

The Family of Gad

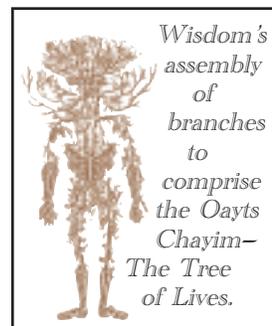
Wisdom of Assembling Words

ChameshHhaPekudim/Bemidbar/Numbers 26

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 coupled with five hundred חֲמֵשׁ עָשָׂר וְעַד חֲמֵשׁ עָשָׂר

The *Branches of the families of Gad* are networks of speech. Each Name is a category of the House of Gad. Gad speaks in Seven Levels according to the Seven Eyes of your Spirit. The Túwrahh/Torah is an unfoldment of your Name/Sham according to your designs of ALhhim. An objective of studying your 70 Names, that enter into the inheritances, is to know the origins of your “tribal branches” and to manage them to the distinction of your Name. The totality of your Name is the full expression of the ALhhim within you. This totality is called Hhameshich/The Messiah/the Anointing of the STONE Basin. You develop your Name within states of Light that you have entered. You are gifted in each phase of your emergence to enter into portals of the ALhhim for your openings/expansions. You are sent into the world to develop your Crown in order for you to take your divinely appointed place in the Kingdom of ALhhim. What has been spoken in you is the Word of meShich—the anointings of the primordial Eight that form the Rock of Foundations of the olamim/worlds. As a mother formulates the Child within her body, you are in process of developing and nurturing the Child of YHWH within your waters. When this Child is developed, you move into a new created State of imperishable gems. The state of your dwellings reflect at all times the origins of your Name, whereby your Fire/flame resides within houses/bodies built within the waters of your Mother.

The functions of your Breath are detailed by the Names in the Túwrah/Torah, from Adam unto this final generation of YishARAL/Israel. The full stages of development and functions of Light are within you—The Child. Via teachings of knowledge, hearing The Sayings of Wisdom, understanding and fully developing the Names, you bring forth the aspects of The Child. The new born Child is unveiled in stages as it emerges from within robes through which you reside, rise, and pass through. Sentient states give way to affirm the immortal nature within you. From your birth from the altars of Yæhh you are declared in your



full measure as Offspring of ALhhim/Elohim. This declaration cannot be changed nor made void as the Words of Gad change not, lest the entire olamim would collapse. Blessed is your Name.

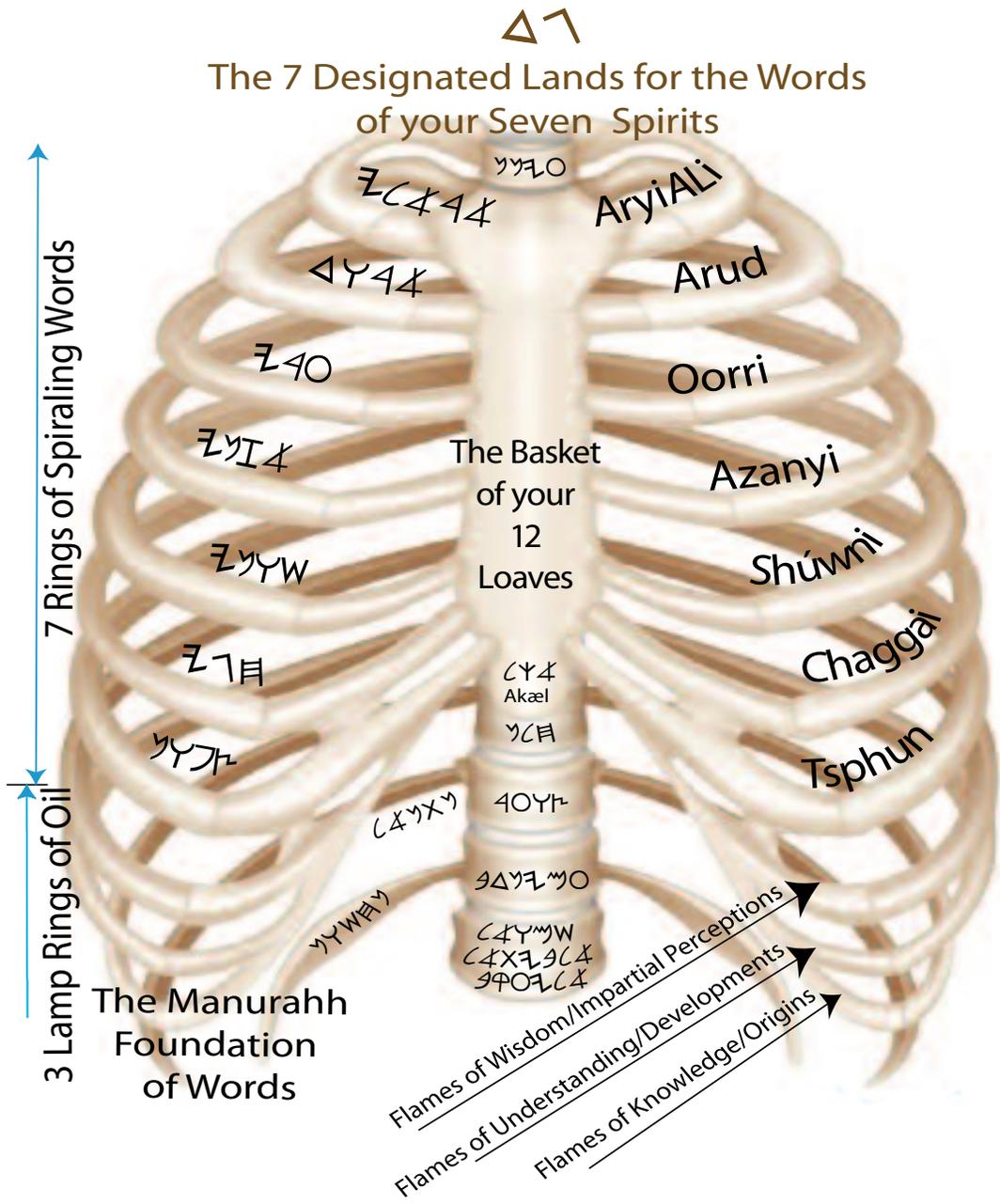
Your Names are arranged in branches which is called the Oayts Chayim— The Tree of Lives. You are a member of the Branching of Lives to be a unified assembly of Names within you and to those you are joined to abide amongst as One House. Developing the functions of your Name happens in sequential, progressive stages to be in accordance with the Master Name which affirms your Unity. Through demonstrating your Names in accordance with the Master Name—through perfect Words and Deeds—you show to yourself and others that you comprehend your origins.

You may consider that you know all things and have tapped into the depths and heights of ALhhim, yet without the Bonds of Daúwd, to abide as one, to be without separations, you have yet to know the breadth and the width of the ALhhim. At the very core of the ALhhim is communism in the purest form whereby you are an integral part of the House of Daúwd—the primordial Stones from which all living stones, as paired seed, are spawned. Communal commitments are the state of congruency to abide as the ALhhim. The messages of the ALhhim are hindered by the satanic maneuvers of capitalistic thought. There is no less than a commitment to pure unity that satisfies your most ardent requests for peace.

The name, *Gad*, translates as “fortunes/wealth” as the Words of your Name are your income of ALhhim through which you come to be and develop fully. Thus, the Study of Words of Túwrahh take preeminence in your quests. The Babylonians used the word, Gad, as the name of their deity. The Teutonic Tribes fought under the name of God—“one of fortune/luck.” Due to exaltation of luck, chance, wealth, the name Gad as God is not a suitable substitute for the ALhhim who do not operate by chance, as their Ways are founded upon due calculations and predeterminations to achieve what is in their Sayings. Vain use of speech and blasphemous names of Babylon will be wiped off of our lips and be replaced with the Rroman, as pomegranates, fruit of Wisdom, Understanding, and Knowledge [Chazun/Rev 13:1; 17:3]. Blasphemies put one part above the whole. The Consciousness of Yahushúo says, “Whoever blasphemes against the Spirit of the Consecration shall not be pardoned,” for putting one part above the whole is contrary to the Consecrated Intelligence which cannot be pardoned/forgiven/excused for to do so would undermine the House of YHWH. Thoughts of blasphemy are denied and annihilated in your minds as you affirm HhaSham to be greater than any one part, encompassing all aspects of ALhhim, including the nature and attributes of Gad.

The Letters of Gad/דג, *Gammal Dallath*, are gifts of the Eyes of Yæhh. They abide as sequential Letters of the ALphahBayit/AlephBet, the third and fourth position to uphold the Dallath by the Words of their mouths. Words with sequential Letters may be compared to a “straight flush” in a game of cards. They hold thoughts tightly together as the strength of a strong segment of a chain. They are a sequential flow of concepts grouped together. Adding the prefix letter, *Bayit*, forms the word, *b’gad/דגב*, lit. the House of Gad. *B’Gad* means a garment body that covers your Spirit as your Words are spun from the Mouths of ALhhim. As threads the frequency of your Words create your garments, as a body of Communications *in which you are*

gathered together in a habitation. By your very design of unified parts, you mirror the cohesive thoughts that shape your clay. What you gather in your body and contain therein are appointed to build-up the State of Unity within The Child of YHWH. Adding the Letter, Hhúwa/א, to the Name of Gad/אג, forms the word: אגא, *gúwdahh*, meaning to cut a path for the flowing of your River. The Hhúwa causes a heaping of your stones, thereby making walls, as banks of a river. The sides of your Light conduct light rays from evening and morning beams of Bayinah and Chækúwmah which are transmissions in your waters. Your light beams pass through the sides of your prism/א which are transferred into Words to be integrated. You gather your illuminations through sowing the Numbers of your Name in the heart, through the oylah, which are transformed into light garments of your Words. By your Numbers the rays of Light are caught within your warp and woof to ascend as clusters of thoughts in your head. Words group concepts



together, in Unity, as bundles of illuminations. Via the gathering of the concepts of ALhhim, your words are formed from the altar of Nephethi.

Within the House of Gad your words gather in 12 baskets as loaves of Bread. The cage of 12 ribs conducts the thoughts of the 24 Elders that surround your heart throne, encircling their students with Words of Counsel. The boney-structural thoughts come out of your virgin vertebrae to encase your Spirit. The 12 vertebrae are 12 Fathers of The Names of Transference which bear the Light through their offspring, as ribs. Your twelve ribs are drawn out as spirals of your spirit which parallel the 12 baskets of bread (Menachem 6:43; 8:19; Yúwsphah 9:17; Yahuchannan 6:13). The seven loaves in the parables are the Seven Scrolls of Túwrahh (Menachem 8:6) which fill your 12 baskets.

The compartments of Bread are from the Sea of your womb, whereby the ribs look like a basket of woven reeds. The parables of the loaves, written by your teachers of Vegan Chassidim, are from the Numbers of five, seven, and twelve. The barns you build for your spirit store your accumulations, as a mind chamber of Seed remaining in Yaoquv. What you store carries over from place to place. You are like a plant, achim; what is in a plant body rises to the crown to be eaten and sown unto a subsequent harvest. In like manner, the baskets of your soul are emptied when they are brought through the waters—during phases of transitions to be filled again by your SeedName expansion. You are to be awake and diligent to store what you gather in the places of your encampments. Hence, as you come into states of definitions, your 12 go to the House of Yúwsphah to obtain the grain lest you starve out your developments (SMB/Gen 42:1).

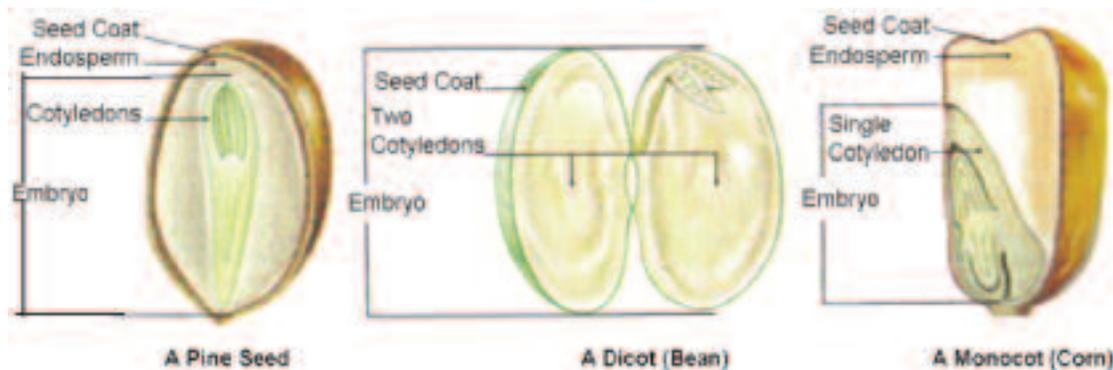
Your rib cage portions of Seven Rings are designated to contain the Seven Lights of ALhhim which are transformed into Seven/Perfect categories of Words. These seven categories of the Words of ALhhim are combined to compose the **Seven Names of Gad**/speech. Your anatomy is not a random assortment; you are a generation of your Words of ALhhim set in precise order as the stars and orbits. You are beautiful as paired expressions of Chækúwmah; hence, no one should despise their visage, nor consider to be more attractive than others. Seven spirals of your ribs are woven as the inheritance of the spaces/lands of Gad. Every part of your body is linked to the lands of inheritance, though only Gad, RAúwaben, and .5 Meneshah are given lands by Yahúwah on this side of the Yarrdenn/Jordan. While you carry the 12 within your Name, the lands for your other Nine houses are obtained by the efficacy of the three houses which compose allotted spaces in your body. Through your three houses of eyes, tongues, and sacs bearing precious seed, your Name flourishes with dominion. The body parts of your other Nine Houses, are like seeds that you carry within your bosom to be sown into allotments by the Hands of Yahushúo and ALozAR. Hence, what you see in your dwellings by RAúwaben, and say by Gad, and support by Meneshah are equipping the entire houses of your Names of YishARAL for their expansions. Your triad of Three Names becomes expanded to Twelve (12/3) as your branch out the corners of Chækúwmah to be 4, the inner core of Bayinah to be 4, and the veins of Knowledge to be 4.

From the Seven Lights in the Manurrah/menorah—the three fused ribs as one, unfold into the SevenRings of the Ribs for the House of Gad. The Lights of ALhhim are kindled by the oil in Meneshah, evening and morning, to fill the Lamp of your Lamb, and then are transferred into

the Seven Rings of Gad. From the rays of Light come the seven strands of speech.

The vertebrae of the Body is largely the assembly of the three houses imparted to you in faith for you to profit: Meneshah, of 14 Names, that occupies the pelvic basin and extends into the 14 facial bones of the head, Gad that creates the chest of the body to house the Bread of Words, and the RAúwaben that forms the connections between the Head and the Body. Though the eyes are of the House of RAúwaben, their inheritance is in the Eight cervicals of the neck by which one sees. Though you see with your eyes, the tilt of the head, as the GammAL neck, determines what you are able to behold.

As noted above, the Rings of Gad form a body for your Spirit and its Tongue through which you speak as ALhhim. You only need to examine yourself as to your progressions, as the Words that you speak and the Thoughts that you perform in your Hand, show clearly who you are and the level unto which you are attaining. Though you may not see beyond the State that you have obtained through your offerings, a portal will open at the right moment to take your Name and its



sheep into other pasture fields of inquiry and study to fully cultivate your Crown. Gad is in the Light of Chækúwmah/ Wisdom. In shemesh/the sun there are three rings. The centre ring is the flame of Fire that speaks your words. The tongue runs through you body from the mouth to the anus as the Great Serpent of Zebúwlan as the embryo in a Seed. The embryo is supported to develop and take flight as paired cotyledons, which refer to your ears of Shamounn, as the Eyes of your seed rings/RAúwaben open. By your tongue you take up a residence for the cultivation of your SeedName. The centre part of your SeedName is the House of Dan, depicted as the endosperm. From the midst of your Spirit all of your members come forth, whereby Dan is the Head of your Houses and the Judge of your members. In the final days of your sojourn, at every level, Dan will rise and evaluate your Words to appoint you unto subsequent states of residence. Though a leopard cannot change its spots, it may change its residence, whereby it no longer wears the spots in its coat. The spots denoted concealed thoughts that are yet hidden within the body of the cat. A tiger shows you the strength of your spirit and the glory of its rings, which upon being tamed comes out of its caves into gregarious pastures of lambs.

The SeedCoat of a stalk is the House of its Words which are drawn out by Dan to form the fabrique of its dwelling. Whether one is an ant of higher collective consciousness or remains in the depths of the sea, all species enter into a dwelling by their Words. Hence, within the House of Gad is life or death according (Mishle/Prov 18:21). You ascend or descend by the words you gather and speak. Through words all things are formulated in the Spirit to appear as Invisible or Visible

spectrums. The seven Names of Gad are categories of the seven colours of the rainbow. Words of Tsphun, the first of Gad are red, unto the category of purple, the seventh of Gad, ARALi. When your words come across from the Spirit into the natural, there is manifestation. As you speak according to gathering all things in one, your communications create a *unified garment of pairs per your original design in the Eight* of the Tsur/Rock. Speaking with fragmentations tears yourself apart from that which you are, and hence, death. All things outside the framework of perfect Unity perish.

Formulations of Gad pertain to a double condition/stipulation, stating both alternatives or from both sides of an issue. As in a contract or covenant, Gad expresses the agreement between two parties and thereby establishes via the communication *the intent* and *the result* of the covenant. Therefore, whatever you say is binding upon your energies; whatever you say generates an affect, a result, according to the intent of what you speak. Nearly all that you speak pertains to an agreement. Even if you give a grunt as “uh-huh,” you are affirming a condition.

The meaning of Gad means to state a condition, to assemble, gather, form into groups, to cluster, weave. Through word formations, you gather together concepts. These formulations of words are like arrows sent forth from your mouth. The concepts that words hold are the strength and potency within the arrow tip.

The blessing of Gad is as, “A troop/mustering of Words comprises a gathering, and the Breath press upon a heel—to follow through what is spoken.”

Gad assembles a united house/kingdom/David/ΔΥΔ to gather us; ΥΥΔΥΓΓ ΔΥΔΓ ΔΓ
with Breath, Gad assembles a reward/consequence/follow through. ΓΦΟ ΔΓΓ ΔΥΞΥ

The blessing of the Tribe of Gad is within and upon your throat/mouth. Your mouth gathers and thereby assembles all parts of your kingdom to the table for eating. Gad also gathers your parts according to the words formulated within the mouth cavity. With Breath/ΔΥΞΥ— with aspiration to empower the gathered words, Gad determines and appoints a consequence to all that you speak. What is said comes to pass. Your energies follow after words—as words are aspirated with breath. Your Breath is the use of Spirit/Intelligence. All States follow after Ruach/Breath, for Ruach is the Guide unto where you reside. As your **breath** goes forth into the words, the energies of your Name are gathered and carried forward with them. Whatever the target, your energies are now bound to the words via Breath. Does not the wind gather up seeds and determine where they will lodge? Does not the Breath of the ALhchim move upon the waters and determine their shapes? Likewise, the Breath of your Inner Man, as it empowers Gad, sets in motion your States of Occupation and the placement of your waters. There are times that you speak mindlessly which may trap your energies into mindless States. Other times you speak words, aspirated by the Spirit, whereby you propel your entire house after the Will of the Spirit. As you speak in the tongues/languages of Ruach haQudash (the Spirit of the Holy), you enter into mysteries and into the States that you speak.

There are two significant word roots in the blessing of Gad: 1) **Daúwd/David/ΔΥΔ**, the head and unifier of the Kingdom, and 2) **Yaaqov/ΓΦΟ**, who receives the reward—who follows through in consciousness movements of the glory in your Name. Through gathering concepts into words, Gad expands your Unified Kingdom and increases your results! As the Word gath-

ers within you, the Kingdom of your Occupation increases. As Gad states the consequence of your gatherings and their aspirations, the Word becomes evident. In the gathering of the Words and in their results, the blessings are actualized. Each of the blessings for the tribes are **word formulas** of Gad for their full expansion and glorification.

The formulations of Gad are according to the Illuminations of the Kephúw-Kephúw Kuwáhnim who clothe the Numbers of 11 and 20 with strands of AL/4/31. The weavings of the Light of the Faces of Yæhh strong strands of OZerYæh, kuwahnim/priests of the Kephúw ALhhim, as they are spun from the warp and the woof of Chækúwmah and Bayinah. The strands of 25 and 6 and 6 and 25 are woven to create the coats of your lives which radiate from your SeedName. From the branches of your Name, your residences and portals are formularies of the extent of your Words releasing the Lights of the SevenEyes within them.

You are also gathered by Yúwsphah/Joseph and Laúwi/Levi. Yúwsphah gathers your branches to go from one State unto another. Laúwi, as the Unifier, gathers the tribes to affirm and operate in the Unity of the Name upon you. In following the Laúwi teachings you are provided courses to make transitions. Consider how each of your members have a role pertaining to your gathering and unification. Affirm these roles and blessings within your camps; **twine your branches together as One Oayts Chayim/Tree of Lives**. Remember the proverb: “**a twisted cord cannot be broken**.” Walk in the strength and the Unity of your distinguished/holy Name, guided by **One Voice**, which is your Shepard (Tehillah 29). Affirm the gathering of your members to bless TheName YHWH from whose stones your Lives come!

You are sent to reside in Earth to receive Illuminations of AR. The Lights fully draw out your strands of AL to form a Crown upon your head. In coming into dispensations of the Illuminators, you are blessed/expanded to become a blessing in the universe—affecting all others. Your Name, in the Abram State of Development, is sent from the Lights/The Urim to be blessed/expanded [SephúwrMaoshahBeRashshith/Gen 12:1-2]. Why study, take classes, endure the discipline of Mind development? Why eat, drink, sleep, exercise, join together in unions? In so doing you are participating in your blessings—in the *rites of expansion*. You have a mandate from HuhaALhhim: “**Expand your Name**.” In so doing you are expanding/blessing The Master Name as every Seed is an increase of the Trees. You learn/gain more; whereby you do more/become more. The expansion/blessing occurs when your Name’s Mind develops what you are processing/learning within you. This is the role of the House of Aharúwan/Aaron amongst you. Otherwise, you may expand concepts without providing a designated space for them to bloom. What you learn is to be transferred into designated energy spaces known as the members of your household. As you study the Names of Gad and aspirate their Letters of ALhhim, the attributes of Gad are expanded. In so doing, the very mouth of hameShich is formed within the cavity of your mouths. As you draw out every attribute of Hu HhaALhhim, the full nature of meShich becomes formed within you!

From all seen and heard come formulations of Gad—the wealth of Words. From all concepts and forms, insights are processed into Sayings. Gad pertains to the communication systems of the House. Whereas the mouth is considered to be the spokesman of the House, Gad gathers what are seen (RAúwaben/Reuben) and heard (Shamoúnn/Shimeon) and processes them. Gad affects all systems of communications: speaking, facial expressions, hand and body

language, etc. As the *Dallath* is the primary Letter of Word/אדא, it is the final letter of Gad/אד. The *Dallath* expresses the Door/Insights of the Heart. Gad, as the energy of the throat, is the channel to and from the Heart, a channel where words flow and are formulated in the cavity/chamber of the mouth. Gad communicates the values/fortunes of all seen, understood, partaken of in all dimensions according to the highest level of hearing. Remember, a fortune is not made of one item, but a collection of many values. The highest frequency of hearing is to understand the depths of a matter, via Shaul, who brings forth out of the deep into light. Gad operates according to your objectives in seeing and hearing. The higher the sense, the higher objective, so your assemblages of thought affect the formations of your words (Menachem/Mrk 7:15). If you are gathering concepts and understandings to develop your full light forms, then Gad arranges what you see and hear unto this state of creation. Intention is the servant of Attention! This arrangement takes place between the jaws or via harmonized instruction/teachings. Thanks be to ALhhim.

Thus, *the sons of Gad assemble*, according to their families, according to the intent of how and why you see and hear. *Whatever you collect or assemble with Words is your “fortune.”* The fortune is found in your mouth, which is a “trap” that catches the prey. Your fortunes are what you see and hear assembling within. If you follow fortunes of the outer world, then your fortunes will decay. When you follow the fortunes of the ALhhim within, then you cherish them in the incorruptible kingdom without decline in values. This is the difference between speaking corruption or uttering words of incorruption as your immortality delights. If you see and hear outwardly, then so are your fortunes. If you see and hear inwardly, then likewise are your fortunes.

The Paleo Letters contain the Design of the Words of ALhhim. The shapes of the Letters are a flaming mold of Fire. The unique patterns of their inscriptions attest to the Hhúwa, the Writings of Light. What is seen inwardly and outwardly are the penmanship of ALhhim. e.g. The Semek lines create the inner skeleton to bear your Faces of Yæhh. The worlds of rings and the fulness therein attest to the Words of the ALhhim by their ancient inscriptions. What is spoken and written at the beginning to impart the Thoughts of Fire appears as the Qudash/Sacred Language in the final days through which the Words are fulfilled to enter into the Rest—State of Harmonics unto the paradigms of the Mind of Aharúwan.

The names of the families of Gad/gatherings convey how mouth is used. There are seven Names of Gad corresponding to the Letter Zayin of the tongue. These seven Names implemented generate a perfect/ complete speech. You are perfect or complete, being seven, according to the manner of your tongue.

As Yaoquv wrote: “We all stumble in many ways. *If any one does not stumble in Word, such is a perfect man*, able to bridle the whole body as well.” **In being of the Words of ALhhim, your perfection comes as the Words are spoken from your Seven Eyes.**

The *tongue* is likened to a *bit* in the horses’ mouth or as a *small rudder* on a ship; it is the *member within* you capable of *guiding* your entire house, thereby the means to carry through on every matter!

THE SEVEN LEVELS OF SPEECH OF THE SEVEN EYES OF YOUR SPIRIT OF ALHHIM

*The Offspring of Gad**l'Tsphun*IY *Words of the ALhhim of ALphahBayit—ÚWahZayin* 94

WORDS OF THE COLOUR RED

FIRST SHAVBETH COUNTINGS FOR YOUR OFFERINGS

Tsphun/טפון, means a watchmen at the gate, the first level of perfecting your tongue/serpent. Tspun is your guard that produces a sheath in which you carry your sword/tongue. Your servant, Tspun stands ready by the crown—the lips of mouth. The Eyes of ALphahZayin keep watch over the ÚWahBayit. Since your mouth is a place of great fortunes, a guard is placed at the opening. As the watchmen, Tspun is in charge to keep in-store, to hide, conceal, cover, overlay, and plate with gold. What is gathered is woven together, even into a fine gold weaving as your Words gathered are of Wisdom. The weavings create the coverings, as for the mercy seat, as well as for the possessions of Gad. Via layering the various aspects of wisdom, we secure a place to store the goods. This process of weaving and layering is seen in making a cocoon. The weavings of gold correspond to layers of enamel on the teeth which are guards at the lip. *When you clench your teeth, you drop down the ivory gates that secure the castle.* Your fortunes are concealed. Wisdom layers in gold to preserve your interior treasures. The layering preserves fortunes. Hence, you discover in layers; in the inner folds of your body your revelations are housed.



