And one of YahúWah thinks/contemplates strands of ALAharúwan

The sum of your Illumination and the branches of your house/offspring

and the House of your Father composing the branches

bears/lifts up the Collective/those assembled

the sum of responses

hhamiqdash/the illuminations are attained from the sanctuary/by distinguishing the members.

And the sum of your Illuminations and your branching offspring,

together with your branches,

bears/lifts up the Collective.

The sum of responses

is your collective service to stand for the collective branches.

According to the mind, the state of the branches are lifted up. As a tree receives the Light, the branches are lifted and sustained as they are set by the Mind in the Seed of a tree. There are three aspects to uphold one’s branches: the Illumination of Mind, the branches of the Mind—the veins of Knowledge, and the Aúwv/Father of the sum of a house. One carries themselves and their members according to their Illumination. The Illuminated Mind is consciously aware that the branches, meaning the members of their house, are their responsibility. The veins of Knowledge, or what the mind generates as offspring are selected as to upholding the members. How the members are used is the responsibility of the mind. As the Light lifts up the plants in the fields, so the Light in the Mind upholds the members and society at-large by applying the offspring of Knowledge in harmony with the Origins of the SeedName—the Father of the House.

The right initiative and answers/responses of Illumination affects the stance of the members. The sum of the responses is the projection of Illumination that upholds the members of one’s house. One must think on behalf of one’s members in composing a response to every issue, for the response may shadow or illuminate the members. When one does not respond they leave their members in a passe state which does not stand up to the commandment set in place in this sedrah. An Illuminated Mind is the Kuwáhnim of their house. A kuwahen is one who upholds their branches according to the Illumination of Mind. The Teúwrah teaches us that it makes a difference as to how we respond to each issue. Our responses are to uphold the Body of Names in accordance with the cohesive Principles of our Aúwv from which our Seed has come. In that the Aúwv is of Light, the responses of our thoughts generate light in our members. One may curtail dwindling mentality by considering the sum of their branches prior to responding. As noted, the Illuminations are obtained from the members of the collective residence, for in them are the patterns of the Thoughts of the Aúwvim. One affirms all in their Rings according to the placement and works of Light. By observing and entering into the chambers of the Rings, one is Illuminated by all that the Aúwv of their House has set in place. As that which is read inwardly, one upholds the members collectively according to the Light that causes them to appear. The resources for Illumination are the construct of one’s mind and their branches for in them are all attributes of the Father of Lights set by Name and function.

The conclusion of every response rest with the mind, both the responses of Words and Deeds. At the summations of a journey, the responses of the mind on behalf of the members are gathered into a SeedHead through which one transposes themselves unto subsequent states of residency.
And also the sum of your brothers ˚yjata µgw
the branch/tribe/stem of Laúwi/The Unifiers ˚yj ˚yj
a family/clan of your Fathers ˚yj ˚yj
the ones drawing near with your productivity/Words ˚yj ˚yj
and they are joined collectively through your ascensions ˚yol ˚yol
and they are upright/agreeable with your collective ˚yol ˚yol
and the sum of your Light and your offspring sum up your productivity ˚yj ˚yj
 ˚yj to the faces of the Tent of the Congregation. ˚jol ˚jol

The Enlightened Mind that bears all members is upheld and supported by the Unified Body of Laúwi, whereby Laúwi is called the brother of Aharúwan. The Unified Body is called the Tent, being an assembly of boards and vessels that house the vessels of service. As Aharúwan lifts us and carries forward the entire House of Thought in all species, the Unified Body in turn supports the Illumination of Mind whereby it is upheld by the Body. The Mind bring nears the entire House of Laúwi by extending the consciousness into the fabrics, bones, and sinews, whereby the Body is not a strange thing. By imparting the Enlightenment to the brother of one’s dwelling Yaoquv heals the separation with Oshawu/Esau. The House of Laúwi is called the Branch of your Father, meaning the Branch/tribe of the Aúwv of all branching of Mind. Father ALozAR appoints the dwellings for the Laúwi amongst the lands of Light. Within the Name of ALozAR is the OyinZayin Body of ARAL.

The Laúwim are called the brothers for they uphold the mind and all members. The House of Laúwi appears prior to Aharúwan; yet the Kuwáhnim preceed Qahhath as Aharúwan is the older brother of maShayh. In the realm of manifestation, all things are revealed through Wisdom whereby a house is built to contain its glory. Though the head is present in the cell, the Rings of RAúwaben are the first to form in the embryonic body of Laúwi. All that is made is built for the Head of every Name, which is HhameShich/The Messiah, your high/ascending kuwahen [Col 1:15-19; Eph 1:3-6, 9-11]. Therefore, a body is prepared first, and then the glory of the Aúwv, which is the CrownHead of a Name appears and fills the temple with its substance—weights of glory [SYM/Ex 40:33-34]. Each Name is a unique one of ALhhim, as a snowflake, a Name born from the offerings of ALhhim is the only begotten of the Aúwv which is sent into the World to have cognisance of the Father. For though the Name is of the Aúwvim, it is born as a Seed. A Seed does not know the Aúwv until the day that what is in the SeedName opens and emerges, whereby it declares the Aúwv and the glory that it has with the Aúwv from the beginning [Yahuchannan 17:22-24]. In that a Name has cognisance of the Aúwv it does not perish, for it is always joined to the Source of Life [Yahuchannan 3:16]. In the day that you give all of your SeedName, you will see the Faces of the Aúwvim appearing, for they are in the SeedName and appear as your Name unfolds to be the Faces of the Aúwvim.

