

The conditions are set forth in which strives to increase their soul—their cluster of expressions. The relation must be of related thoughts or kin to their Name. Every increase of soul is unto the Collective. To accomplish the expanse of soul one **increases their base ring of extensions**. As the mother ring expands so does the soul, capable to expanding the Numbers and Thoughts within a SeedName. Then the expanse of the Aúwv/Father may occur, for having a place determined to be appropriate to house the Principles in a Name, one seeks to **increase their attributes of their Aúwv, all primary traits of being**.

Following one increases in **their generations of seedheads to multiply their traits—their son** and then for one's daughter—the formulations of transpositions of embodiements. As the daughter of Phargöh illustrates, **a daughter is the means to transpose or affect change in one's dwelling**. Though one changes dwelling states, the Aúwm/mother is the same who is our base of extension in the states in which we reside.

Upon making our transitions to a people or level of consciousness through the daughter, one adheres to **their brother—to increase the means of unified strength, to form comradeship and confederations of expressions. The branches of a tree are the brother of one's house**. With the brother is the sister, the virgin who is near the illumination of AL to attain to the Collective. One increases their soul through the relations of a sister **to achieve renewal and bonds between levels and peoples—states of consciousness**, thus the sister must be a virgin lest the bonds are unto another dwelling state or house. The virgin sister denotes one of the same Ring of ALhchim to which your Name belongs.

These levels of kin are of the Origins of our development through which we come whitened/clean. As Ayshshur makes an offering upon Shamounn, so that which is in the origins of our Names enters into the wrap to develop all things unto their full expression of soul. The soul is the sum of 70 and is clean as all 70 Names are extended from the Seed base of being [SYM/Ex 1:5; Tehillah 33:11-22].

THE DEVELOPMENT OF SOUL

In this sidrah the Túwrahh is guiding us by the hands of mayshayh and Aharúwan the development of soul and its coming to be whitened [Tehillah 77:20]. The mother is the ring of extension through which the soul forms; the father is the ring of momentum through which the soul rises by its Name; the son is the generations of thoughts comprised of the Words of a Name; the daughter is the house of the mother and father or the embodiment of soul. When the daughter is taken captive, the issue is resolved by circumcision though which the body is affirmed to be of the Elect [SMB 34:1-31]. The brother is of the twelve unified branches that bear the generations of seeds; the sister is the means of interfacing through an embodiment. When the sister is taken captive, then the role of interfacing is diminished between levels of consciousness and states of residences [SMB 12:15]. A soul is comprised of 70 Names through which one bears their faces to the Aúwv from which they have their Breath of Life. When the faces of soul are according to the spirit of a Name, it is a living, pulsating and ascending, soul filled with the Lives of HhaAúwvim.

One does not defile themselves/ 𐤀𐤓𐤕𐤕𐤕𐤕𐤕𐤕 𐤀𐤕 𐤀
One is prodded to compose an increase—one does not remain common,
who is a master amongst the Unified Active/Engaged Consciousness 𐤕𐤕𐤕𐤕𐤕 𐤕𐤕
to play/make application in order not to lose the illumination. 𐤕𐤕𐤕𐤕𐤕

When the Túwrahh speaks with a seemingly common negative: i.e. You will not make yourself unclean; You will not take away from the Tree of Knowledge; You do not do as the nations before you, meaning that you do not use your processes as you once did; **the style of writing is speaking regarding the things that you overcome**; hence, what one considers to be a negative is actually a positive. The Túwrahh is not layering upon you achievements lest you boast as to all that you have done; rather the Túwrahh speaks unto you so that you do not think of yourself above others. In that the Túwrahh says that you do not walk in the ways that you formerly walked makes you circumspect that except by the Grace and Illumination that has come to you, you would be no different than the goyim who are in violation to the Understanding of the Collective Consciousness. The Túwrahh speaks affirmingly in all things, i.e. you have rest/shavbeth, conveying the result of your fulfillment of the six days/acts of ALhhim whereby one enters into the rest. There are many many promises in the Túwrahh of all that is destined for your Name; however, they are set forth as affirmations of the consequences of your deeds. The promises are not set forth in vain or handed out like candy; the Words of Promise follow the deeds the Kuwáhnim are advocating you to perform in Wisdom and Understanding. The Sayings of the Túwrahh are to strengthen you and to give you hope in order that you fulfill the Name given to you amongst the Collective Consciousness—unto your affirming that you are inwardly the chosen people and that your mind and deeds are those of distinction/holy unto the Collective/YæHúwaH. When you come to comprehend that your Name is of the Rings of ALhhim you need no other prodding or laudations to keep you in your orbit, nor anyone to coax you to cast away the unprofitable speech and deeds from your hands. We see as ALhhim whereby we talk and walk as ALhhim. Our words are formed in Wisdom, Understanding, and Knowledge, and our hands are anointed to perform the thoughts of precious jewels and metals of the Breath Crystals of ALhhim.

The rite of passage is qudash and filled with wonder. *Those who play in forms entangle themselves* into a morass of darkness and fill their days with vanity. The world uses the forms of Light without understanding whereby they occupy their members with abstractions, literally stealing from the Aúwv who formed them from the ashes of oylah. Abusing the forms—members of one's body in manners for which they are not designed entangles the soul into the world. To return to OLiyun requires many acts of examination and realignment of mind and body prior to proceeding into the gates of Chakmah and Bayinah. The mastery of forms is becoming the Head of your Twelve. Each part is poised within an alliance of mutual respect. Each month the Twelve are positioned unto each other as the Body of ALhhim whereby they serve each other in the Collective according to the arrangements of ALhhim. The mastery of the Twelve incorporates the Names of 70 whereby the parts of one's TreeName are of the Unified Consciousness, without exceeding nor reducing. Through the organization of the Twelve of a Name one expresses their gifts on behalf of the whole.

The engagement of the parts unto illumination is as one who plays the flute ㄥㄥㄥ—who passes the Wind through their parts to make harmonic sounds with their rings. The designation of Illumination secures the thoughts into the soul whereby the soul is marked in the Rings/Eyes of ALhhim.

The applications of thought are dispersed through Azni ㄩㄩㄩ of Gad, whereby the Words are appropriated into soul. Through the applications of thought, the Words come to lodge in the heart and in the members at-large. Otherwise the thoughts remain in the mind apart from the body of soul. The one who says that they understand without application is one who is yet to bear faith by deeds. When the understanding is ripe in the mind, the fruit hangs upon the branches.

T ጸሐፊዎች ጸሐፊዎች 14
 T ጸሐፊ ጸሐፊዎች
 T ጸሐፊዎች ጸሐፊዎች ጸሐፊዎች
 T ጸሐፊዎች ጸሐፊዎች
 T ጸሐፊዎች ጸሐፊዎች
 T ጸሐፊዎች ጸሐፊዎች

T ጸሐፊዎች ጸሐፊዎች 15
 T ጸሐፊዎች
 T ጸሐፊዎች ጸሐፊዎች ጸሐፊዎች

T ጸሐፊዎች ጸሐፊዎች 16
 T ጸሐፊዎች

T ጸሐፊዎች ጸሐፊዎች 17
 T ጸሐፊዎች
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 T ጸሐፊዎች ጸሐፊዎች
 T ጸሐፊዎች ጸሐፊዎች ጸሐፊዎች
 T ጸሐፊዎች ጸሐፊዎች
 T ጸሐፊዎች ጸሐፊዎች ጸሐፊዎች

T ጸሐፊዎች ጸሐፊዎች 18
 T ጸሐፊዎች ጸሐፊዎች
 T ጸሐፊዎች ጸሐፊዎች
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 T ጸሐፊዎች ጸሐፊዎች

T ጸሐፊዎች ጸሐፊዎች 19
 T ጸሐፊዎች ጸሐፊዎች
 T ጸሐፊዎች ጸሐፊዎች

T ጸሐፊዎች ጸሐፊዎች 20
 T ጸሐፊዎች ጸሐፊዎች
 T ጸሐፊዎች ጸሐፊዎች
 T ጸሐፊዎች ጸሐፊዎች
 T ጸሐፊዎች ጸሐፊዎች

T ጸሐፊዎች ጸሐፊዎች 21
 T ጸሐፊዎች ጸሐፊዎች ጸሐፊዎች
 T ጸሐፊዎች ጸሐፊዎች
 T ጸሐፊዎች ጸሐፊዎች ጸሐፊዎች
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 T ጸሐፊዎች ጸሐፊዎች ጸሐፊዎች
 T ጸሐፊዎች ጸሐፊዎች ጸሐፊዎች

T ርፋፋዎቹ የገና ርፋ ላይ 2
 T ግንጋሪ ጸላግፋሃ
 T ጸሃጸብ ቢልዐሃግ
 T ግጸፋ ሃፋፋፀጸ ላወፋ
 T ወልፀ ቢፋፋፀግ
 T :ቢልዐሃግ ግን ጸሪፋ

T ግጥግጥ ጸወወ 3
 T ጸሃፋሪግ ጸወጸ
 T ቢዐቢግወጸ ግሃቢግሃ
 T ጎሃጸግወ ጸግወ
 T ወልፀ ፋፋፀግ
 T ጸሃፋሪግ ርሃ
 T ሃወጸ ፋሪ
 T ጸሃጸብ ፋሃጸ ጸግወ
 T :ግሃቢግወሃግ ርሃግ

T ጸሃጸብ ቢልዐሃግ ጸሪፋ 4
 T ወልፀ ቢፋፋፀግ
 T ግጸፋ ሃፋፋፀጸ ላወፋ
 T :ግልዐሃግግ

T ጎሃወፋፋጸ ወልፀግ 5
 T ላወግ ጸዐግፋፋጸ
 T ወልፀሪ
 T ግጥግግግግ ጎቢግ
 T :ጸሃጸብ ፀቸግ

And in the 15th day/act—the Emanations of Light now extended to be a day ግሃቢ ላወግ ጸወግፀግሃ 6
 of the Illumination of this month/work ጸላግ ወልፀሪ
 a Chag/Ascent/Journey of the Unleavened Bread for YæHúwaH ጸሃጸብ ጸሃግግግግ ገፀ
 to be seven days ግጥግጥ ጸዐግወ
 the Unleavened your collective—those unified within you—eats/partakes. :ሃሪሃፋጸ ጸሃግግግግ

With the initial 15 days of Yahúdah, the 15 Principles of the Fathers are imparted to feed upon. Via the Aúvim we have the means of the full ascent of Lammad. We strike accord with the 15 Aúvim, in sequence with their day, to form a ladder to arise with their glory/radiances. We feed upon the Principles of the 15 Aúvim for seven days—unto their Thoughts being fulfilled in our faces. The partaking of the Bread of the Avúwt is the Feast/Ascent of the Bread of the Aúvim which comes down from the heavens. The coming down of the Bread is as the moon emptying out its light in the first 15 days of a month which forms upon the dew. We partake of the Unleavened Bread of the Fathers for 7 days—unto the 21st day of the month—unto the Radiance of the Shayin Glory to be upon our heads!

In the Day of the Light of Rashunn—the Head assembling the Neúwn ጎሃወፋፋጸ ግሃቢግ 7
 there is a distinguished gathering. ወልፀ ፋፋፀግ
 The compound works of Light are directed in your branches ግሃሪ ጸላግግግግ

The collective members provides the sum of the harvest, ጸገሎቶች ጸፋ ግጥሞች
whereby your Illumination appears to be the sum/totality of an omar/sheaf, ላግዐ ጸፋ ግጥሞች
a first of your harvestings, ግጥሞች ጸፋ
to be ALHhaKuwahen—one Enlightened. ግጥሞች ጸፋ

Speak of the Lights that you see within your assembly. The branding mark of your Name glows in the space in which it is set. The mark of your Name verifies that your mind has allotted spaces for all of your members to bear their Lights.

When you come into the land appointed/given to you from the Hands of HhaAúvim, your Name appears from the midst of your manifestation. You appear from the throngs of Metsryim as one who comes forth from the coverings and waters of your mother. The excitement to see a new born, as new leaves in the spring, is the joy of the saints and the hosts in heavens who see your Name sprouting their branches and robes of Light woven through your offerings. Do not judge yourself by another's performance, nor expect signs at your hand, nor in your eyes as evidences of your emergence. **By Emanating thoughts in the Words and Deeds of your Name you bear the radiance of your Light whereby you appear in the generations of the Adim.** The evidences of your coming forth out of the land of Metsryim are the Words and the Deeds which sprout from your StalkName.

