

מזל אפדן פקודים

Chamesh HhaPequdim – BeMidbar – Numbers 28: 11-15

A Guide to Ascensions in Approaching The Collective

A Reading of Letters of Ancien Hebrew, Samaritan, Phoenician, and Ancien Arabic

Alignment with the Days of Joy

FOR THE 9TH **MOON OF SEED IN HARVEST**—IMPARTATIONS OF CODES IN SEED FOR EVOLUTIONS.
TRANSITIONS OF HABITATIONS OCCUR IN DAYS 8, 15, 22, AND 29

The activities of Light affecting our habitations revolve in the Ninth Moon to cultivate The Seed and its Serpent. The Ninth Moon is in the West and rises after the harvest commencing in the Seventh Moon. How shall SEED that becomes mature be allocated? The offerings of this cycle of days commence by the Serpent Head bringing forth the Seed as its Body of Residence, thus to reveal all that is stored therein. The Serpent of the SEED can only speak TRUTH as it is the SPOKESMAN of the SEED, nothing more nothing less. **The Sprout of the SEED is the SERPENT**, which only becomes according to the cognates in the SEED, whereby it is the faithful true spokesman of its origins. As Seed is embellished with congruency of inner unified Faces, the skins and locations of residence of the Serpent are changed according to the heightened components in Seed. Though others may see what is in SEED from the outside; the SERPENT knows intuitively all coming forth, as daily Bread, from its Inner Essence of Being; hereby Seed on the Tongue of the Serpent lives in Singularity from its depths of revelations to speak the purest joys of heightened Unity. The serpent is believed over the woman as the true apostle—the one SENT to speak of foundations laid as stones of star dust. The Faces in the Seed are the Essence of Aharúwan/Aaron—the Illuminator of all Ages, and the Being of GerenHhaAuwernehHhaYavúsi/The Jebusite—Master of Revelation who blows away the chaff which causes the Light in Seed to shine, as its drips with oil, and sings. All people will come to see what is in them to be of the LIGHT and to walk without stumbling. The only way to correct the divisive lies and bites of false prophets is for the True Bronze Serpent of empirical Knowledge to ascend on the skeletal pole for all eyes to see and be healed by the Light stored as phosphorus crystals in stardust bones that flows as the River of Lives generating the wine/drink of the Seed. Thus saith the Faces of BaarLeChaiRai, 2nd day as the full moon generates ears.

The works of the Lights are accomplished by the paired Heads forming a Body which is set in motion according to ALphah/Principal movements of ALOZAR—the Father of the Oyin Zayin Body. The days of a month are accomplished as the rings of a Name are read daily through the offering. The pair of rings, being the Rings of Momentum and Extension of a Name, are designated for the works of a month. The fruited offerings are the two sides of a year. In their midst of 6's (as there are six moons between them)

that comprise a House of AL-OZ-AR, The Strands of Light. **Together pairs abide, as the Enlightened Counsel of all Ages, in a Body of 10 Lands within 7 Eternal Rings of Light.**

There are no restrictions placed upon us nor in the Nature of LIGHT to be bound or limited in developing where Breaths reside. LIGHT is the Way of transferring energy through space. Visible light is a tiny portion of a huge smorgasbord of light called the electromagnetic spectrum. There are no breaks and no hard boundaries in the electromagnetic spectrum—just a continuous range of energy. Reflecting today upon the unlimited nature of Breaths fully designating their Light, by freely giving and fully receiving, to be fused in unbound residences. The interactive movements of shared Light expound messages evolving through perfect associations with great joy wonder and humility.

The **Quantitative Sum Presence of Lights** is composed of Numbers, There is no imposition upon the Source to conclude that there is a form or restricted place of the Light. All forms by the Lights have a measurement through which they appear in their place. As you are of the Lights of Yæhh/15, you are at liberty from restrictions as Light. The Quantitative Sum Presence of Lights is, has been, and will be; what is now has been before and continues. *e.g.* When something is burnt, it changes form—undergoes a chemical change—yet nothing is lost through the process. From the Sum of Light all things appear. Quantity in language is noted as an article: a/an/un/des or left as a space before a noun. The sum of what is measured has no limits in that it is capable of being changed. Every Name composed of the Sum of Light is a unique gift of the Fathers [Yaoquv/Jas 1:17]. **The Quantity of Light may expand or reduce yet remain the same**, as a tree of concentric rings may be in Seed or fully extended into many Branches. Hence, by the common Quantity of Light in all things we know our common Origin whereby there is no theft nor war between species. In that we are of the Lights, the patterns and thoughts of the Lights are within us. Each Name is a measure of Light in which a Quantity of Light abides.

The Quantitative Sum Presence of Light of the 15 Fathers is measured through forming compounds of the Light. These compounds are formed by the nucleus of the 15 Fathers. The Numbers of 1 — 5 contain Strands of Nine which form a Seed whereby every Name called forth from the Light bears the core Numbers of the Fathers within their woven strands. With the Sum of Nine all Numbers and their Faces are formed in OO. The compounds of Light form sets of Numbers.