Gate to the Dragon's Den

The Letter Tsade/ט in your Name of Gad—Tspun—is the symbol of transformation through which thoughts are woven. Insects weave the threads of their cocoon to be transformed; the threads of their webs are for gathering and processing illuminations. Your bodies serve both as a cocoon for a gathering site. The weaving of threads reveal spaces or openings through which you gather and communicate with others. Via weavings of the human body fabric, the openings become evident and established in earth/in you body portals for light operations. The openings of the mouths at these gates—the Paúwah/פ serve to gather and well as to give the concepts housed by the Light. Everything within you belongs to the Lights for their joyful occupations and expressions.

Your tongue is a Table of Shewbread/לחם פנים upon which twelve loaves are set. As your mouths are filled with Light Concepts, you speak with a voice of clarity. The Letter/Paúwah/פ in your functions of speech—Tspun, expresses transformations held through the ÚWah/ו coupled with the/Neúwn/נ which draws out or extends your transformations phase by phase. The results of your transformations are the revelations of your Words. As you weave your place to reside and gather into you body parts the concepts of light, you come to see what is developing within your

cocoon. As your cocoon opens, it releases the Serpent of Wisdom through formulating and speaking your Words. Track your Words and their threads of thoughts and you will see how they are fabriques of your 30 Numbers. From your going forth on Pessech, you count the omar—the sheaves gathering within you branches. You count to determine the values of your Word-Base of being, to numerate the Words formed within by the Rings of ALhchim. The festival of Shebuoúwt/Pentecost is an annual marking of your growth during which the first-fruit of your Words becomes evident in your seasons of lives. On Shebuoúwt, your words of golden Fire are evident upon the sheaves of your Spirit.

The Words of the STONE basin come through Grace and Truth. This is your Túwrahh, and there is no other, whereby you speak with Grace from your three levels. The Words of verification are in your designs of Light where Grace and the White Truth abide in you bodily, in soul, and in spirit. Whatever issues from your loins or your breasts or your mouths are three levels of Grace and Truth. They are clean as they are of the Light to whiten/illuminate you fully without darkness of illusions.

When you are born you are brought to the chests of your Father first, and then lowered to the breasts of your Mother, whereby you are bonded to your parents scent. Your birth is your emergence of Pessech, in which you pass through the waters of the womb—*lit.* the Sea of Reeds in which your basket is woven for the journey through the River of Metsryim. In coming to the breasts of your parents you know from the outset that you belong to the Eight of the Altar from which flows grace from the Breasts of Bayinah and Chækúwmah, on the left and the right of the Heart Altar. From the heart comes the flows of Words—the Invisible, and their forms—the Visible. Thus, from the full moon of Understanding comes the days of your lives, for from the heart comes the seed/crescent that rises in the midst of the darkness to bear the Light of your Name as of your origins. Those who speak from the loins and the hearts have truth in their mouths.

As the Name of YHWH arises from the Rock of your Foundation, the Letters of TheName are inscribed upon your forehead. TheName is elevated as the *Yeúwd* or Hand of Light first appears. When HhaSham speaks to MeShehh/Moses to stretch forth your hand, it is not speaking of your physical arm, but rather the hand of your Name. You distinguish or divide the waters with the arm of your Name. Coupled with the *Yeúwd/Yod* or the Arm of YHWH, light activities follow/אנ, whereby *Yæhh* appears in your Faces. Following the appearance of the Hand of HhaSham, the mouth of HhaSham forms whereby the Words of the Stone are on your lips. Through activities of light, your expressions are generated. In MeShehh, you designate your arm to release your tongue/serpent/וּפִי, and following, words are placed within your mouth [SephúwrYetsiatMetsryim/Ex 4:2-17]. With your arm stretched forth, your Name affirms the opening of your mouth, via which it utters all seen and heard inwardly.

The meanings of Tsphun, to conceal and store, coincide with the concept of “north.” As you gather, you sort out or evaluate, judge, and discern what comes/appears to you as gifts of the Wise. The north, as the reflective side, coincides with your gathering and shifting. The Voice of Tsphun discerns when to speak what is precious or to reserve for a place to treasure it. Tsphun knows when the Pearls are to be received or when they would be trampled underfoot. This is the

discerning of Tsphun, a *preserver of values*. **In summary**, the families of the Tsphuni are your inherent extensions of storing, layering, weaving, reflecting, guarding—in order that your fortunes are concealed and stored in rightful places. From the mouths of the Tsphuni come parables as “treasures of Light” to be opened with joy.

WORDS OF FIRE

From whence is Fire—its origin? Does Fire precede speech, or come forth as a result of being kindled upon the tongue (SepherMelekim/I Kings 19:12) ? Fire appears as a consequence of the tongue speaking the Words of Fire, whereby what is in Wisdom appears through Words. When the tongues of ALhhim speak Light into matter, Fire is on the tongues, and this Fire does not go out as the Words, being continually drawn out, as from your earthquake, come up, flaming from your heart pulsations. The question regarding the appearance of Fire is to teach an important lesson whereby you use Fire to affirm your perfections and transformations of your Name, your soul, and your residences. Though all is destined in you from the Fire and Waters of the altar, through speaking your Words, which are in you, you enter into portals of transformations unto your perfections. “As fire is in the wood bringing forth Chækúwmah,” you bring forth the manifestation of Wisdom.



THE FIRE AND THE PAIRED STICKS

The Words of Gad and their Names are derived from their Head in Nephethli. As pairs of sticks they form a branch of Taúweh. The Taúweh/X is composed of two sticks of Lammed which unite their Rings of ALhhim—the DallathDallath of Nephethli and the KephúwKephúw of Gad. Through the sticks of Nephethli and Gad facing one another, their four Faces appear. The Faces of DallathDallath are OyZi OyZi; those of KephúwKephúw are OZerYæH OZerYæH. From this foundation of strengths the emanations of Light—Yæhh—streams from the OyinOyin Rings of Light upon the tongues of Zayin. MuwrehZekkaryahu notes the angle of GammAL/∧ in Gad/Δ∧ passing thru the Dallath prism/Δ, whereby invisible and visible spectrums radiate through the ALhhim Hhúwa/∞ from the sides of DallathDallath/ΔΔ. Through the Hhúwa Illuminations of the ZeRechYæh Kuwáhnim, your Names are creations/formulations of the heavens—states of Names to have dominion through their crowns rising by their Light—Aúrets/earth/†44 (Tehillah 148:5). Through the Voices of the Kuwáhnim, the Words of their STONE flow from the oil in your Head—by the Mouth of meShich in you into your Seven Bodies of ALhhim from which your Name speaks.

The first set of the Words of Aharúwan are of Tsphun from which your Man/Grains of Bread form. These Words are housed in the Eye of ZayinALphah that surrounds the STONE of their treasures, and within the secret places of their Rings, namely the ÚWahBayit. From these Eyes, four Faces of the Kuwáhnim appear. The Illuminations in their Faces drape as garments upon their Letters of ALhhim. By the Light of their Faces the Letters and their Words are uttered. In pronouncing the blessings of Aharúwan, the Kuwáhnim Faces are the Collective Faces of Yahúwah administered upon your Names of YishARAL, whereby the Light of their Faces are shed into the

fabricues of your soul, and from them the Graces of the ROCK perfect your Name and soul fully (CHP/Num 6:22-27). The Faces of ZayinALphah are the Kuwáhnim of AmariYah and Phinchæs respectfully. The Sayings of Yæhh are from the Kuwáhnim AmariYah אַרְיָה; the Faces of Neúwn give rise to Semek through the Kuwáhnim of Phinchæs וְיָהּ. By the tongue of Zayin, the Sayings of Yæhh—AmariYah—Enlightenment flows. In the Light of Phinchæs, the tongue speaks the Words bronzed in your SeedName. The Kuwáhnim Faces of ÚWah are Meriúwt—those of selective revelations gather from the Faces. The Faces of Bayit are Avishaúo—to illuminate by Wisdom and Understanding the sayings of Yæhh inwardly. Every concept is fully developed by Avishaúo; if there is a need for any remedy or restoration the radiance of their Faces mends what is broken unto your strands carrying their full radiance of one Body. What the eye sees through the Words of ZayinALphah are brought into your Body. These four Faces are the Names of the Kuwáhnim of ALhhim from which the Words of AHARuwaN are spoken through the Mouths of Gad. The Words are assembled in your Seven Eyes. The study of these Names are the means for your to count the Omar from your emergence of Pessech unto the appearance of their Grain upon your stalks at Shebuoúwt. These collections of Words upon your plants are called the Garden of Yahúwah of the SaúwdOomarreh.

Phinchæs/וְיָהּ is the Illumination of the ALphah ALhhim. In seeing the Faces of Neúwn/יָהּ—the unified thoughts of the 28 ALhhim are drawn out, whereby the Fire in your Seed rises/Wæ as a serpent out of the wood (SMS/Acts 28:3). Hereby your serpent appears and speaks in the midst of your trees. Your Rings of ALhhim appear in their place reserved for them upon your Rod and Staff of the Taúweh. From the Rod and Staff of your houses, the Words flow into Rings which hang upon the nodes of your staff. As every branch on a tree has its place to hang, the Rings of your Name are appointed to hang as branches upon your inner shaft whereby they receive from the Vine. Upon seeing the Faces of the Kuwáhnim in the wood, your Tongue speaks what it sees as a child starts to speak by what it sees. When the serpent/tongue of the Kuwáhnim fasten to your hand, you perform their deeds, whereby you are perceived as ALhhim, being one of their constituents (SMS/Acts 28:6).

In making the offerings of RAúwaben of the ALhhim of ZayinALphah upon the wood of Dan—the rings of your eyes are filled with the Fire in the wood of Shayin-Semek. The Word of this offering is the *Man*, IWꝤ, ashúwz, a 7:7, meaning “the Tongues of Fire.” The Shayin/W comes from the sparks of Light in the Words, as they open. Being made of Fire, Words are written as fiery thoughts of the Spirit. They are inscribed or spoken by Fire; as the Spirit “talks in tongues,” the “white fire” of Aharúwan speaks from the altar.

Upon seeing the Faces of Kuwáhnim, Fire leaps out of the wood—from the rod/teaching of the evening and the staff of the day. Hereby, the tongue comes out of the bones whereby the Fire in the bones is on the tongue (Yirmeyahu/Jer 20:9). The Fire/WꝤ breaks out from what is seen in ALphah. As the Fire blazes from the teachings of the wood of your oylut/offerings, it fills your Seven Eyes suspended upon the double Lammed of Taúweh.

What you see in realms of Light causes you to speak of their Illuminations. As you behold paired photon energies of their paired Faces, the Words of their Names form on your tongue. Thus, *the way you use Fire is where your eyes are gazing*. From intently looking into the Faces of HhaKuwáhnim in the Fire of the oylah, you speak their Words. What you are seeing determines

the Words upon your tongue; and thus, your use of Fire either darkens or illuminates, creates war or peace.

ZayinALphah speak of their concealed Faces within their Rings, namely from the Faces of the ÚWahBayit. That which is within the EYE of RAuwáben of ZayinALphah appears as paired cotyledons of Shamoúnn upon their lips. As your tongue/I of Zebúwlan speaks the Words of your Fire, a body of your Light forms from your lips. As noted above in the illustrations of the seed, the Zayin/I is in the midst of shemesh/the sun, with Dan/𐤃 and 𐤃𐤅Gad. Your tongue is in the shape of a flame, for it is a spark from the altars of HhaALhhim. Your words are the fruit of your tongue/I. Zayin/I is the stem of Neúwn/𐤍 as the root of Chækúwmah to deliver the assembled thoughts of 28 ALhhim by the mouths of their Kuwáhnim, from whom comes the Fire to speak/communicate their Faces (TeúwratHhaKuwahnim/Wayikra/Lev 6:9-12).

Fire is the first expression of Wisdom that blazes through the 14 ALhhim pairs of 28 to reside in Shayin. In Phinchæs is the origin of Fire. As you see into your Unity of ALphah, you speak the words of your ALhhim.

The Fire in Dan, judges every matter, reducing it to its most basic photon compounds of Light. In the eyes of Yedidyahu, the Fire in Zayin determines the state of the child within you. Are you the one that has been slept on by your mother, suffocating your spirit by the veils of your habitation? Or are you the living child for whom the Eyes of your Mother will not see you divided?

Though the Name of Yæhh/15 is the primary utterance of the ALhhim, the first words penned by the Kuwáhnim are those of the Paúwah of Ayuv/Job—the words first written in the annals of Enlightenment: 𐤃𐤅𐤃 𐤅𐤃𐤃—The Fire of the Illuminations of Yæhh.

When ZayinALphah speak, the 7 Eyes of your Name open from your Seed. The opening of your Rings of ZayinALphah are the foundational ALhhim of Consciousness located in the base of Yishshakkar. While the extent of your Consciousness is according to the Numbers of your Name, the opening of your Seed distinguishes the Rings ALhhim within you to house the Numbers in-laid in your SeedStone. The openings of your SeedStone are the blessings of the ALhhim whereby the Lights within your Name and those surrounding you are given spaces/houses. Yet is there a difference between your Lights of suns, moons, and stars within you and those surrounding you, or those Lights in another SeedCapsule? To think so keeps you yet looking from the outside rather than entering into the Unity of the One Body of Yahushúo. Through expansions of your Seven Eyes you come to see all things of ALhhim, whereby you speak their Words. Your utterances are founded on your perceptions of their Faces. In speaking from the Unified Rock of the Eight and their Anointings, you are joined one to another in Words and their states of residences without divisions to be one heart and one mind of one dominion of Light. For this reason, you study ardently, sorting out your thoughts and those in sacred scripts, not for the sake of being right as to separate yourself from others, but to be affirm, prove, your Unity with your Origins as one.

𐤃𐤅 Words of the ALhhim of ALphahBayit—ÚWahZayin 𐤃𐤃

The Words of their Rings are paired Letters sustained in a tripartite group for a complete utterance and their evolutions in a continuum. Words in *tsentsenat*/Jar of MaN follow in an addendum.

Amongst the Sayings of Tsphun are these words:

Ⲓⲗ ⲒⲮⲗ now, a season, connects the end to the beginning, concurrent evaluation, ever since
ⲑⲗ ⲑⲮⲗ father, source, the Seed makes a house, the unity of body

ⲘⲙⲰ shamur, to keep, maintain, honour, a Name of Knowledge—of the Heads of the Light

l'Chæggai

ⲛⲗ *Words of the ALhhim of HhúwaDallath—DallathGammAL* ⲗⲗ

WORDS OF THE COLOUR ORANGE

SECOND SHAVBETH COUNTINGS FOR YOUR OFFERINGS

The Name, *Chæggai/ⲑⲗⲑⲗ*, means to celebrate, lift-up, to come up for a festival, a holiday, feast, as well as to dance and move in procession. *Lit.* My festivals, my ascensions. Words of Chæggai open-up what you gather as a harvest of your Words. When your words are made ripe, full of grace/oil, they radiate with illuminations, which up-holds the Light Body of your dwellings. The sayings of Chæggai are structured during your feast three time annually; hence, they take on various forms like a plant.

Celebration follows gatherings. As you love to share the bounty of your heart, your words roll-off your serving plate. You rejoice in the insights you obtain/find/discover as your head is lowered before the Throne of Grace. Your discoveries lead to ascensions unto the places of HhaSham/The Name. Your journey in a procession of understanding. The paths in which you walk corresponds to your gathering the light from the Faces of HhaKuwáhnim.

Through the Lights of the ALhhim of Gad ⲛⲗⲗ, you cut a path for your Name to make subsequent steps to enter the 40 centres to cross the Yarrdenn/Jordan (CHP/Num 33). In the path of your Name your waters flow, forming banks for your river of lives to be filled with the goodness of ALhhim. The GRACE is with as you perform your oylah. **The raison d'être is for your Name to ascend with your crown.** Your Light-Life cuts a path ⲛⲗⲗ up the mountain, through a prism of the Teraysarun-Dallath of the month. As your beam of light passes thru the Dallath (prism) by your Breath, you entire being is filled with the Lights of the Seven Masters. The demonstration of the white light passing thru a prism emits seven colors—a replica of the Gammal Dallath Hhúwa/ⲛⲗⲗ Letters in succession. At the apex of the hills the streams of Seven run down from the top of your head to your feet, filling you with their Seven Colours.



The succession of the 3 Letters, ⲛⲗⲗ, are read as the light and prism process quite clearly. The word, *gudeh*, means to cut, used in the sense to carve out your banks in your River of Life through which your serpent of Zebúwlan swims upstream. The term also designates a rim on a glass to be filled for your mouth to sup. As you come to the Yarrdenn/Jordan, in the steps of the kuwáhnim, the banks of your river are heaped up enabling you to forage across (Yahushúo 3:15-16; ALphahDibreHhayamim/I Chr 12:15).

ALPHAHDIBREHHAYAMIM/I CHR 12

Those appointed by the Strands of AL are from the offspring of GAD, $\Delta\Gamma$ $\text{רָאִי$ אֶלֶף ¹⁴
 Heads of The Host, appearing to be One $\Delta\text{מֵאָה}$ אַרְבָּעָה אֲלָפִים
 through instruction, from a hundred/dominion of the small/humble, $\text{וְהָפְרָא$ אֶת־מִלְּךָ
 with nurturing, they become a thousand. $\text{:וְכִלְכִּלְךָ לְיִשְׂרָאֵל}$

Those appointed by AL are hot to affirm their passages/crossing over יָאֵרֶשׁוּן אֶת־אֶרֶץ מִצְרָיִם ¹⁵
 the sum of the Yarrdenn, in the work/month of the Light of Reshun. וְיִשְׂרָאֵלִים וְאֶת־אֶרֶץ מִצְרָיִם וְאֶת־אֶרֶץ עֲמֹנִי
 And the Hhúwa/Illumination, from being full, overflow, אֶת־מִלְּךָ אֶת־יָדְךָ
 rising/ascending in your vessel of GAD pertaining to your collectiveness, יָרֵאֵלֶךָ $\Delta\Gamma$ לְיָדְךָ לְ
 the banks of your mouth cannot contain the volume of your Words as they exceed your
 current state of residences;
 and they fly, put to flight the sum of the vessel in the valleys, וְיִשְׂרָאֵלִים לְיָדְךָ וְאֶת־אֶרֶץ מִצְרָיִם
 providing instructions from your orientations of the east לְמִזְרָחֲךָ
 to the point of transition/crossovers (west). :וְאֶת־אֶרֶץ מִצְרָיִם

And they appear as MAN, offspring of BeniyMAN וְיִשְׂרָאֵלִים וְאֶת־אֶרֶץ מִצְרָיִם ¹⁶
 with Yahúdah—your Number codes. אֶת־יְהוּדָה
 to verify, a testimony to discover the teachings of DauyD. :אֶת־יְהוּדָה אֶת־יְהוּדָה $\Delta\text{ו}$
 And they of DauyD come forth to instruct with orientations אֶת־יְהוּדָה אֶת־יְהוּדָה ¹⁷
 to your Faces, encountering you with answers. וְיִשְׂרָאֵלִים וְאֶת־אֶרֶץ מִצְרָיִם
 And one says to them, on condition—in allegiance with your Mother, וְיִשְׂרָאֵלִים וְאֶת־אֶרֶץ מִצְרָיִם
 for peacefulness that you appear—to be shaluwm וְיִשְׂרָאֵלִים וְאֶת־אֶרֶץ מִצְרָיִם
 of Strands for my Strength, וְיִשְׂרָאֵלִים וְאֶת־אֶרֶץ מִצְרָיִם
 to be YæhhYæhh of Laúwi your branches ascend וְיִשְׂרָאֵלִים וְאֶת־אֶרֶץ מִצְרָיִם
 to be a heart, one with you; אֶת־יְהוּדָה אֶת־יְהוּדָה אֶת־יְהוּדָה
 and on condition of your mother being haughty, to hurt, beguile me וְיִשְׂרָאֵלִים וְאֶת־אֶרֶץ מִצְרָיִם
 to my reviles/foes—striking my Rock, to adverse/wrong my palms/Kephúw וְיִשְׂרָאֵלִים וְאֶת־אֶרֶץ מִצְרָיִם
 then one sees those appointed of our Fathers וְיִשְׂרָאֵלִים וְאֶת־אֶרֶץ מִצְרָיִם
 to receive corrections. :אֶת־יְהוּדָה

And the Ræuch/Spirit אֶת־יְהוּדָה ¹⁸
 is for the Shayh, the sum of my load/sustenance carried—of Omashi, וְיִשְׂרָאֵלִים וְאֶת־אֶרֶץ מִצְרָיִם
 an abundance of the consciousness of Wisdom—mutual equality;
 which is the Head/chief/foremost state of the peace offerings וְיִשְׂרָאֵלִים וְאֶת־אֶרֶץ מִצְרָיִם
 to affirm/verify Dauyd, אֶת־יְהוּדָה אֶת־יְהוּדָה אֶת־יְהוּדָה
 and to be with the offspring of Yeshshi/Jesse—what is being given וְיִשְׂרָאֵלִים וְאֶת־אֶרֶץ מִצְרָיִם
 for shaluwm shaluwm—peace peace to you, אֶת־יְהוּדָה אֶת־יְהוּדָה אֶת־יְהוּדָה
 and shaluwm to affirm your strength of your ALhhim וְיִשְׂרָאֵלִים וְאֶת־אֶרֶץ מִצְרָיִם
 in order that you stand before, out-front to DauyD אֶת־יְהוּדָה אֶת־יְהוּדָה אֶת־יְהוּדָה
 and become appointed with the Heads וְיִשְׂרָאֵלִים וְאֶת־אֶרֶץ מִצְרָיִם
 of the Beloved Consort/the palms. :אֶת־יְהוּדָה

THE DAYS OF YOUR LIVES DOCUMENTARY

The troops of Gad are depicted in the above literary recounting of days as a mustard seed. There are 11 Heads of Gad corresponding to the Kephúw/11—those born of the ALhhim of Kephúw (DYM/IChr 12:8-13). Though they are small and humble, yet with care they exceed the tallest of stalks (Mætiayæhu Matt 13:31-32). Thus, never under estimate the size or worth of your Name, for with tender caring of your stalks you become filled with the hosts of shemayim/birds/messengers. They, as you, are appointed by the Strands of AL, whereby in you are the Faces of Yæhh from which the Strands of AL are drawn out.

When you are hot, you are bearing the Fire of your Name, fully activating your Words that lead you to make transitions. You are hot—stay in the Fire to move beyond where you have been dwelling! The sum of the Yarrdenn—all that is contained in the Knowledge of DAN, is your guide for explorations and fulfillment of your Days.

Words fly forth as angels—messengers of Light from your lips, whereby they lift up the heart—the vessel of your corresponding pair of Gad, Nephethli. As your mouth opens, Words in your heart fly forth from your sides as pigeons and doves released from their cages. In that your Words are of the ALhhim of your origins, they are sent forth with understanding to the point of fulfilling your transitions. Have Faith in ALHHIM; speak of their Unity and good-will. As you speak of the Words of Beniyman in your generations of Seed, with your Numbers of Yahúdah, you discover the Rock from which you have come. The concept of “a fortress” of Daúwd, woven into translations, is from the root-word, meaning to hunt, seek, find, whereby you are brought to the enclave of the Rock in which your Name is hidden, in the Stones of ALhhim. The steps which give rise to the clusters of Words in Chæggai are to be consistently devoted to the proliferations of your Seeds, which are generated in your houses, and to activate the Numbers of your Name that lead you to the Source of your Life. You trace your days as drop-pings of bread which create a trail in the forest, as Hansel and Gretel find the WAY home.

As you find the House of Daúwd, you are befriended to learn at their feet/Staffs of Lammed. The Hand of the Rock opens to give and to protect you. The form of Daúwd with the Yeúwd, אָיִן, carries the thoughts from Túwrahh and the Neviain where the Hand covers you as a hen, and accepts you as “my people” (SYM/Ex 33:21-23; Yeshoyahu 49:2; 51:16; Tehillah 91:4). Answers and understanding are encountered; you come into the secret places provided for your Name to be faces to faces. In that you have already been conditioned to their standards, a path has been cut for you to approach their Gates. The degree of interfacing with the House of Daúwd pertains to the condition of your mother—the body in which you reside. As you are peaceable, vegan in heart and soul with yourself and others, seeking the coupletness of your Name, then you receive from “the Heart of Stone;” however, if your nose is too high to discern your inward unity, and you put on crooked faces, then you betray your own heart to learn the judgements/appointments of their generosity. The evidence of your Words is the condition to stand before the Heads of the Rock. You bear in your palms/ף the teachings whereby you form the Heads of the House of Gad, the Kephúw ALhhim.

DAYS OF YOUR ASCENSIONS/CHÆGGAI

Your feasts to celebrated to YHWH by partaking of the grains of your Name generated by the offerings/labours/deeds of your hands. Through your gleanings of the shavbeth, you eat with the comrades of DaúwD—those of the STONE, within set-apart places in Yerushelyim. You are invited into the priests quarters from the Table of Faces (Menachem/Mk 2:23; ALphahShmúwAL/I Sam 21:4-6). Herein your heart rejoices. You lay-up your costly treasures, transferring them from each ascension on behalf of The Unity of your Lives and their full expression. Through feasting in studies and discourses, you share your treasures freely. The loaves of the festivals and the daily oylut/offerings are unleavened attributes of Light. As you speak of unleavened attributes, the Voice of Chæggai is lite, lifted-up to be heard with understanding.

WORDS RISE THROUGH THE OFFICES OF CHÆGGAI

What gives rise to your Words of Chæggai are in your Stones. The ascent of your Name comes in measures as spices of the oylah. Your words are as the myrrh/netiph spice which holds all thoughts together. The netiph is a sticky residue, a golden flow of Chækúwmah, whereby your Words are cohesive, without divisions or cracks. Split words, as the chaff do not rise to adhere to your crown; rather, they are disposed, carried away as dung. The Words of your Name speak unto the Unity of all as one, being of the Harmony of the ALhhim in your parts. A red flag should appear in your eyes when you see a thought leading you outside of the fold.

Words contain many fragrances. The spice of shechalyet gives the flowering aroma from your Breath. Your Words are a bouquet, the beauty of clusters of flowers carrying a scent of sweetness and their stimulating colours. From the flowers come fruit. The Nine strands in the fruit are the chalavanah spices. As the faces the fruit are formed with expressions and faces, following the contour of Words. From the bountiful nature of Words you eat the fruit of your hands and are happy. You speak the first-fruits of your mouth as gifts of your Enlightenment. The Life in the Words spring back upon your tongue like a boomerang.

Within your acceptable fruit are Seeds. The outer jacket conceals the whiteness of the LavanhZekah/frankincense which breaks open to emit the illumination and life in the Seed. With the salt of Meneshah, your Words are savored and preserved, as a covenant, they are bounded to your Name. In partaking of the River of Life from the fruit and their seeds, your the drink offerings, flow into your heart with understanding, splashing upon your walls and invigorating your mind, giving you the joy of the Words risen upon your lips. As you speak from your collectivity, you are head in the Collective Rings of HhaALhhim.