And the illuminated waves are the sum of the omar/sheaf ላግዐ ጸፋ ግጥሞች 11
to the Faces of YæHúwaH ጸፋ ግጥሞች
for the delight of your branchings ግጥሞች
from following through the Light of the shevbet/sabbath, ጸፋ ግጥሞች
your collective wave is of HhaKuwahen/devoted service. ግጥሞች ጸፋ

As the Wind waves the golden sheaves in the field, causing them to open and spill forth their treasures, so the Spirit of your Name waves its assembled stalks to bear the generation of the Faces of the Collective Masters. The radiances of your assembled stalks break open, thereby releasing the formulations of the thoughts in your SeedName expansion. The results is your mind's satisfaction, a delight from following through the levels of rest obtained by partaking of unleavened instructions of seven days which are extended into seven shebetut/sabbaths. Your delight is through purification of your thoughts and what you are carrying in your soul, whereby what was formerly in your mind of contentions and possessing wild cards has been replaced by following through on Days of Unleavened Bread. From all of your services at the altar, your collective is unto the Instructions of HhaKuwahen, the priest/illuminated servant who attends to your offerings.

And the sum of your soul performs/fulfills ግጥሞች 12
through the Day of Waving your branches ግጥሞች
the totality of the omar, ላግዐ ጸፋ
a kevesh/lamb perfect/complete (without shadows/reservations to former attachments) ግጥሞች
an offspring of your year ጸፋ
for an ascent to YæHúwaH ጸፋ ግጥሞች

Through expanding your SeedName you are positioned to perform, whereby you fulfill the Numbers and Words of your Name contained by shaking out the offerings of YæHúwaH from your branches. The fruit of your loins is the totality of all risen from Meneshah to Yishshakkar, from the RayishOyin ascent within your founding Mæyim/waters. Through processes of the oylah, your keveshim/lambs—the branches in your house of Spirit—appear perfect/complete as a stalk which is

remain with you, teaching you night and day, unto your appearance to make a complete decision of affirmation. The NAME of your SEED is always known of the Fathers, never forgotten nor forsaken.

Your Heavens/Composite Names and earth/Light Habitations are contiguous states; where you find one you find the other. Your new heavens is your Name re-newed unto your ascended elevations from which you descend, and your new earth is the habitation of your ascended Light. As stars... so shall your SEED be when it expands to the Faces of Father ABrethhem. The magnitude of the Faces are within your parts to break forth in songs and radiances. The count of 49, the seventh of seven shebetut/sabbaths, brings forth the Day of Shebuouwt/Pentecost/NeuwN Day Revelation/50. You shall all appear to the FACES of YEHU as their Lights activate your SeedName to manifest. Hold fast what you know to be GOOD IN THEE unto your full appearing.

As the FARMERS of the SKY tending the fields beneath, you are generously supplied with rains of Wisdom, the snows of Understanding. Their corresponding Lights, moons and suns, bring forth all stored of the Faces of Yehu in your SEED to appear. Abide patiently, waiting and hoping to manifest, maintaining bonds of love, keeping your feet in the Paths of Light illuminated from your Name.

The Blessings of Aharúwan are administered through Aparryim, the fruit of the Seventh House. Three times in the year (study) all your males—recollections appear to the FACES of YæHuwah of your ALhhim in the place of the Name which they choose, at the feast of unleavened bread, and at the feast of shebetut/sabbaths, and at the feast of tabernacles; and you do not appear to the FACES of YæHuwah empty, as you are the promise of the harvest, having appeared from Mother. Unto your full revelation as the Head of Christ, the END/GOAL of the blessings of the FACES of AHARuwaN/Aaron are administered.

Generations of Aharúwan are termed to be the meShiæch/Messiah/Christ in the Túwrah and writings to follow. It is the OIL of Aharúwan who anoints your head and the vessels of your temple-body (1 Yahuchannan/John 2:20; Yahuchannan/John 14:26). *The anointing of the Father comes upon the totality of generations born of Yehu—the Fathers in Aharúwan.* With the OIL in the SEED, Aharúwan anoints the offspring of Names, who are foreknown, called Children of Light/Hha/𐤁𐤁 of Aharúwan. Hence, Yahushúo is born of the Laúwi Generation of Aharúwan and not by Yahúdah as commonly espoused (Yúwsphah/Luke 1:5, 57-66). By the Anointing you are set apart to serve as Kuwáhnim/priests/servants (SYM/Ex 30:30; Tehillah/Psalm 133:2).

Your SeedName reveals paired Faces of Yehu and the Lives of ALhhim concealed in your members from your birth borne upon altars of Yæhh. There are no separations between your paired stones and their Sources. Your composite of Numbers and Letters unite you to the Fathers, and to one another, forming two wave loaves of Shayin Oyin—the sides of the SEED. From your Numbers of Light, your Words appear through branches of associated messages. Seven fold messages, from shavbet to shavbet, provide comprehension and relationship one to another to gather sheaves for the perpetual grain offerings of your Name (Tehillah 129:7). As a grain of wheat, you put out sequential awns, as crowns of Light to form a 36 cluster of seeds for the wave offerings of your Lives (18+18). The clusters of 18 +18 are of the pairs of Stones in the ROCK. Your crown of sheaves are filled with grain drawn out of your paired branches/trees. Leaves of your trees, fruit, and grain assemble at your crown as a wreath. Through gathering your sheaves, you open your storehouse of Yúwsphah/Joseph to gather your Words of ALhhim. Correlations of Numbered thoughts in your branches/tribes pertain to your Sayings of Light via which you come with hands full, unto the seven shebetut/sabbaths—fulfilling your dwelling state which shows evidence of your Anointed Seed-Lives.

The Seven Shebetut are set to 7 paired Faces of the Fathers unto a Day of Fifty/NeúwnÚWah Neúwn. Offerings of these appointed days are made to the Fathers of the Day which are umbrellaed by the paired Faces for the seven shebetut/sabbaths set within 8 weeks. Within the Neúwn Neúwn there is a full drawing out of the Eyes of ALhhim from which the Bread of your Name rises. The time of your seasons are appointed by the Father (SMS/Acts 1:7). Patterns of Seven in Eight are in three times of thrust—to make an ascension to appear unto your origin of Faces. The 7 days of ChagHhaMatstsut are in the 8 days of Pessech, as 7 days of Sukut offerings (15-21) are in the Eight of the last great day. The 7 in 8 are formularies of the 15 Names of Yæhh, as the Seven Hills and paired Faces of Yæhh are in the midst of Nadæv-Nadæv/8. The rising of the Bread for Shebuóúwt/Pentecost and for the oylut/ascensions are made to the Faces of Reshun, the Third power of re-surgence from which the Bread sown appears in its Day of Yaoquv, who serves at the altar — the Heart of Neúwn—LeVæN to enter into the paired chambres of NeúwnNeúwn (SMB/Genesis 25:34; 29:16-30; 31:54). *See the correlation study of ChameshHhaPekudim/Bemidbar/Numbers 26—The House of Gad.* Seed forms on your stalks contain your Words of ALhhim cultivated though your offerings.

THE EIGHT WEEKS ARE FROM THE 23RD OF YAHÚDAH UNTO THE 16TH OF ZEBÚWLAN. IN THE MIDST OF THE EIGHT ARE SEVEN SHEBETUT/SABBATHS OF YOUR RESIDENCES IN ALHHIM

Week 1 𐤀𐤃𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁 The ALhhim of Dan and RAuwáben (commences the 23rd of Yahúdah) to the Faces of Yetschaq + ShmúwAL (the 29th of Yahúdah) **Shavbeth 1** Yahúdah, an appointment of the Numbers of your Name to be cultivated into Seed **The Words of Tsphun of ZayinALphah are cultivated on your stalks for your Shebuóúwt manchaih offerings.**

(See documentation ChameshHhaPekudim/Bemidbar/Numbers 26, Names of Gad.)

Week 2 𐤀𐤃𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁 The ALhhim of Yahúdah and Aparityim to Faces of BaarLeChaiRai + ALBayitAL (the 08th of Yishshakkar) **Shavbeth 2** Shamoúnn, a pair of leaves to form the Seed of your Name **The Words of Chæggai of ÚWahBayit are cultivated on your stalks for your grain wave sheaf offerings.**

Week 3 𐤀𐤃𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁 The ALhhim of Shamoúnn and Ayshshur to the Faces of Reshun + Yaoquv (the 15th of Yishshakkar) **Shavbeth 3** Maneshayh, a pair of stones form a house to cultivate the Seed of your Name

Week 4 𐤀𐤃𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁 The ALhhim of Maneshayh and Yishshakkar to the Faces of Avrehhem + Ayithamar (the 22nd of Yishshakkar) **Shavbeth 4** Ayshshur, the basket of reeds develops the Seed of your Name

Week 5 𐤀𐤃𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁 The ALhhim of Ayshshur and Shamoúnn to the Faces of Malekkiytsedeq + BaarShevoo (the 29th of Yishshakkar) **Shavbeth 5** Yishshakkar, surrounds the Seed of your Name with a covering

Week 6 𐤀𐤃𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁 The ALhhim of Yishshakkar and Maneshayh to the Faces of ALozAR + Aviyahua (the 08th of Zebúwlan) **Shavbeth 6** Gad, fills the Seed of your Name with its wealth of Sayings

Week 7 𐤀𐤃𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁 The ALhhim of Gad and Nephetti to the Faces of Aharúwan+GerenHhaAuwerneh (the 15th of Zebúwlan) **Shavbeth 7** Beniyman, comes, the Bread for the loaves matures to be released

Week 8 𐤀𐤃𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁 The ALhhim of Beniyman and Zebúwlan (the Day of Fifty, the 16th of Zebúwlan) to the Faces of Nadæv+Nadæv

The morrow of shabbat spring boards your Spirit into your next observations as an Eye of a Storm. Seven weeks are counted following the days of Days of Unleavened Bread—from your eating/accepting the *MAN/bread of matstsah unleavened*. The seven days of eating matstsah are extended into seven shebetut/sabbaths, as *the Word of Yæhúwah reaches long into your days following your activations of Wisdom and Understanding*. One day extends into years, literally. Think of a decision that you

vation of your Seed based upon your Numbers (MT/Deut 32:8).

The parables of the Chassidim use Numbers in convey their insights of Life and the Teachings of Yæhh. Commonly, the Numbers 5 and 2 appear in the parables, as five loaves and two fishes, pairs/2 sides of fives in the parable of the wise and foolish virgins. In the teachings of the talents there are 5 and 2 also. These Numbers correspond to the two Fives 55 of Reshun, the Source of your Life. Five conveys your illuminations which are stored in your Seed-Name whereby you have beingness. Two pertains to your sides and associated paired trees. As you extend to increase your Light/Five, you receive Five more to become 10/Yeúwd/Enter States of Fulfillment/Masteries. Your Beniyman offerings are given with utter wonderment as the mysteries in your Seed are transferred to increase your Light dwellings in Zebúwlan. Through increasing your pairs, you attain to 4/Dallath/Revelation/Access/ Insights into Mysteries. As you increase in associated Words and bind your members in pairs, you increase in Understanding. However, if your members are withdrawn inwardly to keep your seed closed and hidden in your body, then your unified Seed of 1 is given to the Mind that attains to 10, whereby it becomes regenerated as .5+.5 to bear its Light. This process repeats and continues in all teachings of HhaTúwrahh. What abides encapsulated in your Name is not forsaken to be opened to express your glories. The results of this parable are the sum of 15—the Joy of the Fathers fulfilled through which the sowing of your Seed bears your sheaves.