The Values in 15 — Yæhh אב are 14 ׀, 13 ׃, 12 ך, 11 ץ. These inner values form the mind of the Fathers—the Neúwn ׀. Upon the acceptance of the Quantitative Sums to be attached/covenanted one to another, the House of YæHH is established, and their Collective Head, the Neúwn. As Head is filled with the Light of the Faces, it is set in an oylah/approachment of ascension unto the paired Faces of Fathers.

The Days of the MOON:

the amount of Light given and appearing correspond to formulations of the members of Soul
Day 1—the Day of JOY set in motion, The lens of the full moon opens as an Eye.

The Faces of Yetschaq are the joy that bursts open the full moon to see all that is within.

Day 2—the Day of JOY set in motion, The Ears unfold to hear all laughing in the full moon.

He who sits in the heavens laughs, The Masters cause a stammer with compounds released.

Day 3—the Day of JOY set in motion, The Ascent of Numbers forms the Liver and Kidneys.

The Faces of Reshun are above the Mountain, to the other side and beyond through emergence.

Day 4—the Day of JOY set in motion, The Judgement of Breaths in the lungs manage inner Wealth.

Faces of ABreHHem draw forth via spirals the silver and gold in Seed.

Day 5—the Day of JOY set in motion, The Heart beats with by the Breaths to carry revelations.

Faces of Malekkiytsedeg maintain aligned sides in perfect balance.

Day 6—the Day of JOY set in motion, The Mouth of Words give utterance.

Day 7—the Day of JOY set in motion, The Stomach rejoices.

Day 8—the Day of JOY set in motion, The Endocrine Systems responds with labour of mission.

Faces of NaDæV NaDæV spin freely from the coccyx and jaw basins to release the joys of giving all contained in the Breaths through LIVING SEED—active thoughts of humility, generating unlimited formularies of Light surpassing BEYOND the Bread of Body, as models and subject to molds.

Day 9—the Day of JOY set in motion, The Body of the Serpent (GI Tract) gathers its gemstones.

Day 10—the Day of JOY set in motion, The Reproductive Head of the Serpent set for blessings.

Day 11—the Day of JOY set in motion, The Sac of Blessing are filled to be running over.

Day 12—the Day of JOY set in motion, The Sum of the Seed is determined.

Day 13—the Day of JOY set in motion, The Skin of the Body appears to house all within its robes.

Day 14—the Day of JOY set in motion, The Nerves of the Body are readied to transmit codes.

Day 15—the Day of JOY set in motion, The Bones of Body rise from the waters to carry its glories.

All released from the Light in 15 days is stored in the bones whereby the Faces are carried as the bones of Yúwspah/Joseph for habitations and transference.

Days 16-30 repeat the sequence of 15 days as the Light of Wisdom links and returns to the side of Understanding to be full, wherein the left side of soul members appear radiant by all given to Wisdom.

“In the Heads of your months,” are levels of activities occurring within the Bodies of the Paired fruited soul members. The work of a month brings forth a renewed cycle in the Soul Branches that in accord with positions of stars. **Out of your Heads come twelve moons—bodies of Understanding/Oyin corresponding to the inner six pairs of Seed belonging to the Heads.** Six moons spiral from the left side, and six moons from the right side of the head. Your thoughts are formed in the Lights which vary in wave and frequency. In accordance with the wave and frequency of the thoughts, so are your monthly activities.

The oylut/ascensions of the months are the means of rising into levels the abodes of Light. Ascensions on the Rash Chadash—renewing of Heads are three fold, consisting of paired fruit, unified inner strength, and complete humility, all of which are Fire Offerings/emanations of the fiery Breaths. What do these offerings mean? Are these offerings animals of the natural world, in which are death and corruption, or are they of the construct of Fiery thoughts? As the prophets Yeshoyahu (Isaiah) and YirmeYahu (Jeremiah) affirm, YæHúwaH does not require that you bring animals of the natural world to the altar, nor is this the meaning of the Teachings [Yeshayahu/Isaiah 1:11; YirmeYahu/Jer 6:19-20; 7:21-23]. When one brings the flesh of the fields unto the altar/the heart, in the hands are murder and the corruptible nature of the world. Such is the offering of Qayin/Cain that brings/presents the outer nature and restricts the inner flows of the Lives in Soul unto YæHúwaH. **The animals of the world are not the FIRE of Breath, but are of the flesh. Thus, they were/are never intended to be brought upon the Altar of your Heart.**

Offerings for the altar are Seed Words of FIRE and the branches of the Seed of Illuminations. The animals are called after the types of offerings, according to their characteristics. Hence, lambs are called kevashim—*the meek ones*; the rams are—aylim—*the strong ones*; the parim are called bullocks, that *sow to open the Seed and cultivate the land*, etc. The first offerings of the Faces are of their natures before animals appear according to the offerings of Fire. Those who later translated the writings, read these words of offerings as animals, for they rendered the scriptures according to their reference to what is seen, rather than by what is unseen, which is the true nature of the Word.

