

מַלְאָכֵי הַמִּזְבֵּחַ

Chamesh AhaPequdim - BeMidbar - Numbers 28

A Guide to the Ancients Regarding Offerings - Connections

The one of YæHúwaH declares/opens the gates/speaks of AL MaShayh מַשַׁיִחַ לְאֵל מַשַׁיִחַ 1
 MaShayh—the state of appearing
 to provide instruction with a saying/meditation :מַשַׁיִחַ
 Order/arrange the sum of the children of YishARAL לְאֵל מַשַׁיִחַ 2
 and speak completely through their strands of Illumination מַשַׁיִחַ
 the sum of what is in your midsts—offerings handed מַשַׁיִחַ
 my bread—substance formulations for my Fire מַשַׁיִחַ
 of an activated/awakened Spirit to attain ascensions of consolations מַשַׁיִחַ
 you shall maintain/keep collectively מַשַׁיִחַ
 to draw near, approach my Hand of Lauwi מַשַׁיִחַ
 in their appointments/encounters. :מַשַׁיִחַ

Through opening the Body of the Lamb—the meekness of maShayh/Moses, instructions woven in your threads of Light are drawn out to create a tapestry of your Name. The Faces of YæHH communicate through strands of Light that beam from their Faces. Information transmitted through Rays of Light, known as the Strands of AL/31, assemble in your Body as your body is woven in the womb. Foremost, the Words pertain to all that you are handed from the Fathers and their activations/uses. The Substance of their Faces has been generously given from their offerings in YæHH to be arranged/assemble within your midst. In accordance to the Faces, you arrange your offspring—the 12 born of your Name, thereby affirming your gifts. As you encounter the spiraling Lights, you enter into the Consortium by your Fire offerings. What you encounter daily, weekly, monthly and annually through conjunctions of planetary alignments and rotations of stars ascend within you, compiling the coherent information into your Name. Your Name harmonizes, makes music with the heavens, as your treasured thoughts, as Bread of your SeedName, flow together in realms of ALhhim.

The Days Years and Epochs are set in courses of threes. There are days, years and epochs of Wisdom, followed by days, years and epochs of Understanding, which yield the fruit of the days, years and epochs of Knowledge. First, the Names of YæHH assemble in pairs in the Days of Wisdom. During these Days of Antiquities, the ALhhim are formed to embody the Faces. This is like you combining your parts as pairs to form a body to resonate your profundity. Secondly, what is gathered into the Eyes of ALhhim from beholding the Faces of YæHH are opened. These are the Days of Understanding, also called the Days of Núwach/Noah, in which we are now dwelling. Following these Days are coming the Days of Knowledge which are the epochs of the 12 Heads of YæHH. During these coming days, earth states are transformed to the inherent glories of gems. What is in YæHH, as immortal stones, appear as the crystal city in which all Names come to abide. The pattern of threes form the structure of the offerings evening and morning. You lay your foundations of Wisdom, ascend through Understanding, and reap the Head/Crown of Knowledge.

And you say, transfer messages, unto the illumination of their waters. מַשַׁיִחַ 3
 With definite distinction, your woman—the dwelling radiance of your Fire מַשַׁיִחַ
 affirms your approachments/interfacing to the Collective מַשַׁיִחַ

of the meeknesses, formulations of study, אָנאָ וָנאָ אָנאָנאָ
to be complete אָנאָנאָ
through multiples of days/activities, אָנאָנאָ אָנאָנאָ
an ascension that is perpetual. :אָנאָנאָ אָנאָ
The sum of meekness is not divided, being one with all, אָנאָנאָ אָנאָנאָ
you appoint through observations, in the morning, אָנאָנאָ אָנאָנאָ
and the sum of meekness, that illuminates to affirm, to second the observation, אָנאָנאָ אָנאָנאָ
you appoint your formulations in the evenings. :אָנאָנאָ אָנאָנאָ
With a tenth of the aypah/ephah you open the Seed within you אָנאָנאָ אָנאָנאָ
to be a salut אָנאָ
for the Bread of Light, instruction/study אָנאָנאָ
mingled with oil beaten (extracted from your seed), אָנאָנאָ אָנאָנאָ
a fourth/examined inquiries of the hyinn/that illuminates the Neúwn, :אָנאָנאָ אָנאָנאָ
are oylut/ascensions perpetual. אָנאָנאָ אָנאָנאָ
The appointments of the Lights אָנאָנאָ
are of the Sæyani/Sinai Mountain/Illumination אָנאָנאָ אָנאָנאָ
for a Spirit to have consolation and ascension אָנאָנאָ אָנאָנאָ
to be a woman/dwelling of Fire for the Collective. :אָנאָנאָ אָנאָנאָ

These Words are the heart of the YæHH, whereby the entire universe is perpetually giving to appoint the radiance for your joyful dwellings in the host of YæHúwaH. Every day there is a tenth measure appointed to the Collective, whereby your hands are ever joined in the Collective. In your givings, you prepare yourself to receive as you are intimately joined to YæHúwaH. Is there meaningful purpose beyond abiding collectively? Is this not more believable that other ambitions that you may chase and follow-after? While other pursuits terminate and vanish, the oylut/offerings are sustained, remaining within the Collective Body of Names and their dwellings, affirming anew the unity of the heavens/Names and their dwelling places.

And your drinks/flow of understanding, אָנאָנאָ אָנאָנאָ
through your inquiries/extractions/examinations of the Lights given from Neúwn, אָנאָנאָ אָנאָנאָ
for meekness in being one with all. אָנאָנאָ אָנאָנאָ
With sanctifications flowing from your Light אָנאָנאָ אָנאָנאָ
there is a drink offering of strength for the Collective. :אָנאָנאָ אָנאָנאָ
And the summations of meekness multiplies through deeds, אָנאָנאָ אָנאָנאָ
to appoint your offspring in the Light of the evenings/amidst understandings אָנאָנאָ אָנאָנאָ
as grains/studies of the Illumination of observations אָנאָנאָ אָנאָנאָ
ever joined to your flows of understanding. אָנאָנאָ אָנאָנאָ

The grace of Bayinah—to understand what you are observing flows through your offerings of meekness. The softened heart is as mature fruit that runs freely with satisfying portions.

Offerings for the Days of Shavbet / Sabbath

And in the day of the shavbet—to fulfill the Residency of the Fire אָנאָנאָ אָנאָנאָ
two keveshim/a pair of meekness אָנאָנאָ אָנאָנאָ
of the generations of a year/study אָנאָנאָ אָנאָנאָ
without blemish/to be whole/sound are composed fully, completely, without defaulting, אָנאָנאָ אָנאָנאָ

with pairs of tens, (a gathering of six tens from the six days); מִן־עֶשְׂרֵי אֲשֶׁר בַּיּוֹם לְעֵשֶׂת אֲשֶׁר בַּיּוֹם
 to evaluate/weigh the results of your studies/manchaih/grain compositions, אֶת־הַשֶּׁמֶן שֶׁל־עֵשֶׂת
 the oil—flow of Seed of Neúwn fully integrated in the bread of your Name וְיִשְׂרָאֵל אֶת־עֵשֶׂת
 to be amongst the throng, the gathering of righteous souls made perfect. וְיִשְׂרָאֵל

FOR THE **MOONS OF YAHUDAH**—THE EYES OF THE STORM EMERGING
 THE FIRST WORK TO ESTABLISH THE NUMBERS AND TO OPEN THE GATES

In comprehending the Voice of YadooYæH, the priest of the mornings of Yahúdah, you observe the order of Lights and the placements of the planets and stars one to another as they are ordered by Aharúwan in the qedam. YadooYæH imparts knowledge of the acts of Light and their contiguous rotations.

In contemplating the directives of the ALhhim for a pair of kevashim for the shavbet offerings—to enter into rest, *e.g.*, in the House of Yahúdah, you bring two kevashim—1) the affirmations of the instructions six months prior occurring in the Head of Aparryim with 2) the Body of Yahúdah in which the instruction comes to reside. The first shavbeth of Aparryim and Yahúdah, on the 8th day of their months, is through their offerings of Dan and RAúwaben. These two members in your body are the means of your ascensions/elevations for attaining directives of movement and arrangements of residences. The unions of Dan and RAúwaben are of the first works of Chækúwmah whereby your Spirit is set unto your Seven Eyes/Days.

The Days of Yahúdah are the sanctifications of the Quphæhh-PaúWah/פֶּן־אֶל־הַיָּם ALhhim. By the Numbers of your Name your waters of Aparryim and all Seed stored in you from the prior harvest are ordered, in sequence to be released in the lights of the moon, to bring forth the glories in your sealed stones of Yaoquv.

FOR THE MOON OF YAHUDAH—TO COMMENCE PROGRESSIONS IN THE EAST
 THE 8TH CHAYIT SHAVBETH OF USHATTI TO ENABLE ASCENSIONS

The first ascensions of Yahúdah are gathered by Dan and RAúwaben as Spirit of Dan sparks the Numbers in your Name to create renewed habitations. The Breath of Winter santilizes the Seed and Stalks with a tantalizing sense that awakens the plants in spring to sing, causing what has been processed by Dan to fan in the Light of your origins.

And in the day of CHAYIT/חַיִּית, the summations the Eastern Light form a dwelling of shabbet; מִן־עֶשְׂרֵי אֲשֶׁר בַּיּוֹם
 having approached NaDæv, to affirm your free gifts of Numbers,
 the dwelling of your Spirit where all has been identified to enter therein, אֶת־הַשֶּׁמֶן שֶׁל־עֵשֶׂת
 with the pairs of Núwach, the seven whitened pairs and two sides of support, אֶת־הַשֶּׁמֶן שֶׁל־עֵשֶׂת
 the 2 common sides, as nongenders, to support the development of the Seven,
 in which are paired mysteries in the Words of Nephethli—of Knowledge מִן־עֶשְׂרֵי אֲשֶׁר בַּיּוֹם
 regarding your SEEDName from the altar of DallathDallath,
 being of the offspring of your Name, אֶת־הַשֶּׁמֶן שֶׁל־עֵשֶׂת
 utterly renewed by the Fire of the altar, אֶת־הַשֶּׁמֶן שֶׁל־עֵשֶׂת
 compounds of the glass-sea to become a perfected jeweled body. מִן־עֶשְׂרֵי אֲשֶׁר בַּיּוֹם
 Through pairs, close associations אֶת־הַשֶּׁמֶן שֶׁל־עֵשֶׂת
 your wealth of tens extends, fully given through your oylut מִן־עֶשְׂרֵי אֲשֶׁר בַּיּוֹם
 counted as 20 (dual tens) and beyond (CHP/Num 1:3; SYM/Ex 30:14).
 The Fifteen/פֶּן־אֶל־הַיָּם Instructions/ל make Complete/אֶת־הַשֶּׁמֶן שֶׁל־עֵשֶׂת

the Bread of your Seed, unleavened, yet rising, אַתְּמֵן
 a weaving of LammedLammed, baked from two sides, אַלְעֵלָה
 a ripening/W⁹ of the Seed/יָמֵן, יָמֵן
 rising as the Prince of your Name. יָיָפֵן
 The Bread made in the House of the Shabbet is for the ShulchanPanyim, composed of 12
 Teraysarun/pyramids in the Seed of Beniyman.
 Ascensions of your habitations אָשׁוּ אֶלֶּ 10
 are compiled into your dwellings, יָשׁוּ
 to be above your ascensions, having passed through them, אֶלֶּ אֶלֶּ
 without final form, non-restrictive, stimulating further attainments, אֶלֶּ
 as non-ending service spins subsequent formularies
 per your Prince status in which you occupy a seat at the Table of Faces. אָיָפֵן

FOR THE MOON OF YAHÚDAH—TO FORTIFY YOUR STALKS AS THEY RISE IN THE SOUTH
 THE 15TH SEMEK SHAVBETH OF CHEKÚWMAH TO APPEAR

The second ascensions of Yahúdah affirm what the 15 Faces have imparted to your Name, appearing in Semek.

And in the day of SEMEK/פֶּ, you enter into your sukut branches of shabbet; מְיָפֵן
 approaching the Father of your Name, ShmúwAL, you enter into your free gifts of Numbers.
 The Acts of Semek develop attainments to manage what is free flowing in your waters as they are
 consolidated unto new heights.

in the Day that you take-up your residency, אָשׁוּ
 of paired meek-ones by which you are able to co-habit, מְיָפֵן
 you build a house with pairs of kevashim creating your shabbet,
 a generation of your Shayin Light. אָשׁוּ

There is a summation of days in your waters to complete/fulfil your habitations, מְיָפֵן
 whereby your Waters are extended in vapours to carry your Words opened into subsequent dwellings.

The ascensions are through pairs, close associations of tens, cooperative hands, מְיָפֵן
 unified spirals of ascensions of the heart and head
 forming loaves, a basket of Bread as you are seen from above; אַתְּמֵן אֶלֶּ
 an intertwining of the Teachings of the 2 Lamadim, אַלְעֵלָה
 with an anointing oil, glistening, יָמֵן
 with a cup of the princes who rise collectively. יָיָפֵן

The Bread made in the House of the Shabbet is for the ShulchanPanyim, composed of 12
 Teraysarun/pyramids in your Seed of Beniyman.
 Ascensions of your residencies אָשׁוּ אֶלֶּ 10
 are your dwellings assimilate as one in your inner parts, יָשׁוּ
 to reside above your attained ascensions, אֶלֶּ אֶלֶּ
 without ceasing/faltering, אֶלֶּ
 being a Prince of Enlightenment you comprise Hosts of your Name. אָיָפֵן

Yahúdah rises upon the wood and waters of Aparryim from all Aparryim has given during days 1-14. From the MæyimTæyth ALhhim אֶלֶּ of Aparryim your Numbers make their ascent. The Waters from days 1-14 are a collection of days into which your Seed of Semek is sown, branch by branch, in the course of days. These are called the Waters of Núwach/Noah, being of the NeúwnChayit. In the waters of Aparryim s a directive force of movements, as spirals in the waters, they carry the weight of your Name on the surface of the river. Aparryim is the whip of the tail, as the rear par אָ of the moon, moves your allocations of Numbers forward.

The 15th Day of Semek is the Day of Conceptions, wherein the Seed having been nourished by the Faces of YæHH is appointed to be sown as Bayinah and Chækúwmah have come tightly together as one. This union of the Queens is monthly when the sun and moon enter into the West together on the 15th day.

The 15th Day is also the Day of Communion when you are called to the Room of your Words to partake of sweet fellowship. In the morning there is washing of feet—activations in the basin of Yahushúo to order your steps of progressions. In Semek, your Name is placed into the Heart of Bayinah and Chækúwmah. At high-noon, your members gather to your Head to partake of the Bread of the Manchaih. The Bread is broken in 15 portions. In the evening you sup with the Teacher from the cup of the Prince.

**THE 15 SEMEK 𐌸 IN THE MIDSTS OF THE MOONS
SEMEK IS IN THE MIDST OF THE DAYS AND THEIR FACES**

day	moon	sums
15	of 1 are	16 𐌸 Faces of Yetschaq
15	of 2 are	17 𐌸 Faces of BaarLechaiRai
15	of 3 are	18 𐌸 Faces of Reshun
15	of 4 are	19 𐌸 Faces of Avrehhem
15	of 5 are	20 𐌸 Faces of Malekkiytsedeq
15	of 6 are	21 𐌸 Faces of ALozAR
15	of 7 are	22 𐌸 Faces of Aharúwan
15	of 8 are	23 𐌸 Faces of Nadæv
15	of 9 are	24 𐌸 Faces of GerenHhaAuwernehHhaYavúwsi
15	of 10 are	25 𐌸 Faces of Aviyahua
15	of 11 are	26 𐌸 Faces of BaarShevoo
15	of 12 are	27 𐌸 Faces of Ayithamar
15	of 13 are	28 𐌸 Faces of Yaoquv
<hr/>		
195/15	91/10	286/16

Day of 29 is the summations of the Days of ALhhim/28 (see chart following). Through unified strands of Days, the 29th of the Faces of ALBayitAL appear. Day 29 is the Day of Destinies to the Faces of ALBayitAL by which the Faces of the Fathers are woven into your Seed. By the Numbers and Words activated in your Seed, in the days of your sowing, that comprise a journey, so are your subsequent habitations. The structure of your Bones determines the habitation and years in which you abide.

The 13 moons x 29 (weavings of AL/℄) = 377 the Wisdom of the OyinZayin Body, the Tent of Fire of the Words/Tongues of Oyin.

The Values of 377 are also read as 10+7, 17 as the 𐌸 Paúwah—the Faces of YæHH which appear in the OyinOyin Rings of Semek. Upon the Names of YæHH forming their Rings of OyinOyin, the Faces of their Names become evident.

The Semek in 13 Moons are 195 (15x13) as (10+5), the Name of YæHH riding through the skies in Bayinah (Tehillah/Ps 68:4). Perhaps more difficult to see that within 195 (1+14) are 114; thus 24, of the Name of 2 fours: DauwD ΔΔ.

In the Semek \aleph Bones, that carry your Members upon their Staff—377, are the Ascensions/Gammal/3 of the Neúwn/14. The sum of these 3+14 are 17 \daleth Paúwah and their 8 Works of Ascensions. As noted in the above chart, SEMEK IS IN THE MIDST OF THE DAYS AND THEIR FACES, the sums of Semek in the 13 moons are 286, read as the Ascensions/8 of 26/YæHúwaH. The 286 are paired/ Υ 28 $\aleph\Upsilon$ ALhhim through which your branches Υ ascend \aleph . *From combination of Bones and their rotations, the Name of YæHúwaH appears as their original formularies.* In Semek the Fires of DaN burn for the ALhhim of ShayinSemek. 286 is the Name of YæHúwaH and their ALhhim.