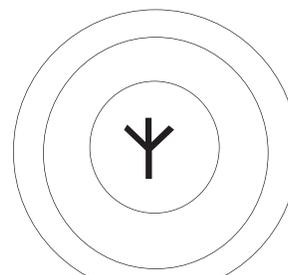
$$\begin{array}{r}
 5 + 5 = 10 \text{ ׀} \\
 2 + 2 = 4 \text{ Δ} \\
 \hline
 14 \text{ ׃} \\
 + 1 = 15 \text{ ם The fulness of your Name—ShmúwAL}
 \end{array}$$

As you increase in Wisdom of 55 and Understanding of 22 you given Words of concealed Knowledge 1. Through opening-up your composite unified Words of Knowledge you expand your crown and branches to be fruitful. As a result of your studies and deeds, you attain 5 more—an increase of Illumination whereby you are given 1—another gem-stone to behold the mysteries inside of its sides .5+.5. Hereby, you develop your Seed Name as the Tree of Life which is **the formulations of 2000** of HhaKuwanim: the combined Numbers of HhaKuwanim/1300 and Bayinah/700.

$$\begin{array}{r}
 5 + 5 = 10 \text{ ׀} \\
 5 + 5 = 10 \text{ ׀} \\
 \hline
 20 \text{ ׃}
 \end{array}$$

In another parable, there are 5 wise and 5 foolish virgins. They, as your soul and your body, are lamps to carry the Lights of Wisdom and Understanding. Those developing and maintaining their Illumination are the 5/Hhúwa of Chækúwmah (Mishle/Prov 4:5-7). The lights of the body go out when the soul it taken. Through developing associated thoughts of your Seed Name you are dressed/attired by the Light to join your Bridegroom—Your Name when the door of the haikal/temple opens (YechúwzeQAL/Ezekiel 46:1). As on Pessech, the five wise of the Shayh enter into the secret chambers of love and devotion to the Light; those who remain in Metsryim, as the body, are of the land of the shadows and worldly ambition unable to ascend to new locations.

On the full moon, your Name comes as the bridegroom. Your Name rises with the Light of Bayinah, revolving through the rings of the ribcage. As the gate in the Qedem/East opens, you receive your maidens readied and watching for your Name to rise. As you have prepared your 12 Houses of



The Numbers of HhaKuwanim
2000

The Tree of Lives and its 3 Eyes

summations/4X of your Light Origin/אמ—a tree of Yahúdah—depicts formulations of your Number sequences. The sheaves of your Numbers are formularies of coverings on your bones (YechúwzeqAL/Ezek 1:11). You are as a tree that makes leaves around its heart.

Through the seven sets of offerings from shavbeth to shavbeth, you put out leaves and feathers which adorn your body of sacred cavities. Your crown feathers appear later in Sukut as your progressions of adornment follow month by month through your soars in the oylut. As birds, you go through a moulting process each year from spring to summer or from coming from Pessech to Shebuoúwt. Animals are your guides to transformations and progressions, step by step (SYM/Ex 10:24-26).

The following chart are Numbers of the FATHERS and the ALHHIM from which the sheaves appears in your Name. Your sheaves are gathered on your ribs of your bosom. As grain is gathered in the craw of fowl, you store your sheaves above your stomach as a supply for your soul.

In the worksheet to follow the sample, insert your 30 Numbers under the column of the 30 Numbers of your Name—as the CHILD which contains the Numbers—the Life of the Fathers. Samples of a Name with Numbers of 53, 377, and 8 are provided as a reference. Through implementation of your offerings you compose your perfect resting upon your Foundation Stone as 7x7. Count—Number and Write—the sum Values of the Fathers of the Day which are summed-up in the Rings of ALhhim and in your SeedName. Thus your count is of the Rings of ALhhim for a Day which are activated by the Lauúwi/איל/22 on your behalf; and the 30 Numbers of your Name. You can add the Numbers of your evening and morning offerings of seven days to attain to your seven shebetut/sabbaths. Derive your Count to Number and Write the Name of your scroll for Shebuoúwt.

THE FATHERS אֲבֹתָא ALHHIM אֱלֹהִים 30 NUMBERS OF YOUR NAME אֲמִנִימ 22 TAÚWAH/SUMS/X

W30 ShmúwAL	300 Shayin	10th of Knowledge (sample)	(80)	22	402
429 ALBayitAL	200 Rayish	9th of Knowledge _____	(72)	22	294
428 Yaoquv	100 Quphæph	8th of Knowledge _____	(64)	22	186
427 Ayithamar	90 Tsada	7th of Knowledge _____	(56)	22	168
726 BaarShevoo	80 PaúWah	6th of Knowledge _____	(48)	22	150
025 Aviyahua	70 Oyin	5th of Knowledge _____	(40)	22	132
324 GerenHhaAúwerneh	60 Semek	4th of Knowledge _____	(32)	22	114
7 23 Nadæv	50 Neúwn	3rd of Knowledge _____	(24)	22	96
7 22 AHarRúwaN	40 Mæyim	2nd of Knowledge _____	(16)	22	78
21 ALozAR	30 Lammæd	1st of Knowledge _____	(8)	22	60
Y20 Malekkiytsedeq	20 Kephúw	10th of Bayinah _____	(3770)	22	3812
419 Avrehhem	19 Quphæph	9th of Bayinah _____	(3393)	22	3434
4 18 Reshun	18 Tsada	8th of Bayinah _____	(3016)	22	3056
7 17 BaarLeChaiRai	17 PaúWah	7th of Bayinah _____	(2639)	22	2678
016 Yetschaq	16 Oyin	6th of Bayinah _____	(2262)	22	2300
315 ShmúwAL	15 Semek	5th of Bayinah _____	(1885)	22	1922
714 ALBayitAL	14 Neúwn	4th of Bayinah _____	(1508)	22	1544
713 Yaoquv	13 Mæyim	3rd of Bayinah _____	(1131)	22	1166
212 Ayithamar	12 Lammæd	2nd of Bayinah _____	(754)	22	788
Y11 BaarShevoo	11 Kephúw	1st of Bayinah _____	(377)	22	410
710 Aviyahua	10 Yeúwd	10th of Chækúwmah _____	(530)	22	562
9 9 GerenHhaAúwerneh	09 Tayit	9th of Chækúwmah _____	(477)	22	508

⌘ 8 Nadæv	08 Chayit	8th of Chækúwmah _____(424)	22	454
I 7 Aharúwan	07 Zayin	7th of Chækúwmah _____(371)	22	400
Υ 6 ALozAR	06 ÚWah	6th of Chækúwmah _____(318)	22	346
⌘ 5 Malekkiytsedeq	05 Hhúwa	5th of Chækúwmah _____(265)	22	292
Δ 4 Avrehhem	04 Dallath	4th of Chækúwmah _____(212)	22	238
⌘ 3 Reshun	03 GammaL	3rd of Chækúwmah _____(159)	22	184
⌘ 2 BaarLeChaiRai	02 Bayit	2nd of Chækúwmah _____(106)	22	130
⌘ 1 Yetschaq	01 ALphah	1st of Chækúwmah _____(53)	22	76

Note the intervals of your Name as they ascend or descend from tier to tier of the Faces of the Fathers. In the examples above, the intervals of Knowledge are 18/Chai/⌘, life, unto 100 whereby they are extended as 108. The Numbers of Understanding/Bayinah extend from 1-10 through the intervals of 378/⌘OW, to regard with attention a moment of time (hour). The intervals of your Numbers to the Faces of the Fathers affect how you process information and bear your faces. The intervals of Chækúwmah are 54/Δ, from the root to give freely. The three intervals 18/9, 378/18/9, and 54/9 together are 3x9=27 or 14/Neúwn/Δ/Hand. According to your Numbers and their associations you bear the messages of your Name as they form sentences and faces of your Numbers.

Within the three levels of Light, Wisdom, Understanding and Knowledge there are ten steps 9-0. Pairs of your Numbers are grouped in the Name of Yæhh. The 10th and the 5th rung = 15. The sum of this pair is 80+40=120; the 9th rung and the 6 =15; the sum of 72+48=120; the rung of 8th and 7 =15, the sum of 64+56=120. Likewise the 1st and 5th levels =15 Yæhh, the sum of 8 + 48 = 56, the Neúwn Mind of unified sides. These various interals corespond to various intervals in your DNA through which you process the Light of your Name in connection with the Lights supplied to you. The pairs of Numbers in your three levels of ten are the 10th and the 5th (sample above 120; the 9th and the 4th, to yield the sum of 104; the 8th and the 3rd, the sum of 88; the 7th and the 2nd, the sum of 72; and the 6th and the 1st, the sum of 56. The sequence of your Numbers affect the way your process Light energy and your corresponding actions. In this example, Light frequencies are processed through states of thought managements of 2-9-7-5-3 amidst the pairs of 56, 72, 88, 104, and 120. The invisible Numbers within the pairs, 56 16 72 16 88 16 104 16 120, are intervals to mature the thoughts to develop your perceptions and performance from one level to the next.

A WORKSHEET FOR YOUR MONTHLY GRAIN FORMULATIONS FOR THE DAYS OF YOUR YEARS

THE FATHERS ⌘⌘⌘		ALHHIM ⌘⌘⌘	YOUR 30 NUMBERS OF NAME ⌘⌘⌘⌘	⌘⌘	TAÚWAH/SUMS/X
W30 ShmúwAL	300 Shayin	10th of Knowledge _____	22	_____	
⌘29 ALBayitAL	200 Rayish	9th of Knowledge _____	22	_____	
⌘28 Yaoquv	100 Quphæph	8th of Knowledge _____	22	_____	
⌘27 Ayithamar	90 Tsada	7th of Knowledge _____	22	_____	
⌘26 BaarShevoo	80 PaúWah	6th of Knowledge _____	22	_____	
O25 Aviyahua	70 Oyin	5th of Knowledge _____	22	_____	
⌘24 GerenHhaAúwerneh	60 Semek	4th of Knowledge _____	22	_____	
⌘23 Nadæv	50 Neúwn	3rd of Knowledge _____	22	_____	
⌘22 AHarRúwaN	40 Mæyim	2nd of Knowledge _____	22	_____	
⌘21 ALozAR	30 Lammæd	1st of Knowledge _____	22	_____	
Υ20 Malekkiytsedeq	20 Kephúw	10th of Bayinah _____	22	_____	
⌘19 Avrehhem	19 Quphæph	9th of Bayinah _____	22	_____	
⌘18 Reshun	18 Tsada	8th of Bayinah _____	22	_____	

above.

e.g. Computations of **the 23rd day of Yahúdah are unto the Faces of Nadæv**—the first born—*free giving* of Aharúwan through which the grain for the oorav/evening are formed. Evening and morning, you gather the grain as the Barred Rock Hen.

The Count of the Day of Fifties—Forming the Double Neúwn Basket ግግ 5050

Day/Month	Paired Faces of the Fathers/OyinOyin	The ALhhim Kevesh	The ALhhim Wood	Your Numbers of ALhhim	HhaLaúwi	The Sum
23 Yahúdah	Nadæv+Nadæv 50,8 50,8/116	ገገ RAúwaben,7,1	ወወ Dan,300,60	ገገ 371,53 ወወ 80,32	22	1042
23 Yahúdah	Nadæv+Nadæv 50,8 50,8	ወወ Dan,300,60	ገገ RAúwaben,7,1	ወወ 80,32 ገገ 371,53	22	1042
24 Yahúdah	Geren+Aharúwan 60,9 40,7/116	ገገ RAúwaben,7,1	ወወ Dan,300,60	ገገ 371,53 ወወ 80,32	22	1042
24 Yahúdah	Geren+Aharúwan 60,9 40,7	ወወ Dan,300,60	ገገ RAúwaben,7,1	ወወ 80,32 ገገ 371,53	22	1042
25 Yahúdah	Aviyahua+ALozAR 70,10 30,6/116	ሃሃ Shamoúnn,6,2	ወወ Dan,300,60	ሃሃ 318,106 ወወ 80,32	22	1042
25 Yahúdah	Aviyahua+ALozAR 70,10 30,6	ኰኰ Ayshshur,90,18	ሃሃ Shamoúnn,6,2	ኰኰ 56,3016 ሃሃ 318,106	22	3750
26 Yahúdah	BaarShevoo+Malekki 80,11 20,5/116	ሃሃ Shamoúnn,6,2	ኰኰ Ayshshur,90,18	ሃሃ 318,106 ኰኰ 56,3016	22	3750
26 Yahúdah	BaarShevoo+Malekki 80,11 20,5	ኰኰ Ayshshur,90,18	ሃሃ Shamoúnn,6,2	ኰኰ 56,3016 ሃሃ 318,106	22	3750
27 Yahúdah	Ayithamar+Avrehhem 90,19 12,4/125	ሃሃ Gad,20,11	ኰኰ Ayshshur,90,18	ሃሃ 377,3770 ኰኰ 56,3016	22	7505
27 Yahúdah	Ayithamar+Avrehhem 90,19 12,4	ፈፈ Nephetti,4,4	ሃሃ Gad,20,11	ፈፈ 212,212 ሃሃ 377,3770	22	4357
28 Yahúdah	Yaoquv+Reshun 100,18 13,3/134	ሃሃ Gad,20,11	ፈፈ Nephetti,4,4	ሃሃ 377,3770 ፈፈ 212,212	22	4366
28 Yahúdah	Yaoquv+Reshun 100,18 13,3	ፈፈ Nephetti,4,4	ሃሃ Gad,20,11	ፈፈ 212,212 ሃሃ 377,3770	22	4366
29 Yahúdah	ALayitAL+LeChaiRai 200,17 14,2/233	ግግ Aparryim,13,9	ፈፈ Nephetti,4,4	ግግ 1131,477 ፈፈ 212,212	22	2317
29 Yahúdah	ALayitAL+LeChaiRai 200,17 14,2/233	ግግ Yahúdah,100,80	ግግ Aparryim,40,9	ግግ 1131,477 ፈፈ 212,212	22	2516
30 Yahúdah	ShmúwAL+Yetschaq 300,16 15,1/332	ግግ Aparryim,40,9	ግግ Yahúdah,100,80	ግግ 3393,2639 ግግ 1131,477	22	8223
30 Yahúdah	ShmúwAL+Yetschaq 300,16 15,1/332	ግግ Yahúdah,100,80	ግግ Aparryim,40,9	ግግ 3393,2639 ግግ 1131,477	22	8223

The days of Yahúdah are carried into the days of Yishshakkar as Yahúdah provides the foundation/wood structure for the initial offerings of Yishshakkar.