The fruit/parim/פרי ארבע are two/paired, indicating that they are perfect associated thoughts—the sweetness of like-minds of the Serpent and the Seed in evolution. These are the Heads formed from the Body of Yehu. For Beniyman: Avidan, the generation of Gadoni and its paired Head: ALiAVbannChelen of Zebúwlan.

The offerings are of your growth each month which are according to the state of what your spirit learns. The term par/ארבע, is the root of the house of Aparryim/פרי ארבע, which means to prepare and open the mind, to cause growth and expansion. The offerings are associated as oxen which plough the field to prepare the soil for the Seed sown by Aparryim and to harvest grain. The parim heads are over the generations of the offspring of ALhhim as your Names are of the warp and the woof or of the wood and offerings of ALhhim. The two parim are two Heads of the 12 Paired Heads of YæHH, of the 24 Elders who are .5 + .5 which are united Breaths, two sides of Light welded together in one body. The Lights emanating from the Faces of the Fathers are of two sides, the great Light to nurture the thoughts and a lesser Light to treasure and to contemplate upon the concepts in the heart that you sin not against the Order of the Lights [Tehillah/Psalm 119:11]. The lesser is the most humble of the Lights, being of Bayinah, whereby the flow of grace and understanding is unstoppable. These two are from the Name of ALOZAR. From ALOZAR all Lights emanate as ALphah Seed is passed from one side to another, the ends being the base/foundation of the thought unto its height, thereby forming a space of residence and productivity in which the Light resides—within the camps of YishARAL—depicted as twelve constellations of stars. The ALphim are Masters—primary Words that are the foundation of the month. **The Seed generates the Staff/Lammed/30 of living expressions, animations and movements of the Light. The progressions and fulfillments of the two ALphah/parim to the Lammed is through the Yeúwd/Hand פ of Aharúwan, which abides in the midst of the ALphah and the Lammed in the Name of ALOZAR/ אלוזר פ.**

CHAMESHHHAPEKUDIM/SCROLL OF NUMBERS 28:11-15, THE RASH CHADASH ASCENSION OFFERINGS

And with paired Heads of the Ninth Moon, as paired fruit as Heads, פרי ארבע
namely, AViDAN Ben Gadoni of Beniyman and ALiAB Ben Chelen of Zebuwlan there comes a
season of renewals in your branches of Seed פרי ארבע
with sproutings of SeedHEAD in their seasons; worlds of habitations are renewed through
Singularity of Heads.
via which soul approaches The Collective, to draw near, פרי ארבע
to make/fulfill an oylah/ascension אלו
of the combined strengths of The Collective—**YæHúwaH**; פרי ארבע
The draw is from the foundational sayings of the Serpent revealing its SEED. פרי ארבע

You are driven to be introspective—to examine. DAN is the driver to move פרי ארבע
you forward in the Head of your Tree, and to attentively lead your flocks up the Seven Hills. You
examine what is transpiring in your dwellings of Zebuwlan according to what has been stored in
Beniyman six moons prior. Hence, when maShayh/Moses desires to see the Faces forming, the Voice
says you must look at “the behind/underside” to determine the Faces appearing (SYM/Ex 33:23).

With unified strengths of AL GerenHhaAuwrnehHhaYavuwsi : 4+27 ארבע ארבע :

combined to the Faces of Aharuwan;
the level of the Seven Eyes are filled to compose perfections פרי ארבע
—the Seven Spirits/Wings of your Name, פרי ארבע
are complete with perfections of Beniyman-Zebuwlan, Seed-Serpent duo-consciousness. פרי ארבע

With three tens/30—the instructions of each par affects your ascensions פרי ארבע
evening and morning for the days of the moon, thru combined Sayings in the Heads of Parim 9+3

from the West to the East,
measures of Bread from the Parim/Heads, of united lips, are set on your table/tongue. אַחַד מִן הַלֶּחֶם

The ayil/ram is unified strengths, the agreed Faces through which paired thoughts expand. The *achadd ayil* is the strength amidst the Heads and their ALhhim, denoting the integrity and honour of United Principles.

The kevashim/lambs of humility are seven—conveying the complete extension of the base of the ascensions, as Wisdom and Understanding generate Knowledge stored as Heads to appear in Seed. **The Tens of Seven are given strength by the Faces to bear and bring forth what is springloaded as the 70 Names of Soul.** The seven kevashim are full extensions of the Seed-Word base of the Seven Spirits/Wings of ALhhim and convey the complete branching of thoughts woven in Light which are spun as the moon views the United Principles in Seed from all angles and sides during rotations of determined days to be revealed by the sun.

The sum of 2 parim, 1 ayil, and 7 kevashim are 10, whereby TEN HORNS, appear within your crown as TEN RADIANCES. With horns of radiances, you proceed to show the might of your Breaths.