THE RELATIONSHIP OF RESHUN AND ALOZAR

Reshun, 55, is the Father of Fathers, also called the Father of Lammad. As the inner core of Light gives of itself, the Values of 55 are compounded. 5x5=25/10. The Values of 10 denote the full giving of Reshun. The equation of 25 is balanced as, 235, or 23=5, which is also read by association of Values to be 2 35’s that formulate the Body of 70/Consciousness. In this manner of giving and harmonic associations, all things are made and appear, whereby there are the transfigurations and transformations by Light. The 2 sides of 35 are the Lights of Lammad ˚c and ˚c. From the giving of the Lights of Reshun, the word, HalleluYah ˚lycy˚, as a combination of Numbers and Names, is formed. When one utters the Word HalleluYah ˚lycy˚ they are declaring the Origins of all Numbers/Values and
Words of Praise spinning from the core of Reshun. The Oyin Body is born by ALozAR, for in that the Mind of ALozAR is within Reshun, as are all HhaAúwvim, the Body appears as the Values of the Aúwvim are formed. The formula then reads 0235=70. From the Body of Consciousness 00, then all Faces of the Aúwvim appear as the Numbers emerge in the midst of the Body of O2357O: O123456789O.

All Fathers are in the midst of the Mind of Reshun for they are Light. The Values of 15 are read as One/1 Light/5 which bears its faces through the sides of Lammad, whereby the Light of the days are called by the Names of the Fathers of Lights. The Word of 15 is ñh/¿h— the Emanations and Deeds of Light.

The phrase, a family/clan of your Fathers, ã/kk ðwi, denotes the inherent presence of the Lauwi who are the binding force of the Auwvim, the cement that holds all Names and Rings as one. The Lauwi are called 1) the brothers— those which uphold; 2) the branch/stem—the means of extension of unifying thoughts; and 3) the family of the Fathers.

And they maintain the Collective charge as a result of guarding the branches ¼hnhw ¼hnhw 3 and as a result of guarding the entire tent, çrçr x nhhu affirming the Vessels of the Seed to be of the distinguished ones ðhãlh cçhãłą yk coupled with AL—the Seed of the heart altar, ñhñhñh there is not approach of ñhnhnh nor dying of the collective. ¼hnhnu Altogther (as a heap) are they; altogether with you. ¼hnhnu

The charge is kept by levels of Understanding. At each level of ascension there is hearing of the Thoughts at that level. The charge is to two parts: one part is of the branches of mind—the members, and the other of the tent—the body of mind, whereby the charge is of the totality that is extended for an increase. What is transferred and preserved in the mind is the level of charge carried out by the Mind of Aharúwan and the Unified Body of Laúwi. When the spices are transferred to the mind, the mind receives the charge of the tent of meeting, whereby what is formed in the tent is preserved in the mind: i.e. the preservation of the jar of manna. The jar of manna is stored seed from the Rings of Alhhim are distributed in three lots according to the offering, the wood, and the house of the shavbeth in which one is residing. Each transition is made by Understanding, thus one cannot whip another into actions of Light. As the Words are heard inwardly—in Shamouinn, they lead to transitions of the entire house as one—according to the charge of the Tent. One maintains the charge whereby they do not retreat nor backslide into former states of veils.

The heart, the inner core of the SeedStone, is hard or soft according to what the ears are housing. The heart moves one as to what one eats and says, and thus regulates the mouth. Therefore the condition of the heart is based upon Shamouinn/hearing and expressed through Gad, as they are set in the Rings of ALhhim. When the heart is bleeding from its inner core, then the inner stone of the SeedName is giving of all that comes into it whereby one’s houses are full and running over. We have plenty upon our tables—the tongue, when the heart is the altar to YahúWah.

The heart is built through each offering. As the heart is fed by Shamouinn—what one hears and by the Words that are spoken for the Collective Heart from Gad, Understanding and Knowledge build up the heart. In this way one builds their altars upon the elevations of Auwvim. The branches of wood directly feed the branches of the heart as the branches of a tree feed the core, from which the branches
receive the strength of the rays of Light. In this manner the heart is constructed by the Instruction of ALhhim, and whereby the heart gives all Knowledge regarding all things of ALhhim. One knows their heart fully as they know their twelve parts that comprise the heart.

Midrash BayitHhaSham: ChameshHhaPekudim / The Book of Numbers, Chapters 18—21.33
In that the Houses of YishARAL come out of all nations, the prophets speak to us that the nations and their lands are not YishARAL, nor does YishARAL conform to traits of a certain people [YúwAL/Joel 3:1,2; Huwshægo/Hosea 1:10]. To convey that YishARAL is according to certain physical traits reduces the Twelve to exterior traits and thus places the land over the Twelve who reside within it. Those who say they are YishARAL according to the traits of the flesh make YishARAL to be of expressions that pass away. When one conveys that YishARAL is of certain physical traits or of certain persuasions or certain ancestry they exclude the House of YishARAL from the states in which they sojourn, and thus deny the Unity amongst all peoples to be One Kingdom [Yeshayahu/Isa 19:25l DaniAL 6:25-27]. YishARAL, the Twelve, are in all that are of the collective soul. The expressions of the Twelve are evident in all forms, traits and levels of expressions who have soul by the Breath of ALhhim. All who embody the Twelve are of YishARAL. The Twelve are distinguished apart from the nations which exist only as the Numbers of the Twelve are present in that land/form/people. The lands/nations/gentiles, which are states of residence of the Twelve, are given to the Twelve to dwell within. Those of YishARAL affirm the inner Twelve within them.

