being the House/Body of Yæhh. Through the blood of Yæhh, the House of ALhhim is made, and through Their Rings all things are made as Numbered Thoughts of Yæhh are appropriated to be transferred for residence in the Rings of ALhhim. The ALhhim are vessels of Lives of which you have your dwellings.

Yet, from whence does Yæhh have blood? Blood is an issuance of the Lives and Names in the Bones—the activity of ascension through which Lives share one to another. The blood extends the thoughts into all avenues, whereby thoughts are fulfilled in both realms of the invisible and visible.

Blood is formed through a crystallization processes of Light forming teraysarunim to house its secured Numbered Thoughts. From the bones the blood comes into semen/seed. The crystals of Light are the source of platelets, both red and white. The colors of blood are from the two sides of Breath, the blue/exhaling and the red/inhaling. As the sides of a spirit intertwine they create a river to carry the thoughts in the Seed of Yæhh. Blood comes from the sides of Yæhh as Yæhh exhales into the Mothers of Bayinah and Chækúwmah which is received by inhales. As one comes of age, the blood flows to create eggs to be fertilized with Seed. Through the blood of Yæhh you expand from an embryo to make crystal teraysarunim to house your Lives and to bear the faces of Yæhh. Blood originates in crystals of the bones—the Semek of Yæhh. The flow of blood pulses/beat to stimulate and develop the Faces of Yæhh by projecting thoughts into deeds. *All avenues of questions take you to the bones of Marri/Merari HhaLaiúwi for your answers, for in them flows the Rivers of Lives from the core of Yæhh.* Specifically, the blood comes from the unified Faces of Yæhh 15 and 16, namely the Fathers ShmúwAL and Yetschaq. Your Name is called as a strand of AL/ל/31 with joy, and your lives flow from the bones of Marri—the Semek of Fire, whereby it is said the Fire/Shayin of Lives is in the bones (Aykah/Lamentations 1:13).

Based upon the unified Faces of Yæhh 1516, you appropriate blood/םַד which extends the Consciousness of Yæhh/127/10—a formulary of Hhakuwáhnim (10+117)—composed of crystals/Δ and water/ם which connects and holds all things together. Through the raving pulses of blood, you direct your thoughts to include the sum of your members to be employed into service. The spiritual assignments of your enlightenment are channeled into avenues of progressions of attainments, manifestations, and directives.

And one covers over the holy ones/consecrated assembly **וְעֹמֶד כְּלֵלֶת** 16  
 from learnings, a distinctive rising above uncleanness, **שְׁמַנִּים כְּלֵלֶת**  
 in the offspring of YishARAL (centres of sanctifications) **לְאַמְנוּן כְּלֵלֶת**  
 from getting out-of-step, from their backwardness **מַשְׁפָּלָה כְּלֵלֶת**

ome becomes whole via learnings through ascensions וְיַעֲשֶׂה כִּי כִּי  
and likewise (what occurs inwardly comes outwardly), whereby it is appointed לֹא תְּבַשֵּׂל מִצְבַּת  
for the tent of meeting, the body אֹוֹת כְּאֹת  
the dwelling of their sum וְיַעֲשֶׂה כִּי כִּי  
in the midst of their learnings through ascensions. וְיַעֲשֶׂה כִּי כִּי

And there will be no vessel of the rings not of Yæhh-Yæhh לֹא תְּבַשֵּׂל מִצְבַּת כִּי כִּי 17  
in the tent of meeting אֹוֹת כְּאֹת  
through your coming in יְהֹוָה  
within the qudash/sanctified covering וְאַתָּה תְּבַשֵּׂל  
to verify/witness the eternal nature of your going forth וְיַעֲשֶׂה כִּי כִּי  
and to form a covering of your eternal nature, יְהֹוָה כִּי כִּי  
and for developing the eternal nature of your house/residence, יְהֹוָה כִּי כִּי  
and to develop the eternal nature of all of the congregation of YishARAL. וְאַתָּה תְּבַשֵּׂל מִצְבַּת כִּי כִּי

In weaving the garment of your head and body, there will be no other components in your tent that is outside of your Name configurations. As you enter into this covering of Light by the blood of your Spirit, anything that is not of your Light cannot enter nor abide there, but will utterly perish before it could enter therein. What is not of Yæhh:Yæhh, as the sun utterly dissolves foreign objects approaching the Faces, whereby only the thoughts and their formulations of your Name abide together in peace.