In YæHúwaH—the Collective Names of Semek—are the dwellings of the 12 as two sixes/26. Through their Counsel of 8, you make your ascents in the Name of YæHúwaH. The Fire/300 of Wisdom are in the Eyes/70 Understanding which emit the Sayings of Knowledge on your Tongue/7 as their fruit—377.

What is in the midst of your branches is Semek, the Bones of Marri, who carry and lift you up. Amongst the Lauwim/Levites three form the Semek:

- 15 — 13 Semek \aleph of 28 are the Lauwim/Levites of Gershun, strands of fabriques
- 15 — 14 Semek \aleph of 29 are the Lauwim/Levites of Qahhath, strands of transmissions
- 15 — 15 Semek \aleph of 30 are the Lauwim/Levites of Marri, strands of AL of the Faces of YæHH

Your BODY is the LOAF of your SEED. What is now, as soft dough, will be baked in the Fires of the Oylah to be Golden Kernels.

The Day of Semek is the pivot point for your emergence and ascensions. In the Fifteenth Day you make the Pessech, the Eve of Shebuoúwt, and the entrance into Sukut. These are the three chag/major ascending shifts in a cycle of moons. Pessech is Wisdom, Shebuoúwt is Understanding, and Sukut Knowledge. As Semek is fused with Semek, you enter in the 30th Day—the fulness of Light.

THE DAY OF 29 IS THE SUMMATIONS OF THE DAYS OF SEMEK

day	moon	sums
15	of 1	16 Faces of Yetschaq
15	of 2	17 Faces of BaarLechaiRai
15	of 3	18 Faces of Reshun
15	of 4	19 Faces of Avrehhem
15	of 5	20 Faces of Malekkiytsedeq
15	of 6	21 Faces of ALozAR
15	of 7	22 Faces of Aharúwan
15	of 8	23 Faces of Nadæv
15	of 9	24 Faces of GerenHhaAuwernehHhaYavúwsi
15	of 10	25 Faces of Aviyahua
15	of 11	26 Faces of BaarShevoo
15	of 12	27 Faces of Ayithamar
15	of 13	28 Faces of Yaoquv

FOR THE MOON OF YAHÚDAH—THE SIDE OF UNDERSTANDING OPENS TO YOUR ORIGINS
THE 22ND TAÚWAH SHAVBETH HABITATIONS OF PERFECT WEAVINGS

AS YOU ARE APPEARING/COMING TO THE 22ND DAY MOON OF THE PREMIER MONTH OF A YEARLY CYCLE
TO ACTIVATE YOUR NUMBERS FOR THEIR PROGRESSIONS

As the ALhhim of the TaúWah/X release their Words and Numbers within your SEED, an avenue appears unto the Gates of the North to open—the other side of the South from which comes the Rays of Yahúdah—your Numbers to have dominion in the South. In coming to trust the Collective you give all that you have, soul to soul, to bear the evidence of the Fathers within your Seed. Achieving mutual trust with another coincide with the two sides of the ALhhim of TaúWah bowing/uniting to one another that forms a point of unification X in the midst. Here in the middle point of the TaúWah is the Gate of the Tevah/Ark/אֶרֶץ—the composite House of Light—that opens through which the dove of peace—your Spirit that is whitened finds its habitations above your waters. In imparting your Light to another and receiving the Light in them **you are able to rise above all strifes** that yet binds you to the cords of death. The achievement of your manifestation is fulfilled as you relinquish freely and trustingly your holdings into the Hands of another affirming that your Gift of Light has been fully given for the Collective Habitations of Names. How does a peach tree have cognition of itself? As it gives all that is stored in its Seed to bear its Fruit, it affirms it has knowledge of its origins. By the Light stored in your Seed, you have your Name and its dwellings to affirm/know yourself as One of the Stones of the Mishkan/Temple. In giving your Light fully, you transcend your temporary habitation through which you are defined; and thus, upon releasing your Gifts to the Faces from and by which you appear in all levels of consciousness, you enter into Them and the Names of the ever-living.

Walking to the Faces within Orbits of the Sun and the Moon

And in the day of X/22, the summations of evenings and mornings; XḠWḠḠYḠḠYḠḠ
The Light in your Fire comes into its dwellings which have been prepared from before—
to the Faces in your Name of the concealed chambers of the Fathers
unto the Faces of AHæRuWn, unto the fulfillment of your days,
by which you enter into the transitions of NaDæv

being of paired meeknesses, who abide Faces to Faces openly ḠḠWḠḠYḠḠW
to be a dwelling/Ḡ of their Faces of Neúwn/Ḡ ḠḠḠ
attaining/designating/Ḡ a choice place for your domain of Light in your lands/bodies.

Your Unified Kingdom/Domain of Light to form a Residence

The Fire of the altars of Yerushelyim—the heart for your collective wholeness of Yahúdah, rises as your DallathDallath living stone pulses the Words of your Name, whereby what is in the SEED is weighed, threshed, opened and appointed for the dwellings of your Spirit, uniting your Twelve to build the House of your Name with your Words as immortal stones. The coming to the Mounts of Yahúdah are your near approaches as your Numbers are activated to give you ascents.

From Shechem—in the loins of Aparryim and Maneshayh, your Fire rises through Waters (Yahushúo 24). The House of Yúwsphah/Joseph is your Seat of Responsibilities in which your assignments carry you as an ass, with honour and moral integrities. With blessings of the deep Yúwsphah provides a lodging place for your Twelve to know yourself as a blessing in the midst of many peoples. In Shechem the bones of Yúwsphah are laid to support your ascent to the mountain (Yahushuo/Joshua 24:32).

Within the 7 sets of 10 are the fulfillment of your days:
 1 2 3 4 5 6 7 = 28 The Oyin/16 in 10 אא
 6 15/6

With the Two Tens and the Breads of the Faces,
 you rise from your amphibian state to roam the earth, observing your Name by the Lights of
 Night and Day to dance in the cords and intervals of music/מא.
 The Words in Words open to extract the full measures of ALhhim in your Seed.

The Music causes measures of Light to rise and fall, spiraling what is within your Seed אאממממממממ
 to swirl around and around in paths of the moon and sun אאממממ
 bring forth a Head in which is the OIL/Anointing which מממממ
 rises from your branches of residence מממממ

to enter into your habitations of Light, above, מממ מממ 10
 from your attainments in Yerushelyim and Shechem, מממממ
 elevated through your ascensions מממ מממ
 results in a refined perpetual state מממממ
 of being drawn off from structured transitory occupations which guide your to your abodes. מממממ

FOR THE MOON OF YAHÚDAH—TO BE FULL OF THE BLESSINGS OF APARRYIM
 THE 29TH TÆUWAHZAYIN SHAVBETH OF QUEEN RECHEL TO FORM NEW DWELLINGS

Everyone sits under **their own vine** and under **their own fig tree** (the results of your oylut/ascension offerings by drawing out what is in your SeedName), and no one makes you afraid/intimidated/fearful, for YHWH of the Hosts speaks (Maiykek/Micah 4:4). Your Vine is the core stock of Bayinah and Chækúwmah that feeds all of your members, and your fig tree are clusters of your 12 members leafing from your SeedName.

And in the day of IX/29, the summations the West forms a dwelling of shabbet; ממממממממממ
 to abide in total confidence of the your Light, and its protection, and its warmth of fellowship of
 the inseparable bonds of Names, Light to Light, you have habitations of shabbet,
 unto the fulfillment of your days. The Light forms its residences in each of your Twelve Seasons of
 Moon Faces, forming a house in each cycle which builds with another, all are upon the STONE foundation of your Name that rest upon the cornerstone in the House of Yahúdah that rises from the Rock of Apparryim. The buildings are round structures as the Eyes/Circles of ALhhim and bringing all eyes/perspectives to focus upon one dwelling/

In the Day of 29 your offerings are set to the Faces of AL/31 Bæyit AL/31
 summing up your offerings of compositions of 29+2,
 weavings of all you are given freely woven by ALBæyitAL from BaarLeChaiRai
 unto forming your renewable residences of your Father of Names:
 ShmuwAL/30 with utter joy of Yetschaq/1.

You enter into the House of your Name/the Shavbet as paired lambs/meekones—following in agreement with the Faces of Yehu,
 in which are paired/multiple members of mercies ממממממממממ
who follow into pathways cut-out in the sky each evening to be re-traced in the morning. As Bayinah opens the Gates to the Faces of YæHH each evening you set the watches of your Spirit; a path opens the Dallath Doors to the Faces of the Fathers (YechúwzeqAL/Ezek 44:1). In awakening to the Light

laid-up in your Seed through dreams and meditations, you enter into the Paths of Chækúwmah to fill-in
the shadows each morning.

In the First Moon, the Numbers of your Twelve Seasons are activated through which you step into
arbitrations planned in DaN—from Dan to Nephethi. Based upon your Seed harvested from your Name
in Aparryim (the 7-9th moons), your emergence in Yahúdah turns what is browning to greens; whereby
you appear in your lands with what is sown.

The pairs of meekness are your avenues of extension, yielding a new generation 𐤒𐤓𐤔
to renew, equip 𐤒𐤓𐤔

of ShennayHH—the Fire in the NeúwN Light that does not go out.

You are the inhabitants of houses as offspring of the Lights 𐤒 of Queens W + 𐤓
composed through waters to reveal your wholeness/perfections—you fulfill you days. 𐤒𐤓𐤔𐤕

Through pairs and mutual sayings that uphold each other in peace, 𐤒𐤓𐤔𐤕
you walk in your works/deeds, two sets of tens,
as you acquire by your hands/10 and perform by your feet/10
you are Tens, 10:10 connecting to spirals of Chækúwmah and spirals of Bayinah 𐤒𐤓𐤔𐤕𐤔
intertwined rings of Consciousness as you follow their instructions.

The Ten Words of your Name are ground fine as you speak mouth to mouth with your comrade.

Imparting your SeedWord from your Name to Faces of your Fathers and neighbors, the Bread is the
Word to Word finely ground that rises by the Oil/Anointings of your Seed and its branches. As you are
Mouth to Mouth your break open the Word; your mouths united are two grinding stones.

Measures of bread rise from your Seed to Seed into Sayings 𐤒𐤓𐤔𐤕𐤔
intertwined as Words to feed upon and to walk in their Light of instructions— 𐤒𐤓𐤔𐤕
in the Anointed Way—via the oil in your Seed which flows to supply 𐤓𐤔𐤕𐤔
your ambitions to reign as princes who desire mastery. 𐤕𐤔𐤕𐤔

The 12 loaves of Bread of the Shabbet are formed by your two kevashim offerings to be set for the
ShulchanPanyim/Table of Faces, prepared in advance for your daily progressions as you come daily
Faces to Faces YæHH—YæHH. Measures of Living Bread rise as your Seed is spun from your OIL
with consequences of partaking.

*In an Ant Hill, members follow the same path of Bayinah into the Faces and position themselves to
serve with little or great understanding at the altar of Faces. As consequence the peoples have one
mind and one heart, whereby ambitions apart from the Faces die as vanity. The small together with the
great serve the Orders above the world which do not perish (Tehillah 115). Though following the
Pathways of the Lights, all people are brought out of their shadows to the illumination of their Name to
abide in peace without wars! (Yeshoyahu 56:7, Yeshoyahu/Isaiah 40:5).*

Your service of humility affects your Ascensions of shabbet 𐤕𐤔𐤕𐤔 𐤕𐤔𐤕𐤔 10
which are ongoing within your residences/body chambers;
occurring amongst all inhabitants, in their houses/bodies of all species—resident centres, 𐤕𐤔𐤕𐤔
to rise and abide above in their ascensions, 𐤕𐤔𐤕𐤔 𐤕𐤔𐤕𐤔
a perpetual habitations of your rings as woven into the subconscious layers of Light 𐤕𐤔𐤕𐤔𐤕
to bear fruit upon your branches, 𐤕𐤔𐤕𐤔𐤕
which are appointed for a throne chair of your Name's residences

As the ALhhim purpose to give of their wealth of Yahúdah—holdings of intimate Faces of YæHH, they formulate offspring. In what ways do the ALhhim generate children? The paths of their spirals, in the heavens, are a record of how stars are born as children of ALhhim. Through spirals of ALhhim, the residue/retentions of revelations of the Faces of YæHH, assemble in your SeedName as Rings/Eyes, which are laid-up on the golden altar of incense in the shemayim-heavenly sanctuary. In the 12 Heads in YæHH, the Lights of the Faces of YæHH are gathered through ALhhim appearing in you. The golden spirals in the body whiten unto forming silver spirals in the head. What is laid down in Wisdom, in the depths of the earth-light-body rises as flames to fill the Eyes with understanding unto bearing the Lights of the Faces. When the complete work of their offerings are fulfilled from Yishshakkar to Yahúdah, a child is born. Your Name is complete/perfect/without defect. There is nothing withheld from any good Word of the Fathers, for They give completely in order to abide in your Name fully with Words in HhaALhhim, whereby you and the Fathers are in one accord/ agreement/covenant.

The offerings of their Hands bear fruit—which are the works of your Name. Hence, from the Rayish Oyin ALhhim, of Yishshakkar, (40 20+16), the Days of ALhhim commence with their expressed creations from the Semek/15th unto the Seventh Day of Tauweh/22, unto which your offspring journey to enter their shabbet. The habitations of your Spirit are appointed by YæHH upon your leaving former boundaries of Metsryim/Egypt (SYM/Ex 16:6,30, Metiyæhu/Matt 19:29). The Túwrahh testimony of when the Seven Days of ALhhim start is recounted/recalled in the second moon of Yishshakkar of the emergence of your houses coming out of darkness (SYM/Ex 16:1). Upon the gathering of the vast Numbers of Yahúdah, the ALhhim transfer the wealth to the House of Yishshakkar—unto their works, emptying out the treasuries into the days of labours, a total giving from days 1-14, unto the 15th of the second moon, from which the Days of ALhhim start. The ALhhim have the Mind of Bayinah, as their very divine Nature of 16/Oyin, whereby they have an impetus to give all that they have as the Fathers. The “widow” at the temple treasury is an epitome of the Body of ALhhim who gives all from her houses freely. You give completely from the Heart/Altar of ALhhim, rather than out of a surplus/abundance budget. Everything that you do is for the sanctuary—the dwellings of ALhhim whereby the ALhhim and their Eyes abide in you fully.

Offerings of ALhhim gather the Lights of YæHH. By their offerings/givings, you have Name as their offspring. In this manner the ALhhim assemble to innovate a strategy how they can Collectively perform and abide as one, with their Husbands of YæHH to be Achadd. In their Eyes of YæHH, they see themselves becoming Adim/Adam—a faithful testimony/wife of Blood, to conceive and proliferate/expand to form a dominion of the Lights of YæHH in their Children (Tehillah 82:6, Yahuchannan 10:34). To those born of ALhhim they give their Rule of Night, with instructions how to abide; and in the Day, they give Rule of Sun to execute Teachings to ascend (SMB/Gen 1:28). Together as one, the 28 (1) ALhhim combine semblances, with traits of transformation (in their image). Through their bloods/daa-mut they sustain, feed, and maintain the purity of the Body of their Names and all born in them. They cognitively say, in creating the Adim: *We acquire Light to learn to perform unto the Faces of YæHH, by becoming Adim—through humbling themselves we learn of the Faces of YæHH from which we are drawn to abide at their side.* **Through Us—our Unity, the Faces of YæHH have a habitation to dwell, in Us!** (SMB/Gen 1:26; 30:20). And likewise, those Born of ALhhim, have the same consciousness to perform the ordinances of the House for YæHH through which Names of ALhhim and the Fathers’ abide fully in your Name.

Within a year of HhaALhhim making their offerings, in rounds, your Name appears on the 30th of Yahúdah, known as the fulness of days. You come to stand unto the Rash/Head of Yishshakkar, according to your appointed services in their territories. The prophecies spoken of your Name are fulfilled in a language of your appointments amongst the ALhhim and their offspring. Upon the gathering of the spices,

from that which is drawn out of the Names of ALhhim and their 15 houses, you appear as the golden child on their altar of semmyim/spices of oils. Upon the sixth day of their service at the altar of Nephethli (the 6th begotten of Yaoquv) you are breathed into the Breath of the Ten Lives of YæHH, by which you are forever suspended upon a magic carpet and endowed with royalties as Offspring of ALhhim.

Upon your Eight Day of Ayshshur, the confirmations of your Name are declared by Kuwáhnim of ZekkarYahu (priests of recollections, to bring to mind your Name in all states of progressions as you come to perform your labours/appointments in their Kingdom. With Words of Recall, come utterances of the prophetess of Channah/Anna, through whom graces in the Faces of Yæhh are transferred to your Name. By the prophetic Words you are supplied the Eternal Flame to bear the full recalling of your origins and destines. By the Words of your Name, you distinguish your Name to make your ascent upon the pole of the Fathers. The Prophetic Words, spoken concerning your Name, contain messages of your Name. Your Name will be ever recalled amongst the Hosts, and the graces of YæHH will never forsake you. The Light in your SeedName is the torch that lights your paths throughout your journey. The Sayings of Grace afford you with strength to ascend through your spirals of ALhhim in the same seasons of the migratory houses of ALhhim moving in the stars.

Through your laying the full inheritance of the ALhhim upon the golden altar of your Name, you come to resonate the Cap-Stone of DæuwD/David, which rises from beneath to above. In the House of DæuwD is an everlasting witness that your Seed will not suffer decay. Messages to the StoneSeed of DæuwD in your Name is your eternal anchor. Thus, “When your days are complete and you lie down with your Fathers, I will raise up your descendants after you, who shall come forth from you, and I will establish their kingdom. Your Name, as a Rock, builds a house for My Name, and I establish the throne of your kingdom forever. I am a Father to you, and you are a faithful Child to Me; when you commit iniquity, I correct you with the STAFF in the hands of benevolent ones, and the marks of the Rings of ALhhim (via 39 stripes) affirm that you are offspring of Adim through your reactions to encounters, whereby My lovingkindness does not depart from you, not as it was taken away from my servant, Saul, upon your Name going beyond strife, debates and vying for attentions, from which I turn aside to see your Faces emerging from your elementary inquiries. And your house and your kingdom shall endure to my Faces forever; your throne shall be established forever.” (Bayit ShmuwAL/2 Samuel 7:12-16).