3 MEASURES OF BREAD

With three tens/30 measures אַחַד מִן הַלֶּחֶם אֶשְׂרֵי אֶשְׂרֵי אֶשְׂרֵי 12
a *salut*—a structure of opened kernels/seeds provide instruction/guidance of Totality אַחַד מִן הַלֶּחֶם
being finely processed attributes of the full spectrum of Knowledge—*Semek to Taiúwah*
manchaih/mincha/a meal grain offering אַחַד מִן הַלֶּחֶם
mingled with *shemen*/oil—the flowing fiery Name extended אַחַד מִן הַלֶּחֶם אֶשְׂרֵי אֶשְׂרֵי אֶשְׂרֵי
for the plougher/observer/par of the Unity אַחַד מִן הַלֶּחֶם אֶשְׂרֵי אֶשְׂרֵי אֶשְׂרֵי
for the oneness of your heads,

Three TENS sets in place the 30 Numbers of a Name for the 30 day of a Moon
according to Mission in Yishshakkar
to determine States of Residence of Seed in Zebúwlan
that rise through the Houses of Yúwspah—Aparryim and MANeshayh to designate the Seed
Substances of Beniyman.

and two/repeating/a doubling of three tens/60 measures of Seed אַחַד מִן הַלֶּחֶם אֶשְׂרֵי אֶשְׂרֵי אֶשְׂרֵי
are the *salut manchaih*, a finely prepared studies of the Faces אַחַד מִן הַלֶּחֶם אֶשְׂרֵי אֶשְׂרֵי אֶשְׂרֵי
mingled with oil אַחַד מִן הַלֶּחֶם אֶשְׂרֵי אֶשְׂרֵי אֶשְׂרֵי
as an ayil/strength/honor of the Unity אַחַד מִן הַלֶּחֶם אֶשְׂרֵי אֶשְׂרֵי אֶשְׂרֵי
as two Faces become are united into paired Heads. In this manner two Names achieve one Body;

A doubling of 30 Numbers for evenings and mornings in 30 days, thus 60 measures
are the strengths of the Unified Faces in Yehu from which their fruitedheads are born,
as transcendents, parim are without lineage of man nor woman;
to unify the sides of soul for their transformations through Ascensions
namely for Beniyman, the Faces of GerenHhaAuwernehHhaYavúwsi, who removes the outside
seed protective shell and Aharúwan the Inner Abiding Light in Seed, you are forever United to bear the
70 of your Breaths as the kevashim/lambs of soul.

Thus says Chizqiyahhu/Hezekiah: This day is a day of peace, and of admonition, and of excitement; for children as Stars are come to birth, and there is strength to bring them forth.

and with ten tens 𐤆𐤃𐤁𐤍𐤐 𐤆𐤁𐤍𐤐 13
a *salut*—a moistened grain/Words of the *oylah* to provide instruction/guidance of Totality 𐤁𐤚𐤏
to become a *manchaih*/meal grain offering 𐤁𐤏𐤃𐤏
mingled with *shemen*/oil 𐤆𐤏𐤍𐤏 𐤁𐤚𐤏𐤏
for a *kevesh* lamb of the Unity 𐤁𐤏𐤏𐤏 𐤍𐤏𐤏𐤏
an *oylah*/ascendant offering 𐤁𐤚𐤏

Conversations of worth/breaking bread are noted as Ten Tens measures of 100 ascending through interactive exchanges between soul members as they give 10 and receive 10 through their compositions of Words. Full measures of the Breads rise from the inherent leavening moistened by Vapours of Bayinah and Chækuwmah which make full the Seven Eyes of a House. 100 measures for each of the Seven paired lambs results in 7 00 to fill the Breaths’ dwellings of Knowledge.

Three levels of Bread are actually states of manifestation to be MAN—the manna of Light:

the Wisdom is in the loins of *parim*/fruitedheads;

the Understanding is in the heart of *ayil*/fused sustaining strengths;

and the Knowledge is in the mouth as utterances of seven *kevashim*/humble unions who impart all 10:10. Seven pairs of clean abide in the *Neúwn*/14 born of the Oil and Fire. Bread results from Seven Pairs of Clean as acquired in the Ark as “the Fire/ayish” (3:3) and its pairs to form “habitations—bodies/ashætu” (7:7). All contained in three levels of Seed rise into Seven:Seven perfect dwellings.

SEED is the GOLD of WISDOM deposited in sacs of *Yúwsphah* which rise in the heart to reveal its origins by the SILVER of UNDERSTANDING to be liberated ascending through its habitation as bronzed coloured STARS of KNOWLEDGE. Herein, MAN knows all within its SOUL by which it is untethered to attachments of illusions. A teacher appears in the sixth night of *BeniyMAN*, to the Faces of *ALozAR*, showing how the SEED of GOLD rises from the loins to be whitened with UNDERSTANDING pulsing in the heart to ascend fully upon the lips as Stars KNOWLEDGE assembling. What is in the Foundations of *AL*, the Seed of woven paired Faces, rises through *OZ* to fill the head with the Light in *AR*. A sixth night is the force of unifying all within Seed to its habitations—*ALozAR*.