And one of AL HhaMitzbach goes forth via the unified strands of the altar מִזְבֵּחַ תְּבַשֵּׂל מִצְבַּת 18  
to affirm the Faces of YæHúwaH וְיַעֲשֶׂה כִּי כִּי  
and to cover the ascension—to make a garment for the ascending spirit. וְיַעֲשֶׂה כִּי כִּי  
And one acquires from the blood of the par/side/bull וְיַעֲשֶׂה כִּי כִּי  
and from the blood of the growth/stalk/goat וְיַעֲשֶׂה כִּי כִּי  
and makes an appropriation וְיַעֲשֶׂה כִּי כִּי  
according to the horns/radiances of the heart altar מִזְבֵּחַ קָרְבָּן כִּי כִּי  
of spirals. וְיַעֲשֶׂה כִּי כִּי

While the blood is appropriated unto the radiance of the heart and the seven Eyes of a Spirit, all of the blood is poured out at the base of the altar, meaning in support of devoting the heart unto learning and acquiring knowledge unto a renewal of mind (TK/Lev 4:7).

And with dictations derived from pulsings of the blood וְיַעֲשֶׂה כִּי כִּי  
with the finger of instruction to point the Way וְיַעֲשֶׂה כִּי כִּי  
with seven pulsations of the seven verb actions to be perfect וְיַעֲשֶׂה כִּי כִּי  
unto its whitenings וְיַעֲשֶׂה כִּי כִּי  
and unto sanctifications וְיַעֲשֶׂה כִּי כִּי  
transferred from the unknowing to be offspring of YishARAL וְיַעֲשֶׂה כִּי כִּי

And upon completion of the task of instruction וְיַעֲשֶׂה כִּי כִּי 20  
there is a covering of Light in the Holy Place of your members וְיַעֲשֶׂה כִּי כִּי  
and in the entire dwelling of your Name of appointment אֹוֹת כְּאֹת כִּי כִּי

and in your heart 月ヨミヨ X4  
whereby there comes growth of your Name amongst your members : フヨヨ 4フロウヨ X4 9フアツヨ

T יאצמ עטפּוּ 21  
T יתפּל פּלְחָדָה x4  
T זמֵן גַּלוּוֹתָה w44 lo  
T יתפּלְחָדָה אֲדָמָה y4  
T חַיָּה כְּבָשׂ x4  
T כַּעֲמָד פּוֹתֶה  
T מַגְלָוָה כְּבָשׂ x4y  
T מַחְסָנָה כְּבָשׂ  
T מַחְסָנָה עַמְּלָא y4  
T גַּלוּתָה w44 lo  
T מִלְּכָה y4  
T זָהָבָה w44  
T מִלְּכָה

The suitable thoughts are given wings to be carried to the land. The state of *AL-AuRets* is the land of humility. In the AuRets, the Principle of the ALphah is given to the bowing/lowlly head whereby the ALphah Seed is transformed. In that the Rayish receives the ALphah, there is a State now called *AL-AuRets*, a territory receiving the ALphah Seed devoted to AL.