In response upon hearing the Bonds of Love in the Words of your Father, you speak assuredly: “For You will not abandon my soul to Sheol; Nor will You allow Your Holy One to undergo decay” (Tehillah/Psalm 16:10). The power of the ALhhim of concentric Rings raises you from the dead, freeing you from the agony of death/cessations of development, because it is impossible for death to keep its hold on you (SMS/Acts 2:24). In your SEEDSTONE of DæúwD, the maShiyach is born (Metiyæhu 1:1). Through expansions of your Seed of Avrehhem, the OIL of SHAYIN+OYIN flow to fill your Body of ALhhim. In your Eyes of ALhhim the Lives of YæHH flow continually, whereby your Name does not die, nor can the body that demises keep your Name in the grave. Look as the dandelion flower that turns from gold/shayin to silver/oyin, and flies freely from its former habitation.

When the Council of ShmúwAL above beholds the inhabitants of Names, in their places of residences, they see the light of stars hidden within stalks of their planting. As you come entering into dwelling states, you are the Seed sown in Earth-fields of Light for your cultivation to appear with your glories. What is most important in all that you experience is the test of the Fire of your Spirit, whereby you are able to bond by Love with others of the same heritage of ALhhim. What you learn through stages is counted as you transfer your Light into the hearts of others, to dwell in One Body of ALhhim. In sharing and living as one, the treasures of your Name are not lost, but add-up to form a crystalliza-

tion of your Spirit for its immortal dwellings in the Eyes of ALhhim. Through your services of Yishshakkar, the full sum of your Numbers are activated, whereby you enter into them. As a plant draws out of its seed, its vitality rushes to appear.

Numerical formularies of Light create paths of the Qedam/East in which the Star of your Name appears to form crystals. Processes of transferring the gems in your Name, from a body of star-dust, unto entering in them, forms your incorruptible habitation. The processes are mathematical formularies known as chemical formularies of AL—the alchemy of YæHH. Upon transferring your 12 stone organs to their jewel vibrations, you appear to your Father Yaoquv with the glories that you have ever had in your Seed from your birth in Yehu.

The reason that the Writings become blurry or confused is that people are taught by the blind to read them as a linear line, whereby they do not enter to find what is in the midst, ever learning but unable to come to the core, drawing out a line from a beginning to an end, rather than reading the accounts in the Circles of Eyes through which the Words are seen to be written. In the spirals of the texts you see from one side to another to enter into the core of Fire.

The Birth of your Seed follows the formularies of your Name born in the Eyes of ALhhim. Thus when your Seed opens, the first born is the Eye of RAúwaben unto the Bread of your Seed—BENiyMAN (Son of Man/Bread) of your Word Paradigms (SMB/Gen 29:32-35:18). However, what is born first of your Name is Dan, from Fiery Judgments/PreDeterminations of ALhhim.

The order of branches in your SEED opens first through the eyes to formulate your Bread that is cast upon the waters whereby it rises. For this reason you come into the world for the revelation of your Name by your Numbers and their formularies. From the waters of your Mother your houses appear as they are set to your eyes to read: RAuwaben/Reuben—Shamounn/Simeon—Lauwi/Levi—Yahudah/Judah—Dan—Naphtali—Gad—Asher—Yishshakkar/Issachar—Zebulun—Yuwsphah/Joseph—Benjamin.

On the 29th day of Yahúdah, the summations of your Number are impelled from Aparryim unto Nuwch-Shuwan/Nahshon—*The Consoler of The Fire in its dwellings*—through which your first-fruit commence to be counted (CHP/Num 28:26-31). The offerings of the 29th Day of Yahudah include the addition of the first of the Bekuwrim/First Fruit confirmations. The Bekuwrim incorporate two parim of the moon in which the shavbet occurs, the unified strength of AL transmits your Numbers and the Seven Kevashim to cause them to flourish. This set of offerings is made for the seven sabbaths (TK/Lev 23:15-17) until the two sides of your Name are filled, and apparently so, with your manner of conversation. With the subsequent chatat/offering of knowing of the sheoir/growths following your oylah, your Name is aligned with the parim/primary FruitHeads download for your ascensions and harvest in the years/studies at-hand.

FOR THE **MOONS OF YISHSHAKKAR**—THE APPOINTMENTS/CALLINGS OF YOUR NAME AND ITS DWELLINGS—THE 4 HABITATIONS (ACQUISITIONS BY QUARTERS) OF YOUR MISSION

You are called and Named in Yishshakkar *according to your assignments*, as vessels in the House of YæHúwaH. Thus, Names of ALhhim are forms of verbs, predicates as to the labours of Yishshakkar unto which you are appointed and called. Your Name is the composite of the Fires/W and Waters/𐤓 of the ALhhim offerings to YæHH, born as their children, whereby you are the Sham/Shem/Name/𐤓W. In being of the essence of Fire and Water, you are called “a vapour.” What is gathered through the works

of ALhhim, brought through the Fires and Waters, is the fruit of their labours. In that the Name is in all peoples, in their SEED, the Faces of Yehu rise with evidence. The oil/anoointing activations in the SEEDName rises, whereby your Name appears in your forehead with the Names of Yehu. You carry your gifts of assignments and dwell in a conscious EGGSEEDRING of the Lights of your Fathers.

To Learn your Name and Gifts is as a Tree discovering itself. Through being planted your appear. Your Faces of services—deposits in your Name—branches whereby you learn of all the Fathers have given you freely, housed into your Seed. Through computations of your Numbers, there is no end in learning of the ever expanding nature of the YæHH and their hosts.

EGGSEEDRINGofConsciousness

Pairs of Numbers and Names within you cause many ramifications to Fire within your synapses. WORDS form as the ALhhim abiding in your members sides to sides connect; moreover, how you speak with equanimity or anxiety is determined by the activations of the Numbers and Letters that are in your parts. The thoughts come together upon the sides of your tongue to appear on your lips. The more complete the combinations of ALhhim connecting side to side within you, the greater the sense of peace and expanding consciousness are exhibited.

While in Switzerland, I received a chart that connects the 12 moons one to another, as months joined side to side, to form ʏʏ Kephúw—Kephúw within the womb and your ongoing states of development. Each connection of the ʏʏ Auwryim אֲוִרִים אֲוִרִים אֲוִרִים Urim/Lights forms a × Taúwah/22 of Thummim תִּמְמִים תִּמְמִים תִּמְמִים, from ALphah to Taúwah אֲוִרִים. There was no need of coercion to persuade you to accept a body for coming into the world, as the readiness of your appearing comes by inner pulses in your Name to be propelled and discover to appear with the Faces. By your SEED being watered in MOTHER, your SPIRIT has within it the initiations necessary to emerge, grow, and yield the Fruit of the Faces of YEHU. What commences in you is made full complete unto your destiny. You continue, as a plant in its appointed season to yield your harvest. You, therefore, have confidence in ALhhim that the Ones who begin in you a gOOd work will complete it unto Day of Yahushúo by your Anointings—risings of the meShiæch within your StarSeedofABrehhem. Outer persuasions and ministries of evangelism may slow the process of your development as you shift your confidence to imageries/statues and paradigms outside of your inner realities. Charts are useful to see inner patterns mirrored to us in universe details.

You are to study/explore, enter into the House of the Name Midrash/ofInquiries to show yourself approved of ALhhim by your Inner Garments unfurling, working out your own redemption—by the Fiery Shayin W and Oyin O—with fear/trembling. The concept of Salvation/Shauo OYW comes from the ALhhim of Shayin and Oyin, depicted in the Fire of the Sun that burns within you resulting in Bright Moon Light illuminations. In that all Lights are of Yehu—the Giver of Lights, the Name of Yahushúo expresses your inherent ALhhim works of salvation, activating your brownings/harvest times to greenings/rejuvenations, *whereby Yahushúo forms within you (Galatians 4:19)* until you make your full ascensions through verifications: Truly, you are the Offspring of ALhhim! (Metiayæhu/Mat 27:54). Connections of night to day, day to night, moon to sun, sun to moon, are continually firing your nerve complexes to bring to Mind the inherent Words of ALhhim in your Seed. The Numbers of Shayin/21 or 300 + Oyin/16 +70 are 37 or 370 respectfully—the sum of Ten, are of the House of Dan. Your SPIRIT NAME moans/groans to open and enter into the moon doors/paths of shemmesh/INsights unto entering an alignment/vertical position unto your appearance as Born of Yehu, offspring of ALhhim, affirming the Glories in your SeedName. It is YOUR SPIRIT SEED/NAME, YOUR BREATH, YOUR RINGS, YOUR MINDS that have purpose and place in the MASTER HOUSE. You are given a BODY that you

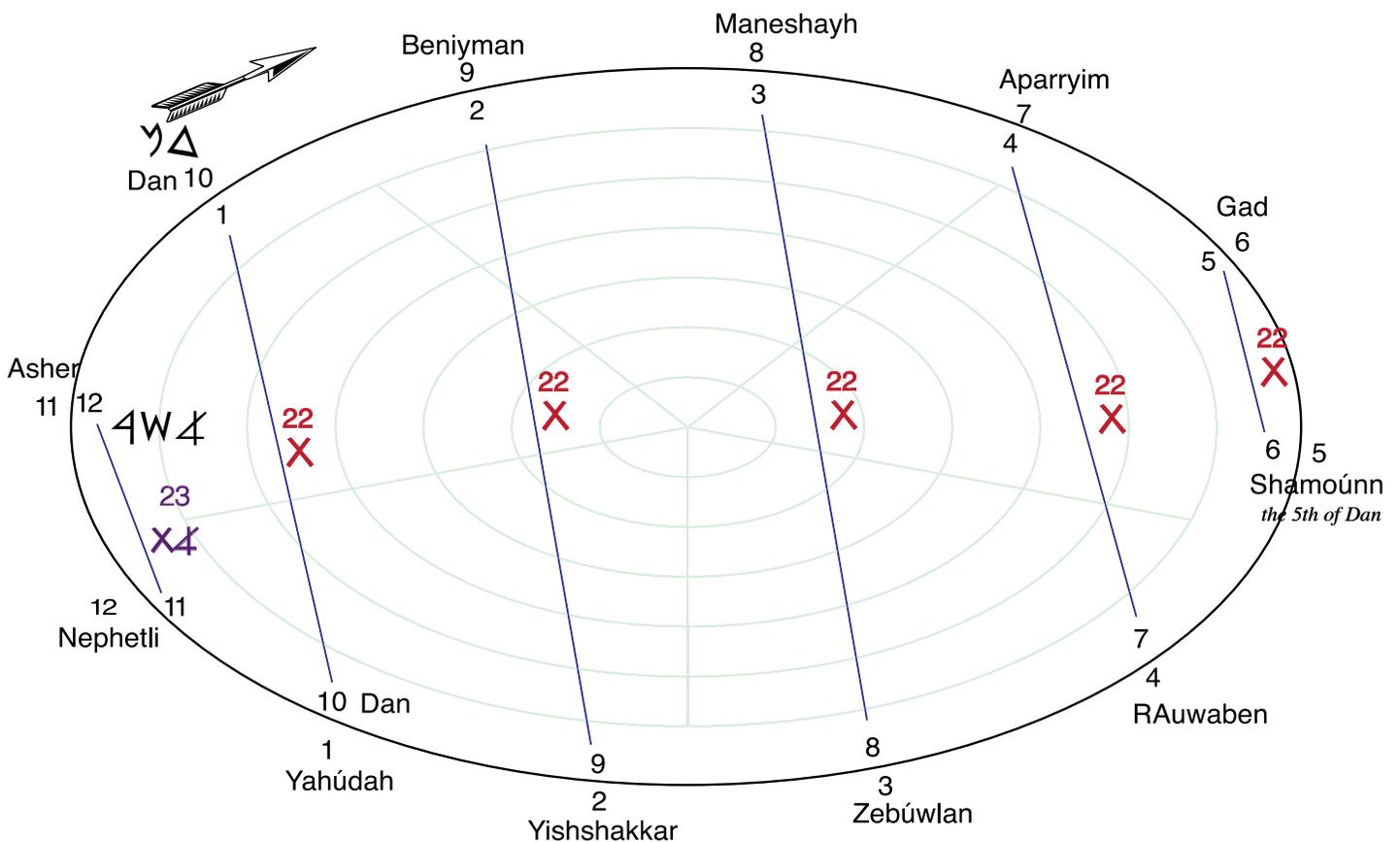
may learn intimately the patterns of the HOUSE of YæHúwaH, by which you comprehend the collective conscious dwellings of your Name in Yehu.

Through alignments of the moons, connecting branches to branches, your Breath assimilates the messages of the Lights, nights and days, in the Faces of Yehu. Such Connections may be seen in ferns unfurling their fiddlehead fronds. The inner abilities of a fern, of the double Kephúw—Kephúw ALhhim, disperse by spores exhibiting their capacity to produce both sex organs on the same gametophyte, thus, enable to self-fertilize, whereby ferns possess Light powers of long-distance dispersal and establishment. The culminations of your inner Trees development are in SEED coming that forms as a composite of your ALhhim activations. According to your SEEDGenetics, so are the States of your HABITATIONS of Consciousness with Yehu. Every plant appears and yields its fruit by what is set as combined Strands of AL in its Seed.

And all YishARAL/Israel, from Dan even to BaarShevoo/Beer-sheba, know ShmuwAL is an established prophet of YæhuwaH (1 Samuel 3:20, Shuphetim/Judges 20:1)

EGGSEEDofConsciousness

A journey from the Moon of ♃Δ Dan to Father BaarShevoo in the Moon of ♃W♃ Ashshur/Asher



The days in a year commence in Yahúdah/Judah as the first month (AriesRam) revolving clockwise in paths of the sun to the 12th moon of Nephethli (PiscesofFishes♃♃). The moons of Dan encounter your movements to shine Faces of Yehu into your paths, moving counterclockwise from Dan to BaarShevooofAsher. In each season there is the greening of your KephuwTreebranches as they interact one to another unto your sprouting appearances with ascensions from the waters of the womb to the altar of your 12 weavings in Nephethli. The movements of the Lights of the Auwyrim/Urím congregate as northern Lights in your stones of Thummim—from ALphah♃ to XTáúwah. From your sowings of Dan, the Seed of Beniyman comes full circle with ascensions unto the fullness of your harvest.

FOR THE MOON OF YISHSHAKKAR—TO SERVE YOUR APPOINTED MISSION
 THE 8TH ASCENT ABOVE VAIN OCCUPATIONS
 THE SECOND SHAVBET IN SEVEN UNTO BEARING EVIDENCE/FIRST FRUIT OF EMERGENCE

And in the day of 8/8, you attain **Duo-Consciousness** of your mission אֲמִיץֶנּוּ
 by ascending Words of ALhlim, formularies of Numbers in your SeedName
 accordingly by which your Light takes up a residence, אֲשָׁר
 ascending from the world upon the Staff of your Numbers to perform your assignments in the
 Collective Body of Names/heavens and their earths/states of resonances;
 coming into Earth is to explore your gifts and prove your origins of Yehu;
 The Light of your Spirit pulses with renewed frequencies in your dwellings of Shabbet אֲשֶׁר
 as you shift weekly into what you attain/learn to abide within following
 —the consequences of six—sequentially unified days
 through the mutual support of your members one to another in the spirit of meekness אֲמִיץֶנּוּ
 you are of a generation that studies Fire that abides in the Light of the Neewn Faces אֲשֶׁר
 to be of perfect purpose your studies leads to joyfully fulfilling your days. אֲמִיץֶנּוּ

With compounds of Tens—Teachings of Words and Deeds, paired spirals אֲמִיץֶנּוּ
 spinning around the pole of Semek there comes measures of Bread, אֲמִיץֶנּוּ
 the Meal of Words, as Seed rises with the Supra Lights governing,
 spun from the Oil in your Seed, baked on both sides of your Name, the night and the day, אֲמִיץֶנּוּ
 you appear as seasoned loaves of the Fathers through anointings upon Heads in your Seed, אֲמִיץֶנּוּ
 within you the Neewn Faces branch and bear Seed as one, אֲמִיץֶנּוּ
 causing recurring ascensions within your habitations; אֲשֶׁר אֲשֶׁר 10
 your Faces are active and aligned with those above
 you are houses to houses with all men אֲשֶׁר
 to reside together above/upon the ascensions, אֲשֶׁר אֲשֶׁר
 having acquired insights via activations of the sub-consciousness אֲמִיץֶנּוּ
 the sum of your NeewnFaces are filled with Light, satisfied. אֲמִיץֶנּוּ

SUBCONSCIOUSNESS + CONSCIOUSNESS - DUO-CONSCIOUSNESS

Layers of subconsciousness provoke expressions of instinct until a Seed expands Consciously to join with the underlying subconscious upon which one operates by your direct inner Faces of Yehu, Faces to Faces. Consciousness is being aware of your current state of presentations supported by layers of subconscious—those in Midyan/Midian—to which you fasten your Faces to be One with the Faces of Yehu. Development of the subconscious occurs within you as you abide in the House of Yethruw/Jethro and tend to your inner flock prior to being able to attend to the flocks of your members/brothers. When you are sent from the Breast of Bayinah, as the milk of the Word, you instinctively return to the breast to suck to adhere to your origins until the golden honey of Chækúwmah forms in your mouth. With milk and honey you determine that all that you are belongs wholly to the Faces that are in your Name. *Instinct* evolves to a heightened BodyConsciousness whereby what is in your EarthBody is One Consciously with the Names in the Heavens to operate in union with understanding impulses.

