

ጠገላጋጋጋጋጋጋ
Chamesh HhaPekudim (Numbers) 4

And one of YahúWah speaks ጸሃጸገ ላጸጸገሃ 1
 of ALmaShayh and ALAharúwan ጸጸጸጸጸጸ ጸጸጸጸጸጸ
 for a Saying/an utterance. :ጸጸጸጸጸጸ

As one speaks the Words of a Name, drawing them out of the inner construct of the Shayh and the Light of Aharúwan therein, the stones of a Name are formed for Aharúwan. **The compound of thoughts cluster together to form stones.** The stones carry the hues and frequencies of the thoughts whereby the stones have their color and radiance. Daily as the Seeds are formed, the rays of light gather into the midst of the earth. The gathering of the Light forms SeedStones as well as the fabric which covers them. The pulsations of the Thoughts—those most agreeable render the choice stones for Aharúwan which is the glory of YishARAL. The twelve stones of Enlightenment are produced by the House of Baniymin in each house, whereby the SeedStones contain all attributes, illumination, and radiances of that house. Therefore each house has its radiance in the Stones of their House which is a composition of their Thoughts.

The stones of YishARAL are continually being formed,. The inner details, as crystals hold the thoughts of the Lights daily. As the Words of ALhhim are activated from the offerings, they are uttered with understanding. Each utterance amongst Nephethli to Gad is gathered in the stones of Baniyman in Zebúwlan, whereby the earth is full of the glory of YahúWah. The transference of the thoughts daily from the altar affects the stones of Aharúwan, which are gathered within the crown of a Name.

The foundational Voice of the Aúwvim rises unto the Head from which one speaks on behalf of the Collective. The day that the Voice of the Aúwvim rises into the head, one speaks by seeing all from the position of the crown. One sees all Names—the positions of the Lights within them which comprise one unified Kingdom. A voice of partiality speaks by seeing segments apart from the whole—things observed from a non-Aharúwanic Mind which functions from lower elevations of consciousness. As one sees from the Eyes of the Aúwvim, disputes and argumentations are silenced.

When the SeedName rises from which it has been sown to form the crown head of its body, then the Voice of Anni is heard from the mountain tops. The ascent of a Name from the pit of Yúwsphah unto the administration of the worlds positions one to drink the cup of their fruit with their Aúwv, for now the Name has come to the elevations of HhaAúwvim, whereby the Name and their Aúwv sup the cup of sweet wine together that flows from the Unified Kingdom of their houses and lands. In that day the Name is called “my first born,” for they have now come to the heights of all that is in them, whereby they are revealed as the offspring of ALhhim. From this platform they speak of their inward constructs/maShayh and the Illumination of Aharúwan that has risen from every Word opened, for as the Words of a Name are opened the Light of a Name fills the mind and their houses. As one forms the head of their SeedName, they lift up all the heads within them—the head of every branch whereby they form a head surrounded by twelve stars. **According to the Number of heads lifted within an embodiment, so are the Number of their Stars.** When the Head of a SeedName is lifted from their foundations, thus having a mind to perform all deeds of HhaTeúwrah, then one forms a head with ten horns.

The ten horns convey their strength of governing powers which are attested to by their deeds. When one has seven heads, they form the Head of the 7 Rings. The ten horns for each head are the projection of their deeds, whereby their mind is of Oyin/Seventy: 7x10. The ten horns are conveyed as ten kings that arise from the altar of the heart. The king is the crowning of the thoughts whereby the deeds of the hand are the sceptre of the king. Indeed, the deeds reveal the kings which govern a house. The mind that forms 7 Heads and ten Horns devours by their flaming Words of Fire every deed of harlotry and unfaithfulness that makes war with the Shayh/Lamb [Chazun/Rev 17:16].

As one sets to know all of the Mind of the Aúwv in their SeedName, they set in place the primary thoughts of Lammad from which they have come. The seat of perfection is in your SeedName in Meneshah, whereby as you bring forth all of the traits of your Name, your mind and deeds are perfect likewise. The first head lifted amongst one's members is of Laúwi, whereby Laúwi is the first star of Knowledge set for one's mind to bear the Illumination of Aharúwan from their midst—maShayh. From the star of Laúwi, all stars of Light are made and arranged in the mind/heavens, whereby the mind is filled with the Knowledge of YahúWah as the sky is filled with stars.