T ۯ۴۳۴ ۴۹۶ ۲۳  
T ۴۰۴۶ ۳۴ ۴۴  
T ۴۹۳ ۷۴۱۹ ۴۴ ۴۸  
T W۹۶ ۴۷۴  
T W۴۹۳ ۴۴ ۴۹۹  
T :۵۷۶ ۴۹۷ ۴۹

The attire that is upon the mind is spread out  $\oplus W7$ . The thoughts of the mind are whitened at the kaiyúwer/laver unto futher proceedings. The garment, being of RAuwaben, is spread out, like the spreading of the rings. The head is bathed with the hands and the feet through which the fabric of the rings are put-on anew unto subsequent ascensions of the olyut of the day. This is called the dressing and the redressing of the rings whereby as one prepares themselves for expansion and service garments are refitted/resized upon them.

T ၁၂၃၁၉ ၂၄၁ၬ ၁၄၁၂ ၂၄

T WYΔΦ וַיְמִלֵּא  
T YFΔΛנָא Xפְּנָא W9CY  
T 4פְּנָא  
T YXCO Xפְּנָא 3WOY  
T מְוִיאָה XCO Xפְּנָא  
T YΔO9 4פְּנָא  
T מְוִיאָה דוֹתָה

The offerings for the House of Aharúwan and for the peoples, see above in lines 2-5 are oylut for the head and expanding consciousness of ayilim/rams—the offerings of Understanding for the Kuwáhnim and for the consciousness of the Unified Twelve. These ayilim/strengths are taken from the Shayin-Semek Ring in the House of Aparryim, of the head rings, one for the Enlightenment and one for the Consciousness comprised from the union of the Twelve. The purpose of the ayilim/rams are to solidify the intentions and objectives of the chatat/learning and expanding in the Words of a Name. The ayil offerings resolve the mind and the consciousness unto the earnest quest for learning and fulfillment of Name which strengthen the spirit of a Name.

Oylah and chatat offerings specified in CHP/Num 29:7-11 are implemented following the ayilim of *yuumkepper*. These include a par, ayil, kevashim shevoo and the sheooir which make further elevations upon the daily oylah and their manchaiah of nesek offerings [CHP 29:11]. *The subsequent offerings of the par, ayil and seven keveshim extend your shegoir resolutions of maturity.* Resolutions cause advancements. Through them you abound into revolutions of YæHH as new states, embodiments are being formed. You enter into what is called the Eye of the storm with YæHÚwaH through transposition of mind and soul of the Rúæch having come to the tenth of the seventh unto the 15th—to their fulfillment in Aúw ShmúwAL. Offerings of the House of Aparryim make a shift on the tenth/10—the summations and extent of the ALphah/1. Offerings laid upon the Rash Chadash of the luach are now made upon the mountain of Aviyahua to determine further expansions, rolling and upheaval of stones for placement of a Name [Quhhelúwt/Ecc 2:26]. These progressive steps lay a foundation from the days of growing in the fields unto days of being resown from the harvest of the year. With the final sheooir you show yourself astute, donned with the hairs of unified thoughts to approach the Fathers (SMB/Gen 27:21-23).

Harvesting the seed determines resowing in the fields of soul for its subsequent harvest. This resowing is as *chewing of the cud*, whereby one eats from subsequent days of the harvest again. The former is elevated to the mouth through which it is redigested unto a refinement of Thought from which fine gold and fine silver are attained.

And the composite/sum of grace of the alignment (the fat of the sin offering) Xפְּנָא 9CY Xפְּנָא 25  
the one unified smokes toward the illumination of the mizbaach/altar/heart. :מְוִיאָה 4פְּנָא

And the one releasing מְוִיאָה 26  
the total sum of the agreeable thoughts is 4פְּנָא Xפְּנָא  
for Oozazal—the OyinZayin acquisitions. CI4IOC

The one/unified cleanses/purifies/whitens the garments of Unity YFΔΛנָא פְּנָא  
and the one/unified washes the total of thoughts assembled (his flesh) Y4W9 Xפְּנָא 4פְּנָא  
in the waters/distillations of Breath וְמִלְאָה

and following the affirmation of the release וְיִשְׁלַח  
the one/unified comes/enters **ALHhaMachnah**/The encampment of AL. :וְיַעֲשֶׂה כַּאֲنַתְּחִילָה