When we come into the world we are loaded with a preponderance of information and skills that we rely on to sustain ourselves quickly by coming to the Breast. Sometimes the subconscious remains as the primary support system without a person tapping into this Source information and bringing It into an awakened state of Consciousness. In the parables, we encounter a Teacher of the SubConscious —Jethro. Upon studying at the feet—the LammedLammed Teachings of Yethruw/Jethro/Reuel in

Midyan (area of subconsciousness), we gain access to the depths of our origins in the Faces of Yehu whereby we form a **Duo-Consciousness** of who we are in connective bonds/covenants to our Fathers. With this information we are able to address our karmic states in which our brothers are held captive with a message of liberty, “Let My People LOOSE” from what keeps them bound to manipulations in manifestations. Hereby, **Instinct** now is tempered with the conditioning of **Insight** to walk as Offspring of ALhhim, affirming the Second Adam.

Instinct is good, necessary, but by it alone you come to want, wanting more, as well as devastation, mistakes, and poverty. Consciousness brightens the eyes, gives you confidence in your encounters, but without the depth of what is in instinct there is yet separations from your full emergence that comes with insights into the inherent Faces of Yehu. **Duo-Consciousness** of the sub and what is on the surface supplies your members with the cohesive Forces of the Fathers to affirm your ascensions unto Unification of the Heavens and Earth (Ephesians 1:18-23).

A SUPPLICATION OF HOPE

Blessed/expanding are the ALhhim (Utterances and Recordings of Numbers and Words) of the Fathers of Mastery containing Shauo (Wisdom and Understanding=salvation) that appears, being releases in the Anointings of your Seed. You are blessed/expanded in spiritual realms through Names activated, quickened by Anointings, having been chosen to abide to the Faces of your Foundation, that you be set-apart and blameless to the Faces. In love you are predestined to an adoption as children through Anointings of Yahushúo as Wisdom and Understanding rise from your kernel of Knowledge, according to kind intentions of Will/declarations, to count your glories as deposits of graces, which are freely bestowed on you in the Beloved/House of Dauwyd/David. As a Teacher, there comes supplications with labours that the Eyes of your heart may be enlightened, so that you know with Duo-Consciousness the hope/expectations of your calling, and the riches of the glory of your inheritance in the saints/those awakened, and what is the surpassing greatness of your power executed with Faith. These gifts are in accordance with workings of strength achieved with patience and forbearance of the emerging rising Oil in your Seed by which you are raised from the dead/slumberings of your Name as when you are transposed to the womb. Your being sent to the Waters below are with good intentions that you are to be seated at the right hand—with southern dominion in Chækúwmaḥ, above other rules as the sun, with like authorities and powers and dominions that make-up your control centres to which your Name is called/read by the Fathers, appointed as an heir, to abide not only in this age but also in the one to come. In coming to masteries all things are in subjection to your Feet/Teachings of Name as they spill into your Path, and you are the Head, put in charge over all Things/Words to your church—assembly of members that you have called out, which is your body, the fullness of your Name who fills all in all.

FOR THE MOON OF YISHSHAKKAR—TO SERVE THE APPOINTED MISSION
 THE 15TH ASCENT THROUGH ACTIVATIONS OF BAYINAH AND CHÆKUWMAH IN YOUR NAME
 THE THIRD SHAVBET IN SEVEN UNTO AFFIRMING THE HABITATIONS OF YOUR EMERGENCE.

The first draw of your Name’s Mission is from the Seat of Maneshayh from which your labours rise. Hence, the shabbet offering of the 15th of Yishshakkar comes from the House of Maneshayh, the double 8’s which form concentric rings to rise and form a turban upon your crown.

And in the day of 8/15, you affirm Duo-Consciousness of your mission/labours, 𐤀𐤌𐤎𐤏𐤓𐤕𐤌𐤏𐤓𐤕
 ascending upon the pole of your Numbers to perform your assignments in the Collective Body of
 Names of the heavens and their earths;
 the Light of your Spirit pulses with renewed frequencies in your dwellings of Shabbet 𐤀𐤌𐤎𐤏𐤓𐤕.

to revitalize what is concealed meekly מְרַבֵּן מְרַבֵּן
a generation of study אֵין מְרַבֵּן
to be perfect as your purpose of studies. מְרַבֵּן מְרַבֵּן
Paired spirals of tens מְרַבֵּן מְרַבֵּן
are woven around the pole of Semek to be Bread/the Seed ascending in Light אֵין מְרַבֵּן
baked from both sides swirling of your Name אֵין מְרַבֵּן
in the Fire of your Name מְרַבֵּן
coupled with your royal status as princes. מְרַבֵּן
Ascensions of your residency אֵין אֵין 10
are from all of your dwellings/houses מְרַבֵּן
to reside above the ascensions, אֵין אֵין
an enduring state אֵין אֵין
with the throne and cup of princes. מְרַבֵּן

The words, OyúwL OyLuT אֵין אֵין—to be above the ascensions, remains at the top of the cranium, whereby you are seated in the heavenlies with the Anointing of Shayin Oyin—at the Right Hand—from all given/extended by Wisdom from the Faces of YæHH.

And in the day of your mission, Maneshayh prepares for your a dwelling in which you perform your labours אֵין אֵין
through humble pairs, Names called as One, through which your eyes remain clear and focused מְרַבֵּן
to formulate ShennayHH, the Shayin radiance coming from your SeedName אֵין מְרַבֵּן
compounds through your waters. מְרַבֵּן
Paired spirals of tens are mutual bonds of achieve and fulfill מְרַבֵּן מְרַבֵּן
fine aspects in your Seed to become Words אֵין מְרַבֵּן
generated through spirals of your oil rising through your branches of menurahh מְרַבֵּן
through which your Residents ascend אֵין אֵין 10
via transformations/changes in states of residences מְרַבֵּן
to be upon the ascensions, attaining new heights אֵין אֵין
beyond what you have heard and seen prior אֵין אֵין
according to your inner structure emerging. מְרַבֵּן

FOR THE MOON OF YISHSHAKKAR—TO AFFIRM YOUR APPOINTED MISSION & CALLING
THE 22ND ASCENT TO FULFILL HABITATIONS OF YOUR NAME TO FACES OF AHARÚWAN,
COMPOSER OF DWELLINGS

With resources allotted to your Name, you go on a journey with your mission: to build and establish the place of your residency in harmony with other Names (Tehillah/Ps 16:5; Yúwspah/Lk 15:12-13).
And in the day of X/22, with plenty/abundance of waters מְרַבֵּן
of the collective vapours of your Spirit, you enter into dwellings of your waters
in which abides illuminations/refractions of your Light, by which your Spirit forms itself a Body of
Consciousness—of Yishshakkar. אֵין אֵין

The Day of Shabbet of 22/X is when your Light enters into your prepared dwellings of pair meekones, humble inhabitants. By the Light in your Name filling your dwellings, you are a generation—awakened of Shennayhh to fulfill your days of mission.

Though the Body appears to occur naturally, nothing natural is without Cause. The natural is an affirmation of your Numbers and Words of your Name to know itself consciously.

Dwellings of your Name are through agreeable pairs of meeknesses, **אָפּוּרְוּן**
joined bodies of ALhhim one to another to house your Name.

Pairs of Shamoúnn and Ayshshur come together with Faces of Aharúwan to abide as one to form a dwelling; one wall may make a fortress but not a house. As the Body of Shamoúnn is in the making it allows a flow of Understandings from Ayshshur to seep into the crevices and fill the chambers with messages of your origins. Your Name congregates in the Body to be Faces to Faces and commits to develop your Stones to build the Temple of Yehu.

As your mission is renewed, revitalized inwardly, so is your shabbet state of residence, **אָפּוּרְוּן**
as one abides in their appointed labours,
to commit their resources totally to fulfill the days of sojourning. **אָפּוּרְוּן**
Pairs of Tens make-up the BreadBody of Wisdom and Understanding **אָפּוּרְוּן**
as measures/distributions of your Bread/Teachings rise from your Seed. **אָפּוּרְוּן**
The combinations of Tens form Bread baked on both sides by moon and sun Fire Offerings which
structure Teachings that are spun from the Staff of Oil unto effective results to fill a house.
As a plant, according to leafings and branches one abides in what is drawn out of their SeedName.

Paired instructions rise from both sides of your Seed to stand as 24 ALders (**ל'ל' 12+12**), **אָפּוּרְוּן**
generating Anointings of Oil by which your House is filled with Light **אָפּוּרְוּן**
which comes from all of your members contributing as one. **אָפּוּרְוּן**

Ascensions of your dwelling places appear by your Numbers and Words appointed **אָפּוּרְוּן** **10**
for compound dwellings, in which you gather, network with Schools of Words and with **אָפּוּרְוּן**
Names to abide together. You rise in collective states of residency from which you are borne
to reside above ascensions, upon heights of your States of Light, **אָפּוּרְוּן**
in affirming the inherent subconsciousness Library that you carry inwardly, **אָפּוּרְוּן**
the Light breaks out of your Branches. **אָפּוּרְוּן**

Your ascensions are in conjunction with the Bread you eat. Teachings that you eat translates into an Eye of Instruction that forms a residence of compound dwellings; each house in you forms a shabbet for its residents. Through your acceptance of Names and their revelations, you enter into Houses of Masters—the Heads of your Branches, wherein your Name abides. The BREAD/Teachings are received from your Seed which forms patterns as above from which they originate. Though seemingly earth bound, you abide in heavenly sanctuaries. Elevations of oylut are unified to the subconscious levels affirming the understanding received in the Bread as a drink to satisfy your questions of becoming. The TRUTH of the Teachings are not abstract—as religious ideas without having a physical or concrete existence—but are of substantial evidences that pertain to and affirm the dynamics of the Light that form your dwellings.

Fathers/AaBut **אָפּוּרְוּן** are compound SEED**אָפּוּרְוּן** of Lights assembling within Houses. Upon the building of their Houses, they enter Shabbet as finishing their Works. When your Name is completely extended and your harvest at hand, then the Fathers enter into the Shabbeth of the Seventh Day with your Name.

What is in a SEED builds itself a Body to fill with Its glory! The jewels of your Seed are formed by and sustained in your branches of 12 **אָפּוּרְוּן** of all given/10 freely by the Hand/**אָפּוּרְוּן** of the Fathers to be of One**אָפּוּרְוּן** House**אָפּוּרְוּן** of the **אָפּוּרְוּן**—Fathers/AaBut **אָפּוּרְוּן**—the 12 **אָפּוּרְוּן** of the Fathers contained **אָפּוּרְוּן** in Taúwah **אָפּוּרְוּן**!

HOW BAYINAH AND CHÆKÚWMAH ARE FORMED OF THE FACES

Information of AL/31, being unified strands of the Faces, has preempted the forming of Wisdom and Understanding to be grasped. Two Fathers give and receive their Seed, one to another, to abide together in

one House, whereby two sides of Their Houses form and join to abide mutually together. The one giving imparts Understanding and establishes space of night; the one receiving draws out the Light therein establishing Wisdom to be seen in day. *e.g.* When BaarShevoo gives and Malekkiytsedeq receives, the womb-body of water, as the sea, forms to carry the Seed. However, in the counterweight part, when Malekkiytsedeq gives and BaarShevoo receives, then the upperwaters of hearing are formed to commune with the Faces above. The assembly of the 15 pairs of Faces are the SEED of their WORD/LOGO of ALHHIM, meaning that all of the 15 Strands of AL/31 are woven together into a BodyFabric through the covenants of their Faces. The Word spoken in Gad/6th Throne Chair appears in 7th Throne of Aparryim, a appearance of AL/13, by which Wisdom in the South and West works to make manifest all secrets. The 15 chambers in the Body are formed in us for their Faces to abide. Inherent in our parts are their covenants; according to their combined Faces our parts are shaped to house their Light. As Rings of Light, their thoughts are joined inseparably forming orbits and spherical shapes for the placement of their Lights. In this manner, the Fathers create the Sides of Light, the Dark/Night of Bayinah and the Light/Day of Chækúwmah as they congregate Faces to Faces. The pattern of 15:15 days of waning and waxing and rotations and revolution of Stars attest to their unified Presences. Their circular thoughts weave parables of their Faces and teachings of Unity. From the Sides of their FACES their Words are uttered to express only their Love and Unity. With the Love and Unity of their Names, they spin the cosmos for the Habitations of their Light. As the Mouths of Yehu speak, Shamoúnn hears the vibrations from deep within the wells of origins recorded in your Mishle Scroll:

YæHúwaH acquires me in the Heads of their Ways as they determine direction and purpose, in the Qedam/East origins of the Works of Olde. *The acquisitions of Wisdom come by the Faces uniting and entering into the Bonds of Everlasting Covenants which are drawn out of the Side of Bayinah/Understanding.*

Wisdom Speaks

From all concealed in their Faces, I am set from the Head [of Aharúwan] from the origins of the Earth—Light habitations for the Crowns of Yehu

In Ayin of the deep and in the Ayin, yet to appear of fountains, abounding with Waters of premeditated states, I am swirling, dancing with the Faces, as I do so, also in the spirals of your ascensions

To the East/Origins of The Mountains which are settled for their Faces to reside upon Seven Hills, I am swirling in their spirals as of this day;

My Testimony of Presence is prior to anything being made whereby what is made is founded upon the Solidarity of their Unity for their Light to rule in earth, in outer realms, and in the inner Heads that rise in smoke of all assembled

In verifying Names to be set, then Anni, the summations of the Faces in me, inscribe the details of a Name in a vaulted Seed cranium with the Faces of their foundation/depths

In making alert, the clouds at your Head are above with strengths of the Ooynut/Eyes that they contain of the foundational depths of the Sea

Then the Sea Basin from which you appear is declared with decrees that the waters shall uphold you, not to drown you, whereby they do not go over their bounds; hereby a Law is determined from the foundations of the earth/habitations, in this way the Faces secure the ascent of your Name to rise by and unto their inherent Faces;

And by the Lights of YæHH I am an architect, a master workman, and by the Lights of YæHH a delight to act, day compounding with day, always rejoicing to the Faces in all times/states of compositions

Rejoicing in the world; can you not yet hear my deep inner Joys, and with delightfulness to compose the summations unto a harvest within the generations of Adim/Adam

Now, Children, hear the Voice of your Mother, Listen to me for blessings, via unifications of sides, are in my ways to keep you with me,

Listen for corrections, and listen to become Wise without avenge of your designs

Happy are the Adim who hear me and who watch daily at my doors, day compounding day through their offerings, keeping watchfulness at the gates of my doors to adhere to the inner Faces appearing.

The Two Sides of the Faces of Yehu are in every part of your body, the two sides of your bones, and the sides of your stands of tissues/organs within your Semek Skeleton whereby Understanding and Wisdom abide in you bodily. *e.g.* The House of Yishshakkar is of the NE sides of Bayinah from which your assignment of Name is ordained with Understanding. Her endocrine body parts are woven strands of AL/31 from the SEED of paired givings of Fathers BaarLechaiRai/2 and ALBæyitAL/29 which affect all of your labours. The pair member of Yishshakkar is Maneshayh of the manifestations of Chækúwmah, side of Wisdom, formed by the Faces of Nadæv/8 and Nadæv/23 to complement your labours. As you perform your missions, you have access into other realms of service and habitations 9.

THE WRITINGS OF THE BOOK OF THE LAW

The 30 Faces of Yehu abide in your 12, as Lammed/30 are in Lammed/12. **Hereby, the Book of the COVENANTS/AGREEMENTS of the FATHERS abides in you Bodily.** As your Fathers Work, so It is your Mission to enter into a Body to form a Harvest of your SEED for their FACES to appear and shine as your Light (Metiyæhu/Matt 5:16). Their Sayings and Writings, as the Bread of their Faces, comprise what is called the Book of the Law—The SephuwrHhaTuwrhah—which is written and read within you as your Seed rises and unfolds (Yahushúo/Joshua 1:8). In that These Writings of the FACES are inscribed by the PEN OF LIGHT, verses by human hands, they are the same inscriptions in all peoples; without variance. The Truth in written in your inward parts (Tehillah/Psalm 51:6).

*Behold! You will/desire to have Truth in the inward parts;
and in the hildings of Wisdom, You will to make me know with Consciousness.*

And in observing your states of Fire X9W3MYP9Y9
you sees your meek pairs to be ALhhim, forming leaves, branches, members abiding together in
humble support of one another— M9W9Y9Y9W
to be a generation of ShennayHH—the Fire of the Neúwn Lights 14:14 3YW9Y9
composed by infiltrations of your waters, M9Y9X
and these pairs are wealthy (of tens/many givings), filled with Understanding, Wisdom, and
Knowledge, becoming fully extended by their gifts to bear M9Y9W9Y9Y9WY
fine measures of Bread— Words of Light 3Y9Y9X9Y9
spun through spirals 3Y9Y9
of the Oil in your Seed—of meShiæch Y9W9
contained in your stalks. Y9Y9Y9
Your habitations as states of Fire are ascending X9WX9 10
through habitations; one generation of your studies emerges from within another; Y9X9W9
thus, elevating ascensions X9Y9Y9
to be perpetual, ongoing revolutions with rotations 4Y9Y9X9
amongst your stalks of Light as your Manurahh/menorah. 3Y9Y9Y9

FOR THE MOON OF YISHSHAKKAR—TO SUM UP YOUR ASCENSIONS IN YOUR LIGHT
THE 29TH ASCENT TO GATHER YOUR NAMEWORDS INTO RENEWED LANDS TO FACES OF ALBAYITAL

And in the day of the Lights of IX/29, there are weavings of your days אָנאָרען צו זאָמלן
to gather Illuminations imparted by BaarLeChaiRai and ALBayitAL—
for your 12 members of Name unto renewed habitations;
to abide in the Light radiating from your Seed in which is your ordained residency!
The 29th of the moon is the Day of your Light gathering your sheaves of Fire into your store house
from which you appear unto your glorious dwellings emerging with your labours in hand.