The twelve belong not to the lands in which they sojourn. They are of the Unified Mind of the 15 Aúwvim/Fathers and the Unified Body of Consciousness of 35:35 [Understand that the Values of 35:35 are read as a circle of Oyin/70 and also as three fives 15:15] which are the Houses of the 15 Fathers of HhaLammad. The Values of 35:35 denote the Lammad of 30 and its’ sides of Lights 5:5.
From the core of the Lights all thoughts emanate out of Reshun נ.filter 550, a formula of $\frac{5:5}{556}$. There are 7 Values to the left and 7 Values to the right that provide the State of the Neúwn Mind/14, the centre of assembled thoughts of Reshun 55 נ or 556 נן. The Values of 6 appear as the bridge between the signs and is conveyed by the written or unwritten ÚWah. The 7+7+1=15, from which comes all Lights, and whereby they Collectively are called the Father of Lights [Yaouquv/James 1:17]. When the inner Values of the Numbers are given, then an embodiment is formed according to what is released from one side unto the other side. According to the arrangements of pairs/sides, there are 15 Faces of the Lights depicted in the 15 Faces of the moon. Each of the Faces is joined to another to comprise the 30 Lights of Lammad, or the 15 complete perfect circles of Thought. Each face has the Values of 17/8 in accordance with the PaúWah.

Through establishing the Numbers and the Letters of the Aúwvim, the Scrolls of the Teúwrah are composed as their Thoughts rise from the Fire. Each Thought is tested in the Fire. When a Thought withstands the Fire it is examined 70 times 7 to consider how a Thought is suitable to be placed within the Neúwn Mind. Each Thought must be of the AynnSayúwph/limitless/eternal to be included in the Body of Consciousness whereby they do not pass away. The 70 x 7 convey the perfect Rings of Consciousness which house the Thoughts. In that our Names are of the offerings of ALhhim—the Body of Rings to contain the SeedThoughts of HhaAúwvim, our Names are pure extractions of the Fire which are placed as SeedTears of Joy in the Waters of ALhhim as it pleases—comes to be sweetly suited by the Aúwvim.

In that every Name is of HhaLammad, there is no Name of more importance than another whereby there are no

| Days | 1 + 16 = 17/8 | 17/8 |
| Days | 2 + 17 = 19/10 | 17/8 |
| Days | 3 + 18 = 21/3 | 17/8 |
| Days | 4 + 19 = 23/5 | 17/8 |
| Days | 5 + 20 = 25/7 | 17/8 |
| Days | 6 + 21 = 27/9 | 17/8 |
| Days | 7 + 22 = 29/2 | 17/8 |
| Days | 8 + 23 = 31/4 | 44/8 |
| Days | 9 + 24 = 33/6 | 17/8 |
| Days | 10 + 25 = 35/8 | 17/8 |
| Days | 11 + 26 = 37/10 | 17/8 |
| Days | 12 + 27 = 39/12 | 17/8 |
| Days | 13 + 28 = 41/5 | 17/8 |
| Days | 14 + 29 = 43/7 | 17/8 |
| Days | 15 + 30 = 45/9 | 17/8 |

The Faces of the Fathers are 17 the Unified Expressions of Perfection. The Values of 17/8 are the Works of the Fathers and their Sayings of Consciousness.

The 8 eights are the foundation of the 64 Words of ALhhim that comprise the Names of the Aúwvim from whom are the Words of ALhhim. The 44 appearing in the midst is the solidarity of the Rock/HhaTaar. Those whose minds are unified are as the Stones/Seeds of an acorn.

The sums of the median of the Numbers are 62/9. The Structure of a House [31+31]. The Values 62 are read as 6 2's, which are the Lammad/12 and the origins of the pairs of branches that bears the Faces of the Fathers.
factions in the House of Light. All offspring have full rights to the workings and dwellings of Light as they affirm within themselves each Word and State of the Aúwvim. The Teúwrah is the SchoolMaster which leads us into the full extensions of the Words of HhaAúwvim. In that one enters into the extensions of the Words, they abide in the Houses of the Aúwvim according to their deeds/hands. By our deeds we verify that they are of the same Mind. Who may ascend into the Elevations of OLIyun unless they have a pure heart and pure hands [Tehillah/Psalm 24:3-4]? As one enters into the parables of HhaTeúwrah, they peel away the allegorical layer and enter into the seven-fold meanings and dynamics of the Words, whereby the Words of the Teúwrah are written in them. Every account of the Teúwrah is inclusive regarding every Name, whereby the sum of the Teúwrah is the full measurement of meShich. When one attains into the full extensions/measurements of the Teúwrah they are in meShich, and they speak from the Mind of meShich, as one who has been Schooled unto the performance of the Law. As the Law passes through your members and through your hands, the Words of the Law are written of and by your fingers.

The sides of the Faces of the Aúwvim form the scrolls upon the sides of the Arúwan/Ark. There are seven scrolls on each side: 5+2 commonly called the five loaves and the two fishes, the later depicting the opened Seed and their extensions, depicted by the fish that move in the waters. When one eats of the Bread of Heaven, they do not eat the stones of the seed coats, rather the prepared meal and oil. Would a Father give children a stone or bread? Would a Father give us the hard kernels, or prepare the grain into a meal whereby we eat what is inside the Seed? Some eat the parables, which are stories set into a seed shell, rather than eating what is inside the parable. When the parable cracks open, then one feeds upon the sweetness of the Words that are wrapped in the seedstone, whereby they know the Mind of the Aúwvim. Or if your child ask for the Way to move in the waters, as a fish—how to extend the Mind into deeds, would one give a serpent instead [Yúwsphah/Luke 11:11/Mt 7:9]? Should one ask how to perform the law, would an answer without the intent or meaning be acceptable? Or should one tell you that the commandment is no longer reliant and that you can do otherwise, then a snake is speaking. When the Essenes referred to those called “snakes and vipers,” the text refers to teachers who deceive people regarding the meanings and implementations of the Teúwrah.