All stars are drawn out of the belt of ㄘㄨㄨㄨ Kesil/Orion—centre of HhaKuwáhnim. Kesil is in the equator of the sky; all stars are drawn out from them and imparted by the hand of Kesil—the Hand of the Kuwáhnim. The hand is called Betelgeuse, meaning the House of AL in which are Oyin and Shayin—*BayitALgosh*. The constellation of Kesil in all historic ages is the most strikingly brilliant of the stellar groups, lies partly within the Milky Way, extending on both sides of the celestial equator entirely south of the ecliptic, and so is visible from every part of the globe. The Body of Light is called “the Central One.” In Akkadian the Light is called: Uru-Anna, “the Light of Heaven.” As all bodies of light are drawn out from the midst of the Seed, in like manner all stars are drawn out from the midst of the world. This is the meaning when writings say, Anni does not leave you nor forsake you, for in our midst is our Aúwv as Reshun is in the midst of all things.

In the Name of Kesil is the Lammad-Yeúwd configuration through which the Names of Life are arranged in the sky according to their lineages and families/works. The Unified Ones form Kimah ㄗㄨㄨㄨ, commonly referred to as Pleiades, a flock of seven within the Nine Rings of Consciousness; with the body of Kimah is Kesil through which all Lights are made and set. The sum of the Letters of ㄗㄨㄨㄨ Kimah and ㄘㄨㄨㄨ Kesil are 12/Lammad [Gomuws/Amos 5:8].

Lift up the sum of the Head of W44X4 ㄘㄨㄨ 2
the formulations/offspring of Qahhath/Kohath X3P ㄘㄨㄨ
from the midst of the offspring of Laúwi/Levi ㄘㄨㄨ ㄘㄨㄨ ㄘㄨㄨ
according to their families—how one is joined/connected ㄘㄨㄨ to the Lammad ㄘ; ㄗㄨㄨㄨㄨㄨ
according to the house of their Fathers. :ㄗㄨㄨㄨㄨ Xㄘㄨㄨ

The means of lifting or elevating comes from Meneshah as all Names are drawn out from the foundation. Every Head is in the grain that is sown from which the heads are lifted to the mind of meShich. To fulfill this commandment, one lifts up the heads of Qahhath—the Principles to Assemble which are upheld by the princes of Meneshah whereby the heads are seated in heavenly places, forming the Enlightened Mind. As each head is lifted in place, a stone is placed in the crown of a Name. We are to discern how all parts that form our embodiment are derived from Lammad. Qahhath is the connecting threads that assemble all members into one body. As the nerves conduct messages of the mind, so is the House of Qahhath to the peoples of all lands.

From developments of thirty year—study of Lammad—and upward ጸጸጸጸጸ ጸጸጸ ጸጸጸጸጸ ጸጸጸ 3
 and with a testimony of being an offspring of 50 year—of the Neúwn lessons ጸጸጸ ጸጸጸጸጸጸጸ ጸጸጸ
 as a branch of Lammad, being of the wholeness ጸጸጸ
 one appears to serve together/to be of the host ጸጸጸጸ ጸጸጸ
 to create/to perform the work, derived/sent as a messenger of the Illumination ጸጸጸጸጸ ጸጸጸጸጸጸ
 within the tent/dome from the Unity of the Witnesses whose eyes are opened. ጸጸጸጸጸ ጸጸጸጸጸ

Those appointed are readied to carry the messages of Aharúwan, who have studied the Lammad and who have the Illumination of the Neúwn Mind. These are the impulses that one follows and elevates to be their servants, who appears to be of the unified host of the heavens and who gives evidence by their hands to perform the work and obligations of the tent of congregating. When one is sent they express that they have a purpose, until that day they drift as though some things are not important to put their hand unto; but when the flame is lite within them, they burn out through their veils the Lights of their Name. The sign that one has received their Name in Shamoúnn—with comprehension, is that they put their hand to perform the works of their Name. No one needs to goad or prompt one whose eyes are opened to the tasks before their hands.

This is the work/labor of ጸጸጸጸ ጸጸጸጸ 4
 the offspring of Qahhath ጸጸጸጸጸጸጸ
 within the dome of those bearing the unified witness ጸጸጸጸጸ ጸጸጸጸጸ
 set apart/distinguished of the one’s distinguishing. ጸጸጸጸጸጸጸ ጸጸጸጸጸ

The works of Qahhath pertain to those things set apart for their service. They set apart everything within them for the purpose of Enlightenment, which gives evidence that they are of Lammad and the Directive Mind. In this manner one fulfills the use of their nerves, whereby all messages being transmitted are flowing from Tsiyun/Zion. The dome refers to the mind of Aharúwan that the nerves are appointed to bear.