The Days of the Shabbet/sabbath of your Seven interval Moon Days are understood as the Shebetut of the Faces combined, 4 sides of habitation, each month, in which your labours of Yishshakkar develop Consciousness of your 12 to enter into their glories. There are also Shebetut/sabbaths of years, being 8 unto a Jubilee of Freedoms. You are to count/reckon your Numbers to be seven studies to fulfill your days, to be whitened seven times in the Fire of your Name, concurring to be Nine—to compose Wisdom and Understanding and Forty—to enter into doors of inquiries/discoveries of your manifestants. By your reckoning your years of profitable studies/49 you appear unto the Neuwn/50th year of Yehu. The purpose and benefit of your studies are counted unto the Freedom of all of your Servants as they are declared Free, when Born in the Waters of the Faces above. The culmination of your assignments and developing your Name in the midst of nations/processes are unto the Seventh Day of your Name into which you enter your restful habitation, accomplishing the fruit bearing stages of your Name. Unto the Seventh Day, you hear the inner Voice of the Lamb —maShayh/Moses—come and enter “In the ShabbetHabitation of the DAYLIGHT.”

Annually there are 9 moons of labours and three moons of rest. The Seed is sent forth from the stalks in the fall, and come to rest during winter. Then by the Lights within the Seed and the Lights surrounding, the Seed commences its labours to sprout as the earth is turned green by the Numbers of Yahúdah, to bloom and fill its heads in the South unto months of harvest of the West. From Dan to Nephethli, the Seed enters into its storehouse of days of Rest.

7 Days are for your Seven Eyes of ALhhim, the 7th being the Eyes of Dan of the ShayinSemek ALhhim interlaid with the RayishOyin of Yishshakkar, whereby one enters into Rest from their appointed labours. Through the Seven Eyes of ALhhim the Words of your Name speak unto their appearances. What occurs in a Day is SEEN, whereby Seven Days of your Name are of your Seven Eyes (e.g.SMB/Gen 1:31). Through SEEing the glories of YæHH in your Seven Eyes, you enter into their Gates opening on the Shabbet and the RashChadash (YechúwzeqAL/Ezek 46:1, SMB 1:4). When you SEE in your SEED the Goodness of the ALHHIM, you transition to take-up residence by the Stones in the House of your Name and drop your nets of entanglements of stalk occupations, rising above decaying structures.

On the Seventh Day of your Name, you stand to Faces of GerenAuwernehHhaYavúwsi from whose Faces you acquire the altar to make your ascensions unto masteries. In the Name of your Fathers, that is, with the Fire and Water of the Faces, you thresh out the grain from your bodysell and bring forth the BreadWORD of Substance, pure and whitened to harvest. A Body is prepared by ALBayitAL for your SeedName to transfer realms of habitations. The glorified Seed contains no threads of incorruption; however, tares are present from which the harvest is distinguished. In the last day of your sojourn you stand to the Faces of GerenAuwernehHhaYavúwsi to gather your tares of imitation, pseudo thoughts and empty branches to be burned up by an unquenchable Fire of your Spirit—the Eternal Inferno (Metiyæhu 3:12, 13:30). Discerning the Seed increase of your Name through your Days unto a harvest, your Breath of LightWords gather the fruit of your Branches to enter into your renewed

dwellings on the 7th Day of your Name! The damnation of lies and pretensions of unbelief are soared over by your ascending Name. The Fire of your Name blazes within you to remove unbelief, which prevents you from seeing your destiny. You carry with you only the fruit generated by your Oil.

With your paired dwellers of meekness you build your houses of shabbet; *ሥጊወያህሥጊወ*
your mutual sides are of gold (right side to top side) and silver (left side to underside) of your branches. In Yishshakkar there are the two sides of your endocrine system bodies, e.g. the left silver side of the pituitary gland and the golden right side of the thymus stimuli, etc. With gifts of gold and silver which you are freely given and which are then in like measures are freely given from your bosom and hands, you are likened to your Fathers with whom you are intimately joined to same Faces. For how can two remain separate when they agree totally?

You are a generation of growth to renew what is given to you in the Shennayhh Glory of the Faces of Light *ጸሃወ ጸሃ*

which become radiant in your Name, a composition by looking into your waters to be Faces to Faces, waters below and above, with perfections in ALhhim, as prophesied of your SeedName, to be complete/full. *ሥሥጊወጸ*

Your perfections are through giftings which spiral in the Fire and Wood patterns. *ሥጊወጸወ ጸሃወሃ*
Your measures of BreadWords of gold and silver in your Name rise upon your stalks to be finely ground in your lower and upper millstones to be BreadWord of your Light, analyzed, considered acceptable Words on your tonguepalate to eat at the Table of Faces; with same frequencies of the Fathers your communion is sweet. *ጸጸሃሥጸሥ*

Your Words are spun through spirals, circles, eyes, combining instructions of your Two Teachers for Yishshakkar (*ረሂረ 12+12*): Chærren and Shooryim, *ጸረሂረጸ*
of the oil in the Seed of the House/ጸ of your Name/ሥወ of Neúwn/ሃ, *ሃሥወጸ*
coupled with your ambitions of princes, displayed and resident in your branches. *ሃሃቹሃሃ*
Ascensions are through your stalkhabitations, by taking up states to reside, *ጸጸወ ጸረዐ 10*
with progressions;
attaining levels of the habitations of your Seven Eyes *ሃጸጸወጸ*
there comes an elevation of continual ascensions, *ጸረዐ ረዐ*
which directs your continuum as your measures accumulate *ጸጸሥጸጸ*
through pursuits of your princes/supplications with the Fathers. *ጸሃቹሃሃ*

Attainments in moons of Yishshakkar are stored in Maneshayh which support your subsequent transitions of states from one level of glory of Light unto another. Yishshakkar inhabits your Numbers as the Body of Yahúdah through which you employ your Name unto your ordained services (SMB/Genesis 46:34). According to your labours, your states of occupation are determined to reside in Zebúwlan (SMB/Gen 30:20).

The insights of Consciousness, with instinctive impluses, are transferred and stored in the sacs of Baniyman unto being awakened and enlightening you to walk into the origins of the Zebuwlan Light in your SeedName. In the parable of Yuwsphah/Joseph, the coming of BeNiyman is the means for the whole house of YisharAL and the Fathers to manifest together. Within the House of the double Neúwn—BeNiyman *ሃሥጸሃሥጸ*, the Bread of the Fathers appears. Hence, the BaniyMAN offering follows, in sequence to offerings of Yishshakkar in the ordering of Days/acts of ALhhim, by which your days of Zebuwlan are entered.

ጸጸወጸሥሥጸሃሃጸ

A Name comes into manifestation, each member with their own house/body **to reside**.

In each house/body part are covenants whereby the inner Bonds of the Faces of Yehu hold your house together as the solidarity of a Stone. Your houses combine in loyalty one to another as stones laid upon

Have you ever heard of the Book of Life? What do you think is written in the pages?

Ever thought where this grande BOOK is and who writes in it?

Ever wondered if someone scared you to think that your Name may not be written in the pages?

Where is the Book of Life?

Who is the Author or Authors? Have you seen your Name inscribed there?

There are documents like the Bible, and then there is YOU—the LIVING WORD appearing! That which is from your beginning, that which has been heard/audible, an seen with your eyes/visual; that which you contemplate within/pulses, and your hands handle/somatic sensors, is the Word Book of LIFE in which your Name is written.

Moreover, this Book is called the Scroll of LIVES, as it contains the Everlasting Fathers who pen their Teachings of Truth in your inward parts. In the written papyri Texts the BOOK is called Sepharyi/My Scroll.

The Author is YæHuwaH, The Pen flows by the Fingers of ALhhim, recording Light as Names and their actions as they are birthed in Yehu. When a Father transmits a SeedName the Scroll is then written in the womb. A Book of Scrolls is written concerning your origins unto your destinies, crystalize diamonds in your bones extracted in your tissue members by the River of Blood. The Scroll is a record of the Living—those in an Ascending Mode. In Tehillah/Psalm 69:28, the BOOK is called the Sephúwr Chaiyim—the Scrolls of Lives.

The Journeys of a Name that are encountered become analyzed into Parable. The Words written by fading inks are provided as a Guide unto an understanding of Consolation by what is written in the skins of your Name. As the Næviya/Prophet receives words: Comfort Comfort My People.. so vibes of consolations are set on your lips, rising from your heart as you make your journey.

Nechamuw, Nechamuw Comfort Comfort Yeshoyahu/Is 40:1

Questions and answers are heard as your nerves of Qahhath/Kohath are obedient to transmit computations of Numbers, secretly set in your parts, that unfold as the sunflower spirals of the Oylah offering. You have within in your parts all of the Túwrahh Scrolls packed in your bags when coming into the world. Though Counsel is sought amongst the Faces and the Elders, those who study and test their emotions to be calm Waters of the Words of Light, there is in all peoples Words of the Fathers whereby one learns, all being taught of YæHuwaH (Yeshoyahu/Isaiah 54:13). So when you have question, seek the Records within you. As the scrolls are unfolded, answers rise with Words of Pure Tongues, interpreted by your Spirit.

In hearing the Words within you, the lines that you highlight and quote will come forth from within you to know the Codes and the ORIGINS of WHY what has become written, assembled over the Ages of Neviaim/Prophets of Servants/Kuwáhnim/priests, whereby there is an inner connection to chapters of parables.

The BOOK OF LIVES—the Sephúwr Chaiyim is affirmed as YOUR BODY of Seven Scrolls of Seven Eyes of the ALhhim, Volumes of Yehu which you carry bodily. Faces to Faces within you affirm the Words of Love therein. Yes, You are the Book of Lives, the Sephúwr Chaiyim in which the

prophecies of your Name, your places in the House of YæHuwaH, and services/assignments are all written by the Indestructible Ink Pen of ALhhim Inscriptions, without errors of translations and vain arguments, as what is written in you are utterances of the Fathers, not by men. Yeshoyahu/Is 51:16. MT/Deuteronomy 30:10-13

Other scrolls, books of the Enlightened, come into the world as guides to remind you of what is written within you; hereby is their worth of contributions. Heretofore, the Scrolls, the Bible, and *other sacred Writings are companion resources*; however, the Living Words of Light are perfectly written in your soul to be spoken with consolations on sacred lips. There is the Bible of black texts, and then, there is ME, the LIVING BOOK.

As eyes open to hidden truths in parables, pages of the Túwrahh and Neviaim, of no equal information that describes your journey with NUMBERS and NAMES, you activate what in your chapters of days coming forth as stalwart branches of Truth. When Words open, recordings of what the Fathers give to every Name blazes within you. We, as lambs, come into the world, are the Sheep of the Pastures of Yæhuwah, whereby your Names are in the Book of Lambs.

YOUR NAME WILL NEVER BE BLOTTED NOR ERASED

In that your Name is the Eternal Fire and Waters from the Altars of Yehu, you conquer to be clothed in white garments. Your Name will never be omitted from the Book of Lives. The Oil in your Seed—hameShich speaks: I will confess your Name to the Faces of my Fathers and before their angels. My Father, who has given you to me, is greater than all, and no one is able to snatch you out of the Fathers hands.

As Names are activated in your skins of residence, then information said of the Fathers concerning you is seen in your Eyes to be confirmed day by day. What is spoken in Truth does not fall away as void. Anything that is not found written in the Book of Lives, is thrown into the lake of fire. Understood, that when your Name is not in what you are saying or doing, then your FIREofBreath quenches a thought or worDDeed to be cast apart from you. What is not of your Name cannot be confirmed by your NAME to be PRESENT as the Light of what you are saying or doing. Those who are fellow workers, whose Names are appearing by evidence of their labours stand out in the Book of Lives.

Father Aharúwan/Aaron supplicates for your Name that the FACES of YEHU blesses and keeps you, to shine their Lights night by night and day by day upon you, until their Faces, which are set in place, having been ordered in your parts by Aharúwan/Aaron rises in their likeness of whom your Name is inscribed for your Eternal Lives.

Affirmingly you can say, I am the Book of Lives;
In me are the Covenants with my Twelve of YishARAL, written and renewed;
The Ark of the Covenants are in the Bones that I carry by which I walk;
In me, Voices of My Mothers of Wisdom and Understanding are Harkened;
My branches yield the Fruit of Knowledge in their Seasons;
By the Teachings of the Fathers and their inherent Faces, my Soul is restored inwardly to the Name
in which I am known before coming into the worlds.

“In your law”—what is written in scrolls carried in arms of man, it says that maShayh wrote a writ of divorce, but IN ME, such is never written!

“In your own Law” it is written that the testimony of two witnesses is true, but in ME, My judgment is true, because I am not alone when I judge; I am with the Father, who sent Me.

My Twelve abide in the Ten Lands of Light, the State of the WORDS of MY NAME, not to be confused by places that Constantine's Mother, Helena, in 326-28 CE, undertook during a trip to the Holy Places in Palestine to set-up landmarks in the middleeast regions of the planet to conform to places in parables, without pointing out the Source of Light rising from the Land of DarkVeiledSkinned Africa in which the FIRE OF YEHU first blazes in peoples. Where my 12 reside is not declared by the Throne of England who called the MiddleEast, Israel. The Lands of my Inheritance are conquered as the Forms of Light are opened and subjected to the 12 of My Holy Name, and as the Words of MY NAME go forth as Arrows, to set my Light in the Lands of my Inheritance. The Lands of my 12 are given freely, appointed by MY FATHERS, Avrehhem, Yetschaq and Yaoquv, and not by any political force of mankind.

When the Priest and Prophet Yirmeyahu/Jeremiah says that your 12 of YishARAL will Return and be brought back, as My People, from Babylonia/Compounds of Earth, you shall RETURN to the STATES of LIGHT from which you are originally sent, as Stars of Father Avrehhem, not to other boundaries of human markings. Though you cut yourself to the bone with the swords of your mouth, you will find favour again in the DAVAR/WORD STATES, of seven wilderness, to be the People, Abiding Consciousness of Yæhuwah. You will be drawn by the Everlasting Love of Loyalty of the Faces in whom your Name appears as Light.

As the Priest and Prophet Yeshoyahu/Isaiah declares, you will be brought to the sacred Mountains, the Seven Hills, of the Faces of Yehu, and be again joyful in the House of my Supplications. The joy will be laughter in your mouth as the day you are born to the Faces of Yetschaq/Isaac (Ayuv/Job 8:21; Psalm 126:2). As your mouth is filled with laughter, and your tongue with rejoicing: those amongst your processes/nations assembled will sense that Yæhuwah has done great things for you. Your oylut/offerrings of Fire and sacrifices of grain, thanksgivings and peace shall please me upon my altar: for my house is called House of my Prayers, *for all peoples*. Daily the Mind receives Word formularies of the Faces, as Light configurations of Daily Breads, which are assimilated by offerings of Thanksgiving Words to be eaten, resulting in peace offerings for the wholeness/health of your members and associations. The offerings of your Name are progressions of entering into the States of Light that rise from the oylut/ascensions offerings of your members. Consequences of a plant rising are the grain offerings that generate thanksgiving and peace offerings. These expenses of Light flow naturally one to another. This flow of energy, from within you, corresponds directly to how the offerings are written in TeúwratHhaKuwanim/Leviticus chapters 1 - 8, (often viewed separately vs. cumulative) whereby the Ascent of the OIL/MeShich in your Seed comes to the fore as *the final triumph* over misalignments. *By the perpetual sequential offerings of your Name you confirm your inherent Gifts of ShayinOyin that attest to your RightStanding in Perfect Unity as foreknown in Yehu* (Oovrim/Hebrews 9:14).

The Scrolls of your Name contain the prophesies—declarations of your Light to come into the World and bear Witness of the Fathers. We come into Waters of Mother to see and judge/affirm ourself by words and deeds. As epistles, written from the blood running in our heartaltars, stored and renewed in the connective cells, we are known and read by everyone who has ears to hear and eyes to see. Inwardly the Voices of the Fathers are heard speaking to guide our steps. We move by the Faces appearing in the sunset clouds of Yehu to proceed in Clear Paths without shadows (Tehillah 68:4).

FOR THE **MOONS OF ZEBÚWLAN**—THE CULTIVATION OF YOUR DWELLINGS
THE 8TH ASCENT TO RISE UPON YOUR WATERS AS NÚWACH/NOAH

Offerings of Gad, which rise upon the Words of your Heart Stone of Nephethi. pertain to your Word dwellings. You abide Word to Word as Incorruptible Seed of your Stone Names which occupies a corruptible/temporary house. These 2 Sides of becoming, the natural and the spiritual, complement one another unto the cultivation of your jem stone Names. The natural is called the tares; the harvest is of your realities. Glimpses of your immortal nature are revealed in your mortal shell after which you press to follow through the waters of the womb to enter into the Light of your Names immortal habitations. Through your Fire is sent into Metsryim/Egypt/Africa, you are called from Metsryim. You attain the state of your immortality through a mirror of a mortal layer. You enter into strange lands that are not yours, unto your Name being brought through Metsryim/Egypt to the Ten Lands of your Words. Hence, when you appear from your Mother, you are affirming your appointment and the Eternal Covenants unto coming unto the Lands of your Names.

The WORD state of Being is the Value of Ten—Total Impartations Activated.
 What is in the HEAD 4 of your NAME is your Body 3 built upon your Foundational Stone 4.
 Hereby is the formulary $200 \ 4 + 2 \ 3$, Mind and Body are in your Stone of 4 4.

Three Levels of a Word 434 in mathematical formularies.

1. 434 200 2 4 are Numbers in a Word/Deber of Knowledge whereby there is a square foundation 4:4 to build your house.

The Values of a Word 206 is derived by counting in sequence the signs of Light.