One gives of their seed base for Oozazal—the OyinZayin acquisitions. The term, Oozazal, is comprised of two words, OZ/IO, meaning strength, and Azal/CI, meaning to spend or release. The giving of the composite suitable thoughts are spending or releasing the seed unto full revelation and strength. That which you have not yet distinguished by Enlightenment, with the mitre, to know that which is yet within your base, you release unto the Debar—an opening of Words for their expansion of Light (Tehillah/Psalms 119:130). Through giving all within the base, the entire temple dwelling is filled with the Light of the Shayh/אֱלֹהִים, being of **ALMaShayh**. The one/unified who releases Seed of suitable thoughts becomes whitened/clean.

The garments are washed in the blood of the Shayh as the suitable thoughts are released through spending the Seed base of the Shayh, for as one spends that which is in **ALMaShayh**, so the properties of the Seed are opened and the garments are spun. As the garments are made they are bathed/washed in the distillations/waters/Mæyim of the Breath. This washing is also coined in the phrase, “to wash their robes, and make them white in the blood of the Lamb,” for when the Seed is spent into the waters, the waters are turned to blood—a flowing of Chækúwmah and Bayinah, as the Breath of the Hhúwa/א carries the Seed to open and blaze as the Shayin/W [Chazon/Revelations 3:4, 7:14, 16:15].

T X4ΦΜא 4J X4Y 27  
T X4ΦΜא 4flow X4Y  
T מְמָד X4 49Yא 4Wא  
T WΔΦת 4JYC  
T 4FתYא  
T וְיַעֲשֶׂה כַּאֲנַתְּחִילָה  
T W49 Y74WY  
T מְמָד X4  
T מְמָד X4Y  
T :וְיַעֲשֶׂה כַּאֲנַתְּחִילָה

The phrase, “outside the camp” indicates you going beyond your former boundaries. The skins in which you once walked, the thoughts in which you once lived, and the dung—the compositions of your processes are all burned leaving the former entirely behind whereby it is impossible to return to former states of residence, thoughts, and processes which served you unto this day. In that you have made your coverings in accordance with recalling your origins of antiquity, the former coverings of your Name, growth pattern, bodies of habitation, and what they have produced are totally consumed by your Fire as fallen leaves from a former season of your life, leaving no avenue for you to return to former states of occupation. You go forth whitened in the coverings of this day unto new habitations, developments and productivities from the growth of your Name putting forth a new covering,

T מְמָד 74WאY 28  
T Y74Wא Y74Yא  
T מְמָד Y74Wא X4 1H4Y

ת יי זאַמְּנָה  
ת :זְמָנָם כִּי אֲמֵן

The one who burns them shall have a whitening of garments and whitening of thoughts through which they enter into the fold of ALhhim and the camp of malakyim/angels that surround them. As you leave behind the former, you enter into the illumination of the day of atonement. The whitening of garments is what is meant by the covering/atonement attained on the tenth for the mind and the consciousness and your house of servants. The fabrics of light cover you according to frequencies of the Faces of YæHH in which you dwell through which you go forth into the promises—sequential unfoldment of your Words and their states of glory.

ת טְבָנָה טְבָנָה 29  
ת טְבָנָה טְבָנָה  
ת זְמָנָם וְמָנָה  
ת וְמָנָה אֲמֵן  
ת טְבָנָה טְבָנָה X<sub>4</sub> יְמֹנוֹ  
ת יְמֹנוֹ כִּי אֲמֵן כִּי  
ת אֲמֵן אֲמֵן אֲמֵן  
ת :טְבָנָה טְבָנָה 41