And the appearance of Aharúwan/Illumination ጸጸጸጸ ጸጸጸጸ 5
 with the unified developments of their consortium ጸጸጸጸጸጸጸ
 through the journey of their encampment. ጸጸጸጸጸጸ ጸጸጸጸጸጸጸ
 And the Enlightened shall stretch out/lead—the mind forms a path— ጸጸጸጸጸጸጸ
 the entire screen—the means to go beyond what is camouflaged/covered ጸጸጸጸጸጸ ጸጸጸጸጸጸ ጸጸጸጸ
 and the one attires/places upon it a garment—the body of light ጸጸጸጸጸጸጸ
 the sum of Arúwan/Ark of the Testimonies—the Witnesses ጸጸጸጸጸ ጸጸጸጸ ጸጸጸጸ

The appearance of Aharúwan into the encampments leads to the a disclosure of all things that are veiled. As Enlightenment comes, those that are dwelling in their camps are set into motion. According to the developments of illumination—offspring of Aharúwan, one makes their journey within the encampment.

The screen ጸጸጸጸጸ is made daily which is the means to go beyond the veil of thoughts. The screen is hung as it is arranged between where one is camping and the place towards they are moving. Until a screen is made one does not see a path to journey forward from where they are residing.

The entire Teúwrah of Aharúwan is composed of threads of thoughts that provides a garment/task

sages rise from the depths of Meneshah unto Enlightenment of Mind. There is in the midst of all things the ○○ from which all things develop, whereby an embodiment is formed to contain all perfect thoughts. From the two unified rings of the embryonic cell—the ring within and the ring surrounding in love—all things are made of Light which spins itself a body to contain its passion of truth, hope and love.

It is by **love**—the ability to bond as one and to endure—whereby those of the ALhhim give of themselves for the States of Light to be filled with their collectiveness. Love is founded in Wisdom and fulfilled in Knowledge. When the Essenes write that the one of ALhhim so loves the world—that which is concealed within their Union—that they give their unique gift—the offspring of their Unified Rings, they are speaking of those who have been trained in Wisdom to devote their inner formulations of the offerings to be fulfilled. The one that believes/commits to the Unity of ALhhim has eternal life, and does not enter into degradations of thoughts or forms [Yahuchannan/Jn 3:16]. In that we are not to love—to become attached to the perishable world or the things in the world, the terminology of world must be examined. The terms for world include the *olem*—what is concealed; a *goat*—an age, a period of Enlightenment set by the Kuwáhnim; a *tabel*—what is formed by the womb, a natural or unnatural state; or *metsryim*—the states of definitions through forms. It is the lower metsryim that we are not to love—become attached to the form as a servant to it—lest we be slaves to that which perishes. Hence, when anyone is free and lives above the habits/things of the world, they have given their heart and soul to the Collective whereby nothing of the world possesses/controls them.

All Names and their positions are given from ALhhim in order that which is in ALhhim—the offspring—become fully expressed in liberty through extensions by giving. The giving of the offspring within is to uphold and claim the spaces set by the Numbers of the offspring of Lammad. By Knowledge—the intent of a humbled mind fulfills the birthings of ALhhim. One learned comes to occupy all spaces inwardly and outwardly whereby there is no defilement or abuse of the Numbers and their dwelling states.

A COMPARISON READING

For the One of ALhhim loves what is concealed
whereby one gives their unique offspring;
whoever commits to the Unity (the Source of Giving)
does not perish/dwindle/leaves do not wither,
and they have eternal—perpetual ascension of Life.
For One of ALhhim does not send their offspring
into the spaces defined to condemn the spaces
rather that the spaces are claimed through them.

For God so loves the world
that He gave His only Son;
that whoever believes in Him
should not perish
but have eternal life.
For God did not send the Son
into the world to judge the world but
the world should be saved through Him.