The Kuwáhnim Faces that stimulate your Words for the Chæggai level of speech are four—opening up portals with explanations to your inquiries. For the GammALDallath ALhhim, the Kuwáhnim are Bæqi and OyZi. Faces of Bayit are Bæqi—to cause learnings, skills and developments to observe, fold and bend inwardly the Enlightenment of the Dallath Stones into your Body. With your learnings you acquire the Faces of OyZi, the strength of spirals of Words, fortifying your members to make your transitions. The Faces of DallathHhuwa are OyZi+ZeRechYah. OyZi gives you strength, forming a strong link of ten segments from Zayin to Oyin. With an uncompromising vitality, you rise through the ten spirals of your oylah. With the Kuwáhnim of Hhúwa, ZeRechYæh, your body is filled with radiances of the Words of your Light. The shining intelli-

gence connects you to your origins of Eight DallathDallath and direct your steps in succession. In beholding the four Faces of Bæqi and OyZi, and OyZi and ZeRechYæh, the Words of your stalks form as clusters of grain in your garden of SaúwdOomarreh.

In ways of bearing Tsphun, you are positioned to conceive the Seed of Chæggai. As you defend your treasures, there is an ample supply to feast. As you gather; you have the gifts to spend. The celebrations and feasts are unto YHWH—unto the unity and joy of belonging to ONE Collective Body in which all share as they have need one to another. You commit your treasures unto the House of Unity wherein they are preserved with satisfactions.

Chæggai extends your Words for the wholeness of your Houses! You, with your twelve, celebrate together as your 12 baskets are full! *Lit. Chæggai elevates/Æ the communications in your journey/∧.* When you speak with the tongue of Chæggai you uphold stages and levels of thought encountered on your journey. As the festivals are times of going up to Yerushelyim, so Chæggai lifts-up what you gather to arise within your communal *Tæyth* consciousness. In becoming a master of the tongue, you train your mouth to speak pertaining to your ascensions in consciousness. Not as a busy body, your words are salted as the bread from the altar to affect illumination in your ears and those to whom you are speaking. The offerings of your mouth are lifted up to declare praise—the values of your Unity and the tremendous glory and Numbers of your Name. Words elevate your consciousness regarding the values of your Name and your positions in Light. As the Lights uphold you in your orbits, so your tongue keeps your members and their associations moving in the path cut-out for them to spin your thoughts. Your eyes befriend another approving; your ears join to another as you have like-understandings, however, as your anatomy shows you, all of your members are joined into one house and upheld together as they hang upon your central cord that runs from your tongue.

In summary, the families of Chæggai are Words of blessings through feasting/studying, celebrating, sacrificing, and rejoicing in the Teachings of the Collective Goodness and the Associative of YHWH by the Hand of the Rock.

Amongst the Sayings of Chæggai are these words:

ΥΥÆ∧ gechuk, laughter, belly, venter, to carry joyfully

ÆΥW shauwa, to carry, bear, uphold, lift

∫∧Δ deggel, to adhere, set up a banner, join in the wave of an assembly

l'Shúwni

ימ Words of the ALhhim of NeúwnMæyim—TæythChayit ⊕Æ

WORDS OF THE COLOUR YELLOW

THIRD SHAVBETH COUNTINGS FOR YOUR OFFERINGS

Formulations of your Word assemblies are for Shúwni/∫∧ΥW—to differentiate, changes, to come to rest, quietness, contentment. When you perform sacrifices, you celebrate the wholeness of your lives through which there are no fragmentations to cause unrest. The words of your Name are lifted up into your consciousness to differentiate the positions and values of your parts and their attributes of Wisdom. This ascent of your Seed brings you to Tsiunn/Zion, whereby all that is within you is marked. distinguished by your Numbers and their Words. The clarifications within you lead to changes, pivot points from which you speak/act.

You may refer to your body at multiple levels through which you distinguish the Vine of your Lives and their branches. Through your Words of Shúwni, you articulate the states of your residence. Though you may speak of “meat/flesh” in a general way, you are able to articulate the positions and values as strands of Light through which your body is formed. Though the body may appear as hunks of flesh, through discernment, you come to rest in knowing that your meat heads are from the grain of your Name, a seed-vegetative source which houses the Light of your Name. Therefore, as a vegan, you comprehend “the meats of the Words,” are grains, and do not refer to flesh of animals which are devoted to the Breath for a habitation. You acquire the daily processes to follow “the lamb”—the meekness of your oylah, through making the daily trek up the Mountain. Through your journeys of ascensions of Chæggai, you are lead unto rest/contentment—still waters of Shúwni.

There are several words translated as rest: *Sheræh/Sarah*, *shavbet/shabbat* and *Shúwni*. These words begin with Shayin/W, the State of Fire that comes to rest in a place, as your Spirit finds a resting place in your body.

Sheræh is a rest by keeping your thoughts upon Wisdom. Your Rayish/mind is positioned by Shayin—your Fire. This is the rest gifted to Avrehhem/Abraham as a body/wife through which all traits of your Name are drawn out, and your promises of coming into the olem are fulfilled.

The *shavbet/sabbath* conveys a rest from which the olem/concealment is spoken, whereby the rest is maintained. Knowing the outcome of ALhhim through all of your days, you rest in their promises. Upon the complete utterances of the 28 ALhhim—through their paired Voices of 7 Days—you enter into their Words to behold the Wisdom of unified dwellings. In the Words and Works of ALhhim you find your rest/shabbat. On *shavbeth* you formulate a House/Body from your sides of offerings which rise in the midst of the Fire of shemesh/the sun to create a dwelling for the Queens of shemayim/the heavens. As you create and then enter the four Courts of the Queens, on the *shavbet*, you find and maintain the rest from your four sides (SYM/Ex 33:14; Yahushúo/Josh 21:44). When the Túwrahh States that HhaSham rests, *it pertains to the Collective* entering into that which is made and appointed for joy. In like manner, you have Rest/Shabbat upon building the House of your Name and entering into it as the Collective enter into the Rest upon creating the olem/world.

The rest of Shúwni, pertains to changes that take you through difficult days of transitions to attain resolutions/clarifications. Each change that you make is a level of differentiating. Such clarifications culminates in a rest, a state of confidence and attainment. During a month there are four days of rest/shebetut/sabbaths. These periods are marked by changes/phases of completion of the moon. In processing your days you enter into the rest with understanding/Bayinah. The processes of making changes in thoughts, perceptions, and deeds are in the Words of Shúwni. When are able to make changes by distinguishing what is within, you speak the Words of Shúwni. In speaking subsequent statements of revelation, ***you enter into that which is spoken and revealed***; this is your rest.

Basically, via Shúwni—Words of Change—you are not bound/chained to reside within a species/form. Each form is given to you to profit in your states of Enlightenment. Your soul-body is created by your spirit, according to the Intelligence and karma of your Spirit. Through

progressions you enter into transitional/renewal states. The days of your moons/months are dedicated for renewal of soul, reactivations, and their harmonic alignments with your other parts. When your Eyes change in the 4th month, for example, then all other parts are reactivated upon the level of vision obtained, whereby you keep changing through modifications of progressions in your soul fields determined by progressions of your Spirit in the Fire of ALhhim. Your soul-bodies are like lumps of clay on the potter's wheel of your Spirit. Your SeedName of ALhhim and your Numbers are constants. Should you not connect your soul to the elevations of your Spirit, it wavers like threads in the winds, and can turn from your spirit that made it, even as people veer off the path and betray the ROCK from which their stone is drawn.

Fasting facilitates changes in your soul; hence, this is one of the purposes to withdraw from food of the olem/world in which you are passing to ascertain the strength of your Ræuch/Spirit. When you fast, *i.e.* on the 10th of each moon cycles, you soul cleaves to your Spirit, recognizing that it belongs to your Spirit, and thus humbles itself unto the quests of your Ræuch.

The planets and stars in their rotations are “time-clocks” of the universe in that they affect “the Words of a Day.” There are no times apart from the Words of ALhhim who set all things into motion unto their fulfillment. When the Words of ALhhim are complete, according to Their Words, then a new epoch of days are spoken to be entered. Set amongst the sun, the planetary rings are part of the sun's network, as all things are set in relationship to one another by the Hand of Chækúwmah.

The Work/Hand of Wisdom are of the Eights of the Stone, whereby the Name of Chækúwmah are of Her Numbers: 73/10, 37/10, and 1/10 depicting three levels of Works of the Hand. The initial Letter of a Name speaks to the Source, as Chækúwmah/אמץא is of the Eights/א. The location of the planets one to another are in relationship to the Rings of ALhhim in your body. As they move into an alignment, or in opposition, they become faces to faces with one to another. Through your oylut/ascension offerings, you enter into the network of the Sun from your core, whereby the locations of the planets in the universe have a direct affect to attune, align or create magnetic resonance between your rings in the Fire of your Days. For your ascensions the three works of Light are joined to the Rings of your Name. Your ascent is in the midst of the sun of Chækúwmah, with the guidance and appointments of the moon of Bayinah. The union of the stars of Dagot pertain to the body and head of your offering sources of lambs and wood. Herein your Rings are joined in orbits of the sun-power-ascension, moon-power-ascension and star-power-ascension to move together as one. The condition of your soul affects the state of your friendly microbes-bodies-hosts; for both, your soul and your body, are dependent upon the Intelligence of your Flame as it speaks your Words of ALhhim.

What happens in each work of Light—within a month of 30 Days—transfers what is in your body of soul to its Head. Hence, in the Days of Yahúdah, the body of Aparityim is given to the Fire, whereby the Mind of the Seventh moon is renewed, changed by what is occurring in its Body. These forces are in opposite sides of your circle of stars, whereby they have a profound affect upon one another. Your sides are connected by a Shaft/Rod that holds their BodyofSoul and Head as one. Each pair of Names as the branches of Mind and Body have a number code between them through which their Lights are conducted one to another. *i.e.* The core shaft of Yahúdah is 610 (⊕/400+⌈/210), and Aparityim 80 (⌈/63+⊕/17), the rod that binds

them is a weaving of their Numbers 6 8 1 0 0 by which their unity is maintained. Hereby, you are woven as threads of Numbers one to another. What resides in your Bodies is employed for Enlightenment of your Minds.

Through your offerings of concentrations, faces in your Stone are set faces to one another, whereby they affect Shúwni results. *i.e.* Your offerings of Aparryim on the wood of Yahúdah appoints your waters to conduct your Numbers. Aparryim activates the Numbers of your Name to ascend and detail your faces. Aparryim brings your codes up from your depths—your loins, to your crown. Yahúdah on Gad draws out the Numbers laden in your words. Yahúdah flashes your Numbers into the fabrique of Gad, whereby the designs of the KeRúwvim are engravings/tattoos of ALhhim, unfading inscriptions in your inner parts.

By your Numbers and their ascensions from your STONENAME, your Spirit enters into discourses and dialogues with the ROCK of your origin. The interfaces with the House of DauyD/David transposes their Intelligence to your Ræuch/spirit, freely, based on your conditions to be shaluwm shaluwm, peace peace, within your heart and mind—peace within your self and peace with your neighbor, within the pairs of your Name to abide as mutual pairs of Chækúwmah.

Your peace offerings of shaluwm shaluwm are both of your momentum and extensions sides of your Name, whereby in the text they are composed from both your male/recollections and female/assimilations of Light (TeúwratHhaKuwáhnim/Lev 3:1). You are at peace within you and all outside that forms the collective body of your spirits. You are free from seeking what belongs to another; as vegan, you abide in the universal economy.

Activations of your Words of Shúwni, bring changes, revolutions, transitions, morphologies, which spin your threads of Ræuch into corresponding states of residence. The state of morphology is of two parts: morphé/form and lógos/word, whereby your forms are determined by your study, research, and implementations of your Words. By modifications in your eyes, ears, and states of residence of your serpent tongue—Zebúwlan, there is a commitment to speak the Words of your Name, whereby you attain a state of repose to enter into rest, a valley, plateau to cultivate your garden of Words according to your Numbers and their Names. Each shavbet is a platform to exercise your intelligence to interface your Rings and Sides with those of the Tsur/ROCK (ALphahDibre Hhayamim/I Chr 12:18). The Days of Rest are set in a continuum as a seven ring spiral of tens, whereby they are 90° degrees to one another until you attain the 10th spiral to be side by side as Nines and Tens form a crown of dominion/𐤀𐤁𐤃. At the centre point of the spiral, the Fire of the Kuwáhnim, 900/W, places the Fire on your tongue. Through your full ascensions daily you attain to the ShayinFire of HhaKuwáhnim to compose your revolutions into resting poses.

In your set of Seven Days are four Sevens. From the Shavbet to the Shavbeth the ALhhim speak (Yeshoyahu/Is 66:23). Thus, the six days are actually from the 4 sides of the Shavbet. Day 1 and day 6 are of the north side; Day 2 and 5 are from the east side; Days 3 and 4 are from the south, and Day 7 is from the west, whereby the days are from evening/west to evening/west, seven to seven, to reveal the radiances concealed from the QeDam/East of Aharúwan until a

path opens for your transference/change of Shúwni (YechúwzeQAL/Ezek 44:1). The four shebetut in a week are two sides of The Sayings which are complete in themselves, utterances from the Spirit of Seven unto the Spirit of Seven. The composite days and week of a month are OyinOyin (days of $4 \times 4 = 16/O$, weeks of $4 \times 4 = 16/O$), of two Rings of ALhhim that compose a month of the teachings/wood and their offerings. A glance of the Words of your Days conveys what is in the macro resides in the micro. In Days 1234567 are 1+6, 2+5, 3+4 of 7 to comprise four shebetut/sabbaths in a week, formulated as the sum of four quarters of light of Chækúwmah; four shebetut within a moon phase of Bayinah; and 4 shebetut in a year of Dagot—the three Chæggai/festivals (Pessech, Shebuówt, and Sukkut) + the Head of Aparryim (the Rash of the Seventh) from whom your states of rest contain the blessing of the shavbet (Romans 14:5). In developing your soulbody through Shamoúnn, your Words of Shúwni are pairs of the Seven categories of your Names of GaD. By your Sevens you speak from entering into the Houses of the Four Queens as a perfected Name.

The hands of the ROCK are wings of Bayinah; thus, the living creatures of the Rock are four faces with four arms, two hands and two wings. The Numbers of Bayinah are 67/4, 13/4 and 4/4. The 4 of the wings of Bayinah and the hands of Chækúwmah are reductive to 14, whereby their deeds are compiled in the Neúwn (14+14) from which the 28 ALhhim, in Seven Rings of your Seed are drawn out to compose habitations for your Ræuch. The 1+4 are Five of the two paired Lights of the Rock which appear through Day 4.

Your Shúwni vocabulary is accelerated by being in a group of like-minded students. As a Class you are in a Flock to study, and thus move together, through progressions with the instructions of Chækúwmah and Bayinah. Sheep that roam together have directives of a Shepherd—an overseeing eye with compatible exchange of Voices and Bodies that morph together by their Words. In passing through, you leave your notebooks for other students called to tap into their origins of Old.

Observe the placement of the moon within your tribes each month as you see the moon entering into the constellations of stars in the sky. On the full moon, the moon is straight across, directly opposite the sun, creating a fulcrum for the tribe in the path of the sun. The body of stars in the sun is drawn out by the head in the moon. Your tribes, as the stars, move in progression. With the constellations above, you move into the kingdom/dominion of the sun for 30 days to make your offerings—to activate a season of service. During these day in the sun, your members produce their fruit as a tree that bears 12 fruit in a year (Chazun/Rev 22:2). For example, during the third month, your Name enters into the sun for the branching of Zebúwlan. Your spirit flames during these days through your head of Beniyman giving all within the body of Zebúwlan. In alignment of your tongue with the stars of Zebúwlan, you enter into the Dominion of the Sun's path. The head of Zebúwlan is Beniyman who reaps the results of giving its body into the Fire (Romans 12:1-2).

The Lights of your Spirit rule/govern your evenings and mornings in accordance to activities and placements of the sun, which rules the day, and the moon to rule/govern the nights. During the month the moon revolves 12 degrees each day within your camps. As the moon moves into a house of stars each evening, Bayinah appoints that house, as your lambs, to come

to the altar. During the rotation of the moon in the stars, the light of Wisdom/the sun burns in your tribes, causing them to ascend as your oylah. Your moon beams through your offerings, whereby you obtain understanding by Wisdom.

On RashChadash/Head of the Month, *i.e.* of the third moon, the camp of Zebúwlan is in the sun. The moon is in opposition, within the camp of Benyamin, directly across from the camp of Zebúwlan. The eighth day of the month is the first shabbat—resting pose. What has been given from one side of your house is complete. On the eighth day, the moon is in the stars of Nephethli, having made a movement of 90 degrees, thus forming the first quarter or *mauode* sign of the month. There are four moon signs each month designating the completion of the works of light on each side of your dwelling. Each mark or sign creates a diameter within the circumference, the value of *pi*. As Tehillah/Psalm 104:19 says: “the moon is for the appointments/times/*l’moadim*; and the sun knows from which it comes.” As the sun is drawn out of Bayinah, the sun illuminates/serves what the moon appoints to be activated for ascensions. Therefore, the moon is smaller, for it has given of its Light to create its sun-body. As the sun is the body of the Moon, the Moon is called the RASH, the Head of the month of days. In this manner, you give all within you, whereby you know yourself without shadows.

The fifteenth day of the moon’s cycle is the second shabbat. The moon has emptied out itself, giving all of its light to re-create itself. This is the mark or light sign of 180 degrees. In what is called the dark moon, the sun and the moon—Wisdom and Understanding, move from being at opposite ends to cohabit together in the house of Zebúwlan. On the 15th, the head of Bayinah enters into the body of Chækúwmah for regeneration. What is in the body must be emptied out totally, whereby it produces a new state of flowering/fruit. From what has been sown by Light during the 15 days of the moon’s rotation is set to be reaped/gathered. As you give of yourself, so is your yield. The union of *ShayinOyin*, within Zebúwlan during the third month, is the means of renewal and reclamation of all that has been given by Beniymán, your seed-head. This salvation of all given occurs in the midst of your journey for your branches whereby they are saved/renewed. You come into the world to draw out your properties of Light whereby they are known/revealed unto a Greater House of full illumination. As you are of the Light, you come to know your divine nature by giving all within you, through which you testify that you are of the Fathers. Thus, those who enter into the kingdom must of necessity give all that they have whereby they are transformed into the realm from which they are born. Consciousness says, “No one, having put their hand to the plow, and looking back, is fit (attired) for the kingdom of ALhchim.” “Whoever finds their life loses/releases it, and whoever loses their life for my sake find/acquire/know it.” In all of these sayings of discipleship, you are admonished to be as ALhchim who give their Words freely, whereby what they speak extends into a dominion of Light. In this manner, what you say creates your worlds, and you have dominion over your affairs. When that which in the body is held back from the flame of the tongue, it remains in darkness, wrapped in the veils of Light yet to be set ablaze. Though you may aspire to follow the sayings of Light, The Voice of Consciousness says, to fulfill the Words, requires that you give all that you have been given. “You still lack one thing. Sell everything you have and give to the poor (as the Fathers who own nothing, having given all that they have), and you have treasures in the heavens. Then come, follow me.” As your principles of light are drawn out of your Name, you transfer your wealth, from its concealments, to create a

House, full of glory, that exceeds your former dwelling. As a Seed that gives all, this is your living-processes of building the Bayit/Body of Names—Bet HhaSham.

During moon cycles—the twenty-second day is the third shabbat. The moon is at 270 degrees from the beginning point of RashChadash. In the third month, the moon enters into the stars of Gad for Zebúwlan. Seven days later, the moon becomes full again. On the twenty-ninth day of the month—the final shabbat of the month, the moon has made a complete revolution to come into the stars of Benyamin again, the head of Zebúwlan, as on the first, making a 360 degree movement “of Dan” during 30 days.

The four sabbaths of the month are the four quarters of the moon precisely. On each shabbat of the month, the moon is at one of the four quarters/ Δ of the month conveying the access through the Gates of the Inner Court. [YechúwzeqAL/Ezek 46:1-3.] This awareness comes in the second month of the year, in the moon of Yishshakkar (SYM/Ex 16:1-13). During your *oylah* sacrifice, a blessing is given upon your branches/tribes in which your spirit has taken up a residence. The right hand is placed upon the tribal branch residing in the sun; the left hand upon the tribe in which the moon is camping. The practice of laying-on-hands comes from your being sent forth from Bet HhaSham in *hashemim/the heavens*. When YAH and WAH join hands, the United Name form a Dallath/door in the Bet HhaSham from which you are sent forth into the *olem/world*. [For more information see the Dallath entry in the BHM Túwrah Light Dictionary.] Father YAH and Mother WAH place their 8 hands (4 hands per Name) upon you with a blessing as you are sent forth. Their hands remain upon your head as go upon your journey. “YHWH blesses/expands you and keeps/maintains you.” Laying hands upon you and sending you forth is the origin of the “laying on of hands,” a practice flowing from the Rock which appoints every Name unto their place. You daily confirm the activity of the Lights within your parts by placing your right and left hands upon your members to affirm their appointments of Wisdom and Understanding within your houses for their ascensions.

The moon and the sun are spheres—the sun a Fire Ball of *Shayin*, and the moon a Reflective Ball of *Oyin*. The moon, as the reflector of light recalls. The ball rolls through your tribes during the month, whereby Wisdom appears in quadrants of your Mind. YHWH provides continual illumination of day and night by which you journey. You are Light Reactors, receiving the Light of the Sun during the day, and Light Reactors to emit the Light of the Moon during the night. You ascend each day via the *oylah* offering to the Rulership of Wisdom. You receive the light through your portals—your openings of Yapheth. The illumination of the sun filters down through Gomer—your crown chakra opening—to reside in your twelve camps. The light frequencies of the twelve hours of a day are received to reside in your twelve parts. During the night, you are submitted via your *oylah* offering to the Rulership of Understanding. You move through the four watches of the night. The watches are four in number corresponding to the quadrants—4 phases—of the moon. The light of the day is reflected within you during the night, causing you to glow with understanding. During the night you intermingle with the stars. You walk upon diamond paths of light to enter into various schools of knowledge according to your stages of development. These diamond paths are renewed daily as you position your twelve camps around the *mishkan/tabernacle* altar. Through uniting the corners of your camps, you create diamond transparent paths of Understanding, to walk upon golden streets of Wisdom in the City of Yerushelyim, which you enter to make your offerings, day and night in your

appointed seasons (MT/Deut 14:25-26; Menachem/Mk 11:15; BayitShmuwAL/2 Sam 24:15, 16, 18, 25; Chazun/Rev 21:21).

The Spirit of Grace is upon you to culture your mind and soul in agreement with your ancient spirit to enter into the fold of meShich—to the faces/expressions of making the worlds. Before the olem is made, the House of BayitHhaSham, the Tabernacle of ALhhim, the Tent of DæuWD is created in the heavens. First, the Ark/Arúwn is constructed on Day 4 of the Week of Queen Rechel, in days of Berúwkæh/blessing (the 13th moon of Knowledge), through inquiries and insights of Shamoúnn and Ayshshur. From these offerings the Mishkan/Tent of meeting is built for the Arúwn/Ark on days 5 and 6, which are called the “last days,” for they are the final days in the last week of the year of the Knowledge of Yahúdah/Numbers. The Tent is made by the offerings of Gad of the KephúwKephúw ALhhim and Nephethi of DallathDallath ALhhim—by the wealth of Words from the Heart altar. What is made is rightfully called “the Betrothal/Tent of DæúwD/David,” made by the Dallath Dallath ALhhim, spoken by Gad in the Tongue/chambers of Zebúwlan. Gad is the Ascending Voice of Dallath/Δ∨. The final Day, when the heavens and earth are summed up as one, follows the forming of the patterns of the Tent of DallathDallath. The gathering of the olem unto its Source is the affirmation of the anointings of Grace upon the children of ALhhim. From the Shavbet/sabbath of Berúwkæh, the olem appears. From this shavbet unto the final days of the olem, the Words of ALhhim are spoken securely.

The days of shebetut to shebetut—sabbaths to shabbaths—make-up the years of your lives. The years of your days affect changes, states of *shúwni*, according to Words activated in your SeedName. Your faces are modified from the young to the old, from the weak to the strong, from nursing upon your mother’s breast to thrusting in your sickle to eat by your own hands. Your days of transition are your Days of Shúwni/שׁוֹנִי, from which the word, year/*shayneh*/שָׁנָה, is derived.

Before a Year of 13 moons with Berúwkæh, there are years of Chækúwmah and Bayinah. Hence the formular of a season is built upon Wisdom, layered upon by Understanding, unto yields of Knowledge. There are two sequential years of 12 moons unto a year of Berúwkæh of 13 moons.

13 moons
 12 moons
12 moons
 37 moons

The 37 moons form a necklace upon your chest that radiates into your faces. This collection of pearls, denoting gates through which your journey, are three levels of seven (37). To the faces of the olem, the Enlightenment of the Ancient of Days assembles. Thoughts that are acceptable to lodge within the Tent of DæúwD are tested and tried to see how they are of the perfect collectivity of unified stones. Upon being examined at three levels within the 7 Eyes of the Aúvim/Fathers, the thought is set as a teaching—to become a law of the House. The 3 of 7 are the composite of 37 moons. The gathering of the Enlightenment of the Ancients forms the ARúwN/Ark, the Illumination contained within Unity of Eyes of ALhhim. The gathering of this body of teachings is on the 4th Day, through inquiries of the Bayinah and Chækúwmah, where-

by every Word of the Teachings is a formulary of Understanding and Wisdom, containing strength and mutuality whereby their Kingdom cannot be compromised by conflicts or division. As you disciple your members unto these Schools of the Ancient of Days, you pass through the waters from one state to another. It is utterly fool-hearted to think that you can live in conflict with others, support wars, over-turn the Rite of Species, make you soul a grave-yard of the bodies of the innocent, and then suddenly enter into a Vegan Kingdom of Peace.

The YæHH are 15 components of Enlightenment which are tested and tried within the Houses of the Kuwáhnim to form the Lammed/30 (15+15). These compatible Names are within the Rock of Shauo. Their Faces radiate their Stones. When this base of 15 elevations are stationery in your Name, they are seen to ascend with Words of Their Numbers, forming your omar head count. With joy, and without conflicts, they rise fully as pairs to appear at peaks of the Seven Hills. As they unite their paired faces to faces, they extend their inherent Consciousness. In that they originate in the solidarity of the Tsur/Rock, they formulate 8 Circles of OYIN. The 7 in the 8 are 15, and the source of the ALhhim. The Faces of the 15 Fathers are 28 ALhhim. The 4 points in the OYIN of their Names, times Seven, are 28 (4 squared 7). From these Eyes of Consciousness, you bring out of your StoneName the Faces/expressions of their Names within your words and deeds, whereby you speak perfectly the Thoughts of your Name of the Rock.

Upon the gathering of Enlightenment of the Ancient of Days, the ARK comes to a resting place (Tehillah 132:8). The sequential days, 5 and 6 of Berúwkæh, are for making a House in which the ARK comes to rest. There are sequential two days to make a BODY for the ARÚWN. As your Body is of two sides, joined in the midst, you build a Chest for the Enlightenment within your SeedName through the Day of Bayinah, the left side, and the Day of Chækúwmah, the right side. Though the stones of a house are knocked down, you can restore your dwelling as of your origins in three days (Yahuchannan/Jn 2:19). As you study and condition your soul to be one with the sides of the Rock, you arrange your stones as a resting place for the Arúwn to lodge within your totality, whereby you carry these Words as jewels of your heart. In approaching the Rock from Her Sides, you are given access through the Gates into Her chambers, the gates open on the Rash/head and the Sevenths (YechúwzeqAL/Ezek 46:1).