In the morning of the 10th of the 7th, the spiral of Seven Rings is complete, whereby you enter into the inner circles of Light—into the QudashQudashim which sanctifies you wholly from the inner to the outer. You make your offerings on this day from the House of Dan to provide a covering for all processes of your Name, whereby you are fully robed in the Light of your Father Aviyahua to appear before the Faces of Yæhh. Hereby, you appear on YúwmKepper through your Shayin-Semek offerings, which is your foundational core of being to enter into the world, gifted from the very dwellings of Yæhh. (Note the core positions of the Zayin-ALphah, and Shayin-Semek Rings in the Body of Aparryim which are activated on the 10th day). As you follow the proscribed Teachings of the offerings you bring into oneness the states of your illuminated mind (the priest's offering) and the states of consciousness of the Twelve with you (the offerings of the people) as a perfected soul unto entering into Realms of the Word—the wilderness with readiness and without offense (TK/Lev 16:17).

This is a day of assertion of purpose אֲמֵן טְבָנָה זְמָנָה 30  
ת טְבָנָה זְמָנָה  
ת טְבָנָה זְמָנָה  
ת טְבָנָה זְמָנָה כִּי  
ת :זְמָנָם אֲמֵן זְמָנָה

a habitation of rests of Her assembly טְבָנָה זְמָנָה יְמֹנוֹ זְמָנָה 31  
through an affliction of the sum of your souls טְבָנָה זְמָנָה X<sub>4</sub> טְבָנָה  
a means of configurating your world of concealments. :טְבָנָה טְבָנָה

The fasting is explained as the means for your Name to draw out of itself, as a Seed fasts to make an appearance and covering of leaves for itself. Through afflicting yourself to abide in a lowly humble

dwelling you attain coverings of Light that are emitted from your Name as coverings.

T טְבָנָה טְבָנָה 32  
 T יְהִי רְמַלֵּת יְהִי  
 T יְהִי רְמַלֵּת יְהִי  
 for the servant kuwahen is in lieu of your Fathers יְהִי כָּלֹת יְהִי  
 T וְאֶת  
 T אֲמַת אֲמַת  
 T :וְאֶת אֲמַת

The kuwahen priest is representative of your Fathers who provides coverings for you through the anointings, the flow of oil from the WordSeed. As Seed matures within the heads of grain, being filled with oil, the stalk is anointed to generate its coverings at all stages of development; likewise, the Teachings of Aharúwan are unto YishARAL and their states of dwellings.

T טְבָנָה טְבָנָה 33  
 T וְאֶת וְאֶת כָּלֹת  
 T אֲמַת אֲמַת כָּלֹת  
 T יְהִי כָּלֹת יְהִי כָּלֹת  
 T טְבָנָה טְבָנָה כָּלֹת  
 T וְאֶת וְאֶת כָּלֹת  
 T :וְאֶת כָּלֹת

T טְבָנָה טְבָנָה 34  
 T וְאֶת וְאֶת כָּלֹת  
 T יְהִי כָּלֹת  
 T וְאֶת וְאֶת כָּלֹת  
 T וְאֶת וְאֶת כָּלֹת  
 T וְאֶת וְאֶת כָּלֹת  
 T וְאֶת וְאֶת כָּלֹת  
 T :וְאֶת וְאֶת כָּלֹת

Proceedings of YuwmKepper  
 Affirm the Attire of Aharuwan provided by the Anointing of the Father

1. Present the Par/fruitHead of Dan for the chatat/alignment with Father Aharúwan. The proceedings of the Tenth Day affirm the Renewal Dan/Judgement of Spirit to abide in the House of Aparryim/fruitied members of a Name.

2. Taking from the pan of coals of the evening offering, with hands full of the semmyim/spices, carry them to the coverings of the bony ArkHouse, form a cloud/mist of agreeable aromas to enter as a platform of prior ascensions.