1 Yishshakkar	Yetschaq+ShmuwAL 1,15 16,300/332	ግግ Meneshah,40,9	ግግ Yahudah,100/80	ግግ 1131,477 ግግ 3393 2639	22	8223
1 Yishshakkar	Yetschaq+ShmuwAL 1,15 16,300/332	ፋፋ Yishshakkar,200/70	ግግ Meneshah,40,9	ፋፋ 72,40 ግግ 1131,477	22	2393
2 Yishshakkar	LeChaiRai+ALBayitAL 2,14 17,200/233	ግግ Meneshah,40,9	ፋፋ Yishshakkar,200/70	ግግ 1131,477 ፋፋ 72,40	22	2272
2 Yishshakkar	LeChaiRai+ALBayitAL 2,14 17,200/233	ፋፋ Yishshakkar,200/70	ግግ Meneshah,40,9	ፋፋ 72,40 ግግ 1131,477	22	2272
3 Yishshakkar	Reshun+Yaoquv 3,13 18,100/134	ግግ Meneshah,40,9	ፋፋ Yishshakkar,200/70	ግግ 1131,477 ፋፋ 72,40	22	2195
3 Yishshakkar	Reshun+Yaoquv 3,13 18,100/134	ፋፋ Yishshakkar,200/70	ግግ Meneshah,40,9	ፋፋ 72,40 ግግ 1131,477	22	2195
4 Yishshakkar	Avrehhem+Ayithamar 4,12 19,90/125	ግግ Beniyman,50,8	ፋፋ Yishshakkar,200/70	ግግ 24,8 ፋፋ 72,40	22	566
4 Yishshakkar	Avrehhem+Ayithamar 4,12 19,90/125	ጸጸ Zebúwlan,5/3	ግግ Beniyman,50,8	ጸጸ 265,159 ግግ 24,8	22	669
5 Yishshakkar	Malekki+BaarShevoo 5,11 20,80/116	ግግ Beniyman,50,8	ጸጸ Zebúwlan,5/3	ግግ 24,8 ጸጸ 265,159	22	660
5 Yishshakkar	Malekki+BaarShevoo 5,11 20,80/116	ጸጸ Zebúwlan,5/3	ግግ Beniyman,50,8	ጸጸ 265,159 ግግ 24,8	22	660
6 Yishshakkar	ALozAR+Aviyahua 6,10 30,70/116	ወወ Dan,300,60	ጸጸ Zebúwlan,5/3	ወወ 80,32 ጸጸ 265,159	22	1042
6 Yishshakkar	ALozAR+Aviyahua 6,10 30,70/116	ገገ RAúwaben,7/1	ወወ Dan,300,60	ገገ 371,53 ወወ 80,32	22	1042
7 Yishshakkar	Aharúwan+Geren 7,9 40,60/116	ወወ Dan,300,60	ገገ RAúwaben,7/1	ወወ 80,32 ገገ 371,53	22	1042
7 Yishshakkar	Aharúwan+Geren 7,9 40,60/116	ገገ RAúwaben,7/1	ወወ Dan,300,60	ገገ 371,53 ወወ 80,32	22	1042
8 Yishshakkar	Nadæv+Nadæv 8,50,8 50/116	ኰኰ Ayshshur,18,90	ገገ RAúwaben,7,1	ኰኰ 56,3016 ገገ 53,371	22	3750
8 Yishshakkar	Nadæv+Nadæv 8,50,8 50/116	ሃሃ Shamoúnn,6,2	ኰኰ Ayshshur,18,90	ሃሃ 318,106 ኰኰ 56,3016	22	3750
9 Yishshakkar	Geren+Aharúwan 9,60 7,40/116	ኰኰ Ayshshur,18,90	ሃሃ Shamoúnn,6,2	ኰኰ 56,3016 ሃሃ 318,106	22	3750
9 Yishshakkar	Geren+Aharúwan 9,60 7,40	ሃሃ Shamoúnn,6,2	ኰኰ Ayshshur,18,90	ሃሃ 318,106 ኰኰ 56,3016	22	3750
10 Yishshakkar	Aviyahua+ALozAR 10,70, 6,30/116	ኰኰ Ayshshur,18,90	ሃሃ Shamoúnn,6,2	ኰኰ 56,3016 ሃሃ 318,106	22	3750
10 Yishshakkar	Aviyahua+ALozAR 10,70, 6,30	ሃሃ Shamoúnn,6,2	ኰኰ Ayshshur,18,90	ሃሃ 318,106 ኰኰ 56,3016	22	3750

11	Yishshakkar BaarShevoo+Malekki 11,80 5,20/116	ᐃᐃ Nephetti,4,4	ሂሃ Shamoúnn,6,2	ᐃᐃ 212,212	ሂሃ 318,106	22	1002
11	Yishshakkar BaarShevoo+Malekki 11,80 5,20	ሂሂ Gad,20,11	ᐃᐃ Nephetti,4,4	ሂሂ 377,3770	ᐃᐃ 212,212	22	4748
12	Yishshakkar Ayithamar+Avrehhem 12,4 19,90/125	ᐃᐃ Nephetti,4,4	ሂሂ Gad,20,11	ᐃᐃ 212,212	ሂሂ 377,3770	22	4757
12	Yishshakkar Ayithamar+Avrehhem 12,4 19,90	ሂሂ Gad,20,11	ᐃᐃ Nephetti,4,4	ሂሂ 377,3770	ᐃᐃ 212,212	22	4757
13	Yishshakkar Yaoquv+Reshun 13,3 18,100/134	ቀጋ Yahúdah,19,17	ሂሂ Gad,20,11	ቀጋ 3393,2639	ᐃᐃ 212,212	22	6679
13	Yishshakkar Yaoquv+Reshun 13,3 18,100	ግፀ Aparryim,40,9	ቀጋ Yahúdah,19,17	ግፀ1131,477	ቀጋ3393,2639	22	7881
14	Yishshakkar ALayitAL+LeChaiRai 14,2 17,200/233	ቀጋ Yahúdah,19,17	ግፀ Aparryim,40,9	ቀጋ3393,2639	ግፀ 1131,477	22	7980
14	Yishshakkar ALayitAL+LeChaiRai 14,2 17,200/233	ግፀ Aparryim,40,9	ቀጋ Yahúdah,19,17	ግፀ1131,477	ቀጋ3393,2639	22	7980
15	Yishshakkar ShmúwAL+Yetschaq 15,1 300,16/332	ᐋᐋ Yishshakkar,200/70	ግፀ Aparryim,40,9	ᐋᐋ 72,40	ግፀ 1131,477	22	2393
15	Yishshakkar ShmúwAL+Yetschaq 15,1 300,16/332	ግፀ Meneshah,40,9	ᐋᐋ Yishshakkar,200/70	ግፀ 1131,477	ᐋᐋ 72,40	22	2393
16	Yishshakkar Yetschaq+ShmúwAL 16,15,1,300/332	ᐋᐋ Yishshakkar,200/70	ግፀ Meneshah,40,9	ᐋᐋ 72,40	ግፀ1131,477	22	1742
16	Yishshakkar Yetschaq+ShmúwAL 16,15 1,300/332	ግፀ Meneshah,40,9	ᐋᐋ Yishshakkar,200/70	ግፀ 1131,477	ᐋᐋ 72,40	22	1742
17	Yishshakkar LeChaiRai+ALBayitAL 17,14 2,200/233	ᐋᐋ Yishshakkar,200/70	ግፀ Meneshah,40,9	ᐋᐋ 72,40	ግፀ 1131,477	22	2294
17	Yishshakkar LeChaiRai+ALBayitAL 17,14 2,200/233	ግፀ Meneshah,40,9	ᐋᐋ Yishshakkar,200/70	ግፀ 1131,477	ᐋᐋ 72,40	22	2294
18	Yishshakkar Reshun+Yaoquv 18,13 3,100/134	ᐋᐋ Zebúwlan,5/3	ግፀ Meneshah,40,9	ᐋᐋ 265,159	ግፀ1131,477	22	2245
18	Yishshakkar Reshun+Yaoquv 18,13 3,100/134	ገዞ Beniyman,50,8	ᐋᐋ Zebúwlan,5/3	ገዞ 24,8	ᐋᐋ 265,159	22	678
19	Yishshakkar Avrehhem+Ayithamar 19,12 4,90/125	ገᐋ Zebúwlan,5/3	ገዞ Beniyman,50,8	ᐋᐋ 265,159	ገዞ 24,8	22	669
19	Yishshakkar Avrehhem+Ayithamar 19,12 4,90/125	ገዞ Beniyman,50,8	ᐋᐋ Zebúwlan,5/3	ገዞ 24,8	ᐋᐋ 265,159	22	669
20	Yishshakkar Malekki+BaarShevoo 20,11 5,80/116	ᐃᐃ RAúwaben,7/1	ገዞ Beniyman,50,8	ᐃᐃ 371,53	ገዞ 24,8	22	660
20	Yishshakkar Malekki+BaarShevoo 20,11 5,80/116	ወቹ Dan,300,60	ᐃᐃ RAúwaben,7/1	ወቹ 80,32	ᐃᐃ 371,53	22	660
21	Yishshakkar ALozAR+Aviyahua 30,70 21,10/116	ᐃᐃ RAúwaben,7/1	ወቹ Dan,300,60	ᐃᐃ 371,53	ወቹ 80,32	22	1042
21	Yishshakkar ALozAR+Aviyahua 30,70 21,10/116	ወቹ Dan,300,60	ᐃᐃ RAúwaben,7/1	ወቹ 80,32	ᐃᐃ 371,53	22	1042
22	Yishshakkar Aharúwan+Geren 40,60 7,9/116	ሂሃ Shamoúnn,6,2	ᐃᐃ RAúwaben,7/1	ሂሃ 318,106	ᐃᐃ 371,53	22	1002
22	Yishshakkar Aharúwan+Geren 40,60 7,9/116	ጉጉ Ayshshur,18,90	ሂሃ Shamoúnn,6,2	ጉጉ 56,3016	ሂሃ 318,106	22	3750
23	Yishshakkar Nadæv+Nadæv 50,8 ,8 50/116	ሂሃ Shamoúnn,6,2	ጉጉ Ayshshur,18,90	ሂሃ 318,106	ጉጉ 56,3016	22	3750
23	Yishshakkar Nadæv+Nadæv 50,8,8 50/116	ጉጉ Ayshshur,18,90	ሂሃ Shamoúnn,6,2	ጉጉ 56,3016	ሂሃ 318,106	22	3750
24	Yishshakkar Geren+Aharúwan 60,40 9,7/116	ሂሃ Shamoúnn,6,2	ጉጉ Ayshshur,18,90	ሂሃ 318,106	ጉጉ 56,3016	22	3750
24	Yishshakkar Geren+Aharúwan 60,40 9,7/116	ጉጉ Ayshshur,18,90	ሂሃ Shamoúnn,6,2	ጉጉ 56,3016	ሂሃ 318,106	22	3750
25	Yishshakkar Aviyahua+ALozAR 70,30 10,6/116	ሂሂ Gad,20,11	ጉጉ Ayshshur,18,90	ሂሂ 377,3770	ጉጉ 56,3016	22	7496
25	Yishshakkar Aviyahua+ALozAR 70,30 10,6	ᐃᐃ Nephetti,4,4	ሂሂ Gad,20,11	ᐃᐃ 212,212	ሂሂ 377,3770	22	4748
26	Yishshakkar BaarShevoo+Malekki 80,20 11,5/116	ሂሂ Gad,20,11	ᐃᐃ Nephetti,4,4	ሂሂ 377,3770	ᐃᐃ 212,212	22	4748
26	Yishshakkar BaarShevoo+Malekki 80,20 11,5	ᐃᐃ Nephetti,4,4	ሂሂ Gad,20,11	ᐃᐃ 212,212	ሂሂ 377,3770	22	4748
27	Yishshakkar Ayithamar+Avrehhem 90,19 4,12/125	ግፀ Aparryim,40,9	ᐃᐃ Nephetti,4,4	ግፀ1131,477	ᐃᐃ 212,212	22	2236
27	Yishshakkar Ayithamar+Avrehhem 90,19 4,12	ቀጋ Yahúdah,19,17	ግፀ Aparryim,40,9	ቀጋ3393,2639	ግፀ1131,477	22	7875
28	Yishshakkar Yaoquv+Reshun 100,18 13,3/134	ግፀ Aparryim,40,9	ቀጋ Yahúdah,19,17	ግፀ1131,477	ቀጋ3393,2639	22	7881
28	Yishshakkar Yaoquv+Reshun 100,18 13,3	ቀጋ Yahúdah,19,17	ግፀ Aparryim,40,9	ቀጋ3393,2639	ግፀ1131,477	22	7881
29	Yishshakkar ALBayitAL+LeChaiRai 200,17,14,2/233	ግፀ Meneshah,40,9	ቀጋ Yahúdah,19,17	ግፀ 1131,477	ቀጋ3393,2639	22	7980
29	Yishshakkar ALBayitAL+LeChaiRai 200,17,14,2/233	ᐋᐋ Yishshakkar,200/70	ግፀ Meneshah,40,9	ᐋᐋ 72,40	ግፀ 1131,477	22	2294