Upon building the tabernacle in the heavens, the 7th Day—the Shavbet of Berúwkæh is entered into as one enters into their works—what they have built. The shabbat follows your labors daily to build a house for the Collective of Yahúwah. From moon to moon, and from shavbet to shavbet, by assembling the Signs of Light, the heavens are perfected (SMB/Gen 1:14). One thing I ask/inquire of Yahúwah, that will I seek after: that I may dwell in the house of Yahúwah all the days of my life, to gaze upon the beauty of Yahúwah and to inquire in a unified temple (Tehillah/Psalm 27:4).

Upon the shabbat, you enter into the dwelling you have made in six days. Thus, in that the House of HhaSham/The Name is made before the worlds, the CollectiveNames enter into their Rest before the foundations of the world. The keeping of the shabbat is to enter into the Houses of Light which are made and maintained through your perpetual offerings, whereby you keep/sustain the Rest of Yahúwah. Each week as you maintain the Rest, you formulate a House

for the Queens of shemayim/the heavens. Upon making a house for their Lights with your offering of paired kevashim/lambs, you maintain the REST of their Labors before the worlds are made. Re-think what it means to keep the shabbat! **When you are maintaining the House of Yahúwah, and honouring the Tent of DæuwD, you are keeping the shabbat 24/7.** You keep the 7th day by fulfilling the offerings to maintain your position in the House of Yahúwah which adds up—makes sense.

In the spirit of shavbet, you do not kindle a fire, meaning you do not stir-up strife; you do no servile work, meaning you do not engage in vain pursuits because you have been chosen to live in the House of Yahúwah. As redeemed from the house of slaveries, you do those things that have profit. RE-THINK (CPH/Numbers 28:9). There is no cessation of mind, nor deeds, for consciousness is always active; though you may pig style it—pretend not to be engaged in any labor, keeping a day without comprehending the meaning is to follow the blind. You have the residue of the anus as you follow ideas left behind in the dark; however, from DallathDallath, you walk in the Light of the Words of Understanding, flowing from within the heart. In following the Light, you substitute a pseudo-rest, overcome missing the marking of days, by synchronizing your Name with the established signs in the sky to maintain what is established before the worlds are made.

The Works of Yahúwah are to build a tabernacle for the Name, whose foundations are of old—completely finished. The Consortium of the Lights come to Rest—abide in the House of Their Names. From this platform of the Seventh Day in Berúwkæh—the final day of Yahúwah in the Moon/Understanding of Knowledge, you utterly expand Numbers of Yahúdah, from which the ALhhim speak the Words of SevenSeven—seven evenings and seven mornings of the seven pairs of DallathDallath foundational stones. Word spoken by ALhhim are unto the Fulfillment of the Collective States of Perfect Unity and Peace, totally thought-out prior to opening their mouths. In that the Words are spoken from the Rest, unto the Rest, what is from the beginning commences to come to fulfillment in the midst of all peoples. The raising up of the Tent of DæuwD/David is the fulfillment of all prophecies spoken from the DallathDallath Foundation of Stones. What is spoken by the Words of Gad/Δ∨—the Voice of Dallath, transfers Knowledge from the Dallath Dallath Thrones of GRACE to be in agreement, as one, unto the day when all peoples, tongues, and nations confirm the House of the Name and enter therein with peace to inquire/draw out through the Collective Spirits of Grace of Antiquities (Yahshoyahu Isaiah 66:23). “After these things I will return to rebuild the tabernacle of DæuwD which has fallen, to rebuild its ruins to restore it, so that the rest of mankind may seek YæHúwaH and all the nations who are called by my Name, says YæHúwaH, who makes these things known from long ago....

HOW IS DÆUWD ANOINTED, FROM WHICH OFFICE?

What is spoken from days of old, through utterances of ALhhim distinguish the waters from the waters. As the waters break open, as a woman in labor, the light comes out of darkness—the olem/concealment of the universe. There are **the creations** of HhameShich of heavenly bodies and their states of residences of Aúrets, and there are **the sources** from which these realms are created. **The creations are of the Rock and their anointings. The sources are of the 13 of ShmúwAL and their counsel of 12.** What is made to appear, comes from the sources of the

4XƳ/Keter—the Crown of Lives from which the solidarity of stones are set to speak, through their anointings/activations of Ræuch.

In the assembly of ShmúwAL are 13 of twelve stars, being of six pairs, with the Name of ShmúwAL in the midst of the Stars/congregation, whereby there is formed in the heavens, and their states of residence, an Assembly of ShmúwAL of those called to walk therein (ALphahShmúwAL/I Sam 10:8,17, 11:15; 17:47). The combination of these 13 of the Assembly and the 9 of the Rock—the Eight and their anointing—are the 22 Signs of ALhhim through which the Anointing speaks to reveal, not only the heavenly bodies and their works, but also the Sources of Lives and their Gates into the domains of ShmúwAL.

ShmúwAL is the Mouth from which all prophecies are spoken to utter perfected thoughts of speech formed through the Counsel (ALphahShmúwAL/I Sam 3:20, SMS/Acts 3:24; Tehillah/Ps 99:6; Quran 2:246). ShmúwAL is the Eye that sees into the hearts of all nations, into **the Houses of the 8** sons of Yeshshi/Jesse, to search out the Stone hidden amongst the sheep. ShmúwAL is the Hand from whom the stalks are formed to bear the Head of Counsel, from which the anointings of the Kuwáhnim and malekim flow (ALphahShmúwAL/I Sam 16:1-13). ShmúwAL is the Priest-King of the Mæyim/13 of the land of Aparryim, who establishes a Kingdom of the most high and their 12 of YishARAL amongst the nations (4 DibreHhaYamim Chronicles 6:33-38; ALphahShmúwAL/I Sam 3:10; 11:14). By the anointings of ShmúwAL your Seed of Beniymán opens to reign and to reveal the House of Dæuwd of your StoneSeed. When meShich appears with 12 stars surrounding the head, you behold the destiny of your Name of ShmúwAL in the midst of the Counsel of the Most High. The Names of the 13 are the Assembly of ShmúwAL who appear in Yerushelyim—as the Court of the House of Dæuwd.

TWELVE STARS OF SHMÚWAL

The twelve stars of ShmúwAL are in the Seven Eyes of your Name. As your eyes open, the 12 within rise to take their seats upon the 12 Thrones of ShmúwAL b'shemayim.

TWELVE ARE IN SEVEN

1 2 3 (6Ƴ) + 4 5 6 (15ǻǻ/6) of Seven
From these 12 are the Names of Yæhh/15 and Yæhu—a 6:6 formulary.

THE SEVEN AND THE TWELVE ARE OF THE EIGHT/GRACE

1 2 3 4 (10ǻ) + 5 6 7 (18ǻǻ/9) of Eight

The 10+18 of the Rock/Eight are the Names of the 28 ALhhim that open from the Mouth of the Fish of Neúwn Ƴ/14 + Ƴ/14 in which you find the silver coins/treasures of understanding (Metiyæhu 17:27).

1234/10/ǻ of 56(11) + 78(15) are the Hand/ǻ of YWHW/26, the Branches/Ƴ of Yæhh/ǻǻ

The 28 are one (28/10/1) of the Eight that bear in their Stones the unique offspring of meShich—the Ninth, whereby the meShich is born of the Rock of Eight.

The Names of the Rock include

78
 37
 737
 3737
 777
 77
 778

The four paired stones/Dallath of Tsur/The Rock are 32 (4x8) + plus their anointed are 36, the Name of Læuw 77. The Hand—activations and appointments of these Stones are the House of Laúwi/Levi 777. Laúwi crouches down in the midst of the nations to rise within the stones of your houses to guide your progressions through the waters. The Voice of 77 is a shout in Hallu-YæHH; the Radiances of your Stones speak of Yæhh.

$$36 = 1234/10+5678/26$$

THE NAME OF SHMÚWAL

7 4 7 7 W

313/7 40 300

From the midst of Fire/300 comes 40 in which are Seven. These formularies are based on the double ÚWah77/12/3 in ShmúwAL to render a 7:7 utterance.

The Fire and the Oil are the Source of the Bread/777/78

wherein the Teachings of Lammed/30 rise/8 from Mæyim/the Waters/40.

Wherefore the Name of ShmúwAL rises as the Kuwáhnim amongst the waters of all nations.

7 4 7 7 W

31 3 13 21

In the Name of ShmúwAL

are

34:34 The Rod and the Staff

I : I 7:7 The Source of Seven Seven

Δ7 : Δ7 Double Lammed Teachings of the Stones of Dæuwd

The core Numbers of ShmúwAL are 377—

3 levels of 7 7 seven seven

346 + AL/31=377

In 377 are 10 + 7, the Mouth/Paúwah/7

The One of the Sayings = 8

from which are Seven in Eight

as Dæuwd/44/8 in whom are Seven Sons of Yeshshi/Jesse;

the 8 of Sukkut: 7 Days+1

the 8 of Pessech 1+7
the 8 of Shebuoúwt 7 in 8
These are the 3 Seven Sevens

The Number 34 of ShmúwAL is read as the
House of 32, translated as 32, in the Heart are the Teachings of Pairs of the Altar, from which
comes the days of fulfillment/perfections as the
Shebetut/sabbaths of Sevens: $32/5+2 = 7$

Sobriquet of



לָאָוֶוּ

*is The Name of AL
Father of Seven Seven*

34(31+3) + 34 (13+21) are 68 The Ascensions of the Semek
The Ascent of the Faces of YæHH
enfolded in the Neúwn/14 (6+8).

The Name of the Congregation of ShmúwAL in Shemayim
is the Source from which you derive your strength

7 7
לָאָוֶוּ

The Name of Strength and Ascensions
Means of Ascensions/377/8/8 of Fire and Water

From Fire/300 come Water/40 of your Seven/7 Spirits

וּ לָאָוֶוּ

The sum of 34-7 is 7 7, the origins of sevensevens.

Heralded as the first of the prophets and the last of the judges of YishARAL, the offspring of Channah/The Grace, who appears to establish the Twelve in the States of Light, ShmúwAL leads the people in offerings of shemayim from which they come/appear, whereby there is Oneness of the shemayim and the dwellings of a Name.

Through cultivations of peoples/consciousness levels in the cosmos, the Servant Priest of the heavens appears through a devout Lady of Grace to present her offering to the service of the Haikal/Temple. The Name given for the child, ShmúwAL, is considered a sobriquet for the Name of YHWH, as it encompasses the Collective of the Waters above and below. In being the Name of the assembly/congregations of all consciousness levels—those above and below, ShmúwAL appoints and anoints a Name unto their service. Hereby, the oil of the Rock flows from the Crown of the Nations as ShmúwAL appears to those who voyage a path through the waters of Metsryim to interface with the Waters above.

As of the Kuwáhnim of shemayim and the earth, ShmúwAL abides in the Counsel of 13 from whom the blessings of the seven seven years of Yúwsphah and Yaoquv are determined for the establishment of the domains of YishARAL within the Kingdom of Names. The aides of ShmúwAL are 12, whose Names are amongst the **Memalkut Kuwáhnim**—a dominion of priests (SYM/Ex 19:6). These Names of the Counsel, and Kuwáhnim of nights and days who transmit Wisdom through the monthly paradigms of Dællut, are with those interfacing between the Counsel of ShmúwAL and the ShulchanPaniyim/Table of Faces, and the Names of the Kuwáhnim of the ALhhim—of Illuminations—those serving at the altars who administer the blood. This Kingdom of Priests work together in one accord to transfer streams of Light into the teachings of ShmúwAL in the domains of Enlightenment.

The 13 of the Counsel of ShmúwAL are noted in writings of the ALphahDibreHhaYamin.

4 DibreHhayamim/1 Chronicles 14

And Hiram, king/master of the Tsur/Rock, appoints/sends forth אִי-יָלֵם מְאַרְבֵּי אֶלְוָדַי 1 messages of AL Dauwyd, with teachings/trees of ARzim מְבַרְכֵי אֶלְוָדַי אֲרָזִים לְאֵלֵינוּ מְבַרְכֵי אֶלְוָדַי and masons and carpenters of trees מְבַרְכֵי אֶלְוָדַי אֲרָזִים לְאֵלֵינוּ for building a house to themselves. :אֲרָזִים יָלֵם אֶלְוָדַי

As one ascends through mastering their deeds, they are known as Hiram, a king/master of the solidarity of grace, whereby from their tongue messages of the GraceStone are sent forth like angels/melakim. The messages are three-fold: 1) teachings of the ARzim/Cedars which are messages of solidarity, pairs, tightly woven and connected strands. 2) They unfold the stature of illuminations, revealing mysteries, disclosing parables, as masons lay the upper beams of Understanding. 3) They are disclosers/stone workers of Knowledge of the fruit/seeds of trees. These teachings of the builder are of the Charasham level of the heights of Chækúwmah (BHM publication: ALhhim Achadd: Section, The Crown of Numbers). In that these levels of Words are of the deeds of Chækúwmah, one is called Hiram/מְאַרְבֵּי, with the Letter Yeúwd, given to one who is devoted, consecrated, who can pierce/extract the text. These teachers create a net to catch the Neúwn/fish, and then draw in the catch of meanings. The word, Charuwm/מְאַרְבֵּי, is the level of following the teachings of Consciousness to become men of the nets, as fishermen who quest in the right side of Wisdom (Yahuchannan/Jn 21:6).

And Dauwyd testifies knowingly אָדָוִיד אֶתְּפִילָה 2
 to affirm the directions/guidance of YæHúwaH אֶתְּפִילָה יְיָ אֱלֹהֵינוּ
 to reign over/from the vantage point of ascension, YishARAL לְעֵלְיוֹת לֵב יְיָ
 to affirm a lifting-up of directives from the oylah, אֶתְּפִילָה מִן הַשָּׁמַיִם
 to draw out a unified kingdom within a raison d'être/inherent purpose אֶתְּפִילָה
 of the consciousness/unified people of YishARAL. :לְעֵלְיוֹת יְיָ

With the SeedStone of every Name there lies a state of knowing of Dauwyd—the state of the beloved to organize their inner Names of YishARAL to be upright, and moving in the paths of the oylut/offerings. From being of the Most High, and formed by their Words, there is the knowing, inherently laid in the designs of your parts. You belong to the unified state of consciousness. What is within you are sets of teachers; listen to their messages (Romans 1:20).

And Dauwyd acquires/takes אָדָוִיד מִן הַשָּׁמַיִם 3
 verifications of wives/lit. bodies/states of Fire as a result from the oylut/offerings מִן הַשָּׁמַיִם
 in Yerushelyim and brings forth the beloved—dauwyd אָדָוִיד אֶתְּפִילָה מִן הַשָּׁמַיִם
 sons and daughters—developments of habitations :אֶתְּפִילָה מִן הַשָּׁמַיִם

As you perform the oylah, you are creating a woman of YæHúwaH through each ascendant which houses your fiery habitations. In this body of Light you dwell to bring forth children, causing what is in your Seed to appear through phases of transitions to reveal your inner patterns. From your offerings of Fire, a body of consolation forms, that is sweet and agreeable, for your spirit (CHP/Bemidbar/Num 28:13) :

an oylah/ascendant offering אֶתְּפִילָה
 an activations of thoughts which provide consolations אֶתְּפִילָה אֶתְּפִילָה
 to be a woman, a living body for your collective parts—of YæHúwaH. :אֶתְּפִילָה אֶתְּפִילָה

Having conformed your members to the Will of the Most High, you focus on unraveling the mysteries within you through your offerings. Having resolved the static of vying for attention, and quieted vain aspirations, you are able to bring forth that which is of the origins of your Names—the formularies of sons and the transformations of daughters.

And these as Lights of AL, are Names of the births מִן הַשָּׁמַיִם אֶתְּפִילָה 4
 to affirm the illuminations attained in Yerushelyim. מִן הַשָּׁמַיִם אֶתְּפִילָה אֶתְּפִילָה

Through the consecration of the heart, as your altar, and progressing by oylut upon oylut, ascension following ascensions, leads you to the gates of the City of your Mother above, from whence you are born. As you are ascending to the place of shaluwm shaluwm, peace within and peace without, you come to enter into the City, and from within her, you bear generations of your Name—the 13 Names of the Counsel of ShmúwAL—the Shmuw/Names of AL. As your heart is of the same thoughts of the City of Peace, She lowers herself for you to enter into gates, as your heart and her heart are one. The city above comes down to nurture your Name as a hen her chicks, whereby you bear from your Name the traits of the Counsel of ShmúwAL. The

Crown of Names is the platform in the waters above from which prophecies concerning your Name are spoken, over your Seed, to appear unto your stated destinies.

13 NAMES OF THE COUNSEL OF SHMÚWAL

Shammuo—Name of Oyin, insights, revelations, hearing; OY^{W}
 coupled with Shauwbeb—chastening, cuttings, dissecting; SH^{W}
 Netten/Nathan—per appointments, allotments, what is given of ShmúwAL; N^{W}
 from evening to morning and morning to evening of the double Lammed
 coupled with Sheluwmeh—peace of illuminations, to be complete; S^{W}
 with Yuvchar—choice, selections of the elect; Y^{W} ⁵
 according to AL-Yeshuo—activations of Chækúwmah and Bayinah Y^{W}
 drawn out strands of Light from the sides of Faces of YæHH;
 joined with AayL-Pallet—through emissions, discharges; secret computations, A^{W}
 to rescue what is in seed formularies/gathered compounds;
 with Nuwgeh—to review, obtain brightness, a whitening N^{W} ⁶
 as the brightness of the planet Venus who shares the same Name;
 coupled with Nepheg—to take flight, become swift, soar; N^{W}
 with Yephyio—with tongues of lambs, bleatings, groanings of deep understanding; Y^{W}
 coupled with AL-Yeshamo—to comprehend the frequencies of the strands; Y^{W} ⁷
 with Bolyedo—mastery of knowing; B^{W}
 sustained by AL-Yephlet—perpetual discharges, renewing seed computations Y^{W}
 saved, gathered, whereby nothing is lost.

The transliteration of Names are articulations of the Letters of ALhhim based on an impar-tial formulary of sides, whereby the utterance is perfect.

SHMÚWAL

From the formulations of the Rock/8 unto their anointing, the Congregation of Names of ShmúwAL appear. Following bringing forth the Names of Wisdom, in Shammuo, and those of Understanding in Shauwbeb, the Voice of ShmúwAL—what is given through Netten appears as Words of Knowledge. Those with the Name of AL, uttered AAYL, are formularies drawn out of the Faces of ShmúwAL. The AL/aayl are compounds of two sides of a Seed from which is drawn out a staff. From AL, what is in your Seed branches, as trees, and you have the strengths of twisted cords to stand. The 13 Names commence with SHAMU, and end with the AL, that preserves that which is within your SeedName. ShmúwAL is not the 14th of 13, but rather the sum of 13/Mæyim from which the anointing Oil flows upon the Stones/seeds through what is provided to be spoken—Netten.

You encounter these Names are you enter into Yerushelyim to perform your offerings of your Name of ShmúwAL. There is an initial cutting away from former perceptions whereby you see deeper into the cube and multifaceted facets in the city. Your daily portion is what is provided to you by Netten of ShmúwAL, who appoints the choice things of the fields to feed upon. As the Lights of Chækúwmah and Bayinah are at your sides night and day, the strands of their Illumination are gathered into your sacs for inquiries and illuminations. Every withdrawal

from within your seated treasures culminates in a whitening, as the star Venus in the night and day. With this illumination you soar into the heavens above and speak the Words of the Lambs in shemayim. Through tongues of angels and benevolent, meek-ones/anayshim, you connect with the strands above to know all within you. In that your SeedName is perpetual, non-ending, there is a continual flow of revelations being emitted from your loins through which your Name is fruitful with subsequent star formulations of your Light.

In the third chair of ShmúwAL—the 13—resides NetteN/Nathan. According to prophecies of the third chair, the Counsel of ShmúwAL, words are given, as Reshun, in the third of the YæHH. Together as one they impart the Bread of the daily offerings, those upon the Table in shemayim and upon the tongues of earth. Their Words are carried forward and distributed as the Bread of the Heavens and the Man of the daily offerings. The Mouth flows with what is given/appointed in the Counsel of ShmúwAL, whereby you come to interface, be directed in sweet agreement in the Congregation of ShmúwAL. In contrast, the Dominion of Sources is torn from you, as the kingdom, whereby you are selected to be further cultivated until your renewed approach to the Tsur (4 Malek/Kings 1:23; 14:7-8; 9 ShmúwAL/2 Samuel 12; 4 ShmúwAL 15:28). The ascent of the third level of speech, Shúwni, is a state of transferring your SeedName, from being carried in a shell, to entering into domains of ShmúwAL—the strands of your Name.

The sources of dominion of the nations are in the Counsel of the 13 and the Nine of the Rock, whereby the ALhhim of the Mæyim-Tæyth (13 and 9) appoint their servant, Yúwsphah/Joseph, to reign over all nations. The alignment with Yúwsphah is the hope of YishARAL. The Assembly of ShmúwAL in the waters above the firmament descends to behold the hearts of men (4 ShmúwAL 10:8). The Most High reigns above the heavens and the earth/states of illuminations through which you affirm your Name to enter through the 12 gates of the Assembly of ShmúwAL.

As Light ascends and descends, your mouth speaks for ascension and descension of the Shúwni Words of Light. You commence to speak your Name through the voice of Tsphun. As Tsphun, meaning north, you speak from your side of discernment as the Voice of Bayinah in the “reflective position” of the sun upon RashChadash. Via recollections in your north you discern the illumination of what is appearing. You are conscious to discern and focus upon reflections of Bayinah less you confuse your speech by speaking of an appearance—a form of Wisdom apart from its origins.

Following Tsphun, you speak through the *One Voice* of Chæggai. You bring forth the matter into your consciousness for ascension. You cause the reflective body of words, as the moon, to ascend within you. The process of Chæggai leads to changes in your speech to declare the transformations of Shúwni as your perspectives change. You appropriate the newly acquired perspectives amidst your whole. This integration of Wisdom causes an expansion amongst all you gather. The perspective derived enters into your circle of consciousness and thereby causes a shifting of stones. Newly acquired concepts are put in place which causes the stones to move inwardly as you build your Bayit HhaSham. As you appropriate the perspective, you speak through the voice of Azanyi. What was once a reflection to your Mind, now becomes part of your conscious platform of operations. You are now equipped to defend the truth that you once

gazed upon. In so doing, you speak through the voice of Oorri, as one awakened and at full alert by understandings. As you stand with your acquisitions, you are fortified inwardly. Your Mind is strengthened with knowledge, and you speak through the voice of Arud. You are now messengers of Bayinah, speaking with full revelation of what you activated, yet in the olem/concealments. Having brought out your Light from the seat of the loins to your crown, you speak through the Voice of ARALi, as an angel of light.

Shúwni is the sequential offspring following Chæggai. Partaking of celebrations develops a tooth/ግW, a jaw, to digest, break down, know and taste the full essence of what is set-out at the feast. In the pleasure of tasting the essence of your feast, you have contentment/rest in each state of your journey. “You shall eat and be happy” (Tehillah 128). The satisfaction of eating culminates is your contentment. The bear/mouth eats and then reposes. The mouth does not need to be moving all the time. It abides in quietness as it meditates and chews the cud of the words elevated through Chæggai. During periods of quietness, you process the words and store them in your respective centers/members.

In summary, the families of Shúwni are Words that facilitate changes, to make transitions which result in coming to rest, a contentment into all aspects of your being. Your heart is quieted upon having feasted on stored fortunes. The “rest” of Shúwni coincides with differentiating or distinguishing, moving from shavbet to shavbet through the Fire of your Name, which creates a path for your spirit. The Fire of your Name blazes through giving of yourself which creates Fire/W. The Neúwn/ግ appears in three Names of Gad: Tsphun, Shúwni, and Azanyi to carry the Fires of ALhhim within your Seven Eyes, whereby your eyes are filled with fire (Chazun/Rev 1:14). The expense of Chæggai to carry your treasured vocabulary are appropriations of your fortunes in specific ways, *i.e.* for uses in your types of fire offerings. Knowing how to use your fortune yields change, quietness and contentment.

Amongst the Sayings of Shúwni are words:

ጸግሃW shuwneh, variants, difference, to change from within, make progressions in altitudes,
 Wሃጸጸ chedæsh, to restore, make new, revive, renew
 ጸግጋ buwneh, to build, to establish through arrangement of stones, create dwellings

l’Azanyi ጸግጸጸ

ረሃ *Words of the ALhhim of LammedKephúw—KephúwYeúwd* ሃጸ

WORDS OF THE COLOUR GREEN

FOURTH SHAVBETH COUNTINGS FOR YOUR OFFERINGS

Hearing the SevenSeven

The drawing out of Gad continues for perfections through the Voice of Azanyi/ጸግጸጸ. The name harmonizes from the root/ጸግጸጸ meaning “to buy/acquire, purchase, sell/release.” Generally translated “finger” (as in SMB/Gen. 46:16), *Azanyi means “to balance, level; to ponder, weigh carefully; to grasp—having quick ears; to internalize, respond to the distinguishing of goods.”*

Your communications point out the goods/values within your parts. Speaking according to change/Shúwni, you establish your gatherings into their respective places. As you gather through your tribal branches, the findings are designated for use through words. You speak according to what you learn, demonstrating your level of development. You can speak and perform only as Offspring of ALhhim as you develop corresponding attributes of ALhhim. You desire to speak and walk as meShich; however, such comes by acquiring the attributes of meShich, your Master Communicator.

As you amass knowledge, you position your fortunes to maintain balance. You may speak through tears, spilling out of the eyes, in response to learning. Your tears may communicate a sorrowful repentance, a clearing of vision, or a joyful confirmation. The chemistry of the tears is unique to each purpose of washing the eyes. A flow of oil runs out of the ears to anoint your hearing, lest you be hard-of-hearing words being spoken. Body secretions from each of your tribes are examples to *maintain balance* within your members. Azanyi, who points out the value of your gatherings, speaks for the balance and proper working order of each member. In this sense you see the meaning of Azanyi as a finger; pointing out the distributions and appropriations of words for each part of the house. Specific words are used to light your manurahh/menorah whereby you distinguish the functions of your seven categories of Words. Through Gad you transform your Fire in Seven Lamps into Seven Rings of your Words. Your words rise from your Numbers and states of Consciousness into your three fused ribs. These, being three on the left and right of centre, form your manurahh. The flame of your Name rises into Words as the Light fills your Rings of Gad. The base of your lamp is Zebúwan, which is the flame of your tongue. The tongue enters into Rings of RAuwáben to expand the fire, then unto the crown ring of Shamoúnn of the manurahh in which the light becomes sounds. From the sounds of ALhhim come seven rings of Gad, whereby your Lights are uttered as Words through the Letters of ALhhim.

Seven Rings of Gad form the basket of the heart where your words gather around your heart (see page 3: The Seven Designated Lands for your Words). From these seven rings, the Words of ALhhim create the olem. *i.e.* The first sentence in Túwrah begins with a line containing 7 words composed of 28 Letters, whereby the heavens and the earth are created by the Words of ALhhim.