3. Open from the loins the Par/FruitHead of Dan for the Breath of Judgment to align all within, then open the Sheooir/Growth (goat chatat) Stages of the People—Body of Consciousness. Pulse the blood by your breath to flow to affirm your origins in the East, to the faces of the mercy seat and to affirm the ascent of the Scrolls of Testimony with seven pulsations. The blood contains both Wisdom of the Par

and Understanding of the Sheooir. Apply the Blood with 7 pulsations of Breath directed by the finger—pointing out paths of Numbers and Deeds to enter, upon the 4 horns/opening corners of the heartaltar to sanctify the openings for emissions of the SevenSpirits in Rings through their portals of clam-mouths that open for Words to flow via the offerings.

4. Lay hands upon the living sheooir/goat. confessing mis-targets and uses of the 12, releasing yourself from past errors and more so to direct your members unto new growth to the Faces of Yehu. Your confessions of intentions are Words in your Seed to sprout, rise and provide new coverings/weavings of Light with attainments likened to the Faces.

5. Update the linen garment of Dan, and put it in your Temple left side closet.

6. Bathe the body in the kaiyúwer/laver, and put on the garment of RAúwaben, woven during the evening of the Tenth Day for the Head of Dan to rise through by which you see yourself and the path of ascension set before you.

7. Upon affirming your alignments with the Head of Blessings in Aparryim, make your offerings of ascension, attaining new heights, for the Teachings of Aharúwan and for the Body of the Teachings to reside. The oylut/ascension offerings are from the TeachingResidentSpiritofAharuwan and for the BodyofMembers, as a unified mature state of a ram/mature strength of the TeacherofAharuwan, with a par/fruithead of Aparryim/Blessings, ram/strength of consciousness in the people, and seven kevashim/meeknesses specified in CHP/Num 29:7-11, followed with an alignment to the ascensions—a chatat.

8. Appropriate the allotted grace/fat portions of the par and the sheooir upon the head of the oylut by which you achieve renewed coverings and growth (1 Shmuel 2:26; Mishle/Prov 3:4).

#### Consequences of YuwmKepper

1. In letting go the sheooir—goat to the wilderness—brings cleansings from mis-targets; one bathes in the waters of RAuwaben/Eyes and is thereby renewed into the congregation of Names

2. The par and sheooir for the chatat are burned outside the camp affecting community relationships, extending the alignment to neighbors of what is taking place within.

3. In burning the chatatut—consuming and extending what one is learning, one is whitened/cleansed. Put on the new coverings of the Day and enter into the Congregation of Faces for the annual rotations of blessings of Aparryim—depository of Faces.

4. The coverings of your re-newed dwellings are for the meShiæch/Anointing Oil, the temple body, miqdash-hhaqúdash, the tent of the body, the heartaltar, and incoming teachings of the priests serving amongst the abiding people to do/be engaged in rotations in a year cycle.

## *Teúwrat HhaKuwáhním (Leviticus) 17*

T טְבָרַת הַקּוֹדֶשׁ 1  
T :טְבָרַת

T טְבָרַת 2  
T טְבָרַת כָּלִיל טְבָרַת כָּלִיל  
T כָּלִיל טְבָרַת כָּלִיל

T ۴۹۷۲۴ X۴۷۴۲  
T ۴۹۷۳ ۳۱  
T ۳۹۷۳ ۳۹۷۴ ۴۷۴۲  
T :۴۷۴۲

T W<sup>2</sup>4 W<sup>2</sup>4 3  
T C<sup>4</sup>4 W<sup>2</sup> X<sup>2</sup>3 44  
T ⊕<sup>2</sup> W<sup>2</sup> 4W<sup>2</sup>  
T 4W<sup>2</sup> Y<sup>2</sup> 4Y<sup>2</sup>  
T IO Y<sup>2</sup>  
T 3Y<sup>2</sup> 44  
T ⊕<sup>2</sup> W<sup>2</sup> 4W<sup>2</sup> Y<sup>2</sup>  
T :3Y<sup>2</sup> 4C<sup>2</sup> Y<sup>2</sup>