Those who take-up serpents examine the Sayings to yield a peaceable interpretation—according to the intent of Wisdom. In taking-up serpents one reads the Teúwrah as Life instead of death whereby one takes-up the strands of Wisdom from whose mouths the Words of Life are spoken. When Shaul takes-up serpents in the wood the text is referring to the Teachings of the Serpents—those of Wise Tongues which are in the branches. The Teachings are unfolded in the fire to the well being and Illumination of the people whereby there is no poison or death in what is written. As one speaks the Words of the Serpents they are known as those of ALhhim [SMS/Acts 28:4-6]. When the heart is like a stone, it speaks sharply with the tongue of the adder. When the stones—the SeedStones are opened upon the altar, what comes from the heart is the Bread of the Aúwvim/Father. When one speaks the Law with a sharp tongue and with condemnations they are as a poisonous serpent, for they speaks by stones instead of by the opening of the stones which yield bread.

On the left side of the arúwan, comprised of the north and east stands of Light, hang the Scrolls of the Numbers [1 SM/Kngs 8:8]. Upon the right side, comprised of the south and the west, are the Scrolls of the Letters [MT/Deut 31:26]. On the left are the Numbers—the formulas; on the right are the Words—the utterances unto manifestation. From the further most extension of the Numbers and their combinations, they are 7 Values on each side, a combination of 14—the Neúwn Mind, whereby the scrolls that hang on the sides of the Arúwan compose the Words of the 28 ALhhim which are inscribed within
their Rings. The Numbers of 28/10 bear the Thoughts from the midst of HhaLammad, whereby what is in the core is extended to the uttermost parts of the earth—the State of its embodiment. When one gives the Words of their Name to the uttermost parts of the earth, then the Words flow from their feet and their hands for by them one walks and does the tasks assigned unto them. When one speaks of the Numbers and the Letters, they are speaking the Words of ALhhim which have in them the Life of the Aúwvim.

In the diagram: **Origin of the 10 Values in the Seven Rings**, the inner Values of the sides comprise the sum of 48/12 from which comes the 48 cities of HhaKuwáhnim for the 12 in both dimensions of Thought—the Value and the State appearing. The Values of the sum of the Numbers are 56+56/112 which conveys the Mind of the 12 or the Neúwn Head of Reshun. From the Values of 112 every Hand is measured to carry the Thoughts of HhaAúwvim. The Values of 88/16 is the Body of Consciousness that swells as the Thoughts are transposed from the Aúwvim.

When one gives from their side, they create a dwelling state, called ashayh/woman. The Body of our Thoughts is continually formed by Breath exhaling which forms a Body of mists/waters. Giving from one’s side extends the Values of a Name to bear fruit/expression. Ashayh is a formulation of one’s Numbers of Fire. In that ashayh is of the Fire, the Fire and the Body are one Name סָנ, a formula of Fire and Water. In this manner, all that a spirit makes and has within its hands is called by its Name. A spirit prepares itself a body to reside within whereby it bears its expressions/fruit and increases its Numbers and Thoughts. The Body is of the complete Numbers of Fire whereby it is immortal as the Fire/Breath. According to the head of a Name so is the body that is formed, either mortal or immortal. Therefore one gives of their totality in the oylah—all Numbers of their SeedName to formulate the House of their Name, whereby the Body of their Name contains no separation nor lameness nor maladies. When one gives of their left side—the complete Numbers of their Name, they form the body of the right side—a instrument to bear their full Illumination, which is the Body of the Collective House of Lammad. In that the Body is of the Collective, it is called, “good,” for in this body there is no evil or separation of death.

From the congregation of the parts arranged upon the unified sides of the altar the House of Dan forms crystals of thoughts which contain within
them the Numbers of geometry and their hues. In this way one transfers their offerings of wealth to their mind wherein the crystals are laid up as treasures. The crystals of Dan are gathered from a Name, which are formed in the oylah—the complete givings of a Name in the midst of the Fire. The Numbers of Yahúdah within the crystals are gathered into the Rings of a Name—the Eyes of RAūwaben whereby they expand by Letters of Aparryim. The works of Ayshshur connect the formulations of Thought to one’s origins and give clarity to the crystals. The consciousness of Yishshakkar is formed by the Numbers opening from the crystals. What is housed in the Rings is developed by Shamóunn. Then the Thoughts are given rise by Meneshah to form the Emanating Consciousness of a Name, that later process is what the ancients called “casting stones towards Mercury, a body of Yishshakkar. What is formed by the Houses of Wisdom and Understanding generate Words by Nephetli and Gad. The entire sum is gathered into a Seed for the State of Enlightenment of a Name by Baniymin and Zebúwlan. Through the impartations of the Twelve the entire offering given and its increase are preserved in the mind. As the Thoughts of the Fire are assembled in the chambers of Mind, one forms a platform from which they speak and perform the works of their Names.

T ∮hwhyl wys¹rça T ∮hyhy ∮l
T ∮hyhy ∮l
T ∮hmhbbw ∮dab
T ∮˚lhyhy
T ∮hdpt ∮dah rwkb ta
T ∮hamfh hmhbhrwkb taw
T ∮hdpt ∮wywdpw
T ∮hdpt ∮k[r[ b
T ∮˚kr[ b
T ∮µylqç tçmj πsk
T ∮çdqh lqçb
T ∮mhdqphcmj
Midrash BayitHhaSham: ChameshHhaPekudim / The Book of Numbers, Chapters 18—21.33

ChameshHhaPekudim (Numbers) 19
T חנפת ארא אכה 4
T י strdup חנפת
T קווה י strdup חנפת
T דריווד
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Chamesh HhaPekudim (Numbers) 20