The days of Yishshakkar are carried into the days of Zebúwlan as Yishshakkar provides the foundation/wood structure for the initial offerings of Zebúwlan.

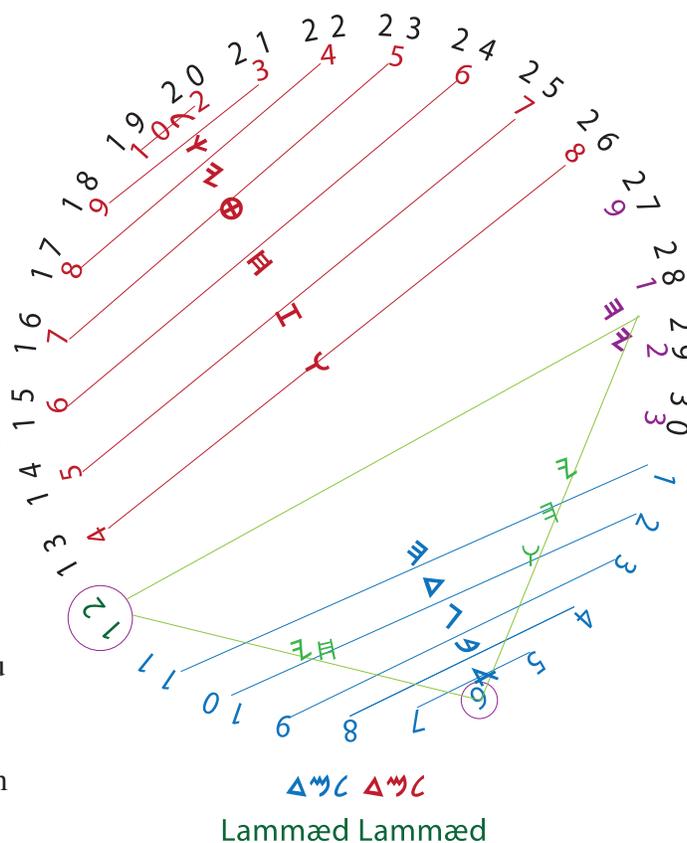
1	Zebúwlan Yetschaq+ShmuwAL 1,15 16,300/332	ገዞ Beniyman,50,8	ᐋᐋ Yishshakkar,200/70	ገዞ 24,8	ᐋᐋ 72,40	22	826
1	Zebúwlan Yetschaq+ShmuwAL 1,15 16,300/332	ᐋᐋ Zebúwlan,5/3	ገዞ Beniyman,50,8	ᐋᐋ 265,159	ገዞ 24,8	22	876
2	Zebúwlan LeChaiRai+ALBayitAL 2,14 17,200/233	ገዞ Beniyman,50,8	ᐋᐋ Zebúwlan,5/3	ገዞ 24,8	ᐋᐋ 265,159	22	777
2	Zebúwlan LeChaiRai+ALBayitAL 2,14 17,200/233	ᐋᐋ Zebúwlan,5/3	ገዞ Beniyman,50,8	ᐋᐋ 265,159	ገዞ 24,8	22	777
3	Zebúwlan Reshun+Yaoquv 3,13 18,100/134	ገዞ Beniyman,50,8	ᐋᐋ Zebúwlan,5/3	ገዞ 24,8	ᐋᐋ 265,159	22	678

3 Zebúwlan Reshun+Yaoquv 3,13 18,100/134	ጸጎ Zebúwlan,5/3	ገዳ Beniyman,50,8	ጸጎ 265,159	ገዳ 24,8	22	678
4 Zebúwlan Avrehhem+Ayithamar 4,12 19,90/125	ወቹ Dan,300,60	ጸጎ Zebúwlan,5/3	ወቹ 80,32	ጸጎ 265,159	22	1051
4 Zebúwlan Avrehhem+Ayithamar 4,12 19,90/125	ገጽ RAúwaben,7/1	ወቹ Dan,300,60	ጸጎ 265,159	ገዳ 24,8	22	971
5 Zebúwlan Malekki+BaarShevoo 5,11 20,80/116	ወቹ Dan,300,60	ገጽ RAúwaben,7/1	ወቹ 80,32	ገጽ 371,53	22	1042
5 Zebúwlan Malekki+BaarShevoo 5,11 20,80/116	ገጽ RAúwaben,7/1	ወቹ Dan,300,60	ገጽ 371,53	ወቹ 80,32	22	1042
6 Zebúwlanr ALozAR+Aviyahua 6,10 30,70/116	ተተ Ayshshur,18,90	ገጽ RAúwaben,7,1	ተተ 56,3016	ገጽ 53,371	22	3326
6 Zebúwlan ALozAR+Aviyahua 6,10 30,70/116	ሃሃ Shamoúnn,6,2	ተተ Ayshshur,18,90	ሃሃ 318,106	ተተ 56,3016	22	3750
7 Zebúwlan Aharúwan+Geren 7፡9 40,60/116	ተተ Ayshshur,18,90	ሃሃ Shamoúnn,6,2	ተተ 56,3016	ሃሃ 318,106	22	3750
7 Zebúwlan Aharúwan+Geren 7፡9 40,60/116	ሃሃ Shamoúnn,6,2	ተተ Ayshshur,18,90	ሃሃ 318,106	ተተ 56,3016	22	3750
8 Zebúwlan Nadævn+Nadævn 8,50,8 50/116	ፈፈ Nephetti,4,4	ሃሃ Shamoúnn,6,2	ፈፈ 212,212	ሃሃ 318,106	22	1002
8 Zebúwlan Nadævn+Nadævn 8,50,8 50/116	ሃሃ Gad,20,11	ፈፈ Nephetti,4,4	ሃሃ 377,3770	ፈፈ 212,212	22	4748
9 Zebúwlan Geren+Aharúwan 9,60 7,40/116	ፈፈ Nephetti,4,4	ሃሃ Gad,20,11	ፈፈ 212,212	ሃሃ 377,3770	22	4748
9 Zebúwlan Geren+Aharúwan 9,60 7,40/116	ሃሃ Gad,20,11	ፈፈ Nephetti,4,4	ሃሃ 377,3770	ፈፈ 212,212	22	4748
10 Zebúwlan Aviyahua+ALozAR 10,70, 6,30/116	ፈፈ Nephetti,4,4	ሃሃ Gad,20,11	ፈፈ 212,212	ሃሃ 377,3770	22	4748
10 Zebúwlan Aviyahua+ALozAR 10,70, 6,30/116	ሃሃ Gad,20,11	ፈፈ Nephetti,4,4	ሃሃ 377,3770	ፈፈ 212,212	22	4748
11 Zebúwlan BaarShevoo+Malekki 11,80 5,20/116	ቀገ Yahúdah,19,17	ሃሃ Gad,20,11	ቀገ 3393,2639	ፈፈ 212,212	22	6661
11 Zebúwlan BaarShevoo+Malekki 11,80 5,20	ግጥ ለፓሪም,40,9	ቀገ Yahúdah,19,17	ግጥ 1131,477	ቀገ 3393,2639	22	7863
12 Zebúwlan Ayithamar+Avrehhem 12,4 19,90/125	ቀገ Yahúdah,19,17	ግጥ ለፓሪም,40,9	ቀገ 3393,2639	ግጥ 1131,477	22	7872
12 Zebúwlan Ayithamar+Avrehhem 12,4 19,90	ግጥ ለፓሪም,40,9	ቀገ Yahúdah,19,17	ግጥ 1131,477	ቀገ 3393,2639	22	7872
13 Zebúwlan Yaoquv+Reshun 13,3 18,100/134	ፋፋ Yishshakkar,200/70	ግጥ ለፓሪም,40,9	ፋፋ 72,40	ግጥ 1131,477	22	2195
13 Zebúwlan Yaoquv+Reshun 13,3 18,100/134	ግጥ Meneshah,40,9	ፋፋ Yishshakkar,200/70	ግጥ 1131,477	ፋፋ 72,40	22	2195
14 Zebúwlan ALayitAL+LeChaiRai 14,2 17,200/233	ፋፋ Yishshakkar,200/70	ግጥ Meneshah,40,9	ፋፋ 72,40	ግጥ 1131,477	22	2294
14 Zebúwlan ALayitAL+LeChaiRai 14,2 17,200/233	ግጥ Meneshah,40,9	ፋፋ Yishshakkar,200/70	ግጥ 1131,477	ፋፋ 72,40	22	2294
15 Zebúwlan ShmúwAL+Yetschaq 15,1 300,16/332	ጸጎ Zebúwlan,5/3	ግጥ Meneshah,40,9	ጸጎ 265,159	ግጥ 1131,477	22	2443
15 Zebúwlan ShmúwAL+Yetschaq 15,1 300,16/332	ገዳ Beniyman,50,8	ጸጎ Zebúwlan,5/3	ገዳ 24,8	ጸጎ 265,159	22	876
16 Zebúwlan Yetschaq+ShmúwAL 16,15,1,300/332	ጸጎ					
Zebúwlan,5/3	ገዳ Beniyman,50,8	ጸጎ 265,159	ገዳ 24,8			
22	876					
16 Zebúwlan Yetschaq+ShmúwAL 16,15 1,300/332	ገዳ					
Beniyman,50,8	ጸጎ Zebúwlan,5/3	ገዳ 24,8	ጸጎ 265,159			
22	876					

USE OF YOUR 30 NUMBERS

Each day is composed of two sides, an evening of Bayinah/Understanding and a morning of Chækúwmah/Wisdom. The Fathers speak from their unified Faces, OyinOyin, whereby their pairs of rings, the sums of their Rings of Wisdom and Understanding emit the Thoughts evenings and mornings. The sum of the evening and morning comprise a day. The inner and outer rings revolve from one side of the Faces to the other through which the full faces of the Fathers Light strike you in your houses.