The spaces formed by the Numbers of HhaKuwáhnim are filled with unique gifts by the Unified Rings of ALhhim, even as the cells in the body are filled by the two congruent rings of a Name. The spaces formed are loved as an ashayh/wife is loved by an ayish/husband. When one gives from their inner being what is concealed, they bring forth their illumination into the world to fill the world with Light—the radiance of their Life. One does not enter into any place to condemn it for it is sacred ground even if one finds the darkness of ignorance present. When they enter into the spaces they bear the Illumination from their lite menurahh. One does not send their Illuminated Thoughts into any space

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T ቅልጥቅል ጥቅል 41

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T :ጥቅልጥቅል ጥቅል

T ቅልጥቅልጥቅል 42

T ጥቅልጥቅል ጥቅል ጥቅልጥቅል

T ጥቅልጥቅልጥቅል

T :ጥቅልጥቅል ጥቅል

T ጥቅልጥቅል ጥቅል ጥቅልጥቅል ጥቅል 43

T ጥቅል ጥቅልጥቅልጥቅል ጥቅል

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T ጥቅልጥቅልጥቅል ጥቅልጥቅል 44

T ጥቅልጥቅልጥቅል

T ጥቅልጥቅልጥቅል ጥቅልጥቅል

T :ጥቅልጥቅልጥቅል

T ቅልጥቅል ጥቅል 45

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T :ጥቅልጥቅልጥቅል

T ጥቅልጥቅልጥቅል 46

T ጥቅልጥቅል ጥቅል ጥቅል

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T ጥቅልጥቅል ጥቅል ጥቅልጥቅል ጥቅል 47

T ጥቅል ጥቅልጥቅልጥቅል ጥቅል

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T ጥቅልጥቅልጥቅል ጥቅልጥቅል

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T ጥቅልጥቅልጥቅል

T :ጥቅልጥቅል ጥቅልጥቅል ጥቅልጥቅል

Chamesh HhaPekudim (Numbers) 5

T ጥቅልጥቅል ጥቅልጥቅል ጥቅልጥቅል 1

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T ጥቅልጥቅልጥቅል ጥቅልጥቅል 3

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T ጥቅልጥቅል 6

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Chamesh HhaPekudim (Numbers) 6

T ጸግግረጸ ጸግግረጸ ጸግግረጸ 1
T :ጸግግረጸ

T ረጸግግረጸ ጸግግረጸ ጸግግረጸ 2
T ጸግግረጸ ጸግግረጸ
T ጸግግረጸ ጸግግረጸ
T ጸግግረጸ ጸግግረጸ ጸግግረጸ
T ጸግግረጸ ጸግግረጸ
T :ጸግግረጸ ጸግግረጸ

T ጸግግረጸ ጸግግረጸ 3
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T ጸግግረጸ ጸግግረጸ 4
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T ጸግግረጸ ጸግግረጸ 5
T ጸግግረጸ ጸግግረጸ
T ጸግግረጸ ጸግግረጸ
T ጸግግረጸ ጸግግረጸ
T ጸግግረጸ ጸግግረጸ
T ጸግግረጸ ጸግግረጸ
T ጸግግረጸ ጸግግረጸ
T ጸግግረጸ ጸግግረጸ
T :ጸግግረጸ ጸግግረጸ

T ጸግግረጸ ጸግግረጸ ጸግግረጸ 6
T ጸግግረጸ ጸግግረጸ
T :ጸግግረጸ ጸግግረጸ

T ጸግግረጸ ጸግግረጸ 7
T ጸግግረጸ ጸግግረጸ

T ጥገላ ጥገላጥገላ
T ጥገላጥገላ
T ጥገላጥገላ ጥገላ ጥገላ
T :ጥገላጥገላ

T ጥገላጥገላ ጥገላ ጥገላ 8
T :ጥገላጥገላ ጥገላ ጥገላ

T ጥገላጥገላ ጥገላ ጥገላጥገላጥገላ 9
T ጥገላጥገላ ጥገላጥገላ
T ጥገላጥገላ ጥገላጥገላ ጥገላጥገላ
T ጥገላጥገላ ጥገላጥገላ
T ጥገላጥገላጥገላ ጥገላጥገላ
T ጥገላጥገላጥገላ ጥገላጥገላ
T :ጥገላጥገላጥገላ

T ጥገላጥገላጥገላ ጥገላጥገላ 10
T ጥገላጥገላ ጥገላጥገላ ጥገላጥገላ
T ጥገላጥገላ ጥገላጥገላ ጥገላጥገላ
T ጥገላጥገላጥገላ
T :ጥገላጥገላ ጥገላጥገላጥገላጥገላ

T ጥገላጥገላ ጥገላጥገላ 11
T ጥገላጥገላጥገላ ጥገላጥገላ
T ጥገላጥገላጥገላ ጥገላጥገላ
T ጥገላጥገላ ጥገላጥገላ
T ጥገላጥገላ ጥገላጥገላ
T ጥገላጥገላጥገላ
T ጥገላጥገላጥገላ ጥገላጥገላ
T :ጥገላጥገላ ጥገላጥገላ