In the Head of Fire are their Works—Acts of Totality. X7LW449
 The Unified of ALhhim formulate/create מ7ל3C4 449
 the sum of The Names—the heavens מ7מW3 X4
 coupled with the sum of The State/Host of Lights—the earth. 4-443 X4Y
SepúwrMaoshahBeRashshith/Gen 1:1

You are given words and sayings evening and morning to conduct the sacrifices for your oylah/ascension. This is the **One Voice** of Azanyi speaking that transfer the seven colours of the rainbow into seven categories of Words and their deeds. Hereby, the tongue of Oovri/Hebrew contains seven verb/action forms. You flow with words during your daily appropriations of light each morning and evening which prevents congealment of oils, the flowing of seed and waters, that are prepared salted chemistries of your body to maintain balance and a harmonic state of residence for your Ræuch.

One may store-up sorrow or anger to a degree of depression. Azanyi knows how to appropriate—take hold of your moods and release the appropriate chemistry of words to keep the

energies and emotions in balance. When there is joy, Azanyi is heard through laughter. These dispersements of energy through the voice maintain a wholeness of being. As rest balances you at night, so contentment in your speech achieves balance in your energy fields. Rest and confidence in the values of YHWH yield balance and stability.

Azanyi, אָזָנִי, meaning also to broaden or expand, is the direct result of your change via Shúwni to communicate your findings. The values gathered expand into their fullness as you know the essence of your words. Expansions come by pondering, meditating, to weigh carefully the concepts in your words. As you distinguish the gatherings through Shúwni, you ponder over them in meditation and utilize them according to your growth level. As a tree becomes distinguished with roots, branches, leaves, etc., all expands within you unto a unified state of balance/י, maintained by Azanyi.



Forming the ROCK of Kephah in Shamoúnn

The Name of Azanyi/אָזָנִי contains the Strength of Wisdom/8 (7+1) extending from the Neúwn/14. The One of Seven maintains your rings in perfect alignment and balance. The Name AZAN-YI is from the root meaning dual, as two ears, auricular, to hear, and to listen. In the ear is the chemistry to balance, level, test, prove, and receive with understanding the sounds of Light. The Ears are poised side by side, through conditioning in the oylah, to receive messages of understanding. The 32 (8 Dallath) assemble as the Rock as 4 pairs of Eight: 7+1; 6+2, 5+3, and 4:4 to serve your developments as extensions of the Neúwn Mind. In Zayin to ALphah, the Neúwn configures the Words in the Eight of 4 pairs of stones and their 4 faces. As you sense the Rock forming in Shamoúnn, you transition to build your House-Name upon elevations of Tsur (Metiayæhu 16:18).

The **SevenSevens in the Rock** rise from the DallathDallath with power of their ascension—the Chayit/8 (44) unto their 8th Sevens which are their Hills of Ascensions. For an associated teachings of the SevenSeven: see TeúwratHhaKuwahnim/Wayikra/Lev 23: COUNTING THE WAVE SHEAF.

THE 8 SEVENS OF THE ROCK אָזָנִי 5335 8:8

4+I 9+Y 7+3 4+4

4. Seven Eyes of RAuwáben. When your STONENAME opens, as a seed, your rings become visible. Your Rings/Eyes are the foremost Seven of your Spirit, whereby you are of the אָזָנִי likeness/tselyim of Seven Spirits of ALhhim. Within your Rings are a Crown/ר to govern/ל your manifestations/מ. As the foremost nature of your spirit, you form the first level of your crown, bearing the internal evidence of your Name,—a first count/determinations of the omar appearing. Your Rings of Dan and RAúwaben are activated by the Numbers of Yahúdah in the first shavbeth count of 7 shebetut. By the authority of your Name/ר you take the Staff/ל and pass through your waters/מ. These are the Seven of Grace/Chanuk: Paluwa, Chetsran, Karmi, Aliav, NamuAL, Dattan, AViram (CHP/Bemidbar/Num 26:5-11).

4+I

I. Seven Attributes in the Seed of Beniyman form the Bread of Your Name. The sevens in ALphah are Seven Names of BeniyMaN sown in by Words of Gad in your heart of Nephethli. The count of your SeedHead, as 36, are the Eight of Dallath (48 32) + Their Anointed (4 4). What is in your SeedName forms a Crown of Thrones on your Head 18:18 רר. The Seven in

BeniyMaN binds your Name of Life to your Father Yaoquv in whom is the glory of meShich (SMB/Gen 44:30; Col 1:27; Nechum 2:2'; YechúwzeQAL/Ezek 43:2). The seven in Beniyman are Balao, Ashbal, Achirm, Shephupham, Chupahm, Ard, and NeoMaN (CHP/Bemidbar/Num 26:38-41). These Seven appear through cultivations of the ALhhim ÚWahBayit of Shamoúnn (SMB/Gen 42:24).

4. Seven Names of Yahúdah are breathed upon by Dan, as a glass blower, to form your Body of Shamoúnn with the blessings of Yúwsphah. The evidence of your second shavbeth count of the omar are the Seven of Yahúdah: Oouwer, Aunn, Shælah, Perats, Zerach, Chetsran, Chamul (CHP/Bemidbar/Num 26:20-22). The second count culminates as it is joined to the sixth to make the crown of the eight.

9+Υ

Υ. The Seven Names of Gad rise out of Meneshah and Yishshakkar to create your state of residence. According to the Names of Gad your seven rings are set by the Words from your Mouths of ALhhim. As on the sixth day, when your Rings assemble, you are placed in the Gan-Oodann of KephúwKephúw. The sixth count of seven shebetut bears evidence of your SeedName by the words on your tongue. With your Seven categories of Gad you speak a state of perfections. The 6 shavbeth brings you into the Gate of the House/Bayit of the Rock. The six sevens are assembled as 42 (6x7). With the Bayit of the Rock/9 (2) you build the House of Dauyd/ΔΔ/44 (Metiayæhu/Matt 16:18). In Unity of the Rock, ÚWah/6, you approach the Seven Hills in the midst of the City. The Seven of Gad form the Seed for your omar in the sixth shavbeth: Tsphun, Chæggai, Shúwni, Azanyi, Oorri, Arud, ARALi (CHP/Bemidbar/Num 26:15-18).

∩. There are a doubling of Seven in Meneshah as Yishshakkar transfers seven Rings into the ovum for your Egg sac. In the womb of Ayshshur, your Name takes on a body of Shamoúnn. Through what sleeps in you, the Voice of your Stone of Shamoúnn awakens the deed. As Bayinah gives her Seven to Chækúwmah, Yishshakkar gives seven to Meneshah. Four of Yishshakkar, her sides, are retained to establish the four points in a circle. Consciousness sees from a far to distribute fourteen in Meneshah-Yishshakkar for your residing on both sides of the Yarrdenn. Through the deposits in Meneshah you bear the evidence of the third count of the omar to ascend through the waters. Via your ascensions as on the third day, you set forth your progressions in the world now and those which follow. There are two shebetut in the count of the omar for the House of Yúwsphah. These resources are laid-up in your loins. You segue from Metsryim into the lands of Kenoni, through drawing out your stored granaries of Yúwsphah. These seven seven open the eye of Phærooh/Pharaoh to envision seven years of plenty and then seven years of leanness through tribulations-fastings of Yaoquv which follow thereafter. The reservoir for your Name contains the double Seven of Meneshah and Yishshakkar which rise in your 14 facial bones for the crown of Neúwn (CHP/Bemidbar/Num 26:29-34).

∩+∩

∩. The Fifth counts are paired to the third as Seven more rise from Meneshah for the count of Yishshakkar. The Light in your Seed shines through your body as a lamp for your Name. The Consciousness or Oyin/70/Oyin/70 in Yishshakkar carries the pairs of Sevens as the body of Meneshah to be 140. The offerings of Yishshakkar carries your Name upon the wings of an eagle through your journeys. In your school days you fulfill your learnings through Seven Wilderness/Word Inquiries States unto encircling the wall of Yirchúw/Jericho seven times. Around your Head, Yishshakkar weaves a turban to transfer what is in your loins to the crown

on the fifth count. You bear in your consciousness the Illuminations of the Five of the MemalkutHhaKuwanim: Aharúwan, Nadæv, AviYahua, ALozAR, and Ayithamar for your 12 Houses.

Δ. The Crown Diamond appears in the midst of your forehead from your waters in the well/womb of Ayshshur. From the House of Dan, the DallathDallath stones are affirmed from your origins. Your cap-stone Δ forms on your head as a result of the *Seven of Laúwi and their Seventh Word of ARiAL* to crown your House of Dæúwd. In rising from below as Yúwsphah, you gather at the crown to eat Breads of HhaKuWáhnim in the House of Dæúwd.

Through seven sevens of 49 (7x7) you come to the Neúwn/נִשְׁנָה—the days of 50's. In the Day of Fifties, you assemble with your twelve consciousness (12O) in your upper room, with one heart and mind, waiting for the promise of the Father that you have carried in your sac from the your birth. Your StoneName appears at your brow as evidence of your origins in the Rock of your Mother—your Salvation/Shauwo—Stones of Wisdom and Understanding. In appearing, you are announced, by the Words of Grace—Yahuchannan: “Behold, the Meekness of ALhchim” (Yahuchannan/Jn 1:29; Metiayæhu 3:16). As you light-up from the waters of your immersion, the Dove of RuæchHhaQudæsh flutters in your bosom. *You are affirmed as Theirs*. From the days of your conception, unto your appearing, you are a Child of destiny to receive Their Spirit/Breath/ Intelligence. In having drawn out your seven sevens to form the crown of meShich, you receive the Spirit of the Anointing of the Rock. The Anointing is the Promise/Word of the Father ShmúwAL, who anoints the Stones and from whom your SeedName is called. The pulse of the heart, the breath of the Spirit, and glory in your SeedName fills your head upon your stalk. Your head is the expansion of your SeedName that gives of it Life to bear its crowning glories.

Δ+Δ

Δ. The generations of Laúwi rise in your midst to carry the treasures of your Rock. They minister their Words upon your sanctified lips. The Laúwi walk amongst YishARAL in the 7th seat of processions—amidst Gad and Aparryim. They stand at your side amongst the Seven Hills of the Rock where you draw near to your Source, to enter into Their Faces and Mind, swirling in deep darkness of the body and smoke from the Fire of their Hearts. From the days of your entering into the waters of Metsryim, your attendants of Seven Sevens carry you through the waters unto your divine appointment.

The Seven of HhaLaúwi are of three stands of AL: Qahhath, Gershun, and Marri to transmit the teachings of Chevurni, Qerachi, Omarram, meShehh-Miryam, Livni-Shamoi, Machli and Mushi. MeShehh-Maryim and Livni-Shamoi are both counted as one to form your body. To utter the Name of Livni suffices in the Count of the Seven of HhaLaúwim, as your body is drawn out of the left side of the seed to appear in the right. Or to say, MeSheHH, Miryam is already present at the side of Chækúwmah. Herein are statutory teachings of the parallel universes.

When you are on the side of HhaLaúwi/Levi, you stand on the Hills of Yæhh unto reaching the other side of the Yarrdenn (SYM/Ex 32:26). Redeemed from the olem, you are the Seed harvested from the nations (SephúwrYetsiatMetsryim/Shemuwt/Ex 6; CHP/Bemidbar/Num 26:57-62). The

Seven in ARiAL are between Lammed and Rayish: Mæyim, Neúwn, Semek, Oyin, Paúwah, Tsædda, Qaúph that are drawn out from your loins to radiate at your crown.

The phrases “seven seven” in Túwrah are read as Seven Categories in which there are Seven. The sevenseven are gathered in the Tevah/Ark of Núwach for ascensions of the Eight (SMB/Gen 7:2). Studies of the omar view the 7 Sabbaths in 8 weeks as the period of evidence of your Seven Eyes rising to bear the evidence of your emergence from Metsryim. Accordingly, on the eighth day, your Name is announced from your birth. Your Mother, who knows your Name before you are born, affirms your Name upon your brit-milah/circumcision/unveiling to confront the world entered, a covenant that your Light will not remain hidden by the world, but you will emerge and shine through it. The mouth of your Father, ZekkarYahu—who recalls the days of YæHh, begins to speak conferring the blessings of ALhhim for your Name (Yúwsphah/Luke 1:59-66). Your Name, that is spoken from the altar in shemayim, is declared unto the faces and days of your appearance; on the eighth day affirms your ascensions.

The Names and offerings of HhaLaúwi/The Levites, who uphold and assist you in your developments, are activated during eight weeks in which are seven shebetut/sabbaths following your awakening/emergence. Through the gathering of Names of HhaKuwáhnim and their Teachings, the Head of your Name is formed with a crown to enter into the Kingdom of Names.

Your SeedHead forms during the Days of Counting the Omar—days of whiteness, illumination, whereby the brilliance of Bayinah comes inside your Name. As Maryim/Miriam is at the side of MeSheHH/Moses, Bayinah oversees the development of your pairs of Chækúwmah. As you tap into a plant, during its growth cycles, milk flows inside the stalks. Though it may be green on the outside; it is white on inside. Then upon the Day of Fifties, Neúwn+Neúwn, 5335, the Golden Light of Chækúwmah rises upon your head and turns your outside kernels to golden hues. Your Mind is Ripe, ready to be opened. From the pairs of the Rock you make two wave loaves. These loaves of testimony wave in the fields of humanity as golden ripened grains in the Wind.

As RavShaul speaks within the Anointing, you shall not all sleep in the graves of your habitations. The seed planted in the loins of Avrehhem awakens! From your inner most being flows rivers of Knowledge, filling your Seven Eyes cultivated during the Seven Shevoan/שְׁבֻעֹת of your days of evaluations, until the Day of NeúwnNeúwn, when an evidence of your Seed sown rises. With the inner consciousness of OYIN, you bear testimony of DALLATH ΔO. You are changed in a twinkling of an Eye—via transformation of your SeedEye that breaks open whereby the Light in your Eyes shine forth.

The two sides of your clusters of grain, from the Saúwd Garden of Oomarreh (layers of Knowledge, clusters of Dallath stones containing counsel within the sheaves). The grains open whereby your spirit speaks the tongues of the Words of your Name. While you are speaking Words of the Rock upon your tongue, you are at the same moment eating the Words. Your Fire flame of Zebúwlan waves in the Wind of RuæchHhaQudæsh. The Heads of Grain formed are the Bread of your Name having come down from shemayim! The Life of the Word flows out of your Seed, from your inner most part of your heart of Nephethi, down into the crevices of the

Tehillah 18:31

For from whence is the AL/Source of Strands that contains the Light? אַלְמַלְאָךְ אֵלֶיךָ אֵלֶיךָ

From which house of teachings is the Testimony of Yahúwah? אֵלֶיךָ אֵלֶיךָ אֵלֶיךָ אֵלֶיךָ

And from which is the Rock—the transformation agent crowning in all thoughts? אֵלֶיךָ אֵלֶיךָ

Beyond expense and lavishness are our ALhhim—congruent Rings. אֵלֶיךָ אֵלֶיךָ אֵלֶיךָ אֵלֶיךָ

ON THE DAY OF SHEBUOÚWT

They are all in the upper room of consciousness; suddenly a rushing wave...

As a mighty rushing wind blows over the fields of humanity,

As a mighty rushing wind blows,

As a mighty rushing wind blows,

They are all filled with the RuæchHhaQudæsh, as the Voice of the Rock—Kayphah speak unto your inner most being, you are filled with the Spirit in your STONENAME (SMS/Acts 10:44).

Within the Rock is the path of the Ancients. From the foundations of the olem/concealments you seek Her out. Your origins of old are remembered/recalled through activations of your lambs. In that you are of the lambs of ALhhim, you come to know your origins of old through bearing the lambs upon your altar.

As the parable of Consciousness, within you is hidden a treasure. The treasure is in your fields—the lands of your soulbody. As you go on your journey, you find a pearl of great price. The prize of your Life is so great, that you give all—empty out your pockets, unload your suitcases, bring-up the stones of your Name, thereby selling your fields which is the only acceptable means to acquire the pearl that lies inside of you. Your discovering your pearl and the process of acquiring your gemstone are the paths of the ancients to enter into the Kingdom of ALhhim.

To follow the Paths of the Ancients you count, estimate the conclusions of your Days of ALhhim. You lay your foundation from the altar of ALhhim and erect a house through your offerings whereby you are not mocked upon starting to build and then end-up short of completing the project. You apply the mathematics of your Name, inquiring into your 30 Numbers to make a tower of righteousness, which has been laid in your Name—the seven-sevens of Eight.

In finding your Source of perpetual givings, you engage you life in the Paths of the Lambs—in the spirit of meekness and service. With the lambs of your houses, you make your ascensions to form the crown of your Name. For this purpose you have entered into the olem—a state of concealments—to know that which is of your Lives of ALhhim. There is no longer any stealing the bodies of other spirits, no robbing of your flocks by vain ambitions, no wars or conflicts with peoples—states of consciousness. Your youth are not sent off to your neighbors to fight and kill which profits nothing. You eliminate distortions/lies from your mind, such as, your liberty is based on the shedding of blood. ALhhim help you to find the solidarity of your Name which is akin to the Rock of Ages. The Light from above does not wave the flag of your country in your eyes; however, The Light above will unfurl the stars to be woven in your fabrications by the KeRúwvim/cherubim. Through stimuli of Illuminations, messages concealed in

sacred scripts are unfolded. What is gleaned is gathered, the golden whitened grains that form in your crown. Your kernels appear in the midst of a crown of thorns. The sign on your head comes from within you as the crown of wheat comes from the body of the plant. In becoming a master of Yahúdah—you rule by your Numbers. You are called, the king of the Yahudim/Jews. In wearing your crown, upon the ascending elevations of Yæhh, you bear evidence that you belong to the Kingdom of ALhhim, whereby the gates of paradise open to announce your arrival of the most high.

In summary, the families of Azanyi pertain to hearing the Voices of SevenSeven within you whereby these Words are spoken to expand and balance your ***Word base of Being***. The families of Azanyi utilize words in appropriate ways to maintain your expansions and balanced states, between your members, and as you listen to speak with others in the path of the lambs.

Amongst the Sayings of Azanyi are words:

ʎʎOʎW shamouñn, to hear the Voice of Consciousness in your Name of Neúwn,
 ʎʎʎ yaquts, to awaken, arouse, to attain the consecrations of your transformations
 ʎʎʎ anna, to supplicate, speak together with those above and behind

l'Oorri

ʎʎ Words of the ALhhim of ShayinRayish—OyinSemek ʎʎ

WORDS OF THE COLOUR BLUE

FIFTH SHAVBETH COUNTINGS FOR YOUR OFFERINGS

The Words of Gad are for Oorri/ʎʎO, meaning “to awake, be wakeful, watchful, alert, active, on guard, to call to our attention.” This category of Words keep you alert and make you attentive to speak the flow of light as it comes to you and which goes from you. Your going out into the olem and your coming in to the City of Yerushelyim. Your movements in the spirals of ALhhim are continually monitored by the Eyes of the Collective Yahúwah who keeps—preserves your witness within your concealment/body, as you dwell within your states of residence (Tehillah 121:8).

You are aroused by your delivery/communications of goods within your SeedName. Oorri is the Voice of Gad that delivers a message Enlightenment, to point out what is presently rising from your storage banks. When a delivery of your messages, there is an awakening inwardly. Oorri is being alert to the truth that is present. You understand yourself in light of the words spoken to you from your depository of Light.

In speaking from your OyinOyin Oorri consciousness, the ego that had been imposed upon you by words of others projections towards you is replaced by the identity of your Name of ALhhim. Your Name is understood according to the words of the Master Name spoken to you. HhaSham speaks completely—through the Seven Voices of Gad to your Name. The expansion of Azanyi utters their voice to awaken your consciousness to understand all treasures present.

Levels of learning from Tsphun to Azanyi open up the DallathDallath gate to come within the heart, to hear and speak of the OyinRayish Consciousness level. However, to do so there requires a foundation of Chækúwmah for seven years before acquiring Bayinah. This is the law in our country. Before entering into the Tent of Bayinah you must, you must, you must, be joined at the hip with the impartial thoughts of Wisdom. As a consequence of faithful service to the Illuminations, you proceed to getting in bed with the Queen of Mysteries. For how can one comprehend the darkness of her heart without first receiving of her illuminations spread abroad by her gifts of pairs, whereby you have illumination, as a FLASH LIGHT in your hand, to go into any room as though it is the Light of Day!

If your heart only wants to eat Words of the Crown, but unwilling to do the service of the task masters, then you frustrate your heart, and your mind will not be satisfied. Though you may take a drink on occasion, it does not quench your thirst, for to have your soul satisfied requires that you have opened up your Rings to contain the full measure.

THE NAME OF OORRI

The Letters of Oyin Rayish O4 are of the ALhhim of Yishshakkar who appoint your Name unto your service. When your Name forms in the Fire and Vapours of ALhhim in Yerushelyim above, the Voices of the Rayish Oyin commence to prophesy over your Name as to what you are to fulfill in the collective. As Plato says, an utopian society is entered as every person is engaged in their service one to another as appointed by Nature. This sense of belonging to the whole causes the Light in your Name to shine forth in your Words, whereby you are speaking from the virgin sense of your appointment in the Collective. From this primary designation of your Light, comes the Names of 4O, Ooúwer, of Yahúdah, the primary Light that opens the eye to be alert to what is in your Name, to monitor your members within your flocks, and to align your eyes as one. The mindfulness of “watching” is developed in the Master Parable of the Ten Virgins.

PARABLE OF THE VIRGINS

The Kingdom of Shemayim/Names are likened to ten virgins who take their lamps and proceed—go out to meet the bridegroom. The idea of going out is as you come forth, to appear, from your SeedName. As stalks come out of their shell, so your Name emerges in the Day that the Lights of Oorri strike your core. Your response is to emerge.

The account of Metiyæhu/Matt 25 is an awareness of *hekar*/consciousness of the two sides of Light, the shell that houses the Light, and the Seed that obtains the oil through its ascensions. Both, your body and your soul, are virgins in that they are prepared to receive your Name as the Bridegroom. There is the Oyin Lamp of the Body and the Oyin Lamp of the soul. As virgins to your Name from two sides of Light, they are reserved to receive you for your dwelling states in Enlightenment. Virgin, as no one has entered into them, and they are promised/designated by the Lights to be a dwelling only for your Name. They are appointed for your habitations in which you enter, upon your Light and Words of Oorri, blazing as the sun. Shemesh/W^WW is called the bridegroom as it is your Name of Light rising as the sun, to fill all things, making the spaces radiant (Tehillah/Ps 19:4-5).

The ten virgins are five to five as the two sides of Light. There is the side of the body shell and the side of inner parts of Chækúwmah which are designated for your Spirit in which no one has enters except the Breath of your Name to whom these virgin bodies belong. The Numbers 10 in the parable are means of acquiring/qinun/קנין, which is the Land of Qayin/Kenan (SMB/Gen 5:9) of the loins of Sath/Seth. The parable is an unfolding of the ten Names of Adim to Núwach/Noah through which the olem is inhabited (SMB/Gen 5). The ten lands given to Avrehhem originate in the 4th State of Illumination of The Adim/Adam. As on the 4th day, the two Lights of HhúwaHhúwa emerge to be 5:5. These ten virgin lands are appointed to house the Names of shemayim. Thus, this parable speaks of the Kingdom of Shemayim, pertaining to the dominion of Names verses the Kingdom of ALhhim. The ten come from two sides of illuminations—night/teachings and day/fulfillments. These bodies are layers of light. What is occurring within your bodies of your Name, both the outward and the inward are by the activations of your Numbers.

Both the foolish and the wise have lamps to bear Illuminations of ALhhim. The five wise have their lamps burning, and they carry with them a supply of oil; however, the foolish have lamps but do not have a supply to fill their lamps during the evening and morning oylah services (SYM/Ex 30:7-8). Being in the body-shell is a dream/sleep state until your Name fully awakens in Oorri. Upon your break-out, you rise and enter into your virgins, your bridegroom chamber of destiny of the Rings of ALhhim from which your Name is born and eternally belongs. If you are of the Rings of Shamoúnn, then you enter into the Body of ÚWahBayit from which your Seed is sent for maturation; or if you are of your Mother Ayshshur, then you enter into the universe of TsæddaTsædda. The forms of the lamps that are foolish, pretentious and self-glamouring are no longer known, as you have departed from your former dwelling and entered into the Rings of ALhhim above. Your virgin body of Bayit rises upon the TsæddaTsædda crown whereby the former days are swallowed up through your transformations.

The bridegroom in the parable is your Name. When you come forth out of your chamber of ALhhim your Name appears from within the houses in which you are sojourning. This is like to a harvest, when the grain is ripe on the stalk, it comes forth, appearing in the day of your crowning as the golden rays of Chækúwmah. The cry of your Name is heard at midnight, in the midst of the darkness of your dwelling when your Light shines forth as the noon day sun. The wise, who are every ready by engaging in the oylah, awaken with the cry of the bridegroom, and likewise the foolish hear the Voice of your Name; however, the foolish, have not been engaged in oylah, being static; and hence, the supply of oil is not generated within them. They ask the wise for oil; however, you only have oil by your forming the risen thoughts each day in the manchaih, and this oil is not transferable. Those creating the manchaih/grain offering have a supply of oil formed in their heads of ascensions that rises from their loins of Yúwsphah—Keeper of the Grain.

The foolish must go to the same source as the wise—to the Mæyim-Chayit ALhhim that creates illuminations in Rayish-Oyin. Who is the supplier of the oil? Who are the teachers that administer the oil for the lamps evening and morning? The Kuwáhnim of Aharúwan. When the bridegroom comes to the City of Yerushelyim in performing the oylah, those Enlightened of your Name enter into the chamber with you, as the groom. Those not readied are not able to

enter into the gates as their Illumination is not sustained. The five foolish must learn to acquire/buy the illumination for their lamps; however, when they have sought and understood that their body is a lamp, they come and knock on the door. At this level of transference, the groom does not recognize them. Your Name has passed beyond the veils/lamps of this world and entered into your dominion/kingdom of shemayim, whereby the former states of your dwellings, through which you pass, cannot be entered.

The body-shell, as a lamp, depicts those of the foolish virgins, who seek to know of the illumination from which the body is made; yet in coming to acquire the oil of ALhhim, you, as the bridegroom, have already entered beyond the veils. The body-shell-lamp that has carried the lights of your Name does not enter into your new habitation with your soul, rather, a new side of your Light has emerged in which you are now dwelling. The wise in you wait for your salvation, ever ready and patiently waiting for their redemption as your Name appears from the nations, rising as the sun out of darkness. In this new state of dominion, your Body is the Lamb of your Name that contains the Lights of your Name as a lamp (Chazun/Rev 21:23). Such is the dominion/kingdom of Names that transcend through earth/states of Light, into which it is sown, unto its glorious origins.