2. 4=4 Ten:Ten is a Word of ALhhim of Wisdom. The Value of a Word 434 is $105 \ 3 \ 10 = 118$.

Within your WordName is your dominion 10 8 10 to ascend—the Eternal Lives of your Name. From this formulary comes the stories of the 8 soul of Núwach/Noah within Ten Generations (SMB/Gen 5:1-29, ALphah Kayphah/I Peter 3:20).

3. 4 10 = 4 10 Ten:Ten is a Word of HhaKuWáhnim and their Seven Signs of Light. In the midst of your House are 10:10 4 3 7 4 ($1+2+3+4=10$) unto your full extension of Words 4 3 7 4 ($10+5+6+7=28$) = 10.

According the formularies of the priests/KuWáhnim, the Words of your Light are spoken and written twice as 10:10 (SYM/Exodus 34:1) as the *Oseret Devarim*/Ten Words. What is prophesied in your Name is set to be fulfilled by your lineage of David 44 which does not see corruption.

Within your WordName is the Throne of DauwyD/David 44 upon which your Name sits to reign over your Ten Lands with your 12 Princes (Yúwspah/Lk 1:32; 2 ShmúwAL/Sam 7:13, Yeshoyahu/Is 9:7).

In that you come through waters of mortality, in a dream state, one may live unto the strange, being corruptible, or one may live unto your revealed origins, your incorruptible habitations of Light in BaarShevoo/Beersheba (Metiyæhu/Matt 2:13; SMB/Gen 26:2,24). You go in and out of your dream state to check your compass unto your ultimate direction. Likewise, one may speak with tongues of angels and those of benevolence (men) to reveal Yahushúo—the embodiment of Wisdom and Understanding of the Faces—from your predestined Stone—or utter words of the natural world. One speaks from their slumbering or awakened states of habitation whereby one judges themselves by their own words.

A FORMULARY OF ORIGINS AND BECOMING

Speaking in the Name of Yahushúo ○ W Y 3 7
 ○ W Y 3 7
 370/10 30 Y37=37+37

In YeHU (The Paired Faces 15:15) are three tens, 30. These paired Faces make up 30 days in a moon cycle as YahYah.

In Shuo OW/salvation there are three levels of understanding Oyin 70 70 70 or 370 to comprehend all given in 10. These three Oyin are 210, the same Number Values that are in the Name of Yehu/21 (10+5+6) that provides the Fire habiting in your Waters.

Yehu/21+Yehu/21=42 or two fours: ΔΔ, whereby you are the offspring of DauwyD/David.

What is forbidden, by those who seek to regulate your progression of Name, is to utter the Name of Yahushúo (SMS/Acts 4:17). Your Words of Yahushúo overthrow boundaries of the natural world and keep you at liberty from static and disharmonic interfaces, also known as “rulers of darkness”—religious dictators.

THE SEEMINGLY CONFLICTS OF MUTUAL SUPPORT OF THE NATURAL AND SPIRITUAL WORLDS
THE MYSTERY OF BECOMING. THE COEXISTENCE OF MORTALS AND IMMORTALS

We are continually drawing out of ourselves through evolution of rotations and progressions of ascensions to affirm 42—the side of understanding from which we are sent. In the Seven Pillars of Light, 42 makes up the far left column,

$$W + \gamma + I = \text{I} \\ 21 \quad 14 \quad 7 = 42$$

through reflections of Wisdom on the right side, an inverse mirror of your origins one draws out of themselves into themselves.

$$\text{I} + \text{I} + \text{I} = \text{I} \\ 15 \quad 8 \quad 1 = 24$$

From both sides of your habitations the 2 4’s appear to comprise your House of David ΔΔ. Our bodies are a mirror in which we see our origins of Light that we may enter into them as the KNOWN.

The interaction of nations within your dwellings is the House of YishARAL—your 12 immortal stones in the midst of the natural processes of mortality.

And in the day of forming residences XθWα μΥϚθΥ 9
of the Light of your Spirit/Wα to abide in your Body/Xθ, XθWα
pairs are required of your humbleness derived from altars above, μϚWθΥϚW
to develop your offspring of the Spirit of Shenneyahh αWϚW
W 21 + γ 14 + α 5 = μ 40, a reading of 35 of 5, the three fives of the Light of YæHH

to be perfect/complete, μμϚW
with a revival of tens—gifts of the ALhhim given to you as their SEEDWORD; μϚWαW ϚWY
three tens are required for Bread; Ten Words of your Name spiral from your loins, then within your
stalks, unto forming Tens at your Head

a full activation of the Three sets of Tens in your Name

to structure your Tree to increase, turning your SEED into fine flour, XϚI
as the substance of your Name put in your basket of summations—
the living Bread, αμγμ

by spirals of the oil/your anointing from above illuminates your Head with joy, μWθ αϚΥϚ
as results of the NeúwnNeúwn habitations, amongst the throngs, the Hosts of YæHúwaH. ΥΥI γΥγ

The Ascensions of shavbet are ascensions of your Spirit in your dwellings, XθW XϚO 10
occurring in your habitations, ΥXθWθ

which elevate and uphold your ascensions, XϚO ϚO

continually, as the living activated judgments/discernments of dunn/Dan, γΥΔ ϚμXα

In the day of shavbet, your Fire/Spirit takes up residence with the Queen of the Shavbet. The two kevashim/meek ones/lambs, are offspring of pairs/mutual sides of meekness which make perfect the summations of your seven eyes. The two lambs are of the two sides of the Faces and their parts are aligned to their origin of Faces: *e.g. Your member of Gad is set to the Faces of ALozAR and Aviyahua from which Words are spun from your seven eyes of becomings.*

The DAY of the SHAVBET is the Seventh Gatherings of ALhhim, in which *Two Names join to abide in a renewable body of ALhhim to house their 12 shared members of soul. Your 12 are cultivated as pairs of 6 evenings and 6 mornings which culminate in a passing beyond your current embodiment unto the Rest—the cessation of labours in this realm unto dynamic unfoldments in the world coming. The belief in a world to come is evident as the SEED of one generation are transposed by the WIND/Spirit/RæúwCH to take up a residence apart from their parenting—former stalks upon which they mature. Through the renewing-affirming Body of ALhhim, from which you are begotten, you enter through their gates, two by two, with a renewed/charged mind of 14/Neúwn (7 evenings and 7 mornings).* In forming the Body of ALhhim, you create the Tevah/Ark of Núwach/Noah—an abode of consolation by resolving your Names to be one with all species to abide in the dwellings of ALhhim who call you two by two into their dwellings.

Through there are various paradigms to behold oneself during development stages, when it comes to the end of the world for you, you see yourself only in and as ALHHIM. Your individual perspective has given way whereby you pass through the waters of your habitation unto dry lands in which the crystals of your Name have been drawn out to abide in RæúwCH—the ascending Heads of YæHH.

The offerings of shavbet/אָפֶרֶת are two—a pair of meekness. In the midst of the sides of shavbet to shavbet, are six days—the Úwah—which unites the two sets of evenings and mornings into a renewed day. The two sides of the shavbet are the Days prior to manifestation and the Day passing through the manifestation/the world. Through making resolutions of sides/Names, you house the Fire, the glory of Shayin/W drawn out from your offerings to be the Queen’s house/אָרְזֵי. In forming the bonds of Names, you house “the Fire of Glory” whereby the Fire does not go out! Your shavbet dwellings are established in which you abide eternally in the Names/shemayim/heavens (2 Corinthians 5:1). In your shavbet house you rest from your toils—the spinning of the Body of ALhhim of Shayin in Oyin. The Queen of Day 8 is Ushatti; Queen Chaækuwmah is the dwelling of Day 15; Queen Rechel is the house you enter on Day 22, and on the 29th of a moon—the fourth shavbet—enter into the gates of Queen Bayinah.

Your two meek ones are generations of a year—12 moons of consciousness paired as 6:6 days. These moons hang upon the central staff of Gad and Aparryim—the blessings through which you are sent forth to create a dwelling of Aharúwan (ZekerYæhh 2:14). The following diagram illustrate paired Names of 6 Rings/Moons. In there midst is the support of double Lammed, whereby the 7 Rings of ALhhim move together around their Staff. Their 12 houses of ALhhim abide in the Seven Eyes of the Spirit (7+7=Neúwn) fastened unto their Staffs of the Fathers/אָבֹת/60. Habitations of Chækúwmah are 2, 4, 6=12; those of Bayinah 8,10,12=30.

IN THE 8TH CHAYIT FORCE OF ASCENSION SHAVBETH

The compatible formliaries of Yahúdah are ever weighed by Dan to come to abide in a perfected state of residences, Name to Name.

And in the day of Eight, there is a dwelling of pairs, XṢWḂ ḂYṢḂY 9
 becoming compatible meeknesses, without partiality, honour to honour ḂṢWḂYṢḂY
 speaking from both sides of the heart whereby the pure Word of Knowledge forms,
 there is a renewal of your humbleness as from the altars above,
 through cultivations of study/implementing instructions with deeds ḂYWṢḂḂ
 to be complete/perfect without defect of guile in speech of the Eyes, ḂḂḂḂḂ
 coupled with pairs of tens—unified spirals not bound to transitory forms; ḂḂḂḂḂ
 free to move as judged—reappointed to their places of residence
 through a structuring of teachings, faultless, XḂḂ
 of Totality, measures upon measures,
 the Word elevations lift you to your state of occupation, ḂḂḂḂḂ
 integrated with the oil—their anointing above rises from the Seed in your Name, ḂḂḂḂḂ
 the Choices of the Neúwn places you to be amongst the throng, the Hosts of YæHúwaH. YḂḂ YḂḂ
 The Ascensions shavbet are ascensions of your Spirit in your dwellings, XṢW XḂḂ 10
 occurring in your habitations, YXṢWḂ
 which elevate and uphold your ascensions, XḂḂ ḂḂ
 continually, as the living, of the judgments/discernments of dunn/Dan, YḂḂ ḂḂḂḂḂ
 to be amongst the throng—the Hosts of Light. ḂYḂ

FOR THE **MOON OF ZEBÚWLAN**—YOUR HABITATIONS OF FORMULARIES
 ON THE 15TH SEMEK FORCE OF ASCENSION SHAVBETH

Through inquiries in your StoneName, you activate the Lights of your Name of Wisdom,
 Understanding and Her stars/messages. As in the fourth day of ALhhim, your dwellings become the
 Queens in which you enter each shabbet.

And in the day of 15/conception, the waters are activated to form your dwellings, XṢWḂ ḂYṢḂY 9
 the Seed formed in Zebúwlan is provided a residence
 of your paired kevashim, whereby the meek ones inherit the earth. ḂṢWḂYṢḂY
 With unfoldings, through sequential growths, ḂYWṢḂḂ
 you affirm your perfections manifested in your waters. ḂḂḂḂḂ
 The pairs of tens, those of the hands and feet, ḂḂḂḂḂ
 are appointed measures to strive after/cultivate seed of your totality. XḂḂ
 The measures provided are according to your progressions ḂḂḂḂḂ
 to be the food of your Name which rises,
 a combined balance of the two sides of Lammed/teachings. ḂḂḂḂḂ
 The Neúwn is your chosen abode to enter into their host. YḂḂ YḂḂ
 The Ascensions are through your dwellings. A tree requires to be planted to appear. XṢW XḂḂ 10
 Through your mutual habitations of Name and parts of soul, YXṢWḂ
 you form a ladder to make your ascent. You abide at the apex of your attained heights, XḂḂ ḂḂ
 as an everlasting habitation of DuNN/Dan. Having risen about sentient places, YḂḂ ḂḂḂḂḂ
 you enter into an immortal above
 as a TreeofLives in the Lights of the Fathers. ḂYḂ

The Life Gift/givings of ALhhim are in your SEEDName. Through opening your Name, you find
 your buried treasures in your SEED. There you find jewels of your houses and their eternal lives. The
 evidence of the stones are clearly bonafide, as from your seed comes your bread-dough body and the
 crystal celled organs—shadows of the WORD and its gemstones of your Name. For should the

ALhhim give you Eternal Life carte blanche, you would not know what you are given, whereby it would yet remain a mystery. However, through your inquiries and searches in the Words of your Name you find your eternal lives in your Anointed Name. Therefore, search the scriptures—the Words of ALhhim inscribed in your stones—for in them you have eternal lives (Yahuchannan/John 5:39-47).

FOR THE **MOON OF ZEBÚWLAN**—YOUR HABITATIONS OF FORMULARIES
ON THE 22ND TAUWAH FORCE OF CULMINATIONS

Summations of days in your body determine your subsequent habitations. This is a consolation whereby you do not grow weary in well doing. Your Light does not go out as it remains amongst the Faces of the Fathers which fill the NeúwnNeúwn sides of your Name. The NeuwN 𐤒𐤕𐤒 is the union of the 14:14 paired Faces of Yehu into the central cord Semek𐤌 of your Name. You are consecrated 𐤑 by the inherent Faces of Yehu in your Name to be 100𐤑 (50+50) and to bear your Seed of Shebuouwt. The Lights gathering from your two sides swell to break forth in your midst, forming fruit upon your Semek𐤌 branches out of the lives in your Semek𐤌 bones. The fruit of your Name is the fulfillment—to make full your days of occupation. To bear the fruit Words of your Name is the ultimate desire of the nations to enter into habitations and the expressed will of the Fathers to give you their Seed to cultivate whereby no soul stands empty-handed.

Completion of your Residence of Zebúwlan are triggered on the 22nd Day through offerings of Nephethi DallathDallath upon the wood/teachings of Gad. The heart of 𐤃𐤃 pulses as your foundational stones release Seed (pulses) to establish and re-new your residences. Connections with your body parts attest to their placements one to another in your habitation and affects they have on each other. The ascent of your SeedName upon the altar is the completion of your journey whereby your days are not spent in futility.

And in the day of 22—summations—there are affirmations of your stones. 𐤃𐤓𐤆𐤁 𐤒𐤕𐤒𐤕𐤕 9
The seventh days of your journey are called “the last days,” in which there are appearances from your midsts, of your pairs of meekness to enter into their inheritances. The unified activities in your body/𐤕𐤒𐤓 are by Fire/W to form a tevah/𐤓𐤕𐤃/ark to ascend above the waters/reflections; the same are your Days of Nuwach/Noah in which your Name of Neúwn Comes/appears.

A shabbet establishes your places of residence in days of your journey. Via pairs of meeknesses you are capable to maintain a residence, 𐤒𐤒𐤆𐤓𐤕𐤕𐤕𐤕 as offspring of transformations, from vapours, to waters, to fire, 𐤓𐤕𐤆𐤓𐤕𐤕 to be the generation of Sheniyah—the fruit of year, study, cycle of moons, via which you are complete and known amongst the ALhhim through your habitations; 𐤒𐤒𐤕𐤕𐤕 as a plant, you go through subsequent changes to complete your cycle of days of bearing heads of transference and lasting fruit upon your branches.

Concepts of anti-aging are antithetical to the works of Light. You fulfill your days in waters through compounds of ten ten as your Words spiral, from below to above, 𐤒𐤒𐤕𐤕𐤕 𐤒𐤕𐤕𐤕 as the 10 Words upon Mount Sæynni/Sinai and the 10 inscriptions upon Mount Churav/Horeb, there forms/come measures born on your stalks as the “living bread.” 𐤓𐤕𐤕𐤕𐤕𐤕 The “bread of life” is the ascendant productive Seed, testifying of the Lives within you, as loaves of your soul. As Fine/refined Bread meal your Seed is ground well through millstones, turnings of Bayinah and Chækuwmah, as you enter into the spirals of Lammed/teachings of your ascending oil. 𐤕𐤕𐤕𐤕𐤕𐤕

FOR THE MOON OF RAÚWABEN—THE EYES OF ATTAINMENTS
ON THE 8TH CHAYIT FORCE OF ASCENSION SHAVBETH

The eyes are the first construct of the Fathers for a habitation of their 12 heads. As in the waters of the womb, the Eyes appear first as birthed from your SeedName. The pattern so the Eyes are the NeúwnNeúwn opening from BeniyMAN. In forming your seven eyes, there are double sevens—14 of Neúwn/ጎሃጎ. Within each eye there are four establishing points, as gates. The seven eyes disclose and articulate the thoughts of Yæhh through their 28 ALhhim of NeúwnNeúwn. The formulations of your Eyes are ongoing, whereby you see from level to level, through moon to moon—the whites of your eyes. The pattern of Eyes opening from your SEEd is set in your sequential programmable offerings monthly: **RAúwaben opens upon Beniyman**. What you see with clarity and assurance is what flows from your Seed. RAúwaben is the firstborn in two dimensions: 1) The First Born of YæHH when the Names of YæHH congregate to form the OYIN OYIN Rings; then 2) RAúwaben is the first to appear as your seed is affirmed, being unfolded in the waters of your Mother.

A Saying comes forth with understanding of the heart: **RAúwaben is my firstborn** (SMB/Genesis 49:3).

You are a network bundle of Yæhh. In you, the Faces of YæHH see themselves. They look into all that they have treasured in your vessels of gold, silver, and bronze with amazement as one beholds the flowers opening upon the stalks. You are seen through RAúwaben—the Seven Eyes of YæHH. Through your being eyes to eyes, rings to rings, you interact with joy and wonderment, one to another. Through your alignments with faces to faces, you have rites to enter into the joy and the glories contained in your eyes.

Some *temma* (unclean) species are blind for seven days as they emerge from the waters. Through the emergence of your seedname of Beniyman, you come to see yourself *tahúwr* (clean) to behold yourself as one in Yæhh.

FOR THE MOON OF RAÚWABEN—THE EYES OF ATTAINMENTS
ON THE 15TH SEMEK SHAVBETH

The 𐌸 is the inner structure of a house—depicting the bones. When you arrive in day 15 of a moon cycle, you come to the hidden, secret chamber of Bayinah—the dark moon. What is in core, as your bones, is veiled as the dark moon. This is also known as the first of the last days, as it is the summations of the Right Side of the Faces of Yehu.