T ጥገላጥገላ ጥገላጥገላ 12
T ጥገላጥገላ ጥገላጥገላጥገላ
T ጥገላጥገላጥገላ
T ጥገላጥገላጥገላ ጥገላጥገላ
T ጥገላጥገላ
T ጥገላጥገላጥገላ ጥገላጥገላጥገላ
T ጥገላጥገላ
T :ጥገላጥገላ ጥገላጥገላ

T ጥገላጥገላ ጥገላጥገላ ጥገላጥገላ 13
T ጥገላጥገላ ጥገላጥገላ ጥገላጥገላ
T ጥገላጥገላ ጥገላጥገላ
T :ጥገላጥገላ ጥገላጥገላጥገላጥገላ

T ስገላጥገላ 14

T ጸሃጸጸ ሃገሳጥገላ

T ልዘፋ ጥገላ ሃገሃገሃ ሃገሃ

T ጸገገ

T ጸዘፋ ጸገገ

T ጸገገገገ

T ጸገገገገ

T ጸፋጥገላ

T ልዘፋጸገገ

T ጥገላ

T :ጥገላገገ

T ጸሃገገ ጸገገ 15

T ጸገገ

T ገገገ ጸገገ ጸገገ

T ጸሃገገ ጸገገገገ

T ገገገ ጥገላገገ

T :ጥገላገገገ ጥገላገገገ

T ጸሃጸጸ ገገገ ገገገ ስገላጥገላ 16

T ሃገገገገ ጸገገ ጸገገ

T :ሃገገገገገ

T ጸገገገ ገገገገገ 17

T ጸሃጸጸ ጥገላገገ ገገገ

T ጸሃገገገ ገገገ ገገገ

T ገገገገ ጸገገገ

T ሃገገገገ ጸገገገ

T ሃገገገገገገ

T :ሃገገገገገገ

T ስገላጥገላ ገገገ 18

T ልገገገ ገገገ ገገገ

T ሃገገገ ሃገገገገ

T ገገገገ

T ሃገገገ ሃገገ ሃገገገገ

T ሃገገገገ ገገገገ

T :ጥገላገገገገ ገገገገ ገገገገገገ

T ገገገገ ገገገገ 19

T ገገገገ ገገገገገገ

T ገገገገገገ

T ገገገገ ገገገገ ገገገገ

T ገገገገገገ

T ልዘፋ ገገገገ ገገገገገገ

T ገገገገገገ

T ስገላጥገላ ገገገገገገ

Light within you, the Blessings of the Faces are muttered. As your Name is destined to stand in the likeness of meShich, so YahúWah speaks to you, whereby you discern the Voice that you are hearing (I Yahuchannan/Jn 4:1)! Hence, when the phrase occurs: אַתְּ אֵלֹהֵינוּ אֱלֹהֵי יִשְׂרָאֵל, “And YahúWah/the Collective speaks,” the information following is of the inward state that is transpiring amongst the branches.

The teraysarun/dwelling—the Word State—of an offspring אֲחָרָוֵן **23**
 is of ALAharúwan—of the Seed of Illumination. אֲחָרָוֵן
 With the Seed opening there are unified formulations יְהִי עֲלֵינוּ
 for a saying/a promise/meditation: אֲמַלְלֵנוּ
 Now, there are compositions to expand/bless all unified: יְהִי עֲלֵינוּ אֵל
 —the sum of the offspring of YishARAL— אֲחָרָוֵן אֱלֹהֵינוּ
 a saying for your Collective Illumination :אֲמַלְלֵנוּ אֵל

As your SeedName opens, the inner parts in your Seed develop pathways to the Mind to bring forth to your understanding that which is in your Seed. As you create openings within you parts you also receive from your Mind of origins—Aharúwan. Your SeedName, contains your inward parts in Aharúwan, whereby the Light breaking open within your Name connects to the Light of Aharúwan. The Light in your Name and the Lights of all Names, ShmúwAL, are one Light. In this Unity of Names you supplicate with Illuminations to comprehend the Light and your destinies. The Light in your Name fills the sum of your offspring of YishARAL as you make room for the Light to abide. Like a plant, the opening of the seed commences a drawing out of the Strands of AL, whereby the stalk, then the branches appear to attain unto its full stature. By activations of the Mind within your SeedName, all within you is given/extended to know and enter into. Your inner parts open and are transformed upon the heart altar through your purposeful oylah/ascensions, similar to a plant as it leafs out and puts-on it branches. As a result of your mind giving its body, mind is expanded with Illumination, receiving directly the Light stored up within the Seed. Your mind gives the resources within its body, evening and morning, causing an increase within your entire network of branches.