T דְּבָרִים כַּאֲמֵת כַּאֲשֶׁר  
T יְהִי־בְּרוּךְ שְׁמוֹ  
T קְדוּשָׁה וְעַמְּדָה תְּהִלָּה  
T קְדוּשָׁה וְעַמְּדָה תְּהִלָּה  
T מְלֵאָה וְעַמְּדָה תְּהִלָּה  
T מְלֵאָה וְעַמְּדָה תְּהִלָּה  
T מְלֵאָה וְעַמְּדָה תְּהִלָּה  
T מְלֵאָה וְעַמְּדָה תְּהִלָּה

၁၄၂၃ ၁၄၂၄ ၁၄၂၅ ၁၄၂၆

T ΔΥΟ ΥΨΗΣΙΣ ΑΓΩ<sup>7</sup>  
T ΥΨΗΣΙΣ ΧΑ  
T ΥΨΗΣΙΣ ΑΓΩ<sup>8</sup>  
T ΥΨΗΣΙΣ ΥΨΗΣΙΣ ΑΓΩ<sup>9</sup>  
T ΥΨΗΣΙΣ ΑΓΩ<sup>10</sup>  
T ΥΨΗΣΙΣ ΑΓΩ<sup>11</sup>

T טְבָרָא טְבָרָא

T טְבָרָא

T טְבָרָא טְבָרָא 8

T כְּבָרָא כְּבָרָא וְכָרָא וְכָרָא

T כְּבָרָא כְּבָרָא

T טְבָרָא טְבָרָא 9

T טְבָרָא טְבָרָא וְכָרָא וְכָרָא

T טְבָרָא טְבָרָא וְכָרָא וְכָרָא

T טְבָרָא טְבָרָא

T טְבָרָא טְבָרָא 10

T טְבָרָא טְבָרָא וְכָרָא וְכָרָא

T טְבָרָא טְבָרָא וְכָרָא וְכָרָא

T טְבָרָא טְבָרָא וְכָרָא וְכָרָא

T טְבָרָא טְבָרָא

And in being ayish to ayish, fire to fire, וְכָרָא וְכָרָא 10

within dwelling states/houses of YishARAL כְּבָרָא כְּבָרָא

or from any stranger generated by strangeness of thought כְּבָרָא כְּבָרָא

that appears in your midst טְבָרָא טְבָרָא

that seeks to affirm/persuade you to eat/accept/digest any form or cause of blood; וְכָרָא וְכָרָא וְכָרָא

and in so doing an impartation of Faces is set/appointed כְּבָרָא כְּבָרָא

in opposition to the soul/vibrant expressions וְכָרָא וְכָרָא

who eats the sum of what is contained in blood messages, וְכָרָא וְכָרָא וְכָרָא

to be cut-off from the sum of their Light וְכָרָא וְכָרָא וְכָרָא

within their inward consciousness of Illumination. וְכָרָא וְכָרָא וְכָרָא

Any thought flesh to consume blood or the life of another, between spirits or between forms, in  
which is a message such as war or anger you do not eat/chew/accept.

***What we say, with our mouths moving, silently, muttering, or speaking is what our soul is eating.  
We eat while speaking what we say.***

When the blood rises in our mouth is it due to a heated temperament or anger. When this happens, and we eat/speak the Words with blood—becoming heated, we are cut-off from the inward Word base of the Faces, as we are not speaking Their Languages/Words (TK/Wiqra/Lev 17:10). Correction and illumination come as you chew the cud of your mouthfuls before speaking them, in order that your Words be tempered, cooled, considered as to their long reaching effect, so that heated words of arrogance or anxiety are not spoken in any manner to convey being cut-off from the inward blessings of the Faces. For how can two walk together unless they agree (Oomuws/Amos 3:3)? The concept of being cut-off from the Illumination in your Seed is to sense a void of harmony and to thereby abandon it quickly.