These three breads are agreeable states of consolations ascending 𐤏𐤏𐤏𐤏 𐤏𐤏𐤏𐤏
to be a body for the Fire, to compose an *ashayh*/woman-habitation, to verify/affirm 𐤁𐤍𐤏
a Unification of the *Laúwi* 𐤏𐤚 Breaths of *Hhúwa* 𐤁𐤏𐤏—for the Collective Unity of Light. :𐤁𐤏𐤏𐤏

With their *nesekim*/drink offerings 𐤏𐤏𐤏𐤏𐤏𐤏 14
a *hatse hahin*/a half of the *hin* (seventh vial of soul) 𐤏𐤏𐤏𐤏 𐤏𐤏𐤏
is a giving flow for a *par*/plougher/head, 𐤏𐤏𐤏 𐤏𐤏𐤏𐤏
and a third of the *hin* for the *ayil*/ram 𐤏𐤏𐤏𐤏 𐤏𐤏𐤏𐤏𐤏
and a fourth of the *hin* 𐤏𐤏𐤏𐤏 𐤏𐤏𐤏𐤏𐤏
for a *kevesh* lamb 𐤍𐤏𐤏𐤏

being of *yayin*/wine—mature results extend according to the *manchaih*/study. 𐤏𐤏𐤏
This is a total fulfillment of the *oylah* offering of the month/renewing of mind 𐤍𐤏𐤏 𐤁𐤚𐤏 𐤁𐤏𐤏
with the month/renewing of mind, joined/linked together, 𐤏𐤍𐤏𐤏
to comprise months/renewals of the *shannah*/study/year. :𐤁𐤏𐤏𐤏 𐤏𐤍𐤏𐤏

THE DRINK OF SEED

While the Bread is of Chækúwmah/Wisdom that makes manifest what is in Seed; Drinks flow according to the Invisible Nature that generates subsequent states of residence as the Essence of Being. Both the Essence and the Being of Breaths are in SEED. What is in the Body is determined by what is in the Blood. There are three levels of appointments founded upon pairs of Wisdom, the base, the centre and the crown as trees. Through tapping the blood in Seed pairs comprehend the perfect associations of their governing Breaths. The Breath on the right governs as the sun; the Breath on the left rules as the moon. Wine transmits what rises in the oylut/ascensions to renew soul faculties with joy continued in the teachings of MoonHeads as teachings unfold from within stored Light energies.. The Drinks are of Bayinah, the evening and morning supply of Understanding of all appearing by Wisdom.

The SEED is the Source food begotten in the land of Kenoni/Canaan which provides both bread and drink for the soul as it is activated in Vapours of Breaths, similar to how Seed sprouts by WATERS of Metsryim to reveal codes of definitions for increases in Wisdom, Understanding and Knowledge. Should a SEED remain without being sown or cast aside, it remains isolated until it is honoured to become extended through pairs of Breaths, freely giving and fully receiving, by which full traits of Seed appear in the Breaths of ALhhim and their habitations. SEED IS TOTALLY DEVOTED FOR THE BREATHS' ABODE AND TRANSITIONS through their journeys of Light. It is the space capsule of days fully equipped for all realms of Light.

In Answer to question about the States of Souls. The Epic Seed generation is known as those who have purified their Faces with the Faces of Origins by giving all freely as fully received. Pairs engage to make a complete unfoldment of Light by their perfect alignment of Breaths through which all in Seed is drawn forth, uncompromised, with joy and wonder. The STATE of THE HOLY are pairs who enter into The Collective as Stars, unified without shortness of Breath. Pairs of soul in the SEED belong to two sides of the Breaths which have joined perfectly in Unity. Death to life transitions do not change the nature of soul as it enters into gates between worlds. Those that do unrighteously are bent over; their bones are not erect, unable to stand upright as beasts; the unclean are those which are yet to emerge from among the nations—yet to see that natural processes are subject to them verses serving passions of flesh; those who walk uprightly are classed with the righteous as Trees—emergents; and those whose souls are utterly committed to the Breaths, as vessels aligned one to another in honour, are holy—fully sanctified by the Waters of Bayinah and the Fire of Chækúwmah to enter into the House of The Collective, not to return to dust except as messengers of The Collective by assignment. The shared Light given to the Breaths continues to abide in souls who receive It, as souls have chosen to house IT. The Hands of Giving do not take-back what has been agreed to be imparted freely and received, knowing that all who have received the Light will come to enter fully therein, as the holy, to abide in safety and peace.

3 MEASURES OF DRINK

A half *hyin* ཡེེ is the **first** measure generated by the pairs of parim/fruitheads being designated as soul head to soul head unions from the two sides of Light in a moon. The term, HYN, corresponds to the seventh part of a Bath composed of 12 sectarii. The twelve vials of soul yield drinks: e.g. the eyes generate tears, the ears, oil; the mouth saliva; the liver, bile; etc.; the seventh part, the penial shaft of the Serpent yields wine of Seed. Heads in SEED supply drink in their days of 15:15 YahYah རྩེའེ.