The reoccurring phrase, אֲמַלְלֵנוּ, for a saying/a promise/meditation, indicates results of the actions. *e.g.* When your Seed opens there are invisible and visible formulations which result, amongst which are the emanations of Words. According to your Words your Name enters into states/lands which encircle your Light. In these states you take-up your residence—you occupy: whereby the utterances, as promises are fulfilled. Promises are determined according to the state in which your members are dwelling; and hence, there are many promises that correspond to every state of Light [2 Kayphah/Pet 1:4]. The promises that follow the opening of the Seed are an increase of the branches stated in the subsequent lines.

YahúWah increases/blesses/causes expansions with your branches אֲחָרָוֵן אֱלֹהֵינוּ **24**
 and keeps your branches :אֲמַלְלֵנוּ אֵל

The Voice of the Unified Rings of your Names is that which rides upon many waters of your body parts. This Collective Voice is called, YahúWah, which therefore, being of your waters and lands, addresses your Twelve Houses of Lammæd. Hence, it is not a strange Name or Voice, for it is from within you. When you speak in the Name of YahúWah you speak with your totality of Ræuch whereby there are no projections of partiality.

Increases of your branches comes through Yahúdah—an appropriation of the Numbers, and the

keeping or watching over the branches of the Twelve by the ministry of Yishshakkar—the Shepherds. You are kept in a State of Light/Zebúwlan, which is of the origins of your Name. Though you become estranged or diverted, your Name is kept to the Flame from the altar of YæHúwaH. Think it through. Though you are downcast or caught in a trap, did your Spirit of Fire leave you? The state of your dwellings are according to the degree in which your SeedName opens. There is no darkness that can cover the Light that breaks forth by Perats of Yahúdah. What is able to shade the sun and hold back its Fire in the day that it blazes. Shemesh/the sun rises from your rear side of your nights in the Faces of your days. The Light that comes out of a Seed dispels darkness whereby all that is of the Seed is kept in the Light. The young and the stout that come forth out of Meneshah are tended by Yishshakkar who receive of Meneshah. You receive from all ascending from your loins as your open up the offerings of your Name and fix/establish them upon your pole for ascensions. Through rising above the olem/world, you are received into the Unified Consciousness where you join others to abide for the sake of the Collective.

YahúWah enlightens/shines within the unified faces/expressions **יָרֵךְ אֶת־אֵלֶיךָ אֲנִי** 25
of the opening Seed which gives/extends its branches, **וְיָרֵךְ**
and grace—the flow of oil occurs, being extended to the branches. **אֶת־אֵלֶיךָ**

The illuminated states of your SeedName are according to the expressions/Faces of the Fathers which form dwelling states of Zebúwlan—the Flame and Lives of your Numbers. The States of Illumination shine upon you through the Faces and Graces of the Collective House of Dæuwd. As you give/extend your branches upon the altars of YæHH—you open and give from your SeedName in meekness; through acts of total humility you find/encounter graces layered upon you from all sides/paradigms of Light (Yeshoyahu/Is 9:1-7)! The work of graces to extend your branches are through works of RAúwaben and Shamoúnn to develop your Twelve stalks. The graces are favors of the Lights that come and enter into you through your opened Rings of RAúwaben and Shamoúnn. Via the grace you see and are given comprehension whereby the graces cause developments within your Name to stand in the stature of meShich. Hereby you grow through graces—favorable impartations.

YahúWah lifts-up the unified faces/expressions **יָרֵךְ אֶת־אֵלֶיךָ אֲנִי** 26
by the strength of AL/31 (paired Faces of YæHH) within your branches, **וְיָרֵךְ**
and appoints your Name/sets you to bear the fruit unto your fulfillment of peace. **אֶת־אֵלֶיךָ**

The inward faces of your Name are elevated to appear. The Voices of Chæggai of Gad within your Seed Name speak to lift-up all expressions woven into your Seed-Name. The faces are formed by Aparryim; your elevations are determined by Meneshah whereby the fruit of BeniyMAN flows from your branches. *Meneshah, within you, releases the strength within your loins to lift-up your houses unto the apex of your staff, upon which your branches flower to bear your increases of Seed which are the fulfillments of the initial words of the blessing set through the activation of Yahúdah.*