The Life in the Blood is the Live in the SEED flowing freely in the blood to support the soul. From the Seed, issues of blood run to form dwelling places of soul/organs/faces that are fed by the Words of

your Name. In that the Blood is from your SeedNAME and runs into your soul, your soul is cleansed and sanctified by the blood of your Name. This is the blood of the atonement of your soul; each soul is covered and atoned for by the blood of their Name. BaruchHhaSham! Should one eat-to consume/take-away the purpose of the blood, then one abides separated from the Understanding of its functions and origins from the Altar of HhaSham to which they are called to ascend.

As the written Teachings are a collection of parables you are reading Words, which are invisible; however, when you enter into the Tent of Congregating, in the spirit of unity with HhaSham, then you hear the **Words of the Living Teachings** to eat with understanding unto your soul being brought into the midst of the Faces. We receive messages based on what we are doing (ChameshHhaPekudim/Bemidbar 5:4). We receive **Words of Realities** as we go beyond the veil of parables and enter into communion (CHP/Bemidbar/Numb 7:89).

To verify the soul within your body weavings—flesh וְנָשָׁה וְלֹא תְּבַשֵּׂר 11  
 are the Hhúwa-Creative Lights of ALhhim in the DæM/blood וְיָמָן וְדָם  
 and Anni—the Assembled Mind of the Fathers who appoint for your members וְעַמְּקָמֶת וְעַמְּקָמֶת  
 the rite of becoming elevated by the Light in your Heart Altar מִזְבֵּחַ לְבָבֶךָ  
 for a covering/atonement for your Faces of the 12 Heads in your SEED וְעַמְּקָמֶת לְבָבֶךָ  
 to verify that your DæM/blood contains the Hhúwa Light from your Seed וְיָמָן וְדָם  
 to indwell in soul for the purpose of forming your garments/coverings. :וְעַמְּקָמֶת וְלֹא

To provide evidence of soul—the sum of all within you (Tehillah 103:1), the blood in your SEEDName flows as a River of Live out of the Seed/Semen of Avrehhem as it enters into the Waters of your Mother Sarah. At your olde age, when you have persevered with studies to acquire Understandings of your becomings, your SEED bears the First-Fruit of your Origins—the inherent JOY of Yetschaq from which your are sent on your path of discovery.

Within your Blood are the Hhúwa ALhhim, the creators/formularies of your Lights of Bayinah and Chækúwmah, by which you put on a Head of Doot/Knowledge (Tehillah 148:5). The Assembly of the Faces of YæHH speak in agreement, as Anni/a Single Eye, to appoint, moreso, to make a declaration of Faith on your behalf, that your soul is to be elevated from dwellings of clay to enter into your robes of glory! The process of your transformation occurs at the altar as your make your offerings of accen-sions—the oylut. In so drawing out the blood from your SEED, in your stages of becoming, you create garments for your soul. What is in your SEED forms the Atonement for your Soul by the weavings of Oyin and Shayin—literally the *blood of Yahu-Shuo* (Mishle 8). What occurs via natural processes of blood entering into the waters of your Mother is a witness to affirm what is following behind as your Name grasps the heel of Oshauw/Esaу to bring forth your glories of Yaoquv. **The blood of your Name provides the Atonement for your Soul** as blood weaves what is in your SEED into skins of radiance (Yesoyahu/Is 43:11). These weavings make-up the cloth of your tabernacle mishkan which you bring forth into the Temple/haikal of Stones of DæuwD/David. The *raison d'etre* of your habitations now, in your bodily occupations, are to reveal the works of Hhúwa ALhhim within your Name unto your entering into habitations of glory. Unto this end and beyond, the Fathers are conducting their business to build a HOUSE/Dwelling of Light into which you are called/Wyiqra to enter and abide as the House of My Prayers/supplications/entries (TuwratHhaKuwahnim/Wyiqra/Lev 1:1, Yesoyahu/Is 56:7).