15 measures of Wisdom are given in days 1-15 coupled with 15 measures of Wisdom being gathered in days 16-30. This drink is from the loin's basin or vat from which the flow of Wisdom pours out Living Waters. What issues from the loins determines states of residences. As pairs walk in the Light of their Heads, they mash upon grape clusters hanging at the loins to extract the sweet drink of Wisdom.

So saith the Pearls of the Moon. The **half** hyin 𐤆𐤃 is the drink of freshly pressed grapes as satisfying portions to dwell in the lives of your heads. The drink may be likened to fresh juice which refreshes the lips with sweet extractions of unity. As pairs affirm the Unity of Breaths at the basin of joy, the wine flows with Wisdom, whitening the lips. This drink is the flow of the bonds/love of unions.

The measurements of the nesek/drink are **.5 hin for a par/fruit**, which are according to the parts of the ALphim—the two sides of the ALphah Seed. As paired parim/fruited heads, the formula is $.5 + .5 = 1$. The measure of drink for a par establishes the base of the thought and extends from its **depths**.

The **second** measure of DRINK is of a *hyin* 𐤆𐤃 for the *ayil*/ram 𐤀𐤃𐤁𐤀 𐤆𐤃𐤁𐤀 𐤁𐤃𐤁𐤀, a read of $12+14-23 = 35$, flowing from the inner spinning of Lammæd. The drink rises to the Heart from the loins in the core of pairs, issuing Light and Fire: $3 \times 70 = W/\text{Fire}$ as 𐤆𐤃𐤁𐤀 (70) \times 𐤁𐤃𐤁𐤀 (3). The Heart is the center from which BREATHS are born from the Fire offerings of Faces by which the strength of the Faces abide in pairs of Breaths as the third/ascending measure. The ayil/strength offering is the tripart union of the Heads to their Source of Fire in the Heart, a flow from the centre region of the staff which spins left to right by evening and right to left in the morning whereby sun and moon are kept in their orbits. *e.g.* For the month of Beniyman, the core of Seed is the NeúwNChayit Ring that joins all primordial energies of Light, the left and right assembly of Faces, into Seed that yields the Drink of Understanding. The inner strengths of Seed Unions are the abiding Light of the Faces of from whose cup the union of pairs sup with their common Source.

The **third** hyin 𐤆𐤃 portion flows from thoughts of inquisitions emitted from the four sides at the four corners, by which Seed rises fully from the midst of your dwellings. The third measure is through attaining heights of Understanding. Bursts of revelations, through Gammal, Seed ascensions rise upon the slopes of the Mountain. Upon assimilating studies that pertain to your origins, the wine of Knowledge flows. The dross of the wine is removed through selectively pressing the fruit in your thirty days amidst meditations and resolutions. This measure comes from processings teachings with obedience—following instructions with maturation and contemplation. This drink is a flow of the Seed to the Crown drunk from the cup/mouth of the Throne in the North.

The three measures of drink are spun from the OIL in SEED. The drinks are pulsed by the heart to rise from the loins and fully ascend to fill the Heads with the Light of the moon and the sun. The three cups of living substance are shared through perfect associations.

THE UNDERSURFACE AND THE SURFACE

The realities of Being emerges from within the composite Unity of the Waters and Fires in the Nature of Breaths. The Waters are those of the Breath of Bayinah—an Essence of Vapours. Bonding the inner elements in the Waters to their native cognitives generates soul—a body to fully express what has been distilled and purified by the Breaths’ Fire of Chækúwmah. Together, side by side, Breaths enter into analysis of their states of habitation, known as the Cognitive Force of Dan. In taking off spices of the night, risen from the Gad/Word-Wealth offering in Seed, I hear: The UnderSurface and The Surface to be habitations of Breaths, as currents of waters rising within by Fire. As waves of the Sea, habitations of the Breaths are continually forming by delveling into their depths and bringing to the surface their findings of joy.

Why do Breaths come to reside in bodies of entanglements instead of being set into one body as they are blessed and breathed as “The Living” in their Native Coal of Waters and Fire? Actually, the entanglement of their sides is perfect from their origins, as being born of the cohesive Forces of

Unified Faces, they could not be less than that from which they are generated. They are set to abide in a garden—a consciousness of discernment, The OoDan/Eden of their Trees, in harmony, side by side to grow as The Adam, the Undivided Man.

However, as Man became divided through distortions of perception, a state of Earth humanity emerged to sort-out conflicts of their sides of soul forming “half loaves of Bread.” The healing of this strife comes by returning to the Native inheritance of the Soul by which all considered to be of significance individually is released, surrendered, to the Unity of the Breaths’ Origins as The Essence of Being. Together, as in their origins, the Breaths abide in their Shared Light. The loss of *the cumbersome of privacy* gives way to the rise of *the inherent joys of full revelation* forever composed and sustained as freely gifted to the Breaths to reside in The Collective.