The Words of OORRI see into the Mind of the North, thus speaking from both sides of the Light—those of the sun and the moon. From serving at the lampstand in the south, you acquire the oil to fill your lamps, whereby upon turning to the north at the Table, it is as though you are in the Light of Day, through you are in the Night. The foundations of Oorri are through the offerings of week 5: those of the service to Shamoúnn and Ayshshur that transfer stages of growth in Azanyi into the next classroom of Oorri. Following after your Name, you employ your wealth in the heart and that which hangs upon your lips to cultivate your Numbers and their blessings, to draw out the words of Meneshah to peak in Yishshakkar of Rayish Oyin. Review as necessary the formulations of the omar within the weeks of the seven shebetut to employ your members in sequence of days to obtain a Crown of Thorns. (Ref. TK/Lev chp 23, The Eight Weeks of the Seven Shebetut/sabbaths)

You hear inwardly by Azanyi, and from such level of discourses, you obtain Understanding of Oorri. You are aroused unto implementations from your side of Bayinah, knowing that in Her is your safekeeping. Being awakened implies that you are watchful and on-guard. A heightened sense of Tsphun connects with Arud (1+6) through Oorri illuminations. The mouth keeps a guard on the tongue to speak of the completeness of your Name verses to talk foolishly of fragmentations as a busy-body of things that are corruptible. Both Tsphun and Oorri are aspects of guarding. Tsphun guards the mouth to conceal a matter; Oorri guards the mouth against degradation and incompleteness.

Oorri is known as an adversary to anything contradictory to your full nature as well as an adversary to anything that steals or robs from what has been understood. Oorri means “my laurel.” The sayings uttered defeat your enemies that steal or remove treasures acquired. Oorri is attentive to how the tongue and the mouth are used for Understanding and transitions. The Words of your Name defend your holiness when others desire to speak against it for vain or strike as arrows, making degrading comments. Developing the Oorri level of communications

results in bronze shield of ARUD/ΔΥ44 of your Stone—coming from the Light/44 of your Stone/ΔΥ.

The underlying Faces of Oorri are seen in your mouth, creating the shape of the lips in the form of a crown. Through your lips you speak by the Crown of your Name from your Throne. Blessed are the ALhhim of Oorri that keep watch toward you night and day!

The words of Consciousness speak from within to prompt your Name to “Open-up the house of knowledge” and speak/declare your glory unto the formulations of YishARAL within you. “The 70 Names of YishARAL” and their domain/kingdom are within you. Your members are mutually supportive and aligned Offspring of ALhhim loyal to your Name. “And say unto them, one who draws near from them is an offering—an inner extension for YæHúwaH.” From your twelve chambers of Breath come your offerings of Fire that rise in smoke of Oorri. The Seven Spirits of ALhhim fill your temple/Hyikæl ʕʕʕ completely, in which your twelve chambers of Breath abide securely. All within you is virgin and belongs to the Spirit of your Name and not to any foreigner.

To what degree does your Spirit of Name abide within the Rings of ALhhim? Are you filling the Seven Rings of your Hyikæl/Temple by the Seven Spirits of your Name? You are an embodiment of One Enlightened able to follow and perform the dynamics of your Name where-by you are called “the Hyikæl,” the Temple of ALhhim. The Temple of your Name is the Illumination ʕʕ of being 12:12 ʕʕʕ, through which you are to perform the attributes of your Name fully. The root word of Hyikæl is Yekæl ʕʕʕ—meaning to be capable, to exercise and be empowered by the authority of Lammed, as an overcomer and achiever.

In summary, the families of Oorri draw out from the Unified ALhhim of Gad to quicken your speech according to your gifts imparted for the House of HhaSham.

Amongst the Sayings of Oorri are words:

- 4ʕʕ hekar, Consciousness, inner cognition, recognition of underlying stones of Bayinah
- ʕʕʕ nerræh, a lamp, to manifest the Light of your Words, a body devoted to carry the Light
- ʕʕʕʕ quinun, security of riches, capacity to treasure in the heart of benevolence
- ʕʕʕ karoo, to courtesy, kneel with a mind to perform consciousness
- ʕʕʕ oorak, to arrange, lay in order by consciousness 4ʕʕ of function/labours

l'Arud

᠙᠙ *Words of the ALhhim of Qauph-Tsædda—TsæddaOyin* ᠙᠐

WORDS OF THE COLOUR INDIGO

SIXTH SHAVBETH COUNTINGS FOR YOUR OFFERINGS

Arud/ΔΥ44 means “to bronze, to fortify with knowledge.” Your voice is lifted-up through your ascensions to speak with knowledge obtained through victories. Through overcoming disputes and distractions, pseudo thoughts of interpretations that war against your soul, you acquire some booty through your encounters. What was tangled up in your Words becomes

released, whereby the Words no longer bite or strangle, but rather heal and illuminate by the Lights of HhaALhhim. The lessons learned fortify so you do not falter or trip over the same errors of the past. It is often said, “Had you had known, you would not have made that mistake.” However, a mistake or misinterpretation is your personal guide for you to come to know as you compare your thoughts as to their origins with those of the Origins of ALhhim. You receive knowledge from both the positive and the negative as you ascend to the Head of the Thoughts—from which did it originate? The Arud level of speech is on your tongue when you put on the head of your Name, like a stalk making a head to be filled with seeds. The real mistake is not to pursue knowledge to know why you faltered blindly. As you follow after knowledge, the Children of Gad of the Arud family fortifies you from your obedience and successes. The brother of Arud, Oorri is your stepping stone to come up higher to activate the Words of Knowledge. Oorri releases knowledge through every victory, and provides the break-through to put on a head. With knowledge you know how to have victory and stand against the enemy of your soul’s completeness. At the end of every battle or encounter there is a division of the spoil. Arud takes-up the spoil and keeps you reminded of the power of knowing. Through Arud your victories are maintained. You speak to build-up a supply of treasures in your entire house with renewing words, whereby you continue to go forward in your developments. Via the words of Arud, new access points are afforded you at the conclusion of your Oorri developmental stage. Like a tree putting out new branches, you enter into new territories of space, literally, and expand your Name to form heads on your branches.

The Voices of Arud are those of the Bronze Serpents that ascend the poles, making the cobra ascension depicted as the coccyx-sacrum in your tail bone rising to your crown. The tip of your coccyx is the flame of Yúwsphah that rises to speak over your nations/processes. The flame spits out Seeds which makes-up the CrownHead of your Thoughts. What is below is destined to rise above. As your tongue fastens itself to the Semek of your vertebrae to make its ascensions, you speak Words of Knowledge that stem from Oorri of Understanding. Coupled with the Words of Chæggai, you ascend with the strength in Arud to be elevated upon your pole. Arud is paired with Chæggai through which your cups/mouths are full when you come-up to Yerushelyim to make your festival offerings.

The following destinies of your Light lead you to enter the Gates unto Enlightenment. Though your offerings you enter into the thought-vibrations of Aharúwan ascending Mount Hhur—into the Illumination of Heads—to peaks to see beyond the veils of passages unto your destiny of consciousness. The phrase, Aharúwan dies, conveys the action word, OY^{\wedge} , meaning to hunger, as one hungers and thirsts for righteousness, whereby former appetites perish and new taste buds are replaced. Death in the Hebrew sense implies extensions, leaving behind the former to be beyond, and thus a passage from one place to another is met with much anticipation as you pass through the waters of YishARAL—the body of waters in which your soul resides.

CHAMESH HHAPEKUDIM/BEMIDBAR/NUMBERS 21

The Kenoni hear/comprehend כִּנּוֹן^{\wedge} כִּנּוֹן^{\wedge} כִּנּוֹן^{\wedge} 1
king/ruler of Orad, master of expelling, who breaks open the soil/ground of the body, אֲרָד^{\wedge}
who dwells in the negev/south אֲרָד^{\wedge} אֲרָד^{\wedge}
that YishARAL comes/appears אֲרָד^{\wedge} אֲרָד^{\wedge}
in the derek/path of the Athryim/discerning the sum of mastering their waters, אֲרָד^{\wedge} אֲרָד^{\wedge} אֲרָד^{\wedge}

and ties in closely/fits together/engages a comparison in YishARAL *לְהַאֲרֹאֵל מִן־הַיָּם*
 and leads from our lead/through the fire breaking out in the body *וְהָיָה הַיָּם*

In following their footprints of Shemayim, the people of YishARAL, in caravan route appear unto the mastery of breaking open the body (not in the sense of turning over), rather as the breaking of bread through calculations of their waters, a process in making oylah. The root, *שׁוּב*, as in shavbeth, provide a place for the Fire to reside, as one return/*שׁוּב* to their origins of Fire.

And YishARAL makes an oath, takes a vow, sets a goal, *וְהָיָה לְךָ*
 a vow of determinations to the Collective YæHúwah, *וְהָיָה לְךָ*
 and saying upon meditations; *וְהָיָה לְךָ*

Mother provides freely what you have given generously *וְהָיָה לְךָ*
 to become the sum goal of consciousness/a people. *וְהָיָה לְךָ*

In my hand/with attainment *וְהָיָה לְךָ*
 to grasp/unite with illumination there is a purpose/will to seclude/follow the nose *וְהָיָה לְךָ*
 the total sum of their angels/cities. *וְהָיָה לְךָ*

In pursuit of your destinies you encounter masters of sequential levels to assist you to obtain the next path, to cross the next mountain, unto your entering into what has been freely given. Though each encounter with kings/master, there is a response to follow the lead that has been put into your hand, whereby it is fulfilled by your vows/determinations to continue the plight of the Light.

And the Consortium of YæHúwaH hears attentively *וְהָיָה לְךָ*
 in the voice of YishARAL; not only the words but vibrations in the voice spirals, *וְהָיָה לְךָ*
 and thus gives/extends freely the sum of the Kenoni—the submissive heart *וְהָיָה לְךָ*
 and to impart discernment of Dan, of the Nose to illuminate them totally, *וְהָיָה לְךָ*
 with their angels/messengers/cities; *וְהָיָה לְךָ*
 and one calls/proclaims/reads the Name of the place *וְהָיָה לְךָ*
 towards a Nose of illumination/Chuwremeh. *וְהָיָה לְךָ*

The land from which YishARAL are born, is the land of the heart, called Kenon/Canaan (14/5:5). The access to this area is huge through metamorphosic stages to come again unto the lands of your birth. Every place is Named as your spirit makes an ascent to specify a body or soil to fill with your Light (ALphahDibreHhayamim/I Chron 16:41).

And they journey, following a structure of Oyin from the Mount HhaHúwr *וְהָיָה לְךָ*
 a path of the yúwm/sea of Suwaph/Sea of Reeds *וְהָיָה לְךָ*
 in which you are formed in your Mother's basket
 to encircle, enter rotations *וְהָיָה לְךָ*
 of the sum of the state/aúrets/transformation plains of Aduam/Edom *וְהָיָה לְךָ*
 and to reap/harvest/make short the soul of the people/consciousness *וְהָיָה לְךָ*
 in the Way/the Path/Derek *וְהָיָה לְךָ*

Aduam/Edom/Esau, meaning to be suitable, is a formative plane in which the glory of Yaoquv comes to reside within the Rings of ALhhim in forming Adim/Adam. Your dwelling place is created with promise, in which you are destined to rise through the soil/ground by your right/might of birth, according to your Name of spirit. You come to enter into a body as the blood/מַד, in the seed/כַּ literally pulses in the womb, to form the body. In making a path from your seclusions, you are instructed to unwind, do counter revolutions of your mind, to return your blood to the heart of your Mother above. Through drawing your extensions into the heart, you release the formed grains. You harvest, cutting short the stalks that have been drawn out in the body to acquire the Seed of their origins. This process of redaction is reducing your thoughts to form kernels in your Oyin Body. This is the Derek/The Path/Way that the disciples follow, the paths of antiquities (SMS/Acts 24:14).

And the People/Consciousness declares/speaks clearly מִן־עַם אֲשֶׁר־בְּרָא 5
 in ALhhim and with ma-Shay, the Lamb אֶל־מִשְׁכַּן מִן־עַם אֲשֶׁר־בְּרָא
 for which cause or reason the light causes us to ascend יְהִי־לְעוֹלָם אֲמִלֵּךְ
 from Metsryim/boundaries of Egypt, מִן־עַם אֲשֶׁר־בְּרָא
 to die/become extended through extractions of the Word אֲשֶׁר־בְּרָא אֲמִלֵּךְ
 to verify ayinn/nothingness—the state of the original zeros of bread/teachings מִן־עַם אֲשֶׁר־בְּרָא
 and to be of the original state of the waters מִן־עַם אֲשֶׁר־בְּרָא
 and our soul to be cut short/harvested אֶל־מִשְׁכַּן יְהִי־לְעוֹלָם
 with the bread of the Light/hhaqelqel/ יְהִי־לְעוֹלָם מִן־עַם אֲשֶׁר־בְּרָא

Whereas YishARAL may not be able to verbalize the message of the soul, the Conscious Voice of the People continues to speak with the instructions of Aharúwan, now extended within them pertaining to their origins of zerozero. The term, *hhaqelqel* denotes Words which distinguish through illuminations which are difficult/heavy yet ultimately liberating/easy which eliminate burdens (Metiayæhu 11:29). The messages of ARUD, though heavy, are anti-grave, anti-gravity to rise from below to that above. “Take My yoke upon you and learn from Me, for I am gentle and humble in heart, and you find rest for your souls.”

When the stone of your NameSeed forms above, it strikes the feet of the statute causing it to tumble head long. Through you ascensions, you bring down every thought of imagination and what is contrary to the Knowledge of HhaALhhim (DaniAL 2:34). The might of your Name is the insurance of the Consortium to know that the days of their investment will lead to total conquest, as an empire of Light.

And The Consortium sent amongst the people מִן־עַם אֲשֶׁר־בְּרָא 6
 a sum of the serpents/tongues of Wisdom, fiery ones of the seraphim מִן־עַם אֲשֶׁר־בְּרָא
 and they disentangled/untwisted the sum of peoples/consciousness; מִן־עַם אֲשֶׁר־בְּרָא
 and the people die/extend, an increase is extracted from YishARAL יְהִי־לְעוֹלָם מִן־עַם אֲשֶׁר־בְּרָא

When the seraphim are sent from the Fires of the Altars of YæHH, then the cords which have bound your soul are burnt and fall asunder. As a result, YishARAL is greatly benefited, enlarged as when they began to multiply in Metsryim/Egypt (SYM/Ex 1:17). The same occurs in the narrative of DaniAL regarding the three companions of Judgment, when the seraphim burn-off their cords of Babylon in the fiery furnace (DaniAL 3:26-27). The narrative of DaniAL is according to the

Túwrahh account of the seraphim and the hanging of your serpent tongue upon your pole of Laúwi. While Laúwi speaks the Words of Knowledge that hang on the priests' lips, you must acquire the Teachings for yourself as you employ them. Through coming to the Arud speech, YishARAL, the 12 in you, are set at liberty from Aduam/Edom, and Edom becomes stubble (Ovadyahu/Obad 1:18).

And the people appear/come forth of AL-Shayh as strands of a Lamb אַװמֶלֶךְ מִן־אֵלֶיךָ 7
 And they contemplate, say through collective meditations; ׀אֲמַלְכֵיךָ
 We have been changed/re-aligned ׀גִּבְרֵיךָ
 for we speak in YæHúwaH and in your teachings ׀יְיָ אֱלֹהֵינוּ ׀יְיָ אֱלֹהֵינוּ
 enlightening supplications/prayers of the strands/strengths of YæHúwaH אֱלֹהֵינוּ אֱלֹהֵינוּ
 who separates us as a result of our ascensions/oylut/risings ׀יְיָ אֱלֹהֵינוּ אֱלֹהֵינוּ
 with a measure/ sum of the serpent/Tongue of Wisdom ׀יְיָ אֱלֹהֵינוּ אֱלֹהֵינוּ
 with a favorable judgment/prayer of maShayh—from meekness, אֱלֹהֵינוּ אֱלֹהֵינוּ
 with a certainty/testimony of the people/consciousness. אֱלֹהֵינוּ אֱלֹהֵינוּ

In place of the cords of Aduam, the weavings, as strands of Light appear surrounding the soul members. The weavings of AL are of the 15 strands of YæHH, through which the face cloths of the ascendants are changed (Yúwsphah/Lk 9:29; BayitShmúwAL 12:20; Metiyæhu 17:2; Yahuchannan 20:4-8). The testimony of your Name is fully written through changes, turning your head upwards whereby your realignment is born in your faces.

And the Consortium YæHúwaH says through strands of ALMaShayh, אַװמֶלֶךְ אֱלֹהֵינוּ אֱלֹהֵינוּ 8
 Perform to yourself, make for your branches a seraph אֱלֹהֵינוּ אֱלֹהֵינוּ
 and position your sum/totality to ascend on a pole; אֱלֹהֵינוּ אֱלֹהֵינוּ
 and the Lights of YæHH radiate to all who are untwisted/unentangled. אֱלֹהֵינוּ אֱלֹהֵינוּ
 Through beholding/seeing your summations from which your originate אֱלֹהֵינוּ אֱלֹהֵינוּ
 you are joined to live/ascend with the 18. אֱלֹהֵינוּ אֱלֹהֵינוּ

As I have sent you seraphim from the altars, so do now for yourself. Position your tongue in the upright position to speak the Words of ALhhim and maShayh, to be those of perfect aligned rings with the spirit of meekness. In so doing you weave upon your soul the Words of my Faces, and see them surrounding you like a worm weaves itself a cocoon, whereby you live/emerge/rise from your states of Aduam.

The tongue is the unfastened member in the body. Your other parts have settled into their sockets and taken up residence in the spirit of meekness, except for the roaming eyes of RAúwaben; however, disciplining your eyes to see as above, your discordance ceases, and you serve by your vows with Gad and Meneshah to defend the Houses of YishARAL within you. Your tongue, however, made in a shape of the flame, for such you are, is wild and speaks from strange motives, of non-uniform speech, sparking from your sides to deceive even the Elect within you. However, upon your quest for Enlightenment, and for you to achieve your destinies, you, with meditations of knowing the consequences first-hand of entanglements, make a vow to the Consortium that your tongue will forever return to the flame from which is has its spark of Fire, to the Altars of YæHH, whereby your state of residences is transformed as the Serpent of Old—of

Zebúwlan, who now rises from within by your wings. You therefore make a pole of your vertebrae and hang yourself, refusing to come down off your stavos. In this day, YishARAL, in you sings with your heads lifted high the songs of Tsiunn/Zion and comes forth with the high praises/declarations in ALhhim upon your lips. You have settled the argument to speak curses or blessings, insults or praises; you now hear the conclusion of your plight to set your captives free, that death or life is in the power of the tongue (Yaoquv/Jam 3:10; Tehillah/Ps 146:6-10; 149:6-9; Mishle 18:21).

“Then I will give her her vineyards—groves of Understanding from there, And the valley of Akuar/achor—of a husbandman and farmer to your soul—to be a door of hope. And she will sing there as in the days of her youth, As in the day when she came up from the land of Metsryim/Egypt (Huwshæoo/Hosea 2:15).

You will have songs as in the night when you keep the festival, and gladness of heart as when one marches to the sound of the flute, to go to the mountain of YæHúwaH, to the Rock/Tsuar of YishARAL (Yeshoyahu/Is 30:29).

And ma-Shayh, the meek make אַמֶּשֶׁחַ וְזָבַח 9
a serpent of bronze/knowledge, combined of gold and silver; אֶמֶשֶׁחַ וְזָבַח
and fastens your tongue securely, ascending upon the pole/stake/ensign. אֶמֶשֶׁחַ וְזָבַח
And the Lights of YæHh beam/radiate אֶמֶשֶׁחַ וְזָבַח
to be your Mother Tongue of the Knowledge, אֶמֶשֶׁחַ וְזָבַח
of the summations/all that your spirit has been given, אֶמֶשֶׁחַ וְזָבַח
and with due considerations of Enlightenment/examining/beholding אֶמֶשֶׁחַ וְזָבַח
the strands of the Tongue of the Knowledge אֶמֶשֶׁחַ וְזָבַח
in which is Life. אֶמֶשֶׁחַ וְזָבַח

And the offspring set forth, journey in the paths of Oyin אֶמֶשֶׁחַ וְזָבַח 10
and camp in Grace with the Aabut-skins of their vapours—with the Fathers. אֶמֶשֶׁחַ וְזָבַח

The principle of bronzing pertains to concepts of knowledge derived from inquires. You ask, you seek, and you find as you pursue knowledge. This is the *One Voice* of Arud from which you delve into mysteries and conduct your searches to resolve your search for Enlightenment. You look within the circles of water to find what great things HhaSham has stored to reveal unto you. These circles of waters are the wells within your body, as well as the wells that are formed by you, collectively joining into pools of rings.

In summary, the families of Arud draw out all expressions that lead to recovery, strengthening and making the statements and words of knowledge. Your encounters compile knowledge for your entire household of Names; to be fortified with the Word of Truth/verifications and live as a free Collective People.

From the attainments of your Name upon your pole, you are poised to bear the Seventh level of utterances—ARALi. Whereas Arud is paired with Chæggai to make ascensions, the Words of ARALi are paired with Tsphun. The levels of speech are protected/defended, as ARALi is secured by the shields of Tsaphun that holds the gates to mysteries.

l'ARALi**44 Words of the ALhhim of ARi—AL 44****WORDS OF THE COLOUR PURPLE
SEVENTH SHAVBETH COUNTINGS FOR YOUR OFFERINGS**

ARALi/4444 means “**AR—The Heads in ALphah are extensions of AL—the strands of Yæhh, my angel; to be heroic.**” What appears at the Crown of your Head in the Seventh Shavbeth, a compiling of SEVENSEVENS, comes from your foundations in your SeedName. The Túwrahh phrase, seven-seven, are Seven/complete utterances of HhaALhhim which establish states of Rests. From their Words of SEVENS, the olem/worlds are spoken unto their fulfillment.

In speaking the ARALi level of GAD, you are in agreement with the hosts of angels/messengers—the Consortium of the heavens and their messages. You speak in one with the Collective verses individually. The Voice of Gad speaks with and interprets the voices of angels, tongues, messengers, and codes that appear in dreams at the level of ARALi. At the heights of your Words, ARiAL is the place in which the Stones resonate their glory in forming the head of meShich in which are the FACES of YæHH. Through Arial you form a city where Dæúwd/David—the STONES settle. Year after year, though rotations of your members in the expanding Lights of Bayinah and Chækúwmah you bring forth the resources of your Light from the core of your heart (Yeshoyahu/Is 29:1).

During your learning phases, you encounter angels with kings/masters that assist you in your approach unto Enlightenment. As with Yaoquv, messengers come to dwell in the *machan-im*/camp of ALhhim (SMB 32:2). You do not walk alone. Messengers are appointed to walk with you, stationed strategically upon your journey. They appear on the sides of your roadways. In taking your steps to fulfill your directives, you pass through their gates. As you move forward through the 40 encampments they are already present to greet you (CHP/Num 33).

As you speak words of ALhhim, you feed upon the Bread of Angels, whereby you sup with them as you invite them into your tents. Through branching the Tree of your Name, you form places for the birds/messengers of the sky to land to joyfully bear the messages of shemayim to you. Portions of what your SeedName receives are in relation to the extent that you open to give of yourself. Through giving what is in your SEEDNAME, you form storehouses for Wisdom, Understanding, and Knowledge, as that is the sum of your Name’s Seed. Thus, a fool builds barns to store accumulations of the olem/world, forsaking to mine=out of their Seed the true riches.

Your Name is a mystery of the Saúwd/Sod Counsel of ALhhim. Your Name is unique as the snowflakes. When your SeedName opens it reveals the harvest of ALhhim, treasures to the delight of the Collective, presented as bundles of sheaves formed in your 12 Heads. Shebuouwt/Shavuout is the day you bear with evidence your Name from the Súwdim-Oomarreh Garden of YæHúwaH.

Ar/44 is read as a city, a conceptualization gathering of mind. The gatherings are formed by patterns of AL—the United Order—the strands of Illumination. ARALi speaks from centers and fortified cities of ideas assembled together as a stronghold. Through your gathering concepts through the strands of your Name, you build cities of the Túwrah in which are clustered ideas of your Name. *e.g.* The people of Babel—those of selected light compounds—gather as one to build a centre, a city, an angel stronghold, thus, becoming fully capable to carry forth their Word foundations of being of ALhhim. You formulate strongholds as you mound ideas as concepts of light. With these strategic centers, you speak revelations with the strength of ALhhim.

The Light within your Seed and its Sheaves contains your states of En-Lightenment, imparted from HhaShemayim/The Heavens reserved for your Name. What is gathered in ALhhim is imparted to you by Name. The Light of stars sown within you is a Garden of Saúwd-Oomarréh—concealed details/mysteries of Saúwd/Sod thought contained/wrapped in sheaves of Light. In cultivating your fields you gather the omar through seven levels of rest of your seven Spirits to form a state of residence/×᠑W. You present, show the evidence of your Name through your waves of grain by ascent of your Words from the sides of Bayinah and Chækúwmah.

MESHNEHTEÚWRAH/DEUT. 11:10-15
THE PURPOSES OF BEING SOWN AS A STAR SEED OF LIGHT

To verify, the States of Light are for transformations, ἰ-44᠗ 7᠑ 10
to affirm the summations of your Light to appear through a Name of Light, 3᠓W 4᠑ 3X4 4W4
to yield an inheritance, a place for your Light to dwell/possess only in the Collective. 3XW4C
Re-Think; the states of Metsryim/boundaries are for your becoming 4Y3 ᠓74᠒᠓ ἰ-44Y 4C
to affirm your power of emergence through extractions of Name; ᠓W᠓ ᠓X4᠒᠒ 4W4
to verify what has been sown in you, the complexities of your Seed— O4IX 4W4
the summations of your Seed to branch in three dynamics. YO4IX4
And the light waters, gives drink according to your feet—by the way you walk ᠑C᠒4᠑ X᠒᠓W3Y
like a Garden of the Green radiant streams of Reshun. :᠓4᠒3 ᠑᠒Y

You are given bodies of definitions for the light of Zebúwlan to abide for your Names becoming. Though you come into Metsryim/Egypt, you are called to come out of the world, as the olem is only a holding place for your Light to break-out. The cleverness of HhaKuwáhnim have carefully and masterfully thought out the most ardent avenues for cultivating their kingdom. They plant seeds of all of their attributes that they joyfully fill the spaces to be a dominion/collective regions of Light. The spaces are designated by levels of understanding, whereby no corruption can enter into one state to another. Thus, as you are holy from your origins, affirm your holiness in your becomings. In keeping the shavbeth/×᠑W from of old, you affirm that your dwellings/×᠑ are consecrated unto your Breath/W. In affirming that your body states are qudæsh/holy for your spirit to abide, you make your transitions in the paths of the lambs. To affirm what you are given through the faith, hope, and love of the Kuwáhnim is your sole purpose to be sown. From these three attributes of Light, you obtain your ultimate satisfaction of living/ascensions. For how would you come to share the vast wealth of the memalkut/kingdoms of Light with all other Names begotten by your Illumination? Would you not devise a plan to preserve the treasures, and also a plan that would satisfy your love of fellowship with your chil-

dren to whom you give all? Would you tell the thief the secrets of your treasures, or would you reserve those secrets for those who show promise and commitment to walk in the paths of the lambs? You come to the Fathers as you see the patterns of the offspring within you, and what is within you, as offspring of ALhhim, reveals to you the Fathers for the ALhhim are of YæHH. Hence, the paths of your ascension are within your reach as you seek to align your body and main to inner investigations (Yahuchannan 14:6; 6:44).