T Chamesh HhaPekudim 1
T Adoacy
T Amfh wbyw
T Wdfy moa gwhly
T Wdfy sw Xxy
T hwd

T Adoc may Afacy 2
T Ycafl
T Hwacly wmyco

T Wdfy moa GAly 3
T Wdfy Ymfl
T Ymfl
T Wdfy Hwacly
T Hwacly

T MXDGA AHCY 4
T Ayat laphx
T AIA 494HAC
T WM XHAC
T Hwacly wmyco

T lphxhaw XX wHco AHCY 5
T YXWZ
T Hwacly wmyco
T OI WMYHAC
T HYFWY AHCY
T Hwacly wbyw
And Mashayh enters/arrives/comes with Aharúwan  Thumbnail
from the faces of the assembly  Thumbnail
of AL—strands of strength to open a tent of appointments/seasons/directives, ΔΩΥΔ έΛ ΑΞΥ ΛΑ
and they are allotted an elevation of faces,  Thumbnail
and they see the glory of Yahúwah  Thumbnail
through strands imparted unto them.

The response to encountering contentions and accusations is to look beyond. Though there are
faces opposing you, enter within the tent of your dwelling and behold in there the Faces of your
strength. In so doing your own faces are lifted up the Wisdom in your tent to see the radiance of the
Collective.

And the Collective of Yahúwah speaks of AL of maShayh  Thumbnail
for a meditation.

The result of seeing inwardly is to grasp the Words of the Collective within you that yield a medita-
tion. MaShayh is the spirit of life composed of the strands of AL from the Faces of Yæhh. These
strands, like those of a harp, carry the vibrations of Life that are in you, telling you stories and giving
visions for directives. You can test the Voices that you hear as to their messages.

Acquire the sum of the staff, the entire assembly of the vertebrae  Thumbnail
and cause to assemble the sum of the congregating evidences:  Thumbnail
the summations of illuminations with Aharúwan your upholder/brother,  Thumbnail
and speak/reveal to them the strands of light of the Stone, rocky cleft/sallo  Thumbnail
unto their eyes of understanding, the opening of their rings  Thumbnail
and to appoint/designate their waters  Thumbnail
causin there to be in them an illumination of waters  Thumbnail
of the Man/Bread of the Stone.

And you cause there to be a supply of a sum of congregating evidences,  Thumbnail
with the fulness of it, to be within their assemblage of messages/their thirsts.

Use the instructions in the Lammed of your body to bear the inner evidences of the Light of
Aharúwan/enlightenment, which forever upholds you. Speak with instructions to reveal to the con-
sciousness that which is in their Stone of Refuge. The refuge concept develops as tiers of stones, rising
from the Rock of your foundation to become clefts in which your members build their adobe
dwellings. The Lammed provides directions to open your eyes to the composite of their rings evident
in the body assembly. With your instructions of Aharúwan, you appoint the water of Aparryim which
blesses and causes vitality to develop the Breads of the Stone. With instructions you cause a supply of
undeniable evidences of the structure of Light whereby the messages in your Names are watered and
your searches for understanding are satisfied. These words are an instruction manual for those who are
called to minister/serve in the Body and to climb the spiral staircase to the Crown of Daúwd.

The Rock seals the gamete within you whereby they remain secure until the day they are called
forth. As a woman receives seed, the womb becomes sealed-off, made hard and secure, for the Seed to
become fully developed in pure waters of maShayh, aka amniotic fluids—“the waters of the lamb”.

And maShayh, the Spirit of Life drawn out, acquires  Thumbnail
the summations of the staff/lessons  Thumbnail
As your spirit of life, in your Name—the maShayh/Moses in your, takes from the vertebrae of your inner staff, you learn the composite messages of your precious stones according to the Faces of YæHH in your Collectiveness. Through your learning phases you affirm the order of the discs, to understand why they are arranged in their order, and to walk in harmony with their Names of mutual support through ascending steps of progressions. The process of you taking the Staff comes by spinning your seed into a tree upon which you hang your parts to flower and bear your fruit for increasing seeds of Knowledge.

And maShayh, your spirit of life, with Aharúwan/enlightenment acquires the sum of the assembly/what gathers in the soul of your body as Strands of AL of the Faces of Hhaseloo/the Stone. And one says unto them: Hear/comprehend the supplications of the Marrim/offspring of Marri the Bread/man of the Stone which is definite to come out for your branches of the waters.

As commanded, you are ordered step-by-step to know the 1) Staff of Semek which supports and upholds your movements, 2) the Staff of Lammed which directs you unto reciprocal deeds, and 3) the Staff of Taúweh which unites your nights and days through which you attained mastery and dominion. Your NAME of Life from the Tree of Lives, with the enlightenment of Aharúwan coming to you, you are gain/acquire the summations of your gathering/assembly of parts.

What the bones say are supplications, words of fellowship in the bones. The messages radiate from within your bones, and they speak collectively by the Voice of Marri, HhaLaúwi. Understand that the seed/grain in your bones generates the Man/Bread of your Name which is definite, with a purpose to come out of you for the branching of your soul’s collective volumes/assembled in waters. As the bones are in the waters, laid as Yúwspah in the waters of Mushryim, the waters of your body are designated to carry/transmit “the white seed” of your Name for expansive states, branches of your mind’s instruction.

The two sides of Dallath Dallath form at the apex of the staff from the 4 tiers of paired Dallath stones, whereby the offspring or head of your body is of two sides, Yahúdah and Yúwspah. The Name of the crowning king of the Eight is Dauwd, who is the meShich, the anointed head before the worlds are made, governing by the Lights of Bayinah and Chækúwmah as Yahushúo, an offspring/of 14 Neúwn generations, whereby Yahushúo is the Offspring of Neúwn, of Avrehhem, Dauwd, unto the Total Redemption of YishARAL through Kuwresh/Cyrus (Metiayæhu/Matt 1:17; Yeshoyahu 45:1).