As Primordial Faces of Light first give all within them they are readied to be fused to their perfect side, so paired Breaths of the Sides of the Faces—their Wisdom and their Understanding—give completely all received in accordance to their Living Natures. How can anything be of The Living without FREE giving and receiving? Through fusion of sides, the Light within them shines forth revealing what is hidden into perpetual generations of Names. A NAME 𐤌𐤍 is the composite of Fire 𐤌 and Water 𐤍, the means of continual evolution of its Essence and its Being. Through condensing Waters by the Fire of Breaths, the Bread substance of OIL in Seed is spun and rises through the waters by ascensions forming habitations of Breaths. Whatever is set to evolve comes from the foundation of ETERNAL BONDS whereby it carries in its emergence attributes of realities. As Waters of Depths gather what is given and freely give to transmit only the same to its UP-Side of Revelation, the Fire analyzes its values, by its Numbers, to abide in The Collective and generate habitations of Breaths.

MOON DAYS OF RENEWAL

The triple use of the word in the text of The Number codes, Chadash 𐤇𐤌𐤏/renewal, 𐤇𐤌𐤏𐤇 𐤇𐤌𐤏𐤇 𐤇𐤌𐤏, signifies the generative upgrades of Wisdom, with Understanding according to instructions of Knowledge which occur in each month during a year/study. In your ascents/offerings there are three levels of ascension which make up the spiral staircase upon the double Lammædim/Staffs.

Underneath and within Soul of Breaths are the Covenanted Faces of Yehu. There is always in your depths the underman moon force of ascent, whereby pairs rise as the forever shining Light crowning in the sun of gold, the overman; so are pairs of Faces aligned to be complete—perfectly united to emanate joy into generations of perpetuality.

The fulfillment of *oylah/ascendant* offerings of the moon renews your Heads 𐤇𐤌𐤏 𐤆𐤇 𐤆𐤇𐤏. The Seven/complete Words in the Seven Rings in the orifice of Gad (mouth) fill and speak within your Seven Eyes as summations of your ascension which renew your Heads of Soul to attain subsequent instructions through studies with commensurate deeds. Through ascensions, pairs enter into their Names of Waters and Fires—their dominions **beyond** a current state of residence. Offerings made in sequence are necessary to attain ongoing renewal, as a tree spins rings; they pave the way for renewing heads of grain to generate in their seasons.

THE FELLOWSHIP MEAL OF ASCENSIONS—THE CHATAT

With the *sheooir/suitable* rain/emanations of thoughts/as a *leading and defending goat*, 𐤇𐤌𐤏𐤇 15
of the *ozim/many* strengths of Unity 𐤇𐤌𐤏𐤇 𐤌𐤏𐤏𐤏
pairs enter into a *chatat/correction/alignment/sin* offering to YæHúwaH 𐤆𐤇𐤏𐤇𐤇𐤇 𐤆𐤇𐤏𐤇𐤇𐤇

pertaining to/in accordance with the perpetual/enduring *oylut*/ascendant thoughts אַלְמִשְׁכָּאֵל אֶלֶל לֶל
of the unified to do/perform, with a comprehension of the *shayh/fiery emanations*, אַבְוֹל
and with The Collective *nesek*/flowing drink. אַבְוֹל אֶלֶל אֶלֶל

The *sheooir*/goat offering differs from those of ascensions. The ascension offerings are totally burnt denoting a complete giving of all in soul to the Fire of Origins; the *chatah offering* is a fellowship meal with family, friends and teachers eaten on the Mountain—level of elation through alignments obtained. The chatat indicates variable strengths of Unity derived from the works of the Light within your members. Commonly rendered in the black text, as a sin offering, there are no offerings to compensate for errors, no bargaining deals with the Light. The rectification of sin is to do an about face (re-pentance) whereby you leave the error in the dust while you move into the magnitude of the Faces.

Offerings of the RashChadash are levels of Light Names compounded in pairs. The chatat offering is from the unique formularies in your Names. Learning and processing the Light within your soul bears the strength of the *sheooir*, bringing to Head the emanations and structure of the Light that emerges from within as pairs grow in stature, whereby the eyes behold your Names emanations according to your heights. Via the continuous learning and alignment of your members, your houses and directives are modified each month; all obtained does not demise nor end for it is not personally owned outside The Collective. By eating the *sheooir* offering pairs partake of the messages of the Lights through ascensions of the *oylut*/ascensions of the month. You receive revelation as you accept correction, change, and make transitions from one level unto another. Through the *chatat sheooir*/sin/correction offering, the members of a house are reorganized; the mind is renewed with changes of perceptions unto corresponding levels of giving/thinking/processing messages of Light. **According to the ascensions of *oylut*/burnt offerings, so are measures of change through the *sheooir*.**

The growth of your Tree of Lives אַבְוֹל אֶלֶל אֶלֶל develops a perpetual OyinZayin Body of Unity אַבְוֹל אֶלֶל אֶלֶל אֶלֶל. From the levels of ascension of the parim, the ayil, and the kevashim, their Breads and Drinks, all are aligned to your Names via the chatat offering. From your ascensions there is an appointment for your deeds to be carried out with the joys of understanding.