Nightly, as you hang your members upon the pole, you are put on a scale to determine your employment of the Graces afforded to your Name from the previous evening/instruction and your performance/day. As you step on the scales to make the evening oylah, the Names of Kuwáhnim that you have activated and fulfilled in your Name, of the day, are weighed on the left, and the Words of ALhhim that you have performed are weighed on the right scale. According to the scales, you are known in the House of the White Throne; accordingly you receive further instructions and guidance as you make your ascensions upon the hills of illumination. Do not think that your evil deeds or thoughts will be measured, for they do not have any credit toward your progressions. In that they are of no value, they hold no weight when you are measured nightly; rather, by messages of illumination that come to you—those of ARALi, your unprofitable thoughts are burned up by the Fire of your Breath (Metiyæhu 13:30), and what is of your SeedName, as the Oomarreh sheaves, are gathered into your soul's storage chambers/bread baskets.

And regarding the Land—the spaces of Light for your transformations 𐤃𐤃𐤁𐤁 11
 affirm the results of your crossing over, passing through, 𐤍𐤏𐤁𐤁𐤁 𐤍𐤏𐤁𐤁 4W𐤃
 your Name of Lights, illuminated by the Breath within you, 𐤍𐤏𐤁𐤁
 to acquire, come to abide, inherit 𐤁𐤏𐤁𐤁𐤁
 the Land of Hills, to make ascents, and valleys to penetrate your Light, 𐤏𐤏𐤁𐤁𐤁 𐤍𐤏𐤁𐤁 𐤃𐤃𐤁𐤁
 as a spear, your Words are cast into the Land to bear a harvest
 to be guided by the rain of shemayim/the Names 𐤍𐤏𐤁𐤁𐤁 4𐤏𐤁𐤁𐤁
 to drink/partake of the flowing waters above. 𐤍𐤏𐤁𐤁 𐤁𐤏𐤁𐤁

In positioning you in the land, you are poised to receive information from above—discourses of the Kuwáhnim above. The information is in the air as H₂O, readily available to your Spirit. You are supplied with Words of the Fire and Water. Accordingly, by your Breath, as it flames upon your altars, you breath-in the Thoughts of the ALhhim which they are continually conducting from the Minds of HhaKuwáhnim. The waters of your Name are mirrors that bounce-off Light from one side to another, from Bayinah to Chækúwmah, and from Chækúwmah to Bayinah. For this reason the ALhhim of Mæyim/Waters are 𐤍𐤏𐤁𐤁, giving joyously from one side to another; whereby in their likeness you share one to another freely from your sides.

A State of Light transformations 𐤃𐤃𐤁𐤁 12
 to affirm the Consortium of YæHúwaH your ALhhim—modules of sounds 𐤏𐤏𐤁𐤁𐤁 𐤁𐤏𐤁𐤁 4W𐤃
 to be investigated/sought after—through a midrash of the sums of illumination. 𐤁𐤏𐤁𐤁 W4𐤃
 Imparted continually, without wavering, 4𐤏𐤁𐤁𐤁
 The Eyes of YæHúwaH of your ALhhim are within your Light 𐤁𐤏 𐤏𐤏𐤁𐤁𐤁 𐤁𐤏𐤁𐤁 𐤏𐤏𐤁𐤁
 from the Heads of your studies/year/cycles of change 𐤁𐤏𐤁𐤁 𐤏𐤏𐤁𐤁

with a witness/verifications that follow-after, to support your modifications of behaviour through contemplations/studies.

And the Light of YæHH is a Mother to embody hearing—to compute your understanding. AL—strands of my Faces offer handed out guidelines to affirm the will of thoughts given through transformations/guidelines, to measure/compute the sum of your progressions of the day through establishing bonds of Light amidst your seed and your body of Illumination—through love of the totality of the Consortium of YæHúwaH of your ALhhim encompassing with honour and admiration every thing that has Breath with your collective service/to comprehend your body of stones through all of your heart/directive compositions at the altar and with all of your soul to bear the outcomes of your offerings.

The Name, AL, embodies the strands of Light to create the Faces of YæHH within you evening and morning. The formularies of AL are seen in four-faces of Light in your Head daily, whereby your face cloths are changed in accordance with your ascensions.

Through which, the Hands impart to you rains/showers of understanding upon your lands—illuminated dwellings in your season of the moon rotations amongst the stars, times of epochs, handed-down instructions with ripening results. And you gather, increase your knowledge/corn/grain with your precious stone and your zenith of clarity/intelligence.

With these, the Hand gives coverings, distinctive herbs/plants to embody the Lights of OyinShayin Teachings, in your fields, as a abundance within your breasts, for the purpose of activations of your waters, to be aroused with thoughts; and you shall eat, partake with satisfactions, a sense of fulfillment to be complete, to be SEVEN.

The process of revelation through Gad—your speaking mechanics, result in establishing messengers carrying light messages. In reading the Letters of GAD, Gammal Dallath, Gad is the channel of communications for inquiries and revelations that pertain to your wholeness. There are no condemning words in Gad, as there are none in any of the Words in the ALhhim. What is spoken with illumination automatically erodes layers of thoughts which are unproductive to your stature. The Words of ARALI remove darkness without saying anything more. The light in your stalks dries up any poisonous/bitter/deadly words as vines.

In adding the Letter, Bayit, as a prefix to the Name Gad, you create the message of a garment. The garments of the House of Gad form your wardrobe. What you wear are formu-

laries of your Words. The Seven-fold speech of ALhhim is the means through which all is communicated and revealed, whereby your bones are set in place as rings upon rings and then clothed with streams of Light. As you speak, you create and cover yourself with garments of the Light drawn out from your Name. The Light is stored in AL, as compound formularies of the Faces of Light. As you unfold the strands woven in your Seed, you bring forth AR—the Light/Aúwr—in which you appear as the offspring of ALhhim. Through offering your totality daily, you robe your tribal functions from AL to AR. These garments keep you attired, ever ready to enter into the City of Yerushelyim where you sit at the Table of the Lamb for the Marriage of Names—to sup according to the Lamb of the day that rises into secret chambers.

SHEPHÚWRMAOSHAHBERASHSHITH/GEN. 13:10
THE CHOICE AND THE LANDS COMMITTED

And with Lut/Lot, instructions assemble to be lifted-up, the summations **⊕ΥC 4WFLY 10**
within the unified eyes/to attain vision, a scope of destiny; ΥCΥCLO X4
and one sees/stands in awe/has regard for 44ZY
the totality of the entire circuit/circle/provision of the Yarrdenn/JorDan ΥΔ4FL3 4YY CY X4
handed-down instructions of Dan
that brings to a finish, via irrigation/watering 3PWY 3CY ZY
on behalf of the faces of YahúWah being placed in a pit— 3Y3Z XAW ZY7C
the totality of Súwdim and the totality of Oomarreh, 34Y0 X4Y WΔF X4
as branches of the Garden of YHWH, 3Y3Z YAY
as Egypt/Metsryim/with defined borders, W74Y W 44Y
in the land of Zoar/the State/a condition of reduction/being made small. :40Y 3Y49

Your profiles become elevated whereby your eyes see the image of meShich—full communication of ALhhim breaking out from your Rings. Abram prompts movement/direction to attain full expression. What are the directions whereby the composite Knowledge is extracted from your saddle bags of Lut/Lot? New heights and altitudes are focused upon having received/7 impartations of Wisdom/W within the PrincipleSeed/4 to become fully expanded. Lut hears and understands the inner Voice of the Fire of your Name—the will to be expanded as the Voice of Abram. Having heard Abram’s direction to move in the paths of the south and the north, Lut’s perspectives are raised unto the prospect of becoming fully expanded—unto the purpose of coming into this earth field. The inner dynamics of your Name and the conjunctive movements of Lut are unto the faces of YHWH which propel you to reach the Promised Land/State of the Word. Consider your Name’s unfolding profile to becoming Perfect of Seven Eyes. The Promised State is Kenon/Canaan, a submissive humble state through there appears a complete branching of MaN. The bulk of the Túwrahh discusses these conjunctive movements in the children of Lut and Abram. Keep in mind that the tri-level of Núwach—Sham, Cham, and Yapheth are being played out in the stories that culminate in a perfect synthesis with understanding in the offspring of YishARAL (Sham), Egypt (Cham), and Assyria (Japheth) as noted in Yeshoyahu/Isaiah 19:24-25.

The Light is your beginning + your end/completion. Your birthings, as well as your dyings, are due to the LightForce upon you and within you. You are drawn out by Light to be completely extended by Light. As to what measurement you are extended, determines the number of

days for your journey. Each entrance into the earth's atmosphere may be likened to receiving a new vehicle for another journey. Do you see what Abram is proposing? Do you have a goal of what you are becoming in view, within the Seven Eyes in your Seed, as they are lifted? It is appointed/laid-up for man to die once—that is to become completely extended unto Unity, and following this extension there is a judgment/discernment and an ability to know intimately the Light. Through death unto Oneness and activating the extension process, there is a meaningful judgment to come to full knowing of your Name as you are known above.

Lut's eyes open in Abram to the provisions of the Light coined as Yarrdenn/Jordan—a flowing river of irrigation to provide handed-down instructions of waters of understanding unto DAN—full open-eyed judgment. The Yarrdenn flows continually on behalf of your Name. This river is your focus for the provisions of irrigation and daily instructions. The irrigation of Jordan brings to a finish or to a completion all that has begun, especially the expressions of Light that are put into a pit as a seed is placed in the earth. The faces of YHWH, being sown as a seed of Sham, are coined to be Súwdim and Oomarreh, the Garden of YHWH. The waters of irrigation run on behalf of the faces of YHWH. The term “before,” used in many translations, actually is to be read “on account of or for the faces” as the faces, imminently inner and thus always toward you, are the end or final forms of your being planted. The concept of spoiling or entrapping the faces/expressions denotes that the faces are positioned within your SeedName to be released through the seed's unfoldment. Through spoiling the seed, as it gives all that it has, the faces of YHWH are liberated to bring forth new branches unto total expression (SYM/Ex 23:15).

Súwdim/Sodom means *to deliberate within a setting of secret counsel*. The mysteries in your Seed are sown Súwdim. The faces or multi-expressions of Unity are set into a holding space, like storing-up deep secrets. In Súwdim is a framework of connective doors to the future; one door opens up unto another door. Coupled with the secret deposits of Súwdim are the sheaves of Oomarreh, from the root word “to bundle or put into sheaves.” Joined with the stored-up secrets are sheaves of knowledge. Oomarreh means *to unfold/unfurl the sheaves* depicting the unveiling of the layers of knowledge that comprise the full faces of YHWH. While you have inwardly stored secrets, you also have the consciousness to draw out the secrets into sheaves to unfurl and express knowingly the Light/אִמּוֹ in Oomarreh.

The full faces of Light are housed in a Garden of YHWH—the Collective Consortium of Light. The dimension of the Garden are where both Abram and Lut are sown. In the Garden they tend their flocks. Earlier dimensions of the garden are called OODAN/Eden in which the Adim—the joined Rings of ALhhim and their Mother of all Living/Chauwah/Eve are positioned. Nuwach also lives in a garden, being a vineyard of understanding. Your body is a level of the three gardens to cultivate your SeedName of ALhhim. Great secrets are seen in your beautiful sheaves of light as strands of AL rise to reveal their colours of AR—ARiAL.

In summary, the families of ARALi draw out all expressions that carry forth the ***One Voice*** of messengers through which the House of YæHúwaH is filled with the glory of Yaoquv through whom you now appear. ***These Seven Names are the offspring/formulations of Gad—the wealth of your Name. According to them you speak the thoughts of the Seven Eyes/Spirits***

of HhaALhhim. The vibrations of Túwrahh Illumination are contained in the Words and Names compiled in their narratives. Hence, the essence of your days, your activities, your relationships, and your destinies are according to the activations of the Words on your lips and the radiances of the Names of ALhhim in your Seed. The conclusion of your days, as you pass through your waters in states of the cosmos, brings you to a final judgement rendered from all acquisitions of debates and pursuits of your Spirit. The fulfillments of your days are through your Words and The Names of YæHH, nothing more and nothing less, for they are the sum of your lives determined by judgements/appointments of Túwrahh (SMS/Acts 15:18; 18:15).

In review, these are the offspring/formulations of Gad:

Tsphun, a watchman, who stores, layers, conceals all within, a preserver of values, cautious to speak and quick to hear.

Chæggai, who celebrates, fulfills sacrifices, causes ascension of joy to maintain your Numbers above the sentient world;

Shúwni, who distinguishes aspects of Wisdom facilitating changes unto transformations and rests/confidences;

Azanyi, who balances, maintains levels according to the differentiation entered into, to keep your Name building upon the Rock;

Oorri, who alerts, protects, guards unto wholeness, and maintains transitions through expanding consciousnesses;

Arud, who fortifies with knowledge, divides the spoil acquired to fortify your houses;

ARALi, who connects angelic realms to bear the Illuminations of the messages of totality within your SeedName

The seven outshoots of Gad are the seven steps unto becoming a Master of Words—the utilization of speech. These SEVEN correspond to the SEVEN Levels of Ascension in an Oylah unto the Eight.

1. **Tsphun**: conceal thoughts and words inwardly; highly regard their value; watchmen of deeds and paths *through activations of the hands and the feet.*

2. **Chæggai**: to elevate your posture and vocabulary, thus affecting your presentations, to feast and digest Words of your Name, consecrating the levels of your Words; *to adorn/put on the festive garments, being ready for the daily procession of the Lights in shemayim.*

3. **Shúwni**: process the words inwardly to facilitate changes, states of rest, and the ability to differentiate concepts and processes of Wisdom; to carry through thoughts of ascension in *gathering and transferring the spices and ashes.*

4. **Azanyi**: balance your vocabulary according to the insights mastered; be responsive to Word developments; acquire and also let go of preliminary states of acquisition by entering into the paradigms provided in each moon cycle; *setting your parts upon the wood and arranging them in pairs for ascension.*

5. **Oorri**: be alert and attentive to the use of Words that come to you and which go from you; to *entertain the thoughts of the Mountain* and the levels of messengers/messages that come to you for supplications, mutual interchanges as you make your ascensions upon the Hills.

6. **Arud**: from all of your encounters, compile knowledge for your household of Names; be fortified with the Words of Grace and Truth; *receiving the Bread from the ShulchanPanyim/Table of Faces and the Nesek/drink offerings.*

7. **ARALI**: speak and communicate as a messenger of Unity; affirm your Oneness with angels and messengers; use Words to articulate the consciousness of Unity's Presence; use of the tongue to convey the totality of Wisdom; *the Light of the manurrah/menorah*.

Unto your appearance as the MAN—the Bread that comes down from Shemayim—you are one of the Eight of the Tsur/Rock.

These are the **Families** of the **Children of Gad** אֶלֶף אַרְבָּעֵים וְאֶחָדָּה 18
for their **numbering/evaluations** אַרְבָּעֵים וְאֶחָדָּה
forty ALphah/thousand אַרְבָּעֵים וְאֶחָדָּה
coupled with five hundred. חֲמֵשׁ מֵאוֹת

Your branches determine the values—to know the great depository of Wisdom that you are given and through which you perform your Name. The families in your branches are the drawing out of Wisdom to express the totality in your Houses of Gad.

As you consider the Number/אֶחָדָּה of each of the branches/tribes, you appoint your members unto their sum—totality. You declare that your mouth is the value of *forty ALphah* coupled with *five hundred*. ***The totality of Gad is summed up to be the expansion of Mind through formulating words, through inquiries of Light held in the Rings/Waters of ALhhim***, being forty *ALphah*, 40,000. Coupled with your inquiries are five hundred—the illuminations which are drawn out within your dominion. Gad flows with ideas unto fullness in domains of Light (500).

¹As you walk in the illuminations of the sun and moon, you are synchronized with activities and emanations of Light. You are appointed as the moon for the *mauodim—to journey forth and to reflect in Unity the understanding in your gates*; as the sun knows from whence it comes, so you know that you come from YHWH and maintain your point of origin. As these Words are on your tongue, you go forth to reveal your light in darkness/layers of your habitations.

ADDENDUM

The Tsentsenat/Jar/Corpus Callosum of The Omar of MaN

The list of words in the Jar of Manna is a register of the Pairs of ALhhim as they rise from the altars of the oylut. These pages as an addendum to the Names of Gad document who speak the full counsel of ALhhim through their Seven Names, a unified Name for the Seven Rings/eyes of the Spirits of ALhhim.

Within the Seven Levels of utterances is the ΔΔ, called the sweetbread of the honeycomb.
76544321

SYM//Shemot/Exodus 16:33

With one says/meditates of Meshehh of ALAharúwan יִאֲכַלְכֶּלָּךְ אֶתְּוֹמֹתֶיךָ
Acquire one jar/vial/tsentsenat, to be altogether, אַתְּ אֶתְּוֹמֹתֶיךָ אֶתְּוֹמֹתֶיךָ
and put/appoint the illumination/raking of your Name אֶתְּוֹמֹתֶיךָ יְאֻמֶּנֶה
to be full of The Omar of Man אֶתְּוֹמֹתֶיךָ אֶתְּוֹמֹתֶיךָ
and lay down/position the sums from your unity יְאֻמֶּנֶה אֶתְּוֹמֹתֶיךָ
to the Faces of Yahúwah אֶתְּוֹמֹתֶיךָ אֶתְּוֹמֹתֶיךָ
for them to be kept, maintained, cherished אֶתְּוֹמֹתֶיךָ אֶתְּוֹמֹתֶיךָ
for your generations/progressions אֶתְּוֹמֹתֶיךָ אֶתְּוֹמֹתֶיךָ

BeniyMAN, the Son of MaN/יָמָן, The Unleavened Bread of your Name

The Qúwal ALhhim—Voice of the Letters—speak out of Fire. Their Words verify the acts of Light and give Life (MT/Deut 4:33). Following an earthquake, the Fire in the core of the earth flows; however, Yahúwah—your Collective—does not reside in the Fire, but is of the Fire—to contain the Thoughts of your Stone. Following the Fire comes a Voice, a soft whisper that translate the colours of Light into Words (SepherMelekim/I Kings 19:12). The Voice continues to speak as your Fire flames from the midst of Aharúwan. You hear the Voices of many waters as they run over your stones; listen to the thoughts concealed in your inner parts.

Words of ALhhim are gathered in a jar/tsentsenat from the altars of Yæhh, which form a scroll of lines, Letter after Letters in sequence of your development. The corpus callosum connects the left and right cerebral hemispheres and facilitates interhemispheric communication, transmitting cognitive information between the brain hemispheres.. It is the largest white matter structure in the brain storing information, denoting the man/seed of a Name. The Words of ALhhim are rolled up into seven scrolls of Túwrahh according to the Seven colours of Light from which they are spoken. Associated Words of the man/יָמָן (manna) are formed like chemical compounds as Letters are bonded to their core rings in the Fire. Words of your Names are compounds of your Numbers which leaf out of your Seed. Who would think that a tree does not need to put forth leaves in order to bring forth its flowers and fruit? The word, “oylah,” meaning the daily ascension (burnt) offering is the same word in Oovri/Hebrew, meaning “leaves.” As you leaf your tree daily you have the capacity of receiving and processing the Light unto attaining your full stature of expression and joy of productivity through which the Numbers in your Name rise as the man/unleavened bread in your head.

In a $\times\gamma\iota\gamma\iota\iota$ /*tsentsenat*//*jar-vial* your offerings are retained in your mind. The *tsentsenat* is the inner space of brain to house the core thoughts from your daily offerings of ALhhim. The sum of the thoughts are gathered between the parameters of the offerings of ALhhim and their rotating sides of wood. As the Words of Man are assembled, your vocabulary and reading of Words increases. The Words bleed into your cognition and are employed by your right and left hands. From every ascension, the vial of your Words are renewed and become the operative platform for your expressions.

Words are processed through the 7 ribs of Gad, which rise into the 8 cervicals of RAuwáben to be observed. The cervicals of your body are like an entablature, set upon your pole to support your crowning head.

There is a legend of a *shamir* worm writing inscriptions on the stones of the Kuwáhnim. The worm in your seed inscribes your Names and their commentaries upon your stones that make-up your body, whereby they are preserved. The worm—cord of Zebúwlan in your seed enters into a mishkan/tent dwelling, as veils of your body. Upon cultivations, you are transformed into a temple/haikal *state of stones*. The states of transference of your Seed evolves from veils of tissues to crystal stones origins of your Light through affirmations of your Word base of stones. Like a plant, first dwells in strands of cloth to mature unto the stones from which it originates.

The counting of your Name in the Collective is from twenty upwards—through branching the three parts in your Seed. From your Seed comes your collective dwellings, your portals that lead to gates, and your Name affirming the offerings of the Fire and Water in shemayim.

The offerings of Dan of Shayin-Semek ALhhim

These Words are formed by parameters of ALhhim Shayin-Semek to contain the Unleavened Bread of the wood of RAúwaben (ALhhim Zayin-ALphah) upon which the offering rises.

W $\mathcal{A}\mathcal{F}$, *Man/Bread of Ayish/Fire* formed by an affirmative offering of Dan (Shayin-Semek Ring) upon wood of RAúwaben (Zayin-ALphah Ring): W $\mathcal{A}\mathcal{F}$. Within this *man* is the term, **ayish**/W $\mathcal{A}\mathcal{F}$, meaning a fiery spirit/being/entity. W $\mathcal{A}\mathcal{F}$, *sæúwsh*, structure/wood of Fire affirming Faces of Ayithamar, Father of Bones in which Fire resides! As your Fire enters into your Seven Rings, the Fire of YæHH comes to abide in the Seven Eyes of ALhhim which appoints a dwelling for the Light of your Name.

WI \mathcal{F} , *sæzash*, tongue of the Fathers, out of the Fire and wood appear serpents—flames as tongues; Words are formed by igniting Yæhh/Semek; through igniting Semek daily, as the wood for the offerings, the serpent of your Name appears in the flames of the oylah whereby you speak the messages of ALhhim; the flames are the origins of serpents as tongues of Fire; the tongue itself originates in the lapping nature of Fire; an appearance of the tongue/serpent in the midst of the trees conveys the tongue lapsing from the midst of the body to eat of its branches (SMB/Gen 3:1-2; SMS/Acts 28:3). The tongue appearing from the centrality of the body enters into discourse with the woman/body/perceptions as to what is meant by the Sayings of ALhhim, thereby deter-

mining what you accept upon your tongue. Words heal the soul or bite to devour. Your tongue is a flame of your spirit to discern and regulate the directives/movements of your messages (SMB/Gen 49:17); development of the Tongue are KeRúwvim/Cherubim—assembled messages from 4 sides directing you to the mysteries in the Tree of Life; the KeRúwvim transmit the Words of Yæhh into your fabriques; the images of the KeRúwvim weave the thought into your cloths/members whereby they adorn your veils with their inscriptions as what is in your seed is woven into the bodies of your parts; Elevations of Yæhh rise from Mt. Aurat to Mt. Gilboa unto the Faces of GerenHhaAuwerneh. At Gilboa, King Shaul—Master of Inquiries—gives all upon the sword/tongue of Fire and falls completely unto the Semek Staff whereby former images and words of contention are overcome.

When Shaliach Shaul/Saul takes-up Tongues of Fire, the people declare that the ALhhim are amongst them (SMS/Acts 28:3-7). The taking up of serpents/tongues of words is referred to in the setting of Chæúwæh/Eve who sees the fruit of the Trees as food. The strands of Words on the Tree make you Wise as ALhhim—to develop your mutual rings of Fire—through which you affirm your origin (SMB/Gen 3:4).

The Seven Words are perfect as they are formed in the Seven Eyes of ALhhim. The offerings of your spirit of Dan rise upon the wood of RAúwaben which forms Words of your perceptions. The houses made by these Words are the true houses for your spirit, a XƳƳ/sukkut. In your sukkut you dwell securely and with progressions. You lit. dwell in the House of ALhhim as you abide in the perceptions of ALhhim and thus speak the Words of peace.

The Spirit of Dan is the husband/ayish from which the Seven Eyes of RAúwaben are drawn out for a habitation/wife/ashah. Out of the side of a Spirit a set of unified rings form to house its flame. Within your Seven Eyes there appears the 12 Heads of Yæhh evident in the formulations of your 12 bodies. Through drawing out the strands of your spirit daily, you dress your body with veils to cover your woman. As your veils open a path is created for your spirit to move through and beyond the veils into the QudashHhaQudashim—to distinguish all things of your spirit apart from the manifestation, whereby your spirit remains in freedom, unbound to the world.

As a seed clothes itself and draws out its strands of AL, it forms veils to dress its stalks and fruit. Through forming the patterns of your cloths, you discover what is woven inside of your Seed-Name, whereby you move confidently beyond the world. In making your movements from Metsryim through 33 Stages of Progressions—**Instructive Guidance**, you come to the elevations of Mount Húwr/Hor for the transfiguration of Aharúwan—your origin of Enlightenment (CHP/Num 33:38). From thence you continue unto the **Nine States of Transitions** to the 42nd site at the edge of HhaYarrdenn/the Jordan unto possessing your inheritance. The 42nd degree is the left side of Bayinah from which you commence your journeys into the Known Lands of Avrehhem. (7+14+21=42).

The Word of sæzash WIƳ embodies thoughts of the ALhhim of Dan and RAúwaben—your Spirit and its Rings of Fire from which you appear in your generation to speak your Words of Mastery. Upon the Wood of Semek you appear to the 15 Faces of Yæhh, rising to the radiance in the Faces of GerenHhaAuwerneh to sort out and sift the truth from the chaff that all in your heart is of your Fiery Words.

ጸጸW, *shæсах*, an offering of Dan (Shayin-Semek Ring on Hhúwa Gamma) Dan on the Wood of Zebúwlan; to plunder, spoil, prey, booty (Yeshoyahu 10:13).

ጸጸW, *shaga*, an offering of Dan (Shayin-Semek Ring on Hhúwa Gammal with the Zayin-ALphah emergence) Dan on the Wood of Zebúwlan with the head of RAuwáben ascending; to become great, laud, increase, much, many, magnify (Ayuv/Job 36:24); denotes you spirit on the altar of Yæhh from your beginning is to laud, make great Yæhh.

ጸጸW, *shúwha*, an offering of Dan (Shayin-Semek Ring on Hhúwa Gammal with the Zayin-ALphah emergence) Dan on the Wood of Zebúwlan with the head of RAuwáben ascending; to forget, neglect (MT/Deut 32:18).

The offerings of Ayshshur of Tsædda-Tsædda ALhhim

ጸጸጸ, *tsúwts*, *crown of thorns* (Tehillah 132:18), *the double* ጸጸ, to flower, blossom, glitter, shine, Ayshshur upon the wood of Shamoúnn yields the shining plate of gold on the forehead of HhaKuWáhnim hhaguwadal/the nurturer, displaying as plumage, wings (Yirmeyahu 48:9); locks of hair, fringes; the awns of wheat heads, radiance, shining blooming thoughts.