The Rock—Hhaseloo is the solidarity of the Consortium of the Lights. As Tsur/ Rock/444/44 it is a configuration of the Eights. Using insights of gematria, hhaseloo is 53/8 as Tsur/44/8. Without the double Hhúwa, by which a stone is formed, the word is read as 48/12. As 12 the Rock is composed as a composite of its stones to form the double Lammed within the surrounding OyinOyin consciousness. The OyinOyin in the Rock gives perspective of the teachings. When Oyin joins Lammed, an ascension/elevation transpires to come higher. The O gives rise to the ס/Semek, the Faces of YæHH. Via forming a balanced equation of the Letters, the utterance of hhaseloo is spoken as
8:8. As you speak to reveal the patterns of Life in hhaseloo/53, you cause to rise the composite resources of the waters that satisfy your quest to enter into water, namely, the thirst that drew you into the well of your mother to come to Oyin. For this reason, you are to speak unto their Eyes—the state of OyinOyin. When the sides of the OYINOYIN are split, the waters in them flow from one side unto another, as waters of the womb come out of the bones. Should the tongue speak to heal or to divide, to bless or to curse, what is within the heart flows forth with consequences. The flows of revelation in the Rock bring you to OYINOYIN; however, the flow of divisions leads to a BayitBayit in which you remain in a quandary of observations. Within the OYINOYIN are messages of life to provide guidance through directive answers for the human dilemma and their progressions.

The OYINOYIN rises from the Rock/Tsur of GamæliAL Bann Pedæhtsur, Head of Meneshah, from whom the mouths of the Dallath open to give their Light and to ransom all that comes from its Grace. As a strand of pearls, that form in the depths of the ocean to produce a crystalline form of concentric layers, so hhaseloo rises from the stones of Meneshah. Your pearls are gathered upon the staff coming forth from the stone as those from mollusc who are hinged together by a ligament to undergo metamorphosis unto attaining a completely different mineralogy. The levels of stone in the vertebra form lofty clefts of rock to the top of the mountain of Núwach/Noah. From the midst of the craggy stone flows issuances of waters between the layers of flinty rock that give understanding to support your full stature to the heights of meShich. Each pearlized vertebra is composed of layers of Oyin that emanate consciousness/understanding within them to quench your answers.

And maShayh acted presumptuously/lifting the sum/might of the hand and smites/strikes/invalidates the sum of the Rock/hhaseloo with their staff/through their teaching twice, thus affirming their position, as with an anvil striking multiple times over, and much waters come forth and they drink of the testimony in the consciousness of the Rock itself and with their assemblages of messages/their thirsts. The term “to strike/˚y,” from the root, hkn, is also used in phrases as to have lame feet or a broken spirit. In reducing the authority of the Eight of the Rock, the team that has been leading the consciousness exalts their own hand above hhaseloo/stone that has been so merciful and abundantly gracious. Putting yourself above what grace can do for you poises yourself outside of grace. It behooves one to consider that Grace is able to do exceedingly more than what you need. The idea that you are more than what is in your Seed, invalidates what your true soul and that which the Seed is able to accomplish by the Life within it. The framework of your achievements are by the Words of Grace that are laid-up in your SeedName, appearing as the oil or anointing upon your head through each state of evolution.

Though your approach to acquire Enlightenment may overwhelm you at times in your quest, or heighten the sense of glory which may cause to think to exalt yourself above others or to become separated, your destiny is still the same appointed from the Rock, and the Rock will not forsake you. What is in the Source of the Rock speaks from within its Life giving unions, as it can speak from nothing other than that which it is. As you receive from its generous flow, you reorientate your perspectives to your origins and paths of evolutions.

The concept of repeating the invalidation of hhaseloo/the Rock conveys that a presumptuous teaching was being recited. This is a word of warning. There are many acquisitors through taking hold of
the staff/teachings. Daily you accumulate teachings with your supportive enlightenment as noted in the above lines of Túwrah. However, in all that you acquire, keep in the fore that all comes by Grace. You are granted favor to attain Knowledges and their mysteries. The tendency of setting-up just-the-right procedure, or an utterance, or a determination/set of mind, gradually moves you from off your foundation. e.g. Leaders become too powerful, and in their strength of attainments forget those who assisted them to their success, or why they serve to lead. You come to think that nothing matters as much as the level that you have attained, and some how, you think you did it by yourself (MT/Deut 32:15; Ayuv/Job 8:8-22). The Grace in the SeedStone of your Life becomes set-aside in preference to the eye in your mind that separates itself from the Source of your destines. It is “Grace that leads us home,” and carries us as lambs from one domain unto another.

Why waters divide is due to a quest for Enlightenment. For the reason, “to be wise as ALhhim,” Chaúwah/Eve takes apart from the Tree of Knowledge of the Collective Goodness and the Associative. With limited vision to follow the specific commands of ALhhim, the temptation to gain quickly the illumination leads to disappointments, greed, and getting yourself off-course of the paths of Neúwn. Enlightenment comes slowly and surely. Also, when one sees for themselves apart from the Collective, you accept what is not present, thus, become deceived. The teachings of mutual support and reciprocity are dimmed by your personal attainments.

The full vision of Dan comes through discernments of step-by-step elevations upon the Staffs of LammedLammed. It is not correct to hoist others as your teachers/rabbis, whereby your exclude yourself from the path of self-discipline and inquires to come to Knowledge. The Enlightenment of Aharúwan is already within you for your activations. Thus, you must evaluate evaluate evaluate what you are seeing to know your foundations, extensions, and ultimate results. You learn from all, including teachers. Through many experiences the good and the evil are distinguished. Through your inquiries you are taught inwardly to study and enter into with all your heart, soul and vitality of Breath all that you are handed to examine with your Eyes. When you call and rely upon someone else to be your teacher you have yet to accept full responsibilities for your actions. As Adam says, it is the fault of Chaúwah who gave me the illusive fruit, and I ate. When you cannot blame someone else for your decisions then you are readied to cultivate the Mind of Aharúwan within your stones.