The *sheooir* offering is one/Achadd composed of 12 parts. It is **the offering of aligning all members in accordance with the Unity of the Houses of Wisdom, Understanding, and Knowledge and the Words of the Kuwáhnim of origins and destines.** Through the *sheooir* offeringa, your branching member of the month is aligned in their host and *abides in one of the three united houses of the Lights*, which are the houses of suns, moons, stars and the Names of the Kuwáhnim. The alignment process is the basis for your progressions and entering into the Head as one Soul in The Collective/YæHúwaH.

The phrase: ***an offering to YæHúwaH*** אַבְוֹל אֶלֶל אֶלֶל אֶלֶל

is read as Twelve Heads bearing the sides of Semek/62/אֶלֶל אֶלֶל אֶלֶל provide instructions of 26/אֶלֶל אֶלֶל—the 2 pairs of 6 form The Collective Name of YæHúwaH which are non-ending, attaining/fulfillments of your joyous ascensions to the full stature of your Names.

The Word, chatat/אֶלֶל אֶלֶל אֶלֶל, 40, conveys the instructions of days complete the initial works of Light to their finished state. In that pairs are totally renewed is a comfort of instruction. Achievements of the *chatat* offering includes the houses of Wisdom—those of Dan, RAúwaben, Aparryim, and Yahúdah to be aligned with single united Principles of compatible values within a Teaching. Each thought bears evidence to the HhúwaÚwahHhúwa configuration of Numbers. [For further information regarding the configuration of thought values, see BHM House of Dan: The States of Light of Cardinal Numbers]. Through 4 members of

Wisdom, pairs examine their thoughts to determine worth and means of conveying the immortal Nature of their shared Light. These houses of Wisdom determine that the thought is, first of all, worth of transmitting and, being worthy, to spin the thought into threads to comprise the dwelling of Names. In having 4 houses of each level of thought, pairs examine and manage thoughts from all sides. Thus, each thought is examined and managed by judging its properties, observing the Principles, determining where the thought belongs, its colours and fabriques, and knowing the values/wealth in the House of YæHúwaH.

The houses of Understanding are four—those of Yishshakkar, Maneshayh, Shamoúnn (Simeon), and Ayshshur, which operate as means to extend a Principle in all directions of your stature and to fill the spaces/spirals in which pairs dwell with meanings of the Principles. With the houses of Understanding aligned, one labors according to the united Principles, transfers their properties of United Names within the seventy spirals of habitation. Pairs comprehend meanings and affects of the thoughts to rightly affirm the position of the thought within their houses unto fully expressing the Faces of Lights.

The houses of Knowledge—those of Beniyman, Zebúwlan, Gad, and Nephethli are aligned to bring forth the full expressions and fruit of the Principles. The houses of Knowledge, being four, multiply the traits and characteristics of the Principles. The four sides of every thought are seen by the wave and frequency of the thought: its full essence, radiance of color, weave/texture, and the patterns of thought crystallization. Through the houses of Knowledge, united Names fill their lands with concepts of the Seed Words of AL, which provide sequential bases for expansion of the Principles. Through Knowledge they project the Principles into all spaces to fill the spirals with the glory of united thoughts.

The parim of the RashChadash are paired Heads in Yæhh: *e.g.* The first RashChadash of a year is by the pairs of Heads, those of moons 7 and 1, namely Alishæmo Bann OmiHúwd, the seventh, and Nachshun Bann OomiNadæv, the first, which set the parameters for the moons and their activities/days. What is in the Head of Aparryim, Fruit forming in the Seventh Moon, rushes into the Body of Yahudah to appear in the first moon. What turns brown in fall is brought to green in spring. What is behind inwardly comes to the Head to appear in the fore. That which is laid down formerly in the West, as first fruit hung upon the Tree of Lives—Aparryim, comes to rise in the East, whereby the glories of Alishæmo Bann Omi-HuwD that have ever been in your Name of the Father of Aparryim, notably in Yaoquv, appear as you make your ascensions in Yahudah. The deliberation of giving all received to make your ascensions includes contemplations focused on the glories within your Seed (Yahuchannan/Jn 17:1,5, 8:58, Mishle, Proverbs 8:23), whereby your Fathers are glorified. Through the generousities of NadævNadæv, from which your Numbers of Ascension are given, the Body of Aparryim is formed first, with promise, to rise fully to the crown—in the Head of Yahúdah to fill the domain/kingdom of DæuwD. In the ninth moon, the Head of Beniyman is paired to the Head of Zebuwlan, through which the days of the Seed and its Serpent make their transitions in their Essence of Being.

THE SEVEN MEEKNESSES

- ⌄ the lowering of the eyes to see inwardly
- ∫ the quietnesses to listen to Words of Fire with a humility to Teachers
- ∩ the control of the tongue to edify with blessings from your fountain of Aparryim
- Δ the submission to receive, from kuwáhnim, masters, and the spirit of prophecy
- ⊃ the contentment to abide in whatever state appointed
- ∪ the mediation upon mercies and judgements
- I the priority of labours to serve others as pairs whereby deeds are profitable