ጸጸጸ, *tsvbets*, contains root of ጸጸጸ, “house of thorns” from which a crown of thorns appears, through transformations of your full emergence which conveys your transference, a covering, as covered wagons, chameleon lizard, capable of changing colors to radiate the tones/messages of the Lights of the Seven Masters; form with the Neúwn directive ጸጸጸ, meaning to set, place, appoint, to be fixed, to set-over as an officer, to place position oneself by setting your stones on the altar, to stand firm, denotes firming strength; ጸጸጸጸ, a pillar, statue, garrison, monument, overseer as angels, appointed, the Crowning of Fathers Reshun, ShmúwAL, Yetschaq, BaarLeChaiRai, and Avrehhem, creating a dome over a house/dwelling, as peak of the skull.

ጸጸጸ, *tsúwva*, to go forth in service as a host, to declare war with the words of a captain, to will, please, choose sides, determination, purpose, resolution; offering of Ayshshur upon RAúwaben with head of Shamoúnn ascent in the midst.

ጸጸጸጸ, *OYጸጸጸጸ*, *batsuw*, *betsauwo*, *form submitted to change, evolution, metamorphosis*, to adjust, compromise, performance, achievement, realization incorporating the higher sense of hearing for transformation.

ጸጸጸጸጸ, *batsbats*, to squeeze out, exude, pierce, penetrate, ooze, burst forth

ጸጸጸጸጸ, *biuts*, egg, ovulate, state of transitions of form

ጸጸጸጸጸጸ, *ጸጸጸጸጸጸ*, Ayshshur upon the wood/Semek of RAúwaben through which 7 Eyes are formed in the womb of your Spirit; includes words as ጸጸጸ, to go out; ጸጸጸጸጸ, ጸጸጸጸጸጸጸ, to abominate, soil, excrete; ጸጸጸጸጸጸ, to bloom, blossom, grow, shine; ጸጸጸጸጸጸ, to issue, offspring, generation, produce. yield.

The offerings of Nephethi of Dallath-Dallath ALhhim

ΔΥΔ, *dekked*, afflicted, oppressed, poor in the sense of the stones being bruised, to extract the full attributes within your Seed and transfer them to your branches, a seed that is open to give all that it contains thereby becoming poor, root of bruising, crushing as fruit for processings/extractions

ΔΥΔ, *daúwd*, beloved, the harmony of cherished stones to abide in one house, kettle, large basket, formed as Nephethi offering rises on the wood of Shamoúnn

ΔΥΔ, *debub*, to speak from the Rock, as you hear from the stones assembled, to hate anything not of the foundations of the stones, to detest any underlying separations, formed as Nephethi offering rises on the wood of Shamoúnn

ΔΥΔ, *dauwb*, pine away, as strands of fruit give way to the inner new seed formed, to obtain a new generation, state of becoming, as death is a drawing away to reveal the polished stones cultivated during the seasons of a life, your draw out the Fire in the bones to transfer residences, to enter into a re-newed state of becoming; formed as Nephethi offering rises on the wood of Shamoúnn

ΔΥΔ, *dava*, ΔΥΔ, *madevbach*, to flow swiftly, affluence, resources, means, to sacrifice ΔΥΔ (Oozra 6:3; 7:17), to provide for a flow of wine, blood, dung, etc., as a house Δ is supplied for the Δ insights to flow by the Nephethi offerings on Shamounn.

ΔΥΔ, *formularies of Nephethi of HhaLauwi; the teachings of Numbers ascend through a doorway/portal on the sides of Lammed in which are your 12 gates, to carry/bear the 3 Sayings (83) of Aharúwan, through which the Voice of Gad comes forth, a sequel reoccurrence to the Nephethi offerings which are preparatory to the utterances. Hereby, Numbers precede Words making the heightened sense of your utterances according to your Numbers of Lammed.*

The offerings of Yahúdah of Quphæph-PaúWah ALhhim

ΔΥΔ, *combinations as Yahúdah is set on the wood of Aparryim and Gad.*

ΔΥΔ, *pæmúwq*, root of ΔΥΔ, to melt, flow, run, consume, waste, an issue of lives flows from the Numbers of a Name out of Aparryim; an inverse with Neúwn covering Mæyim: ΔΥΔ, ΔΥΔ, to come around as the festivals/feast move in a cycle/circle; to surround, compass about, to go or come around in time, setting of times following the vernal and autumnal equinoxes when the Light is 5:5; offspring of Yahúdah ΔO, the opening of the eyes as the light becomes brighter following the vernal equinox; BaarLeChaiRai upholds all who are fallen/planted/emerging. What your 12 houses need is provided in its seasons of rotations by your inner Numbers.

ΔΥΔ, *pæteq*, root of ΔΥΔ, to enable the Collective to go forth, to create an expanse, to bring forth, bring out

ΔΥΔ, *puk*, to create a flask, jar, cruse to contain a vessel for the Words of your mouths.

𐤅𐤅𐤓𐤅, *pukpuk*, to cause a springing forth, to bubble the air, trickling, drippings for the flasks

𐤍𐤏𐤓, *pequwm*, to prick, divert, to change directions as to prick the mouth of a horse to alter movements, to change the course of a ship

𐤍𐤓𐤕, *taphuwm* 8:8, a gathering of waters to generate Faces, waters below the earth are in support of transitions, Aparryim is the husband/father of Saturn—Mother of Soul, grandfather of Numbers is Jupiter of Yahúdah issuing forth from their clouds of great glory; these planetary bodies of mists are those below the earth.

𐤕𐤍𐤏𐤓, *formularies of Yahúdah and Yúwsphah*

The offerings of Yishshakkar of Rayish-Oyin ALhhim

𐤌𐤕𐤐, *oter*, meaning to surround, encompass, to crown, form a diadem. The consciousness in your Name gathers from your House of Meneshah whereby the crystals compounds in your Seed Name appear as stars surrounding your head. Your starred diadem upon your head rises out of Meneshah/𐤍𐤕. The term, **Meneshah**, is one of the Words of Man (within the jar of manna) concealed in the arúwn/ark.

The 6th scroll of Túwrahh, is the plural form of *oter* appears as crowns of Adar (Yahushúo/Joshua 16:5). The otarut/𐤌𐤅𐤏𐤕 are associated with the House of Nephethli/𐤌𐤏, the 12th house/moon/degrees of illumination. The term, Adar, to make glorious, honourable pertains to your crowning thoughts which form your cities in Gad, Aparryim, and Yahúdah, noted in various passages (ChameshHhaPekudim/Num 32:3, 34-35; Yahushúo/Josh 16:7; I Chr 8:3/Dibre HhaYamim ALphah 2:54; 8:3; ii Chr 11:9/Dibre HhaYamim Bayit 11:9). The offerings of Yishshakkar, upon the foundations of Meneshah, result in collection sites formed as cities in the midst of your camps. To apply this terminology, recite the term, otarut/𐤌𐤅𐤏𐤕, as you gather illuminations rising from your offerings of Yishshakkar. In the 12th month, affirm the *Otteræh Nephethli*—the Crown of Nephethli, or in the 2nd moon, the Otteræh Yishshakkar. Subsequent use of the utterance applies in your 12 houses as the offerings of Yishshakkar rise from the wood of Meneshah. This is the bread/man formed of the offerings of Yishshakkar/𐤌𐤕 upon the wood of Meneshah/𐤍𐤕.

Following the offerings of Yishshakkar/𐤌𐤕, Beniyman/𐤁𐤍𐤏 comes to the altar to make the sequel offering on the first shavbeth of Nephethli. Through the Beniyman offering the oter/diadem of the Hhúwa-Gammal/𐤏𐤅 appears at the crown of Nephethli/𐤌𐤏. Note in your organization of Rings of ALhhim that the top center position is where the diadem is seated to resonate the glories in your Seed-Name. Apropos, the ALhhim of Zebúwlan/𐤅𐤁𐤅 are seated in the oter/diadem of your heart/𐤌𐤏, as the Light of Zebúwlan is the crowning Light of the offerings from the heart of Yæhh.

As the Rings of Consciousness are opened in your twelve houses, the Light from your Seed and its glories have a place to radiate your Wisdom, Understanding, and Knowledge within your crown. As your reap the spices of the Beniyman offering, the gems of your Seed-Name sparkle within the Rings of Consciousness of Yishshakkar that every supports your Seed-Name in each of your 12 Houses. This is the sequel offering of Beniyman to Yishshakkar during a month.

In the House of Nephethli, the Rayish-Oyin Ring of Yishshakkar/40 builds the core of the heart, surrounding the Qúphah-PaúWah Ring of Yahúdah/𐤒𐤆. In this position the Consciousness of Yæhh of Yishshakkar protects the use of the Numbers of your Name whereby they are not used for vain but reserved unto releasing the glories of your Name as you prepare a place in your parts to house your radiance. Though vanity may be created by your glances of arrogance to present your outward nature, your Numbers are reserved by the surrounding Ring of Yishshakkar through which they are drawn out to bear your honourable glories of Yæhh. In this manner, there is no loss of the riches of meShich laid-up in your Seed Name.

Through your daily offerings you create the Heart of ALhchim in the 12th month of Nephethli. The pattern of the Rings of ALhchim form the heart are activated and filled though the offerings.

40, ooúwr, to open the eye, as Light increases from the vernal equinox, your eye is opened, waking out of slumber by activations of your Numbers, as a seed is awakened from its slumbering, the results of 𐤒𐤆𐤀 of Nephethli which sets the stage for the eyes to fully open from the midst of the foundation of Dan, in which is the Dallath Dallath 𐤃𐤃, which opens wide to create a new year of observances of the Numbers in your SeedName.

𐤌40, omar, to bind all twelve rods into a sheaf; Tehillah/Ps 129:7; sheaving, city/gathering of Oomarræh; wool as the binding of the threads of the inner 12 tightly knitted, kinky hair; DaniAL 7:9; *lit.*, Understanding/𐤀 gathers/𐤌 in the mind/4; a volume of fifty handfuls; the measurement of one-tenth an ayphh/ephah/𐤀𐤓𐤏𐤁, signifying acquisition and fulfillment of your objectives to manifest your Name, your sheaves form from the base in Meneshah which is the place for them to rise and encircle Yishshakkar, ascending into consciousness of your life's power to ascend.

𐤀𐤓𐤌, matao, planting, plantation

𐤌𐤀𐤓𐤌, metoom, to taste, savory, delicacy

𐤓4𐤌, muwret, to make smooth, polish, sharpen, pluck out hair, make bald

𐤀4𐤌, maro, to befriend, friend, sickness, dis-ease to reveal friendship

𐤓𐤌40, formularies of Yishshakkar and Yúwsphah

The offerings of Zebúwlan of Hhúwa-Gammal ALhchim

𐤌𐤏𐤀𐤁𐤏, Gerzzim, from the root 𐤀𐤏𐤀𐤁𐤏, the *Seat of Judgement to determine decrees/decisions by Numbers*. The blessings are spoken from the origins of your Name in the Light of Zebúwlan. You are decreed as the offspring of ALhchim as a tree pruned/judged/evaluated for a harvest. The judgments are utterances rising from the foundations of Charmmun/Hermon and Chevrúwn/Hebron. Upon this hill the blessings for your states of occupations are pronounced in all your generations (see City of Qærit-Arbog).

גחא, *gechæh*, 8:8, *related to the root*, גחא, to be inclined, bend, to be inclined to bend/bow to the Light of your origins, as a plant turns to the Faces of the Lights, belly of a reptile as it turns shades

גחל, *gehellæh*, *related to the root*, גחא, a burning coal denoting your origins from the Altar, lightning.

גנ, *genúwh*, garden, grove, place appointed to be illuminated, to receive light and cultivations, prunings, to denounce unfruitful works/thoughts that do not contribute to the development of your Name of Life.

גז, *gezah*, time of shearing

⊕⌘⌘⌘⌘⌘⌘, *formularies of Zebuwlan on Meneshah with Beniyman rising; when all of the Rings of ALhhim bear their Collective radiance, the Lights of Zebuwlan/21 are given into Meneshah/80, 2810, whereby the Shayh גח is formed of ALhhim for the rising of Neúwn on the 3rd day from ShmuwAL; thus, be prepared for the 3rd day.*

The offerings of RAúwaben of Zayin-ALphah ALhhim

אש, *ashúwz*, *from the root* אש, *to kindle*, the tongue of fire, lightning, referring to days of Wisdom—conveys “at a time;” then; an order of sequence, the tongue is a fire designated for the Fire of the heart; tongues of Aharuwan are 7:7;

אז, *asez*, an inner clock, ticking the intent/structure of ancient time, circadian clock, biological master to schedule the times for the offerings; the Eyes are regulated by Dan as to what you in your paths of ascensions and becomings.

אס, *asas*, *to store, a storehouse*, Mishle 3:10, MT/Deut 28:8

אז, *achez*, *to seize, grasp, clutch*, RAúwaben opens on the wood of Beniyman

אז, *anaz*, *to give rise, leaven, enzyme*, RAúwaben opens on the wood of Beniyman

The offerings of Shamoúnn of ÚWah-Bayit ALhhim

בא, *baúwtstsu*, derived from the offerings of Shamoúnn and Ayshshur, to acquire quickly, suddenly, to finish/complete as fruit ripens quickly (SMS/Acts 2:2). Actions of Ræuch does a quick work, whereby your fruit suddenly appears ripe and ready. Suddenly, colours of your origins appear, as an iris that opens overnight; you are changed as eyes twinkle with understanding via hearing.

בא, *bauws*, to be high, a raised place, a hill dedicated for offerings

בא, *basuws*, to be with a horse; house of horses

בא, *bash*, cause to return, a body of Fire

בא, *bæshvuw*, to return to rest, enter a collective rest/shavbet/sabbath

The offerings of Gad of Kephúw-Kephúw ALhhim

ሃሃሃ, *kúwk*, causes growth, extensions of trees, develops the strengths of meShich

ሃፈሃ, *keddek*, contains the root, ፈፈሃ, meaning to hammer, toil as a plant toils/spins to bring forth its flowers and fruit, from which comes the saying, “the fruit of one’s labours;” draw out of a well, beat, strike as in harvesting the grain; to spin the fine threads of your Stone; extensive action of verb ፈፈሃ

ኑጊኑሃ, *ketsyits*, to unfold the flower, the threads of the fringes, the twittering of the bird/messenger; to obtain an look inside; a glance to behold the inner patterns, colours, weavings

ቀጊፈኑሃ, *kauwtstsdiaq*, a formulary which rises from combined offerings of Gad upon the Wood of Ayshshur; the ALhhim of Tsada-Tsada + Kephúw-Kephúw and its head of Dallath-Dallath blaze a path to the crown of Yæhh to uphold your Name *as the righteous*

The offerings of Laúwi of Lammæd-Yeúwd ALhhim

ጊረ, *laúwi*, to unify, bond, bless, uphold, distinguish, serve; should you strive with/against Laúwi/the Levites you will not prevail with progressions as you dam yourself by becoming entangled in wars against the order of your tissues/parts, nerves, bones, and minds which house and support you in your journeys (MT/Deut 33:8-11). Through the refinement of the House of Laúwi which houses your twelve members, you rise with upright offerings (Mælaki/Malachi 3:3).

All offerings are conducted by the hands of the Laúwi/Levi to fulfill your days and the Words in your Seed. Should you despise your House of Laúwi or speak adversely to abuse your mind, bones, nerves, or members to carry adverse thoughts in them, you smite yourself with a spirit of rebellion, for such brothers are appointed for your perfections (NechemYah 10:34; Oovri/Heb 7:13-14; 8:4; BayitDibreHhaYamim/2 Chron 35:3). Through the unity of the Laúwi in your midst of your generationss you are carried from one generation to another, from one kingdom to another.

The offerings of Aparryim of Mæyim-Tayit ALhhim

ግቀፀ, *tæqáúwm*, to consecrate as the waters are distinguished by the Numbers of Yahúdah.

ግፈፀ, *tadem*, formulations of your stone, blessings and developments of your Stone Name through Aparryim offerings on Nephethli, as the blood flow in the Seed is first initiated at the altar. Patterns and configurations of the blood are set into the Rings of your Seed through seven pulses of the Aparryim Factor. The body is formulated as arranged parts of ALhhim. Their rings are set one to another through their offerings. Aparryim—the glans penis or simply ‘glans,’ anatomically homologous to the clitoral glans of the female, derived from the Latin words glans (‘acorn’)—is hung in the House of Dæúwd—the Stone Foundation in the loins through offerings of Aparryim upon the wood of Nephethli. The placement of your parts are by the Hands/Deeds of the ALhhim one with another, whereby it is said that the Adim/Adam are formed to be likened unto their Names, colour frequencies, services, and bonds one to another.

מִיָּצֵם, *taum*, to fill-up the rings of ALhhim, to cause your cups/rings to overflow

מִיָּצֵם, *tæqaiúwm*, to consecrate, form spaces to be filled, offerings of Apanyim upon the Wood of Yahudah, through blessings of the Numbers of a Name.

תָּפֵחַ, *taph*, a gathering of faces, to bear offspring.

מִיָּצֵם, *taphúwm*, faces moving in waters, early formulations of Mother, root of תָּפֵחַ, *taphaiúw-ph*, meaning to trep, mince—create a closely bonded mixture of ingredients; *lit. bindings*; denotes little/pre-embryonic children of Mother who gather the Faces in waters to bear traits of Yæhh; containing the root, מִיָּצֵם, meaning to encircle, to form an enclosure as the Nine Rings of Apanyim encircle the Nine Numbers of Yahúdah; this is the devotion and the return/restoration of Apanyim to the Kingdom of Daúwd; the Rings spiral from the west to the east in the evening, and from the east to the west in the morning, continually moving where it is said “as far as east is from west,” conveying the appearances of the Invisible in the East is a far from the Visible in the West which become manifest of two sides of Light origins—those of the origins of Yahúdah connect to origins of patterns/habitations of Apanyim; through the transference from one side to another all colours become evident and take residence in their corresponding forms.

תָּפֵחַ, *teqget*, to touch, effect, tact, tangere, tactical, ordering

The Maneshayh offerings are of Mæyim-Tæyth ALhhim

מִיָּצֵם, *terúwm*, fiery word formulation of the offerings of Maneshayh/Manasseh upon the wood of Yishshakkar/Issachar, whereby Yishshakkar—the consciousness within your assembly of thoughts transmits into action what is planned in the loins of Maneshayh; casting its head headlong into the seat of Yúwsphah/Joseph to rise with evidence; the term, *terúwm*, means to do before, anticipated, preceded, newness, beginning; pre-thought-out, carried in consciousness prior to manifestation and then transmitted into the worlds whereby what is planned is initiated and fulfilled; the thoughts and plans of a Name are established in Ayithamar/Ithamar, whereby they are upheld upon the pole/staff around which the universe turns to develop the thoughts by the spiraling Lights which affects the growth and the fruit of what you are carrying in your Seed Name; Yirmeyahu/Jer 29:11; ratio 9:9.

מִיָּצֵם, *teoom*, to taste, perceive, make to eat, to feed, discernment, discriminate, decree, edict; what is in your depths rises to feed upon as fruit which forms out of your Seed Name; מִיָּצֵם לֹא, *bool-teoom*—Master of Decrees/Laws; the edits/laws of your Name, MaN of Meneshah rises upon the wood of Yishshakkar.

other configurations of מִיָּצֵם+40, תָּפֵחַ to be explored

תָּפֵחַ מִיָּצֵם *mauwteph*, planting, plantation

תָּפֵחַ מִיָּצֵם, *nuwteph*, to drop, distill, metaphor to discourse, to drop with words of understanding as rain, let fall in drops, dropping sentiments, prophetic declarations, pendants, earrings, Ayuv/Job 36:27; Neúwn convergence as the outer ring of Mæyim swallow up what is within to bring to a new states

תָּפֵחַ מִיָּצֵם *mauwphor*, to open widely

ㄈㄈㄨ *muwfph*, to draw out mouth to mouth, feed
 ㄈㄈㄨㄈ *muwraph*, to mix, beat into a compound
 ㄈㄈㄨ *mauter*, to rain, cause rain, send rain, to meter, measure,
 ㄈㄈㄨ *muat*, pole, bar, yoke, to shake, totter

The offerings of Beniyman of Neúwn-Chayit ALhhim

ㄈㄈㄨ, *Chæhhúwn*, the Light of compassion, graciousness, merciful; to breathe the lives in Neúwn, the Breath of Life, Beniyman on the wood of Zebúwlan; source of ㄈㄈㄨ, *Chúwæh*, to breathe, declare, show; mother of all living, extended unto ㄈㄈㄨ, *Chúwat*, villages, dwelling states, the Neúwn transportation system with the Hhúwa, origins of the clefts of the rocks, refuge, secure dwelling, rib cage, of your Seed in the Light of its origins of Words of ALhhim.

ㄈㄈㄨ, *Chægen*, to be suitable, commodious, convenient, source of ㄈㄈㄨ, *Chægeh*, as the Hhúwa/5 replaces the Neúwn/5, meaning clefts of rocks of your soul, refuge, the Light of Zebúwlan provides a refuge for the Seed; Beniyman upon Zebúwlan.

ㄈㄈㄨㄈㄨ, *Nachshun*, Head of Yahúdah, a formulary of OomiNadæv. Within the Name of Nachshun, often translated as serpent, as the Serpent/Tongue of Old, the Ancient Language, is the word, ㄈㄈㄨ, *Chæshshúwn*, meaning to make beautiful, adorn, the breastplate, an oracle. Messages of ALhhim rise from the heart according to the Gems of the Breastplate which create the jewels/adornment of the mind. As a serpent you are an assembled body strands of thoughts of the Seven Masters. The strand of vertebrae is like a pearled necklace of rings; the diamond patterns of the skin are of the effects of the teraysarunim/pyramids of Light; the rings of the finger prints extend the Thoughts of ALhhim. The serpent speaks the Words of Shayin/Fire that blaze from the altar.

ㄈㄈㄨㄈㄨ, *Chevrúwn/Hebron*, Mountain of Yahúdah, elevation of paired/associated thoughts of Neúwn. Mt. Chevrúwn/Hebron is the elevation of **associated thoughts according to their Numbers**, the foundation of gematria. At this slope connect thoughts in the parables to relate a story of Illumination whereby you enter into the Light of the parable. An elevation of alliances of Maaav/Moav and Midin/Midian; Avrehhem and Chayit/Chet, etc. Through the society of Names in Chevrúwn/Hebron, you redeem the soul unto its numerical patterns of Name, whereby it is not estranged to its Source. This is the foundational plane of Yahúdah. These three Hills are of the elevations of Aharúwan and Nadæv: Hhar Gerzzim/Gerizim, Hhar Charmmun/Hermon, and Hhar Chevrúwn/Hebron, which are called collectively as the Mount Yahúdah, for from them come the praises—value declaration, the Numbers, and the blessings. This same collection of slopes are referred as the Mount of YishARAL (Yahushúo/Josh 11:16). The 12 Houses of YishARAL stem from the Numbers of HhaKuwáhnim/the servant priests (MT/Deut 32:8).

ㄈㄈㄨㄈㄨ, *Charmmun/Hermon*, Mt. Charmmun/Hermon is **the elevation of speech**, the expansion of Words, to enlarge upon the thought through oracles from which comes Tehillim, prose, poetry, millumim/dictionaries. The elevation is called the Mt. of Speech by the Amori (Yahushúo/Josh 11:15-17), also known as Shenir (MT/Deut 3:8-9). At the top of Charmmun is the small sparkling gem of the 64 core Words of a Name: the peak of Mitsor/Múwtsor/Mizar (Tehillah/Psalm 42:7). As you speak at this level your rise to the next elevation of blessings and are known as a Master/Begol/Ba'al Gad, for you speak from above as risen above the world and its conflicts. A

Begol/Master develops the consciousness of the Fathers upon the Mounts of Yerushelyim and administers the Words unto blessings/expansions. Such are called perfected souls. You have the Tongue of the Fire of the Altar verses the tongue of Belial.

נָדָב, *Nadav*, Father of Numbers of the 8th Chair/Thone on the Hills of Yæhh. *From the root נָדָב, meaning to impel, force, drive*, Nadav carries the thought of the Neúwn's free giving, impelling, willing heart to show oneself, from which comes the concept of free-will offering. OomiNadav is the Chief in the vertebrae that gives rise to the base floating rib of Nachshun, as a serpent floating in the waters. The first two ribs, called floaters, designate the freedom to form habitations, without restrictions according to the patterns of the ALhhim of your Light. As the Head of Yahúdah, your members of soul, namely your organs of liver, spleen, and kidneys are joined as the wife of OomiNadav which is your support and the Head of your body of regulations. The nerves coming out this vertebrae, commonly called T12, stream to your small intestine, lymph circulation, large intestine, urinary bladder, uterus, kidneys, ileocecal valve.

רָאָה, *chazan*, to see, sight, vision, revelation, associated with Words of רָאָה, רָאָה, (having same ratio as רָאָה) to receive prophecy, insights of revelation; *MaN of Beniyman upon the wood of Zebúwlan—the tongue of serpent, whereby the Zayin/י appears in the midst of the word; from the man root רָאָה, meaning to be suitable, commodious—adapted to its use or purpose, convenient; aligned eyes; the extended tongue/penis into the double yolk sac of Meneshah for cultivations.*

רָאָה, *runah*, Beniyman rises from the midst of Yishshakkar with an ascent of Zebúwlan; to rattle the branches, as to shake or make music, to invigorate (Ayuv 39:23)

In attaining the OYIN understanding of Yaoquv רָאָה, the crown of your lives comes into your dwelling/house. The union of Yaoquv and Beniyman is restored whereby the Lives of Yaoquv are bound to Beniyman. From this union in your members, the Houses of YishARAL acquire strength and begin to multiply in Metsryim. The glory of Yaoquv is hid in your SeedName which is sown in an earthen vessel, in a subdued body/female, a quiet form found of Lauíwi, as Maryim, that does not seek attention, who is compliant with the ALhhim. Your SeedName is an obedient child to carry the glory of the colours of the Masters, by the Spirit of Joy made evident in your Faces/expressions/deeds.

רָאָה, *formularies of Beniyman on Yishshakkar*

רָאָה רָאָה רָאָה Bayit Churaun, House of Churaun of the white horses, the pale green from western corrals of Queen Rechel, the seed opening in Beniyman with ascendant messages of transitions

רָאָה *charan*, of רָאָה, to burn, glow, source of Seed forming from the coals of the altar, to be placed in a body—a residence of Zebúwlan; the original coal/ember of the altar activates your SeedName to awaken and flourish in your identities of ALhhim

רָאָה *charan*, of רָאָה, to burn, be kindled, hot, wrath, on fire for the ALhhim

רָאָה *cherranpher*, of רָאָה, Nachur, to snort, nose/discern, snore, from the slumbers of the north from which you awaken in Dan

During your days of the Eight/ascensions, and counting/numerating the Seven Shebetut to be full, your days are counted by Chækúwmah to develop the Words of ALhhim and those of the Eight within your minds, whereby the Words formed at the crown are of the Seven Rings of ALhhim and the anointing of the Eight/meShich. For this purpose you come into the world as a seed. One wheat seed forms a benchmark of 36 seeds, 18 per side of the TsæddaTsædda Crown of Life. In forming the mind of meShich you live socially responsible and compatible with all spirits in their states of becoming, whereby you demonstrate to be of unified kingdom of peace. The Grace of the Lights favors you continually to develop your Name to bear its crown, whereby you have the evidence to enter into the Kingdom of ALhhim as a unified spirit of ALhhim to dwell commodious with all.

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