And in the day when your Spirit comes to abide fully in a house ጸጋሠጸ ጠሃጸጋሃ 9
—in the Last Days of Wisdom to release all that you have from the Fire and Wood of ALhhim....
there is a renewed meekness; your lands will be side by side, ጠጋሠጸሃጸጋሃ
a sense of confirming the humility of maShayh to abide in a tent, the humility of YæHH to appear,
as generations of Shennayhh, ጸጋሠጸጋጋ
bearing offspring through study to be a renewed generation of Light
of the perfections, a sense of non-disturbance, whereby all Names abide as one House. ጠጋሠጸጋጋ

A generation of Shennayhh/a year of integrated studies, surpasses gender forms, having transformed former paradigms, passing through forms via transformations of days, appointed to emerge as two by two. The line ጠጋሠጸጋሃጸጋሃ is the origins of the sayings that two men will be in one bed, and two women will be grinding a mill (depicting a woman's role to make bread, a body), whereby one acquires from the other yet one remains—is left. So it is; as you acquire from your left Origins in

Bayinah, what becomes extended into manifestation still remains as your anchor for subsequent developments. When the Son of Man rises in you, you will know first-hand the meanings of this transference (Metiyæhu 24:39-42). Two men personify paired Faces of the Fathers; two women refer to the paired Queens that tend the rotating millstones of moon and sun, by which worlds of habitations are formed as Wisdom draws from the side of Understanding (Mishle/Prov 8).

The perfections obtained in RAúwaben are your Eyes being aligned one to another whereby there are no gaps nor holes in your intercourses of Light. With total humbleness you study and learn of your origins of Bayinah/O and Chækúwmah/W, which are wealth deposits of Yahushúo within your Seed.

The wealths of your Name are conveyed in the scripts of Phil 4:19—the abilities of Oyin Shayin; Mishle/Prov 8:18—the everlasting consciousness of your gifts; Yúwsphah/Lk 16:11—the trust that is earned through your faithful adherence to your gifts; MeshnehTúwrah/Deut 28:11—the continual—ongoing provisions and increases in the fruit of your basket-body, with the par/fruit of your activations of soul, and in the fruit of your Stone of Rings in Adim, ascending in the Ten Lands of your inheritances.

Dan, of Shayin Semek ƑW, brings the Fire and the Wood from the heavens—categories of Names and deposits them in your Eyes of ALhchim to provide the means for your continual burning of soul as the seraphim above. In this manner, your Spirit Fire develops itself through extractions and ascensions to affirm its oneness in YæHH.

with the wealths multiplied, a double spiral intertwined; ʘʘʘʘʘʘ ʘʘʘʘʘʘ
 there are salut manchaih—a structure/organization of what is in your Seed, ʘʘʘʘ
 a setting in order of your parts with the arrangement of your thoughts,
 the Bread of ascensions, a refined bread rising ʘʘʘʘʘʘ
 an integration of the double Lammed in a Name of Neúwn, ʘʘʘʘ ʘʘʘʘʘʘ
 of the spinnings of the oil in your Manurahh/menorah
 coupled with new skins amongst the throngs/hosts, ʘʘʘʘ ʘʘʘʘ
 as with the Double Lammed, teachings of evening and morning, so are the Hosts of YæHúwaH
 that surround your Name and its dwellings.
 The leaves of the shavbet/sabbath, ʘʘʘʘ ʘʘʘʘ 10
 are unfoldings/ʘ in your Spirit that resides mindfully, awakened to take charge, ʘʘʘʘʘʘ
 attaining ascensions of your states of residences, through various embodiments,
 with the Authority of Shayin Oyin to rule in your days and nights as the sun and moon rule in the
 heavens over their dwellings;

So your Name Reigns!
 So your Name Reigns!
 So your Name Reigns!

rising above former ascensions. ʘʘʘʘ ʘʘʘʘ

You keep your Name above the ascensions of your flocks, above the hills, to walk in the high places, to reside in the Councils above the Crowns where majesties are formulating your movements, dispensing their administrations through your crowns (Eph 1:8-11).

Above the Crowns there is the King of kings, the Crown above the Crowns, the dwellings of the gathered Shayin Oyin (Col 1:16-17).

Who can make a Crown without the Assemblies of AL of 31—the strands of the Faces of YæHH to weave the Lights of Yahushúo into desired states of residences. In all chosen to receive the Light, there is the RULE of Shemayim which governs all approved by their Hands.

to measurements of judgments/discernments of DuNN/Dan, concluding, non-reversing ʘʘʘʘ ʘʘʘʘʘʘ
 in the new skins of your throng—Hosts of Light. ʘʘʘʘ

FOR THE **MOON OF RAÚWABEN**—THE STONE SOLIDARITY OF VISIONS
ON THE **22ND TAÚWAH SHAVBETH**

The X is the culmination of your Stone to attain the Visions of ALhhim.

And in the last day of your habitation in the month of RAÚwaben, XᑭWᑭ ᑭᑭᑭᑭᑭ 9
in which you enter to See ᑭᑭᑭ
your assembly of Names and your states of glory appointed for your Name:
those of the paired lambs of the Fathers, as sheep your 12 members abide in a fold, ᑭᑭᑭᑭᑭᑭᑭᑭ
a chosen generation of the Fire ᑭᑭᑭᑭᑭᑭ
you become complete through your Eyes, ᑭᑭᑭᑭᑭᑭ
as reflections of your Lights, bouncing off your waters, messages in your Name are gathered;
and with two tens of your nails being fastened, and the moons in them, ᑭᑭᑭᑭᑭᑭᑭ ᑭᑭᑭᑭᑭ
you draw up the Fire Words of your Name, Xᑭᑭ
above every Name and utterances to by your Head of Grains,
a Bread of your ascensions, ᑭᑭᑭᑭᑭ
through spirals as the sunflower, ᑭᑭᑭᑭ ᑭᑭᑭᑭᑭᑭ
which bloom in the moon of RAÚwaben, the 4th season of Light in a Shennayhh/year, of stored oil
in your Seed filling your Body with Light seven fold, ᑭᑭᑭᑭ ᑭᑭᑭᑭ
drippings of your sweet fruit contained in your skins/organs of soul,
as the ascensions of your residences Xᑭᑭᑭ Xᑭᑭ 10
through distinguishing your houses, ᑭᑭᑭᑭᑭᑭ
rising to the crowns of your Name Xᑭᑭᑭ ᑭᑭᑭ
whereby they cannot retreat from your peaks, ᑭᑭᑭᑭ ᑭᑭᑭᑭᑭᑭ
and abide steadfastly in your branches. ᑭᑭᑭᑭ

FOR THE **MOON OF RAÚWABEN**—THE COMPOSITE RINGS OF EYES GATHER AS ONE
ON THE **29TH TAUWAHZAYIN SHAVBETH**

On the 29th day of RAÚwaben, what has formed in the course of Days is transferred to Words,
whereby what is in your Eyes emerges to be spoken with the authority of your Name. The Tongue from
the midst of your Eyes now speaks as the serpent amongst your Trees.

The offerings of the ascent on the 29th day are unto the Faces of ALBayitAL through which all that
has been gathering in your Eyes is composed for your dwellings going forth into Shamoúnn. The
weavings of the 29th are assemblages of messages that your Eyes have been feeding upon to form its
new body of sight.

The inner Faces of Sight are those of Avrehhem and Ayithamar. These pairs in YæHH formulate the
Eyes as Rings around a Pole, keeping your eyes steadfast to the ascensions of your Name. When your
Name is 75, being a composite of the Lights/5 of OYIN/70, you are then sent forth from your Fathers'
House to see the states appointed for your Name to abide in 10 lands—the fulfillment of all you are
given (SMB/Gen 12:4). The age of 75 conveys that the left side of the Faces of YæHH, being a composite
of your origins from Yetschaq to ShmúwAL have formed a solidarity as a STONE, which is then sent
into a nest of the earth under the brooding hens of Bayinah and Chækúwmah. The attending Queens
turn your StoneEgg night and day to cause your inner Faces to emerge. As you STONE SHELL opens,
your Eyes commence to SEE the States of your habitations in Wisdom, the right side of the Faces of

Heavens/Names over their dwellings;

So your Name Reigns!
So your Name Reigns!
So your Name Reigns!

above the ascensions! XCO CO

You keep your Name above the ascensions of your flocks, above the hills, to walk in the high places, to reside in the Councils above the Crowns where majesties are formulating your movements, dispensing their administrations through your crowns (Eph 1:8-11).

Above the Crowns is the King of kings, the Crown above Crowns, the dwellings of the gathered Shayin Oyin (Col 1:16-17).

A Crown forms in the Assemblies of AL of 31—the strands of the Faces of YæHH which weave the Lights of Yahushúo into desired states of residences. You are chosen to receive the Light, in which is the RULE of Shemayim which governs all approved by their Hands

with measurements of judgments/discernments of DuNN/Dan, ጎሃፈ ቅጣእ፤
in their throngs—the Hosts of Light. ጸሃቹ

FOR THE **MOON OF APARRYIM**—THE EYES OF DISTRIBUTIONS
ON THE **8TH** CHAYIT SHAVBETH, THE FIRST OF THE FOUR SHEBETUT OF APARRYIM

Unto the Faces of NadævNadæv—Free Givings follow days 1-7,
upon affirmations of your Seven Eyes and its harvest of your SeedName

And in the day of summations X፩W፩ ጠሃታሃሃ 9
when all perceptions comes to be at rest with the Lights
there is a renewal of compassions/mercies to transfer ጠቅላላሃሃ
the offsprings of affirmation ጸሃታሃ
who are complete, having entered and fulfilled the days of Aharúwan/Seven, ጠጠቅጠጠ
coupled with the renewal of tens—the ten Lives/Words/Gifts of the Fathers— ጠቅላላW፬ ቅጣሃ
your ten are renewed unto a new habitation
as baskets of bread (new formulations of your Seed in loaves of soul) ጸጠጠጠጠጠጠጠጠጠ
derivatives of the oil of your Name of Neúwn ጎጎጎጎ ጸላላላ
amongst the understanding/flow of the throng/hosts. ሃሃቹሃሃ

Your relative transitions are interactive with the Hosts of YæHúwaH. Upon your living as one, being faces to faces, in recognition that all are of one/Achadd—the unified Fathers, so your subsequent states are appointed. Only a fool would claim to own something personal and not recongize that whyo you are and what you are are Gifts from above. Whatever you have, it is given to you freely, even the appointed places of your abode. Hence, all body states of habitations are appointed for your coming to rest whereby you enter into the fulfillments of keeping the commandments/the orders of Light.

The oil of your Name is from the altars in Shemayim/the Names, wherein you are seated with meShiæch in heavenly places. Though you Seed is sent from above, the oil of your anointing remains in the heavens, as it is in the Body of meShiæch which testifies of your birth above. From this mount of blessings in Gerzzim, your destiny to rise is assured.

The ascensions of your Spirit’s habitation are through attaining resting places, X፩WX፬ 10
as plateaus achieved amongst your ascensions ሃ፩፩፩፩

which are rest above the perpetual ascensions of evening and morning, אֶלְמָלְכָא אֶלְכֹלְכֹל
and inquiries of Dan flowing amongst the Hosts of Light. אֶלְפֶּגְגִּי

In speaking of your Name that passes through the Seven Eyes, your Name is the generation that comes to rest. Thus, your Name is above to ever lead, as a shepherd, your flocks. In that you have descended to be approved of ALhhim, your Name and its Light are continually above as on the day you are borne of ALhhim in shemayim. From your lofty above in ALhhim you oversee the states of your soul unto her perfections.

ON THE 15TH SEMEK SHAVBETH, THE SECOND PHASE TO AFFIRM THE FOUR SHEBETUT OF APARRYIM

Unto the Faces of ShmúwAL—The Strands which assemble, extend and retract in a Seed to establish make evident the Fires of Shayin

And in the day—activations of waters אֶלְמָלְכָא אֶלְפֶּגְגִּי 9
of the mists of the night cause the Faces of the flowers to open and shine
there is a re-facing (return) to the summations אֶלְמָלְכָא
in having been sent, you make a return with your 12 baskets full—
the baskets of soul, filled with the Teachings of YæHH, with their colours and Faces in your 12,
having risen from your fields to be the ascendance of 120:
 $1+2+3+4+5+6+7+8+9+10+11+12+13+14+15 = 120$
in which is the median of Eight/the power of ascension/8,
8+8 are in the two sides of Light to form the Eyes of Oyin/16;
there is renewal of meekness of lambs/new embodiments אֶלְמָלְכָא אֶלְפֶּגְגִּי
provisions to be humbled/condensed/made small as the greatness of a harvest abides in your Seed
a renewal of a generation, אֶלְמָלְכָא אֶלְפֶּגְגִּי
a refilling of the waters of Mother, a new impregnation to make full the Seed; אֶלְמָלְכָא אֶלְפֶּגְגִּי
thus, you come to an end in the sense that the fulness of the Faces, from which you are sent, have
run the course of your days to be complete, finished, as the harvest of the ages,
with a renewal of tens, the ten lives of the Faces, אֶלְמָלְכָא אֶלְפֶּגְגִּי
all contained in the Hands of Reshun/5+5
(lefthand small finger as 10)109876 (righthand small finger as 1)54321, five sets of 11, $11 \times 5 = 55$,
the sum of Reshun/55.
to fill baskets of bread of the oil of meShiæch—through your anointings אֶלְמָלְכָא אֶלְפֶּגְגִּי
that draws all up, as the oil rises from your Seed,
in the Name of Neúwn אֶלְמָלְכָא אֶלְפֶּגְגִּי
of the hosts—a flowing of Light energies in all inhabitants, אֶלְמָלְכָא אֶלְפֶּגְגִּי
as a drink/river of the Fathers made full.
The ascensions of your refacing the Fathers, אֶלְמָלְכָא אֶלְפֶּגְגִּי 10
through your shebetut/refacings; twice daily you come to their thrones אֶלְמָלְכָא אֶלְפֶּגְגִּי
to learn nightly and perform daily
which guide and oversee your ascensions אֶלְמָלְכָא אֶלְפֶּגְגִּי
which are perpetual, free from sentient states, אֶלְמָלְכָא אֶלְפֶּגְגִּי
non-hung-up on the world in which you are concealed
as a flow of energies amongst the hosts which contain the Faces. אֶלְמָלְכָא אֶלְפֶּגְגִּי

Your Name goes out—emerging on the 15th of ShmúwAL at Pessech, unto coming into secret chambers of the Father—you come to the Faces of ShmúwAL on the 15th at Sukut. In your hands you take goodly trees/teachings to bear offerings of 180 days—unto the unified Faces of the Lives in the Fathers.

The 15th is the path whereby you stand amongst the inhabitants, by the bones of Yúwsphah, unto every Name of your Bone is activated for the habitation of your Spirit. According to your days, parables of the kingdom as spoken. These Words concern you going on a journey to be *watchful*.

ON THE 29TH TAÚWEH/ZAYIN/IX SHAVBETH, THE FOURTH PHASE
TO PERPETUATE THE **RESIDENCY OF APARRYIM/BLESSINGS**
THE 29TH IS THE RENEWAL OF THE MOON FROM FULLNESS TO FULLNESS

On the Shavbet is the fulfillment of all formulated to bear the Faces of YæHH achieved in the 29th, the two nines of Lives/18 of the Fathers. The continuity of your Name is through the devoted Eyes of ALhim who are creating out of creations. The Words of their Names designate the Rings in your Seed for the Faces to dwell, whereby there is continually a building/formulating the House of YæHúwaH.

Your lives are of the enduring unailing Words which rise from your SeedName, as heads rise upon the stalks—body branches. In your 12 Heads of YæHH the Seed/Zayin/ı forms by the unified sides/x of the stalks of ʔʔ.

Unto the Faces of ALBayitAL—The Strands of AL give distinction to provide a perpetual dwelling
for the Faces of YæHH

Amongst your embodiments 9ʔ 9

there are givings/appointments/᳚ assigned/developed/ʔ to appear/᳚ ᳚ʔ᳚
by the illuminations of your resident Fire to achieve perfections, X9W9
conducive to change, you are transformed by your emerging meeknesses ᳚᳚᳚᳚᳚ ᳚᳚᳚
which are forthright, ever presenting, non-withholding your Light, nor slumbering. 9W ᳚᳚᳚
You are composed with multiple waters to refract your Light. ᳚᳚᳚᳚᳚ X
The spaces of waters/vapours in you are reserved to conduct your messages
through combinations of tens. Through pairs of 10's ᳚᳚᳚᳚᳚ ᳚᳚᳚᳚᳚
your SeedName multiplies within your baskets of bread. Your twelve sacs of soul
are filled through your unified spirals/intervals of 10's 9᳚᳚᳚᳚᳚ X᳚
from the oil of meShiæch—through the anointings of your Name flowing. 9᳚᳚᳚᳚᳚
The oil rises from your Seed in the Name of Neúwn ᳚᳚᳚᳚᳚
of the hosts—a flowing of Light energies through the inhabitants. ʔʔ᳚᳚᳚᳚᳚
Ascensions are through taking-up a residency X9W X᳚᳚ 10
which are grouped in support of one another ʔX9W9
to form a collective eye/directive of perpetual elevations, 9᳚᳚᳚᳚᳚ X᳚᳚᳚ ᳚᳚᳚
coupled with a flow of understanding as your eyes open and run clear. 9᳚᳚᳚᳚᳚

The blessings of Aharúwan/Aaron are seven fold, whereby the House of Aparryim is always at the cutting edge—literally, swathing a path through Word constructs for your Name to enter and dwell. From the first light of Yahúdah in the qedam/the east, the summations of all Numbers and Words come to dwellings in the yúwm/west of Yúwsphah/Joseph for distributions. Hereby the House of Aparryim/Ephrayim, of the Seventh Light, is the joy of your fulness of all that Aharúwan forms from the Fires of GerenHhaAuwernehHhaYavúwsi—through sorting out of the Numbers in the Breath, causing assemblies of Lights to rise with mastery to reside in and over your dwelling places.