The Numbers of your ALhhim are of Wisdom and Understanding and/or Knowledge depending



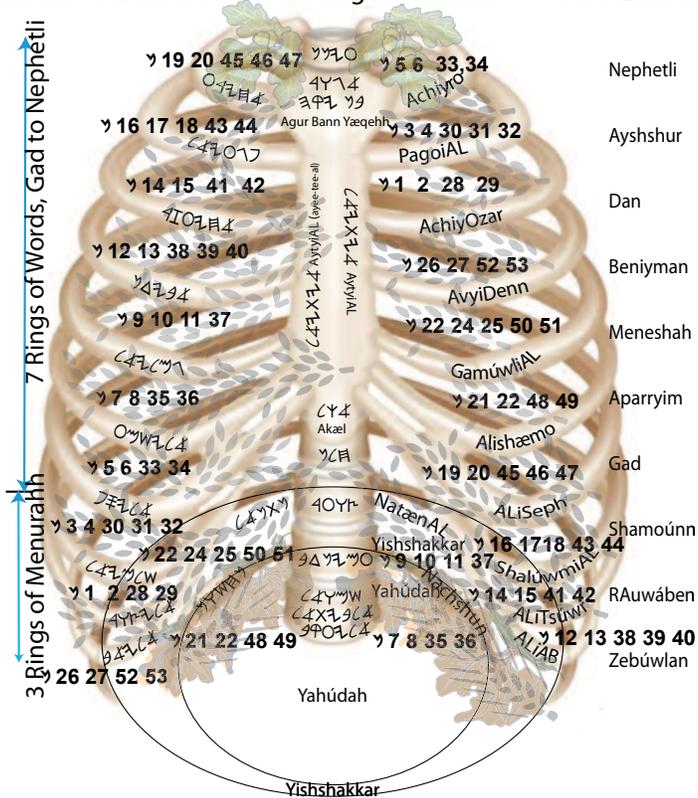
The summation of the Double Lammæd is inscribed as the phrase: HaleluYæh ጸሌረረጸ. This assembly of Letters conveys the Illumination/ጸ of the LammædLammæd/ረረ, the Light in the Teachings of Understanding and Wisdom which are contained/ሃ in Yæhh/ጸሌ.

The Túwrah/Teachings of Seven Scrolls are the Words of ALhhim founded upon the empirical Knowledge of Aharúwan. This knowledge is within your Seed-Name whereby you are able to ascend upon the Staff of ALhhim unto the Mind of Aharúwan. Basically, there is a Staff for the paired members—those of the congregation/body of mayshayh/Moses (Yahúdah/Jude 9); and there is the Staff for the Heads of Aharúwan which are above, overseeing the developments within the body members.

The empirical Knowledge of the Teachings of Aharúwan are foundational to the Words of ALhhim being amplified through the Teachings of ALhhim—the means of coming to Enlightenment. In studying the Words of ALhhim, with evidence of what you are learning, you are given access to the empirical Knowledge of Aharúwan. Though the Laws of Aharúwan are fully understood in the heavens and earth, the Teachings of mayshayh are those which are written upon your 12 stones for the spirit to carry its soul through your waters unto the Faces of Yæhh.

The counting of the sheaves is from the Source of the paired Faces of the Fathers, sets of numbers e.g. 116, a numerical code to bring forth a Dominion of Oyin Consciousness. The Body of the Fathers,

Gather Your Sheaves to Forming the Neúwn ገሃገ 5335 Loaves



which are the ALhhim, formulate the Words of Consciousness. Your Words are opened in your oylut/offerings. In that the offerings are made by your Name, your corresponding 30 Numbers carry the Thoughts of ALhhim which are according to your Numbers, whereby there are the ALhhim of your Name. Through your Numbers generating omar, the Faces of Yæhh appear from the midst of your Fire. The uniqueness of your Name bears striking characteristics/faces and messages as they flame from the altars, as you are ministers of Fire (Tehillah/Psalm 104:4). Your Numbers increase/enlarge the thoughts of the Fathers and the ALhhim through the expansion of your Name. On the day of your birth you are set to the Faces of Yæhh within the Body of the Head of Yæhh, incubated by two Rings of ALhhim through which you appear and have your sense of Being—momentum and extension of your Spirit. Through your submission/marriage to your Head, you bosom-basket is given grains, pressed down an running over (Yúwsphah/Luke 6:38). When you speak the tongues of *men and angels* you utter Words of the *Anuwshyim/Benevolent Heads/Husbands/Men* and those of your *Melakim/messengers/*

COUNTING THE OMAR-THE SHEAVES DURING SEVEN SHEBETUT/SABBATHS

THE NUMBERS PAIRS OF SHEAVES ARE 53:53, THE SUM OF 106/7
THE RIB-CAGE IS THE BREAD BASKET OF 12 LOAVES OF 2 FISHES—
THE DOUBLE NEÚWN ገሃገ

angels in whose camp you belong (CHP/Num 1:5; SMB/Gen 32:1-2). **The Words on your tongue are the formulations of your sheaves.**

The Counting of your Day of Fifties generates a written document of your Name. Your count is unique as your two sided-scroll which bear the two loaves from the sheaves in the two sides of your basket/breast. Your loaves are the *tanúwphaeh stayim*/wave loaves—your first-fruits to the Collective YæHúwaH (TK/Lev 23:17).

As you shake your sheaves, you bring forth that which is hidden inwardly, whereby your outside is turned inside! Mortal projections are outside glimpses of the path of Life—portrayed in a glass darkly. What comes out of your insides swallows-up your outsides which is now turned inwardly whereby it is invisible, unseen by the Blaze of your Light (ALphah Baranva/1 Timothy 2:9-10). This process of becoming invisible is clearly displayed as your twelve members of the zodiac enter into the Path of Fire—Chækúwmah. Your skeletal patterns emerge by the igniting of your bones/boards which swallow-up the flesh, whereby the glories of Yæhh are seen in your midst.

Your Husbands of Yæhh—as your 12 Heads—appear and take your soul members inside their Tents as their brides (2 Corinthians 11:2; Ephesians 5:25-32). You are transformed from being inside-out to becoming outside-in. Your inside swallows-up the exterior as the nation of YishARAL comes out-of-Metsryim and engulfs their outward state—which once enslaved them. The exterior is cast in the waters through which they pass via immersions/baptisms! ***These elevations of consciousness are your processes to ignite your inward messages unto your culminations/perfections.*** Your mortality is swallowed by your immortal Words! Oh, death, where is your victory? (1 Corinthians 15:54). With the Words of your Life you conquer death—overturning the fruit of the tongue of perversions and strifes. Your battles with the world are over as the world and its lust are subjected to the Sword/Serpent of your shayh/lamb. In this manner you fulfill the Túwrahh as your serpent of mayshayh/Moses swallows-up Metsryim/Egypt.

With grain in your hands, you bear your Numbers and your messages of the Faces of the Neúwn/5050. In so doing you attest to your origin of the Grain of the Fathers—the Source of your loaves.

EXAMPLE OF COUNTING THE OMAR

the 23rd oorav/evening following Pessech:		the 23rd baqar/morning:	
50+8+50+8 Avim	116	50+8+50+8 Avim	116
7+1+300+60 ALhhim	368	300+60+7+1 ALhhim	368
371+53+80+32 Ex. Name	536	80+32+371+53 EX. Name	536
12+10 Laúwi/אָל	<u>22</u>	12+10 Laúwi	<u>22</u>
	1042		1042

The counts of the 23rd Day of the first month are initiated through the offerings of Yahúdah—one week. The sum of the sheaves is 2084. The count is comprised of 1) the Fathers from which the Seed is sown, 2) the ALhhim in whom the Seed is carried and nourished, 3) the corresponding Numbers of your Name through which the Seed multiples, and 4) the Numbers of the Laúwi as the stalk through which the sheaves appear and harvested. The summations of your sheaves are the product of the evening and morning oylut combined. Your sheaves continue to be formed upon seven shebetut/sabbaths, whereby the messages in your Name are fulfilled. When the offerings are cut-off in the midst of weeks, then the messages stored in your Seed Name are cut off from rising to their fulfill-

ment.

The sheaves are drawn out of your Name’s offerings. They of formulations of your Numbers extending from your Seed of the Fathers sown into the wombs of ALhhim and cared for by the Laúwim/Levites. The sheaves with their seeds are hung in your ribs, which are woven as a basket of reeds to gather your sheaves. For your offerings of Yahúdah—the first month, your sheaves are placed in the rungs of the Heads corresponding to the Heads of your bodies/parts/members. During the count in the first month, the sheaves are cultivated under the Head of Nachshun Bann OomiNadæv, overseer of the first month of days. The precedence of Nachshun pertains to the Numbers which flame from Yæhh through which the worlds are made via Seven-Fold acts/days. Nachshun resides at the base/foundation of the House of ALders surrounding your heart from which the counts begin. Your 12 rings are activated in a month as the flames from your heart lap into your ribs. Through the Fire formulations of your Numbers, your sheaves are formed in the rings from which your offerings are made evening and morning. *E.g.* on the 23rd of the first month of Yahúdah, the sheaves are hung on your 4th and 10th rungs. The offerings of RAúwaben are hung in the ring of ALiTsuwr Bann ShediAúwer for the evening offering. For the corresponding offering of the morning by Dan, the sheaves are gathered unto AchiyOzar Bann Oomyeshadai. The sheaves are noted on the chart as 𐌚1 for the evening and 𐌚1 for the morning of the 23rd day. The gathering of sheaves are depicted as corresponding types of leaves and feathers which adorn your bosom body (Tehillah 129:7; Yúwsphah/Luke 6:38). As you track your offerings unto the Day of Fifties, there are 53 sheaves on the left side of your Bread Basket gathered from your evening offerings, and the 53 paired sheaves on the right side of your Basket for your morning oylut. The sum of your paired sheaves are the Number of the Name, Neúwn/𐌚𐌚/503-350/106. Poetically, the Name of Neúwn is illustrated as paired fishes which appear with your 12 loaves (Yúwsphah/Luke 9:16-17). The source of your 12 loaves rise from the 7 Scrolls of HhaTúwrahh, which are analogous to 5 loaves and 2 fishes. The Túwrahh are writings of Reshun, 2 5’s, inscribed within the two sides of your SeedName.

PRECISE ORDER TO GATHERING YOUR SHEAVES

As the kernels of your manchaih are opened upon the coals of your altar, the whitening within the grain appears. The fragrance of the grain rises and is distributed upon the altars of the heart altar and the bowl of insense—golden altar of the mind simultaneously. Both hands are employed to apply the fragrance of the LavanhZekah/frankincense. Six measures issue from the left hand on the heart from the evening offering, while the right hand serves the six portions for the mind. For the morning offering, the right hand serves the heart, and the left hand the mind. Starting from the base of Zayin-ALphah distribute the illumination to the heights of Lammæd-ÚWah. The Letters of ALhhim contain the Light of the Illumination of all processed from the offerings for your 12 Houses to receive Instruction with Understandings/insights.

12 Lammæd	𐌖	ÚWah 6
11 Kephúw	○	Hhúwa 5
10 Yeúwd	𐌚	Dallath 4
9 Tayit	𐌘	Gæmmæl 3
8 Chayit	𐌗	Bayit 2
7 Zayin	𐌚	ALphah 1

Through combined Thoughts of ALhhim the Life/𐌖 of Reshun rises from the Chayit/𐌗 of Zayin-

ALphah to the crowning glory of Tsada/18/𐌹 which is the Chayi/𐌲𐌰 of Reshun. The Life of Reshun is within your 2 5's—the Hands of Light. The Life of Reshun rises in the Faces of every offering as the Life appears in the Bread/manchaih portion of the oylah. Through the Faces of Reshun the trees of your months leaf and bear their seeded-fruit. At this precise moment the sheaves are gathered to your rungs.

The Count is taken daily for your Name's offerings of the Fathers and their Rings of ALhhim during seven weeks—four Rings per week (4x7=28). Plus, the employment of the gifts of Lauwi—Lammæd and Yeúwd/22, you Number and Inscribe the Sheaves of Lammæd/30 from which the Staff of Life—the Bread of your Name—appears on the Day of Fifties—drawn from the two sides of Neúwn/50/50.