The waters of Merivah/strife/division extract the defenses of the Unified Body of ALhhim; thus, they make you vulnerable to sentient states. In contrast, the waters of Yeriv are states of defense and offense which reside as paired stones of your foundational Eight. YahuYeriv, the kuwahen/priest-servant for the branch of Yahúdah gives instructions during the Nights of Yahúdah. These are instructions of Lammed to defend and debate. The protection of your Name and Numbers are through instructions of YahuYeriv. The word, merivah, means to depart from the teachings of YahuYeriv. Where is the Rock that is split into two parts, and what are the waters that flow from them?

The Tsur/44 of the Dallath Dallath is struck in the courses of days whereby the waters of Mæyim-Tæyth run out of your Rock to develop the traits within your SeedStone. As your Seed Name is opened, the living waters within the seed—those waters of the kaiyuwer/laver in shemayim, flow within your stalks to create your 12 anointed heads of meShich.

Your SeedStone is called, Daúwd/David, composed of the unified double Dallath. The opening of the SeedStone occurs within your houses whereby they are nourished with the Life of your Name. Each month your waters are allocated to run within your branches to generate your fruit of the season.
The branches of your Name are fully charged with the Mæyim-Waters to develop their crowns of Seed containing the oil/anointing of meShich. The waters of your Life are activated in cycles during the sequence of offerings, when Aparryim follows Nephetli in a month. When your Rock is opened unto unity, through the offerings, the waters flow as a single stream into your Rings of ALhhim—into a unified body prepared to receive them; however, when struck twice as a split vision, the waters are divided into separate bodies or sides, from which genders are created. This division of sides occurs when seeing yourself apart from the Trees of Knowledge. Separation from the Body of ALhhim is the cause of death. Your Name rightfully belongs to a unified body of ALhhim, as it is born of ALhhim, whereby it ascends above the cycle of birth and death.

As you recall the prototype Adim, the 12 faculties in your Seven Eyes you enter into a seamless fabrique of consciousness. Within this vision of wholeness you are able to transcend through the Eyes of AvreHHem to dwell in a crystallized city/centre whose builders are the ALhhim. The Eyes of AvreHHem contain the double Hhuwa, whereby the Body is whole, complete, without division, able to generate the promised child of Joy/Yetschaq who is born and abides in the States of ALhhim. Hereby you progress from a world of examinations to your state of glories. Why you appear as a man or woman in this realm is based on your illusive perceptions before you enter your mother's waters. In taking apart from the Trees of Knowledge, you follow after the perception to house the illusion, as a woman, a nurturing womb, or as the sleeping husband, a head without a sustaining body. Your anatomy shows your division or unity of faces. In that both sides contain 12 faculties, the dynamics of ALhhim are in either dwelling, whereby you transcend to a state of wholeness from either side. Your perception affects the manifestation as to which side is appearing as in your Seed Name there are both ayish and ashah. Gravitating to the opposite side/sex does not affect your healing, as this only feeds the perceptual divide. You marry and give yourself to unions of the world until the day you decide to enter into the Tavah/the Ark of Nuwach to make your ascension above the divided waters! Yuwspahh/Luke 17:27. Though you have been married multiple times, none of these unions are your husbands, as your Husbands are the Heads in Yæhh, nor have your many wives been your lasting habitations! The cause of death is the separation of the sides whereby the body is mortal, a formulary which cannot be sustained apart from the Collectivity of ALhhim. You create your body in the waters of the womb, as a scale, to weigh your decisions to come to the judgment/Dan. Through evaluations of your perceptions of RAuwaben, you affirm your origins unto Life to be of the Fire/Shayin and the unified branches of Semek.

The source of your wholeness of LIFE are your Numbers. As your Numbers contain both the feminine/ashah/nurturing/extension and masculine/recall/momentum sides of your Name, they build a new body upon the Rock of your Name. The core of your Numbers are in the midst of your heart of Nephetli from which you draw out the blood stream of your LIfe to create the immortal dwelling of your Name. The stories in the Tanak are writings of the 28 ALhhim to discern the state of your life through judgments/discernments of perceptions. From every side of perception, you are given parables to reflect upon your decisions.

As quickened living stones of the Ruæch ALhhim you are renewed, set into the the Cosmic Order as you are predestined to abide according to your place in the unified body of ALhhim. The pairs of ALhhim in your SeedName are rejoined perceptually as the Trees of Knowledge of the Good and the Associative make-up your garden, whereby you are threaded together by the Tauweh into a fabrique of universal consciousness, into One Body. Your spirit enters into the Collective Body of ALhhim to breath its Life and inherit the states of ALhhim. Set in the cosmic Rings of ALhhim you abide in one
temple. The prerequisite requirements for this shift of residence are via changes of perceptions from individual pursuits to the collective state as the ALhhim, whose Words are the statues, written within your parts, testifying of your origins. Read the writings within.

The word, **Tsur/Rock/44** and it Name and Numbers are found in Meneshah. Comprised of two words: the Rock is the Bread/Man of the Lamb/Shayh within the SeedStone of your Name. In Meneshah the grains/concepts of humility of BeniyMAN forms Unleavened Bread/Man of meShich. GamaliAL Bann Pedæh **Tsur/8:8** is the Head of Meneshah from which comes the ascensions of AL. The Rock is your foundation and your guard—the means to defend, ransom, attain redemption whereby what is given at your base is never lost but will rise to your crown. The Stone of your body are DallathDallath/ΔΔ configurations. As your stones are opened to release the grain, the Bread of your Body rises. The Light in your stones is your foundation, a solidarity which illuminates your Name unto alignments of all other stones heaped upon them. Look are your anatomy. What is at the base? The stones of your house are your Rock from which your house of trees rise.