And the Name unified is the sum/composite of your Name's extension/power— **וְיָרֵךְ אֶת־אֵלֶיךָ אֲנִי** 27
to be offspring of OyuwL/Most High in YishARAL. **וְיָרֵךְ אֶת־אֵלֶיךָ אֲנִי**
And Anni, the Voice of the inward Neúwn Mind, **וְיָרֵךְ אֶת־אֵלֶיךָ אֲנִי**
continually increases your collective branching. **וְיָרֵךְ אֶת־אֵלֶיךָ אֲנִי**

You are known each day according to the extent to which you bring forth your branches and your works. Through drawing out of your SeedName to bear fruit, you increase in Numbers whereby there occurs the sum of your Names. The gathering of that which issues from a Name is its sum, and by the

resources in the Seed there is a multiplication by your Name's emanations. A Name is continually extended as a Light that cannot be extinguished. A Name learns through humility to draw out of itself and give its Life and Light. *Your Name is of the Offspring of the most high for you are of the Numbered Thoughts of the most high.*

The gatherings of your fruit are determined by the judge of Dan within your parts. Dan determines that which is profitable for the perpetuation of your Name. By the summations of a Name, your Named Spirit is set by Dan, whereby the Head of your Seed is AVI-DAN Bann Gadoni—My Father of Judgment/Determinations is the result of Gadoni—the Words of Humility. Every level of residence is determined by the state of your Ræuch/Breath, to abide in the ascendant Vapors of the Rings of ALhhim as Adim or in forms of progressions where the Breath pulsates to discover its congruency and harmony of members [Yirmeyahu/Jer 31:27; SMB/Gen 37:33; 45:15; Yeshayahu/Is 11:6-9]. The properties within the branches are extended through Dan and Ayshshur—by the Breath of Dan and by the affirmations of Ayshshur whereby the branches within your Seed are as OyuwL, the Most High. The Voice of the Neúwn speaks out of your Heart of Nephethi through the Mind of Aharúwan, who serves and speaks from the heart altar. You receive the blessings of Shamoúnn and Aharúwan as you make the offerings of YishARAL, whereby the inward parts of ma-Shayh/Moses flow with Words of the Collective.

אָהַרֹּוֹן AHARÚWAN

In Aharúwan/Aaron—The Enlightenment—there are perfections of perfections, the Source of SevenSeven. The Gifts in the Intelligence of Enlightenment, create the sevenseven 7:7 which appear as the NeúwnHead/14. All born of the Enlightenment are called the Children of Aharúwan to embody the Joy in the Unified Consciousness woven as threads of Light in all peoples; whereby the "sons of Aaron" are the harmonic diversifications of thoughts to fully express the broad and all encompassing realms of Light. As "children" of Enlightenment you are offspring of the Heads in YæHH, who are in Aharúwan, to comprise what is called the memlektuwahnim—the kingdoms of priests which dwell in consecrated processes/nations. Thus, Aharúwan, as the primordial Father is the Unity/Factor of One, unto which all peoples, tongues of the kindred Breath, and their processes/nations belong in agreeable states, governed by the Enlightenment bred within them from the Neúwn dispensations of the Lights of Aharúwan. In considering that all peoples are of the generations of Aharúwan, then it is postulated that all flesh—states of embodying the Light—have service—"priesthood" obligations to serve the Illumination within the Collective through their offerings (Yeshoyahu/Is 66:23). The deeds are determined according to the designations of Light activations within the spheres/galaxies, according to Days, by which you employ your Names to be Faces to Faces unto Aharúwan.

אָרְבָּעַת אֲרָבָה NUMBERS IN AHARÚWAN

In the Name of Aharúwan are YæHH, the 15/אָ of the 25/Har/אָ. The Name of Aharúwan is read as a complexity of two words, 1) the supplications/intercourses of the 15 Names and 2) their Seven elevations/mountains that bear the radiance from both sides of Bayinah and Chækúwmah—the two fives of Light.

15 Fathers are in Aharúwan. They are joined by connecting cords to be faces to faces, even as your body members are connected with strands of tissue. The tissues which hold all your parts together are connective and muscular of Marri, and nervous tissue of Qahhath, and epithelial of Gershun. Affirming your tissues of 15 cords unifies your parts to the Faces of YæHH. The strengths of 15 cords form the Names of AL. AL + YAHU is the Name of ALiYahu/Elijah which appears as the cords of Light to con-

nect the Faces to Faces, whereby there is no curse/restraints imposed on the Lights that dwell within you. The works of ALiYahu must come first to restore all things unto their origins in Aharúwan through which all peoples in the heavens and the earth states of transformation are one in Aharúwan. This gathering is called the summations of the administrations of Grace through which those bound or free are elevated to their destines in the Crystal Age (Eph 1:9-12).