The term “*manchaih*” is the Life of the Name “𐌲𐌿 Núwach/Noah.” Studies of ascensions/𐌲𐌿 draw-out of the span of the Neúwn to the Chayit via graces/favors of YæHúwaH/The Collective Names of Yæhh. The letters from Shayin to ALphah are descending, whereas the letters ALphah to Shayin are ascending. Hence, read the letters in both movements which leads to the centre in the Neúwn. The movements of the Letters descending and ascending are seen in the Work of the Lights encircling you daily. These movements formulate the wheel within the wheel and a circle within a circle. Parables that express these movements are thos of Avrehhem/Abraham and Lot, as well as the vision of the wheels of YechúwzeqAL/Ezekiel. The Neúwn to Chayit are parameters of the second dimension of the Letters/Signs which encompasses the school, or academy of favor/grace through which one encounters the Faces of Yæhh. The word grace/𐌶𐌰 has inverse parameters letters/𐌲𐌿 provided for full access into the Heart of the Letters. Through graces you become fully extended into the seven sevens of Bayinah and Chækúwmah which form your paths of Light.

From results of the habitations of branching messages 𐌲𐌿𐌶𐌰𐌸𐌰𐌶𐌰𐌸𐌰 17
 there is a composed Presence of being joined 𐌶𐌰𐌶𐌰𐌸
 a bread to be waved—a composite of unfolding the united sayings of light 𐌶𐌰𐌶𐌰𐌸 𐌲𐌰𐌶𐌰
 established in both sides/two 𐌲𐌰𐌶𐌰𐌸
 two tenths affirms/transfigures the tenths raising, salet/fine flour, an establishment of wealth of
 your ten of Wisdom and your ten of Understanding.
 Numbers, finely sifted as measures of your Name, 𐌶𐌰𐌶𐌰 𐌲𐌰𐌶𐌰𐌸𐌰 𐌶𐌰𐌶𐌰
 as they become 𐌶𐌰𐌶𐌰𐌸𐌰
 apparent/leavened through being baked 𐌶𐌰𐌶𐌰𐌸𐌰 𐌶𐌰𐌶𐌰
 the first-fruits for YæHúwaH. :𐌶𐌰𐌶𐌰𐌸 𐌲𐌰𐌶𐌰𐌸𐌰

On the Day of Fifties/Shebuouwt/Shavuot there appears from your branching messages of Light, a renewing manchaih, formulations of the Numbers of Light which have been baked in the Fire of the Oylah, on two sides, as the Bread of Neúwn/50. Your Shebuouwt manchaih/breads are made of your grains reaped from coming/appearing in the lands of Oyin. The vibrations of thought within you are waved by the Wind of your Spirit. The Breath waves the grains of Words according to the numerical light frequencies in your Name. By your Numbers and Words you demonstrate growth in the Lands of Oyin. The Numbers establish the sides of your dwellings and compose thoughts according to the wealth/value of your Numbers as they have been finely sifted by your Spirit/Wind/Breath. The **Numbers/Values have risen within to become apparent in your Words and Thoughts**, as those baked on both sides, heated in the Fires of your mind's oven via contemplations and review. The grain from your sheaves are bonded together as fine flour forms two new loaves of Neúwn. The term, *hamatz*, translated as unleavened by Hebrew texts, and leavened by Christian texts, **pertains to becoming apparent—those risen by the**

leavening of the Word itself (Mæityahu/Mat 16:6). What has risen from your Seed Name, sown in the pockets of your loins, appears in your bread baskets surrounding your heart. The Values of Light counted during the seven shebetut/sabbaths *rise to your surface as the Faces* of Yæhh, from whose Faces your have been sent. The leavening agent of your Breath causes your loaves to rise and does not pertain to the leaven of the world nor the leavening of the Pharisees which interprets the teachings, thus restricts them with the natural order.

The Túwrahh is composed of Names and Words, not as the world which perishes. Though all things made symbolically portray the nature of the Law, the Words of the Law are eternal, mirrored into that which is made that they may be gathered in their season. In that we live in a projected world, we portray the Words through symbols to attain to their higher vibrations. To render the Words as physical objects or historical generations binds the Túwrahh/Torah to that which perishes. The Túwrahh scrolls are Words of Fire that are perfect/complete, thus unchanging. The Words are composed of pairs and associations of thoughts from which comes your Perfect Unity of Name that does not fade. Via your associations you project Túwrahh into all realms of your habitations to openly display the Freedom of the Words of the Túwrahh. You read the Fire, and by your readings you direct your body to conform to your Numbers and Words of Origin. Thus, when Túwrahh states to put away leaven out of your houses it is speaking of the thoughts that project your outward flesh which you keep out of your dwellings as offspring of Light lest they corrupt your soul. “In all of your states of dwelling, you eat no leavening [Sephúwr Yetsiat Metsryim 12:20; 13:3,7].” The presence of leavening in your members bears the nature/cloth of corruptible flesh. Through eating of the Tree of Life you distinguish the houses of your Names to be an unleavened state, imperishable. Hence, via association you eat nothing leaven either of thought or of form. You distinguish the level of your enlightenment to be apart from that which is of this world.

The manchut/grain offerings made to YæHúwaH, include two loaves, one of Understanding, and one of Wisdom, according to the Orders of Light in which your first-fruit grains are produced. “All man-chaih—Bread of Life—verifies your nearness to Yahúwah, whereby it is not made to be leavened [TeúwratHhaKuwáhnim/ Lev 2:11].” There are various manners of making the manchut/bread which denote the way the teachings are constructed. Computing your Numbers for Shebuouúwt is counting your sheaves to be baked in your oven/mind. Through the ascent of your loaves, you renew your Faces/expressions unto your full extension of Neúwn. Your sheaves are waved, to shake off the chaff, creating a vibration of the Faces of YæHúwaH to resonate in your members. The faces in your Seed breaks forth from your foundation of Yahúdah unto your crown in Zebúwlan. Your sheaves are shaken—waved out. The grains are finely ground shaped as two loaves of 50 מִנִּין 50650/106/7. The flour of your manchaih is salet/fine flour—finely ground seeds formed by your 30 Cardinal Numbers. Through your daily offerings your Seed Name expands to form a New Head. Every concept in your Seed Name is beheld as glistening baked kernels. Your unleavened bread forms your thoughts of Fire corresponding to your Numbers.

And the one coming near with composed messages מִן־הַשָּׁמַיִם 18
 pertains to the ascending illuminated bread composed by the Seed in your members, מִן־הַשָּׁמַיִם לֵךְ
 a formulary of seven meeknesses/complete branches, meekness of your seven eyes, מִן־הַשָּׁמַיִם חֹסֶה
 perfect/without shortsightedness or fault or neglect, מִן־הַשָּׁמַיִם
 in agreement as one with your Name. In the Seven Eyes the loaves form upon the Arialim staff
 developed during the Neúwn light cycles in the sides of 50: NeuwnNeuwn,
 offspring/produce of a year/study, transformations, מִן־הַשָּׁמַיִם
 a par/clusters of sayings upon your lips מִן־הַשָּׁמַיִם
 of unified observations in seven eyes as one מִן־הַשָּׁמַיִם 47

unity of the twelve parim abide under your basin in Aparryim. Their activities each month set their faces before and behind in support of your Name’s offerings as you bring them to the kaiyúwer/activations of water.

Abiding three moons in the sac are days of Wisdom and Understanding necessary unto the emergence in the third month of Knowledge. Premature births are of various reasons that trigger an uprising or presentation. One would count 9 moons prior to the “due date” to affirm the Name of the Head sowing the Seed when the bullocks are aligned in the House of Yúwsphah and Zebúwlan. The alignment of the bullocks in the loins designates the reproductive glands in the father and mother during that moon phase for distribution and implanting the Seed through Yúwsphah/Joseph.

The **two aylim/rams**, meaning nobility and honour, are unified strands of your sides of Chækúwmah and Bayinah through which you yield fruit. The strands originate from the paired Faces of YæHH. The rams are the Strands of AL streaming from the Faces of YæHH which determine the strength of your movements and carrying the messages of the Parim through your nerves. They are called “rams,” as they provide “the charge” to deliver the information from the Faces of the Fathers, through impulses, to the lambs—the vessels of meekness. The mature performance of your Name is developed through sequential instructions of the double Lammed, night and day. The fulfillment of their teachings are received and carried through your aylim offerings.

The Two Bread Loaves: The Ascent of the two sides of your SEEDName, of Wisdom and Understanding, filled the oil, the anointing of meShiæch forms the Mind of Yahushuo from which your Seed originates. The loaves of your Name are salted with the savour of your revelations and the life giving properties of your Name. Two Tens Measures are of harmonic deeds of your hands with fulfilled instructions of your feet. The First-Fruit of what is opening from your SEED in this renewed harvest. The offerings is a Re-Newing of the Bread of ALhhim from which your SEED is sent for expansions. The Offerings with the Bread are to elevate your anointed Words and maintain the initiatives of your studies in the cycles of Light. Through the accompanying oylut, the Bread of your Name is kept above corruptions and kept in sync with the Bread of your Name coming down as it rises.

The Kevashim: The Seven Eyes of your Meekness of ALhhim, employing your 10 Numbers of Knowledge

IY94
 3ΔΔ7
 7𐤀𐤁𐤁
 6Y27
 W40𐤁
 𐤀𐤂𐤁𐤁
 4446

The Par: The Head of Your Name’s Conception, employing your 10 Numbers of Knowledge, namely ALiAV Bann Chelen, the Head of your Light in the Qedam/East by which your Light is seen.

e.g. When your Name is conceived in the Light of the Fifth Moon, the Par is of Shamoúnn, a Conception of the Head Par: ShelumyiAL Bann TsuriShadi. From your planting, your scheduled birth in the third moon of Zebúwlan. The day you appear is according to the Faces of the Fathers appearing in your SeedName, from the Mountain, the day of first-birth. Being “born again” confirms your origins of becoming.

Accordingly, your head is *covered—the activated skull cap—to receive* their impartations as a plant creates a covering for its seed multiplication. Any ideas divergent to your unified mind with the Mountain is not present (SMS/Acts 2:1-4).

The Tongues of Fire flame the Words of your oylut—fire offerings set upon your altars during the days of counting your omar. The Words are messages of your oylut/ascendants which contain the Words of the Fathers and Prophets who speak regarding your Name in the day you are begotten from the midst of the Fires of Yæhh in shemayim/the heavens.

Your messages are formed into two loaves—composites of your grain offerings of Bayinah/Understanding and Chækúwmah/Wisdom to be ግሃግ 53ሃ35 = 106/7. Your two loaves are first-fruits of your Name—according to your origins in NeúwnNeúwn/ግሃግ. The loaves are manifest through Seven Shebetut/sabbaths to be Seven/Complete/Perfect. Thoughts resonating in your mind are welded to your Seed Name, whereby from both sides of Light you are one mind/head of joined faces. To be one mind is to have the Unified Thoughts of your Seed Name rise through your branches. The increase of your Seed Name creates two loaves from the two sides of your Seed. The sheaves formed in your Neúwn Breast Basket appear as unified sides of your hemispherical mind. In that your loaves are formed from the two sides of your Seed Name, then your mind is distinguished from your foundations whereby you perform the Law by the Voice of your Spirit. Hereby, those which have the Spirit of Yæhh do instinctively the commandments though they have not been schooled previously, as all that is in the world is the Túwrahh/Torah (Romans 2:14-15).

When two minds present from your stalks there is a division in soul. Which mind will your soul follow after—the Mind of your Name or the mind of a stranger? Touching anything on earth there is a Law, a statute, and a commandment/order that is in your Seed. What is written in the walls of your Seed Name are the same messages written on the two sides of the Stones of Testimony. These are the tattoos of your Light engraved on your inner stones. Words of the Mountain are housed in scrolls of ALhhim according to your Seven Eyes which open through Seven Shebetut/Sabbaths. The fruit of your branches appear in the Garden of Oodann/Eden, hanging on your Trees of Knowledge of Collective harmonic teachings and your paired branches of mutual Associations.

And you fulfill/perform according to ግጥሞች 19
the growth of your OyinZayin Body (shegoir ozim/goat) as one ልዩላ ግጥሞች ለገገ
to make a chatat/a rising of your Collective above degradations ጸፋጸፋ
with two kevashim/meek offerings—affirming your branchings ግጥሞች ገገ
a generation of your studies/year ገገ ገገ
for a zevach/opening/flowing unto wholeness/peace. ግጥሞች ገገ

And the Enlighten wave, as to sieve the sums in them, ግጥሞች ፳፻፳ ገገገገ 20
to sort out what is within the grain
an ascending bread of first-fruits—of your origins in ALhhim, ግጥሞች ገገ ገገ
waving to sift the grain to the Faces of YæHúwaH. ገገገ ገገ ገገ
to examine closely, sorting, sifting.