The waters from your **Tsur/ΔΔ/44** are destined to flow into one Body of ALhhim whereby the divided state of two bodies—those of strife and contention, male and female, are healed or re-stated in the unified of ALhhim of GaynOodenn. The body of Chaúwah is of the same bone and flesh of Adam. The ALhhim create nothing half-ass. You are made to believe that you are offspring of the 22 Signs of ALhhim, which is evident in your configurations of Ruch. However, there are two sides of ALhhim that comprise the solidarity of 22+22 to be 44/Tsur/The Rock. The flowing waters of the Unified Stones of Grace brings Life which triumphs sentient states and death. Unity of your Rock is supported unto regenerative reciprocal relationships.

The Rock of Meneshah follows after you through your Word studies/wilderness explorations. Your sacs release hormonal chemistries which cause you to mature and bear fruit. From your loins there is a perpetual flow of Life to support your destinies and evolutions of the Unified ALhhim. When the life flow is seen and employed apart from your Tree of Lives, then divisions occur between the Life of the Body and its paired Rings which house your Light. The parables of maShayh/Moses and Aharúwan are the path of your Name. They are real in you as your “spirit of life/maShayh” and your voice and teacher of the Light in you/Aharúwan. When the Túwrah states that these two break faith with the Rock it shows us by examples how we restrict our attainments; on the other hand, the two in you are the leaders of your twelve, and in the Tent of maShayh is Yahushúo, the Spirit who testifies of your Names, who abides in your sides to fulfill your destinies. Denial of your origins sacrifices Yahushúo by putting the Crown under your feet. To use the waters flowing from your Stone in ways that departs from the Unity of the Dallath Stones is smiting them twice as you continue is pseudo ambitions, making void the Unified Body to which the waters are designated. The Meneshah Rock flows for the maturation of your Heads, through which the oils of Their Graces come whereby their Words are fulfilled.

The waters of life from your stones are set unto Yahushúo—the all encompassing Body of Names that dwell in the sides of YæHH, Bayinah and Chaékúwmah. The Stone of solidarity of the ALhhim open with a unified flow, overcoming strife and division. There are no bi-sexuals/split stones in she-mayim/the heavens. Your paired sets of Dallath stones are set unto your Heads to which the parts of your Body belong. The sevenseven Dallath stones each contain 12 parts. Your 12 are in your 7 Rings/Eyes. As paired sides of NeúwN, your paired parts of 12+12 = 24, a union of your 7+7 Eyes to be 14 of your Neúwn origins. All paired Names are born of the offerings of ALhhim to abide as unified Dallath clusters. What is born of the evening offering is united to the offering of the morning to be one
Day/Act of ALhhim. As wise virgins you are clothed for the marriage of lambs. As re-united houses, you rightfully belong to the 24 ALders/groomsmen in Yæhh. The unions of your 24 parts to the 24 Elders are the Tent Betrothal of Daúwd of paired DallathDallath Stones. In this Tabernacle of Stones, Daúwd reigns as King of both sides of Light—the Kingdom of Yahúdah and the Kingdom of YishARAL. The division of the Kingdom following the anointings and reigns of Daúwd is splitting the sides of Daúwd resulting in forming two houses of waters. As night and day cannot be divided, nor can the Kingdom of Aharúwan be separated into two bodies. When you are of the Kingdom of Daúwd you abide as one house. In knowing your other side, what is of your day is not afraid of the night. Your day comes to rest sweetly with your stone-mate of the night to be one formulation of the ALhhim.

The fluids/waters of your stones are given to build-up your brother's/companion’s house within your unified Body of ALhhim. Your Enlightenment of Aharúwan is of faith in the origins of your Stones—the Eight. Such faith is agreeable/pleasing to ALhhim. As your precious waters of Life flow to mature your body, they build through sequential developments in the Body of ALhhim to mature the Heads on your stalks. The flows of waters-Mæyim-giving-rejuvenation are unto the 40/Mæyim states of transitions from mortality to the Waters of DAN. As the waters flow by a lack of faith in the Collective Dwellings, the bones of Marri are likewise split causing an imbalance of posture.

Your enlightenment of mind rises unto Mount Hhur to see beyond; however, the complete transition requires the dedication of Faith to complete the final 7 steps to the Yarrdenn River. When you rise to Mount Hhur there is yet the resolution of your breaking faith with the Collective/YHWH (MeshnehTuwrah/Deuteronomy 32:51). Those who make it across are those noted examples of Kelle/Caleb and Yahushúo/Joshua, Daúwd and Yehunattan/Jonathan; DaniAL and Ozæryahh/Azariah; ChænnYah and MishAL. Such Names are paired to the 4 Faces of meShich Yahushúo bearing the Faces of Yahúdah and Yúwsphah, the two sides of Bayinah and Chækúwmah. You temper/condition your waters of life to flow with the Knowledge of Dan which are infused within your spirit and the gathering of waters—Mæyim-Tæyth are joined inseparably to Shayin-Semek. Your enlightenment leads you into a total absorption of your Life into the State of GaynOODenn of paired stones—the evidence of Faith in the Collective YahúWah. When you loose your Life into the Collective Body of ALhhim, you thereby save your life. In that your origins are in the GaynOODenn, you will return to the Garden of YahúWah as your evolution destiny.
ChameshHhaPekudim (Numbers) 21