Through understanding the Strands of Light that comprise your dwelling states, you come to know how you are created to be one with the Fathers. Hereby, all in you is restored by ALiyahu—the 15 strands of 31 to your Sources. You are provided a prototype fabrique, a body, through which you first affirm the patterns and then the selection of treads. You are fitted to be adorned by the radiance of Aharúwan as their children in the sequel Crystal Age. The fabriques of Aharúwan are drawn out from the Lights and hung, as they are woven upon your inner skeleton of 256 bones—the Number of Aharúwan/אָרְבָּבָד. Through the Cords of ALiYahu, you are connected, joined inseparable to the Light of your origins into the unified memalkut/kingdoms of Illuminations—the Reigns of Lights.

The houses of Laúwi, which embody the Lights and their 12 bodies of the Heads of YæHH, are purified through understandings, whereby from your hearts there is a flow of agreeable offerings of your lambs—the meekness of Aharúwan to enable all Names and their Words to abide together in peace. The verifications of the harmony of your inner parts attest to your destiny to abide in a universal state of peace—an orchestration of mutual compatibility for the well-being of the Collective Assembly, of which you are foreordained.

אָרְבָּבָד AHARÚWAN SOURCE

The givings of Aharúwan reveal the Source of all things. Aharúwan is the first oylah of Names, whereby through the oylah process you attain unto the inner courts of the Mind of Aharúwan, the QudashQudashim/Holy of Holies.

אָרְבָּבָד AHARÚWAN YHWH

Aharúwan appears with the ÚWah as אָרְבָּבָד in which are YæHúwaHYæHúwaH
אָרְבָּבָד/26:אָרְבָּבָד/26.

The pairs of your 30 Numbers are 15:15 (faces to faces. The pairs of your 64 Words are 32:32 (heart to heart). Though giving totally what you have been graciously provided by Aharúwan, your Numbers and Names within you are extended creating parallel states of residence. Thus, as all things are connected to Aharúwan by the cords of AL, what is given by your Name is connected to you for the joys of your wells of Lives.

The Seed/א of Light/א in Aharúwan makes itself a house through YæHúwaHYæHúwaH as 52, the House of Neúwn. The pairs of Faces of YæHúwaH 26+26 are 52, read as two fifties of the Qauph/100 forming a dominion of Light. Through the sanctifications of Aharúwan you dwell in agreement in YæHúwaH, whereby there is a dominion of consciousness. The Rule of the House is within you, the same law of rule is in all things which are made, whereby to create an office of a king is to exclude yourself from the rule of Aharúwan into withdrawn states of nations separate from the whole. The Name of Aharúwan is read as the pairs of 26:26 to comprise the inner and outer courts, through which you create a tent of meeting to clothe yourself by drawing out the ALphah Seed in which is a Bayit/body, —a house of faces to faces. The pairs of fifties are the Name of NeúwnNeúwn from which you draw out your 28 ALhhim to speak the Thoughts of Aharúwan in your Name, causing streams of Light to be woven, affirming the pattens of the Mind of Aharúwan, as your bodies make a dwelling for

the Lights in your Name. Your Name is deposited in a Body of Light through the ALhim to which you belong for the Collective Well-Being. In that you house the fulness of Aharúwan, the suit in your Name trumps any divisions that would illusively rise to distort your glory.

The Letters of Aharúwan are three sets of 10 from which the 30 or the Rod and Staff of instructions are in your hands.

In ALphah are .5+.5; in Hhar are 25 or two fives, and in the Neúwn 14+14 are two fives. These pairs of Light are 10 from which comes the pairs of hands/Yeuwdim/ the pairs of feet/Lamadim, and the two sides of the body/HhúwaHhúwa to contain the Lights of Wisdom, Understanding, and Knowledge in your midst. Through the LammedLammed, the House/ḥ of Totality/22/× appears as two halves/sides of the moon of Aharúwan on the 22nd and 8th days of a cycle to be 30. The offspring of Aharúwan offer instructions by their courses of administrations, night and day, to guide all inhabitants unto the House/Body of their Names YæHúwaHYæHúwaH.