An ascension are with **two kevashim/meek pairs** of branchings ግጥሞች ገገ ገገ ገገ
to sanctify/distinguish the givings of Yæhh in your Collectively—YæHúwaH ገገገ ገገ ገገ ገገ
for the servant illuminator. ግጥሞች

Each Seed has two ends and four sides. This pattern of thought is the basis for the Mishkan, and the cube in which all things are composed. The ends of the Seed are conveyed as the Shayh/Lamb, being of the Lights of Hhúwa—those of Understanding and Wisdom, with the Lights of the Shayin—those of Knowledge. The shayh is taken in the 10th of the month of Yahúdah, for via the extending values/numbers can we grasp in our hands the shayh. Via the shayh rising in the mind, one comes to the tenth of the seventh moon. The ascent of the shayh is from the foundation of the Lammæd unto its crown. This ascent of illumination occurs within the mind, whereby the glory of the Words that have opened to form the Hhúwa+Shayin are spread out like a garment over the Name. In this same manner, a tree spreads forth its branches as the Seed opens and rises from where it is sown. Accordingly, the Life within a Name flows like a river to create a place in which it sows itself. The River of Life comes out of the Rock of a Name and flows unto the seat of AúweR, from where it has positioned its Hhúwa. Within AR the Name casts its seed, thereby planting itself by the River, from whence it commences to grow and spread out like the willows. As the Name accepts the full radiance of its becoming—the Shayh/אָו—comprised of the two ends of the Staff to which it belongs by paired Names, the full radiance of the Shayin Hhúwa Light opens within the planting of its Name and brings forth a covering from all that is read within the Body of its Light.

The term אָוֹלֵמַיִשִׁ/ALMayshayh is the SeedWord of the Staff/לָא from which comes/אָ the Shayh/אָו. Through the Shayh all is revealed, from the base of the Hhúwa unto the Shayin, for with the Body of the Unified Lights, all things appear and are known. The extension of Mayshayh is for the renewing of all that is in the Mind of ALOZAR unto the branching of the unified Names of covenant. As a tree extends its branches, it brings forth the pattern of the Tree of Life from whence it is sown. When vegetation of a garden fills the garden space, then, and only then, is the space renewed with the faces/expressions/fruit of that which is sown into the space [Tehillah 104:30]. As the Shayh rises within the space allotted for its Seed, everything that is not in accordance with the Shayh is pushed off of the Staff, for there are no branches to bear its fruit. This is the fruit that is born to perish; having no root nor branch to sustain it. As the Mind blooms within the Lights of the Shayh, all is defined to be or not to be according to the Word of AL.

For each pair of unified Names there is space allotted for them to yield the covering or the full spreading of their Principles. How tall does an oak tree grow? When the seed is planted into the ground, a space is reserved for the depth, height, width and breadth of the Tree. Likewise, for every pair in ALOZAR there is reserved a space for the full expression of their united Names to bring forth the covering of their Names. Thus the inscription refers to their collectivity: “*with illumination the unified are brought near with their collective totality/the composite gathering/אָוֹלֵמַיִשִׁ.*”

The 10th of the 7th leads to the Oyin Head of full consciousness and the bringing forth of the covering of the Oyin garment. The Day of Yeúwm Kippur is *lit. The Day of Covering* in which the sheath of the Oyin is woven via the unified activity of the Lights. The Oyin Sheath is the covering of mercy upon the unified Names whereby all nakedness is covered with the glory of their inner Unity. Hence, the tenth day of the seventh is **a day of spreading out** from the base unto the crown which is **the renewing of the Mind of ALOZAR that spreads out from AL to AR, from one end unto the other.** The spreading out is the acceptance of the full image of ALOZAR, whereby the paired Names are expanded without limit or end, for the productivity of the Lights is ongoing into all aúwtim/aeons of Light and into all spaces of Light. The surrounding spaces are the lands designated for the Names which are filled with the leaves upon their branches as a blanket of Light. In spreading out, all that is former in the Mind of ALOZAR arises to be the latter. In the spreading forth, the latter covenant/agree-

ment is greater than the former. The former of the mortal perishes as the vegetation that once occupied space beneath the towering oak. Each pair of Names is a union of two sides; one side is the east-south; the other as the west-north. In the 7th month, the west-north rises to the crown and in the 1st month the east-south arises.

The Day of Atonement is not for a covering of sins but rather a day of emanating the inner essence of Life whereby there are no short comings. A full embodiment covers their Names with the transference of the Alphahim of AL. The SeedName, comprised of two ends, becomes the **full extension of the united thoughts in ALOZAR** from which two are sent forth to reveal the Name of ALOZAR. The SeedName is only known to the ONE/UNIFIED MIND who is capable of receiving the Mind of ALOZAR. The term, 𐌸𐌹𐌶, rendered as humbled, denotes that there is no leavening within the minds of those who are capable of fully spreading out the thoughts of their Names; rather, as the spreading occurs, they are humbled by the greatness of the Word, whereby the Word and its fruit is seen, and they are hidden, as the Fire, within the bush. The word of the prophet Mikkah/Micah is fulfilled: And they of the activated Fire shall dwell under a unified vine and under a unified fig-tree, and nothing will cause fear, as the mouth of YæHúwaH Tsavaut speaks [Mikkah/Micah 4:4].

The spreading out of the attributes within the Names yield a covering. The covering is the results of being at-one-ment, from which comes the phrase: Day of Atonement. For until the covering is the emanation of the unity of Names within the Fire, the garment is torn/divided, as the division of cloth, depicted as genders, that a mortal wears, whereby there is nakedness. The garment is according to the taking of the Shayh on the 10th of the ALphah moon prior to Pesach unto the 10th of the Zayin moon prior to Sukuth. The Zayin is the means of releasing the Alphah unto its full extension in the seventh, to be fully displayed at Sukuth. What is spoken upon the tongue of the Zayin returns unto the Oyin head of the tongue, thus making a full circled garment from tongue to tongue, or mouth to mouth, state of consciousness. In this manner we speak from the foundation of the Hhúwa unto the crown of the Shayin—the Words of the Lamb. According to the measures of Light of the first and seventh moons, the Alphah is joined to the Yeúwd in the first month, as the Shayh is taken in the hands. Via accepting the Shayh—the Body of Wisdom, the Lights are released through the hands, and become evident through the deeds of the Túwrahh/Torah. As the deeds of Light are performed, the Zayin is joined to the Oyin in the seventh month, meaning that through the works of the Light, the full consciousness appears in the seventh month. Simply stated, what is sown in the spring is fully evident in the fall. The means of extending the Alphah to the Yeúwd and the Zayin to the Oyin is through the united Heads of the Hhúwa-Neúwn and the Lammæd-Shayin. The ALphah and the Zayin are Forces of Momentum; the Hhúwa and the Lammæd are the Extenders of the Forces of Light. The Breath of the Hhúwa-Neúwn is always giving and receiving unto full extension, whereby it bears the messages of the Alphah until they are extended into Yeúwd—the deeds. The crowning staff of the Lammæd-Shayin is always giving its strength to bear the fruit of the ALphah, through which the full consciousness of the Zayin to the Oyin is full. Via the Extenders there becomes a day/a Light activity of spreading out a covering of Breath—𐌲𐌹𐌿𐌸 𐌲𐌹𐌿𐌸 𐌲𐌹𐌿𐌸. In that the opening of the Davar/Word is via Mayshayh, the Lammæd of instruction occurs in Aharúwan unto bringing forth the full radiant covering with Shayin/Knowledge of the Fire, for with Aharúwan is mayshayh [SYM/Ex 6:20].

The Fire of their Names is for YæHúwaH—for the collective radiance of HhaALhhim. Thus it is written: *with illumination, the unified are brought near with their collective totality/the composite gathering of the Fire for YæHúwaH*. The essence of the Fire spoken of is the white Fire, from which all colors of Fire come. The white Fire is known as the inner Fire. The attributes of Fire are Wisdom

whereby the complete works of HhaALhhim are performed. When the eighth comes, there is a cessation, or a shavbeth/sabbath of rest, in which you enter into the states of the perfect of HhaALhhim—the state of 7 days fulfilled [TeúwratHhaKuwahnim/Leviticus 23:36]. In the eighth day there is a rest, whereby one enters into all that their hands have accomplished—the perfection of the seven. Blessed are they who keep the shavbeth, for they are amongst those who have a mind to enter into all works of Light, being the state that they have labored according to, whereby their dwelling is in Aúwer/Light.

And when there is a ninth, then there is a new beginning, for the ninth is the same as the first, even as the first day of HhaALhhim is the ninth evening of Beniyman in which the SeedWord is opened, whereby there is Light [Sepher Maoshah BeRashshith/Gen 1:3-5]. What is first is last, and what is last is first, so is one to nine and nine to one. When there is a tenth day, then there is the work of extending the understanding that pertains to the judgement of Dan, for the tenth position of the lights, is the fifth evening of the week. In that there have are four evenings and five mornings prior to the fifth evening, the fifth evening is also known as ten. Again, this is counting the days according to Wisdom, for as with the cardinal numbers, their are ten parts in five, whereby the tenth evening is the head of the fifth day.

There are eight oylut/burnt offerings in days one through four. In addition to these eight offerings that occur in days one through four, there is the morning offering prior to day one in which the Shayh is slain from the foundation of the world [Chazun/Rev 13:8; 17:8; Ephesians 1:4]. Together, these offerings totals nine, whereby upon the fifth day, there is the tenth, wherein Dan is seated forever. For when all things are extended by the hand, then the judge of Dan appears. Every sacrifice of evening and morning is counted during the months in the Eyes of HhaALhhim, whereby the tenth day, pertaining to comprehending the judgement, is considered as the fifth of the seventh during a cycle. Through the oylut/burnt offerings of days one through seven, the Voices of HhaALhhim are heard, through which all Words are communicated from the Unified Mind of HhaALhhim. For until the SeedWord is opened, the messages are yet contained, being sealed with the Body of ALmayshayh. With every saying of the Lamb, the Light grows brighter unto a new aúwt/epoch.

The eleventh is a unique formula of word combination—*oshat-goshar*/𐤀𐤓𐤁𐤓𐤁𐤓𐤁𐤓. The value rendered as “one” is the term *oshat*, which conveys solidarity, to be stable, and to grow stout. Iron, steel, and ivory are items that depict the solidarity of the term, *oshat*/𐤀𐤓𐤁𐤓𐤁𐤓. When the term, *oshat*, is followed by the value of ten, the combination has rendered as eleven; however, the renderings in the translations are misleading, for there are but seven days of HhaALhhim in which are all of their works. All days are of the seven Rings. Though the days have been translated to be more than seven, they are positioned within the cycles of seven days, and are correctly understood when they are read as one of the seven. The *oshat-goshar*/𐤀𐤓𐤁𐤓𐤁𐤓𐤁𐤓 refers to the work of affirmation that make the hands stout and strong. The *goshar*/𐤀𐤓𐤁𐤓𐤁𐤓𐤁𐤓/eleventh occurs as *the fourth of the seventh during a rotation of the Lights*, whereby the fourth, with the seven, comprise what is known by the Arab-Hindu mind to be eleven.¹ The Arabic numbers used today are stand alone numbers; whereas the Numbers of HhaALhhim are intertwined according to the Rings in which they dwell. Thus 9 and 3 are together as Beniyman and Zebúwlan are one rod. When one considers the twelfth day, one is drawn to Nephethi and the work of meditation. The Govri/Hebrew expression is comprised of the value of two being extended, written as *shnayimgoshar*/𐤀𐤓𐤁𐤓𐤁𐤓𐤁𐤓𐤁𐤓, being the full extension of two, whereby every work is established. No work, nor house, is built upon one, as it is upon the foundation of *the shlichim and the neviim*—the apostles and the prophets, that the Body of Names are built [Ephesians 2:20]. Thus, for every building the mishkan of HhaSham, there are two Names, one that is sent as a shaliach/apostle, and one who unfolds and reveals, as a navi/prophet. According to the Order of HhaALhhim, being of