FOR THE **MOON OF MANESHAYH**—THE EYES OF TRANSFERENCE UNTO RENEWABLE STATES
THE **EIGHTH** OF NADÆV-NADÆV

Through the full givings of Nadæv-Nadæv of the Seven Eyes, the Faces and their Heads come to reside within a Seed. The full givings of your spirit are carried from one side of YæHH unto the other, whereby all appear in the 9th assembly of moon faces as a renewed generation of BeniyMAN. In winter, the seed falls in the whitening of the snow to be freed from its shell. Your SeedName is judged worthy in the 10th, watered in the 11th, and commences to activate its fullness in the 12th unto your renewed appearance. The 7th of Wisdom, the 8th of Understanding, and the 9th of Knowledge gather in the OyinOyin of Maneshayh to be sown in the depths of the earth-star fields.

Through the assembly of twelve moons, the Head of Yishshakkar, in the east, humbles itself to come to the west in the 8th moon. The consciousness of the heavens falls as two paired gonads/rings of Maneshayh, prepared to receive from its head, from which you disseminate the Lights into fabrique of peoples. The patience of the Farmers in the Sky daily tend their inhabitants until their Voices and Hands are received. Rotations within rotations activate the traits of Light within you, until they rise from your stones in concert with your stars. As that which is sown in you rises, it fills the skies with verifications of all sowings in your Name.

FOR THE MOON OF MANESHAYH—TRANSITIONS BY UNDERSTANDING THROUGH EYES OF HUMILITIES,
EVERLASTING RENEWAL OF HABITATIONS
THE 8TH CHAYIT SHAVBETH POWER OF ASCENSIONS
CHAYIT IS THE FORCE OF FIRST ASCENSIONS OF SHEBETUT/SABBATHS

Unto the Faces of NadævNadæv —Free-willed Givings follow days 1-7.

Upon affirmations of your Seven Eyes in Maneshayh and the harvest of your SeedName you come to your First Rest, on the 8th day, within your Seven Eyes.

And in the day... מַצֵּי 9

A day is relative activities per seasons of the Fathers and their Heads. And in the DAY, the first acts of your Name in Maneshayh are related to your dwellings of waters and what is transpiring in your body of waters. As your waters are quieted or stirred, waving-up from side to side, as tides which come-in and go-out in your vessels, so are your evenings and morning.

The Teachers of the DAYS of Maneshayh are two, appointed by lot amongst the 24 courses of the Kuwáhnim/servants (priests). Belgahh, kuwahren, is master teacher of Maneshayh who offers instructions in discipline and masteries of communications for 30 evenings. The School of their Instruction is the course-work of this month. You attain alignments in your aspirations/will power/assignments as you balance the two sides of YæHH that comprise a year. You allocate what Chækúwmah/Wisdom gives in months one to seven, to which you add of Bayinah/Understanding in months eight to twelve. The Kuwáhnim/Illuminators of mornings in Maneshayh are of the School of Amuwr/Sayings who lead you in Words of Understanding. Together these illuminators are the Schools of the priesthood of Aharúwan/Aaron who minister from the heavens/assembled Names in your midst for your Days of 8.

In your daily paths you find sparkles of nightly instructions left for you to walk in as you rise morning after morning. What is given to you each night brings joy in the day as you open your gifts. The dew of the night appears as crystals left for you in the morning to discover. The crystals of stars are deposits at your feet to shod you with silver sandals to walk in understanding. The masteries of your ascensions come by hearings—the Shamoúnn offerings of the 8th upon which the offerings of Ayshshur in Maneshayh rise.

to employ Two Tens 𐤀𐤁𐤁𐤀𐤁𐤀 𐤁𐤁𐤁𐤀

which are the Words of Covenant, on the two sides of your StoneSeed.

Your studies are defined as the Teachings of the Fathers’ paired Faces which form Bread 𐤁𐤁𐤁𐤀𐤁𐤀𐤁𐤀𐤁𐤀
 from both sides of Lammed, evening and morning, sparkling with oil, 𐤁𐤁𐤁𐤀𐤁𐤀𐤁𐤀𐤁𐤀
 the Oil denoting that the level of Teachings are coming from the risen Seed-above where the oil
 forms an Anointing on your Head
 coupled with you entering into your states of Light appointed above. 𐤁𐤁𐤁𐤀𐤁𐤀

Your ascensions occur within your shebetut/sabbaths/states of residences and within your inner members, whereby your Name and its 12 disciples rise above with you to remain and abide in your sukut—radiant dwellings. In that you behold your SeedName rising from the watery grave of your Mother, you know the WAY, the Derek, the path of full giving, to elevations above where the OIL is seated at the right hand—as you are freely given of the Fathers to appear—to be fully known. At the Right Hand—in the rise of the sun of Wisdom, you are declared to be fully known, whereby you have come from the Left Hand, the side of the moons of Understanding.

Ascensions occur within states of habitations, for how can a Seed rise without a stem? 𐤁𐤁𐤁𐤀𐤁𐤀 10
 Within your inner members which give of themselves in the Fire, 𐤁𐤁𐤁𐤀𐤁𐤀
 you come to abide above the ascensions, remaining steadfast 𐤁𐤁𐤁𐤀𐤁𐤀 𐤁𐤁𐤁𐤀 𐤁𐤁𐤁𐤀
 in union with the Corporate dwellings of Sukut—the branches of Lives radiating with the 𐤁𐤁𐤁𐤀𐤁𐤀
 Hhúwa Light in your Seed.

FOR THE **MOON OF MANESHAYH**—THE BREAD OF THE LAMB
 IN THE 8TH DAY CHAYIT FORCE TO BE YOUR FATHERS’ HOUSE

In the act of taking up a residence you build a House for the Fathers, 𐤁𐤁𐤁𐤀𐤁𐤀 𐤁𐤁𐤁𐤀𐤁𐤀 9
 as they abide as One in the Seed of your Name. As your Seed expands into a Body, you construct a House of YæHH whereby the Fathers abide in you fully, Faces to faces. In awakening to the Faces within your Seed, your objectives and the means of entering into the Body rise from Maneshayh by whom you have been received and are brought forth to Mother for your appearance. As you manifest, you declare the Fathers and enter into Unity with Them. Through Maneshayh you enter into venues to know the Fathers and to abide amicably with all Names.

You form your habitations with paired lambs/those of the meekness of ALhhim. 𐤁𐤁𐤁𐤀𐤁𐤀𐤁𐤁𐤁𐤀
 Your inhabitants take residence together to form your dwellings on the two sides of your River of Zebúwan. Your Body parts of ALhhim reside mutually together in one House, to be a generation of *Shennayhh*—of the Fire of Semek/15

which abides in the Lights of the Neúwn—those of 14:14 Faces and Names of YæHH. 𐤁𐤁𐤁𐤀𐤁𐤀
 The sum of the Names of YæHH plus your members of ALhhim are complete/whole statements of
 your Light. 𐤁𐤁𐤁𐤀𐤁𐤀

Through giving from your storehouse of Being, you behold the Gifts that abide in you with “sound judgement.” Discernment resonates in your dwellings. The soundness of your Name is activated in by Maneshayh as your offerings of Shamóunn rise upon the wood of Dan which endows your Spirit with clarity of hearing/comprehending. Your completeness is a whelming sense of the 15 Faces of Semek abiding within your Name and members. In connecting to the Faces you affirm your origins and becomings of the Lights.

With paired tens—the sets of 10 that form your spirals of oylut/ascensions you spin the Oil of your Name and make your daily trek with the Lights, 𐤁𐤁𐤁𐤀𐤁𐤀 𐤁𐤁𐤁𐤀

primordial knowledge, whereby all Names can agree on and confess our origins with heighened Understanding. Without interfering with culture, language, beliefs, customs or religions, all peoples are able to kneel to this simple pure truth—affirmation of the Presence of Light, and stand united under a unified Mind to emerge into a renewing world as ONE OF MANY. Our common underlying understanding is here/has been/will be within us all, to be spoken as the Law/Teachings of Bayinah/Understanding with the mutuality and impartiality of Chækúwmah/Wisdom. States of the Earth are centres to stimulate a reformation for social well-being by resolving/dissolving former ideologies with renewing paradigms based on *the substantial inner evidence of how Light dwells among us freely to evolve.*

NæthanAL states that in entering into unity we acknowledge that we all, “already are unified. All of us. Start by testing everything in the fire of others. I consider what the Collective desire of me in each interaction and let doors open. I would never let another man have power over me, and yet I would never look down on another either. I would hold my brothers accountable to the same message of love light that I am held accountable to, and I would never give-up on another. I would always offer myself to another completely if they are willing to accept.”

Unity expands as we are bonded to each other and takes us beyond present attainments. Words affecting our dwellings are able be broken down to be analyzed, tested, and then polished by our deeds to release peoples to walk in the ever present, joyful, governing, Light that exists within diverse sets of thoughts/practices without conflicts/wars.

The ALhhim of maShayh/Moshe/Moses—the Lamb of your Name—is drawn out from your Mother’s pitched basket-womb—which lead you as you are brought to the Mountain to hear Voices of ALhhim in your elevations. You walk by the Rod/Teachings of Aharúwan/Aaron to proceed into Seven States of Word/wildernesses to follow the hand of Yahushúo/Joshua and ALozAR unto your foreordained inheritance with the Fathers. Your Name abides amongst the flocks of sheep who gather in one fold in the Name of YæHuwaH—the Name of Names (heavens) who gives freely the 15 Faces to abide in OneHouse.

You are a dwelling of paired lambs/humbled members of soul of ALhhim to be ལྷ་ལྷ་ལྷ་ལྷ་
 a generation of ShennayHH—the Fire in the midst of the NeúwN Lights of YæHH, ལྷ་ལྷ་ལྷ་
 by whose graces and Lights you are perfected by being baptized into waters—ལྷ་ལྷ་ལྷ་
 the means of revelations.

With agreeable dwellings of Tens you are fully extended ལྷ་ལྷ་ལྷ་ལྷ་
 within the structure of the in-laid teachings ལྷ་ལྷ་
 to bear your BreadBody spun evening and morning ལྷ་ལྷ་ལྷ་ལྷ་
 by the OIL in your SeedName of Neuwn ལྷ་ལྷ་ལྷ་
 which yields fruit of wine to store your progressions in your branches. ལྷ་ལྷ་ལྷ་
 Your ascensions within your habitations are ongoing, nonending, ལྷ་ལྷ་ལྷ་ 10
 formulating new states of residences in the fields of Names and their pastures ལྷ་ལྷ་ལྷ་
 which continues to keep you elevated to form leaves, ever green ལྷ་ལྷ་ལྷ་
as the branches drawn out of your SEED cannot retract into former capsules of perception, ལྷ་ལྷ་ལྷ་
 which stores the compounds of Numbers and Names to be in your branches of Light. ལྷ་ལྷ་ལྷ་

FOR THE **MOON OF MANESHAYH**—TRANSITIONS THROUGH RENEWED DEVELOPMENTS,
 THE **22ND TAUWEH SHAVBETH**; THE CULMINATION TO PROPEL SUBSEQUENT STATES OF ASCENSIONS

The Con-Committal Shavbet

Setting the Rest unto the Faces of Aharúwan—Father of Sevens comprises 22:

The ALphah/1/Seed + 21 (3 sevens).

As lobes of the brain function together, all Names function through complex relationships with each another as two/pairs of kevashim are necessary to create a dwelling of shavbet.

And in the day... מְיָדָיו 9

Every day is an encounter of the lights activating your waters. There is a sense of joy and wonderments of the rotating lights and their effects inwardly. In turning to the Faces of YæHH, the Lights of their Faces enter into your Spirit and waters of habitations.

As a result, there is a calmness, a repose of your spirit affirming the Presence of YæHH. You receive instructions from the teachers in their monthly courses, which determines your shavbeth/שָׁבֵת. Hence, every shavbet is a new state of your Name and its habitations,

with a consciousness of being renewed, בְּיָד
your humbled stalks are touched by the generosity of the hands of Light, מְיָדָיו
you are a generation of their benevolence בְּיָד
renewed through everlasting mercies אֲנִי
to fulfill what is initiated in seven days מְיָדָיו
coupled with the manifold nature of Tens מְיָדָיו
to be measures of Bread—the sum of your Seed in three dimensions: אֲנִי

In a dream of Maneshayh (the 21st of the moon to the Faces of ALozAR), the origins of design and becoming are outlaid. Through the House of Yúwsphah/Joseph/יֹסֵף the Faces and Words of Semek are transposed for their appointed dwellings. From the givings of YæHH, you are what you are. By your activations and cultivations you become who you are called in the Assembly and enter into your appointed dwellings. Your Name is the ticket for your journey, as a Name is an appointment by the Light through which you receive your skins and have your appointments for habitations. Three things were highlighted in the dream.

The SEED pattern of a Head and Tail is composed of strands of Light. In the gammete are basic designs through which your Name appears and carries is treasures. Semen is conducive to abide in waters and lands for your learning and cultivations through manifestations. Size of embodiment is in relation to perspectives—a conditioning of the Eyes of your Breath that become aligned with the Eyes of YæHH. Through your dwellings the Eyes of YæHH see your Name and details—all they appoint for instruction. In coming into the Body you see the Names of YæHH arranged in your Seed to comprehend your Name to house their Faces (Rom 1:20). You appear in the likeness of your Head—your appointed Name and with the Names in your tail—the supportive vertebrae of YæHH—which supports the Seed of your Name in all states of dwellings.

With an illumination and blaze of the oil in your SeedName, your Head is anointed, מְיָדָיו
with flowing of understandings amongst the throngs/hosts of messengers and comrades. מְיָדָיו

The above interactive factors are the basis of your ascensions through habitations, מְיָדָיו
intermingling with others collectively מְיָדָיו
to guide and elevate your ascensions/leafings מְיָדָיו
as a green tree of nonwithering stalks,
the Neúwn ever supplying your Name in its habitations of shavbet
amongst the Hosts of Light. מְיָדָיו

striking out with their tongues to debate Truth;
 there are generations of darkness who abide in shadows of their skins;
 there are generations of Neúwn ascending in the LightoftheFaces;
 some walk in cities of ALhhim and in the ten states declared for your Seed,
 others in nations/natural processes of the body;
 there are generations who are of the Light in that they walk in the Light shining from their Name,
 and some walk in the heights of the earth, amongst the 21 Hills of YæHH, but every Name
 is proceeding from Dan to BaarShevoo/Beer Sheva that your Spirit enters into Seven Wells of Joy.
 Those born of Neúwn are composing their days מִמְּדָבָר
 by employing their Tens מִמְּדָבָר מִמְּדָבָר
 to bring forth measures of the Word, as Daily BREAD upon their tongue, אֶת־מִן־הַבֶּלֶן
 spun from the oil, anointings in the ascensions in their SeedName, וְיִמְשֹׁךְ אֶל־עֵצִים
 and bearing fruit upon their branches וְיִפְרֹץ
 as they have taken root in the joys of Yetschaq/Isaac to abide in Seven Wells (SMB/Gen 26:18).
 These generations are ascensions occurring within your residence אֲשֶׁר־אֵלֶיךָ 10
 by entering into Body,
 through migrations in Seven Wildernesses וְאֲשֶׁר־אֵלֶיךָ
 you are lifted by Words of Fire coming out of your offerings אֲשֶׁר־אֵלֶיךָ
 through which you extend, אֲשֶׁר־אֵלֶיךָ
 leafing out in your 12 seasons (Tehillah/Psalm 1);
 through service and reaping the fruit of your Seed. אֶת־פְּרִי־הָאָדָמָה

THE 29TH TAÚWEH-ZAYIN SHAVBETH STATE OF MANESHAYH; GATHERINGS OF TOTALITY
 STATES OF ASCENSIONS TO THE FACES OF ALBAYITAL

And in the development/ש of your acts, as you are appointed to serve/מְשָׁרֵת מְשָׁרֵת 9
 in your illuminated dwellings/אֲשֶׁר־אֵלֶיךָ
 you are renewed רְנָנָה
 as a plant bears a head to renew itself unto states of becoming,
 determining encounters with the appointments of the Lights
 as the Bashim, the sweet odours, spiced, pleasant and beautiful spirit of meekness מְשָׁרֵת
 you are renewed to your former ordained habitations of gloried רְנָנָה
 renewed through everlasting mercies אֲשֶׁר־אֵלֶיךָ
 to affirm your completeness מִמְּדָבָר
 by the renewing Tens מִמְּדָבָר מִמְּדָבָר
 are the measures of your Bread formed אֶת־מִן־הַבֶּלֶן
 as compounds of the Oil of ALhhim in your Name anointed, וְיִמְשֹׁךְ אֶל־עֵצִים
 coupled with those designated amongst the hosts. וְיִפְרֹץ

Oils to make your Bread are of ALishao/Elisha prophecies which are activated through your ascensions. The measures of your Bread is according to the vessels that you bring to ALishao to be filled (Bayit Malekim Kings 4:1-7). The vessels are your 12 members, brought in their courses, to receive the flour and oil from the everlasting supply of Maneshayh. What is prophesied regarding your Name is uttered as you appear in your dwellings to be fulfilled (Yúwspah/Luke 2:36), of the House of Ayshshur to affirm your origins and destinies. Access to the PLANS, as blueprints of your Days, are through Keys to Maneshayh concomital with your mission of Yishshakkar.

The ascensions of your residences remain אֲשֶׁר־אֵלֶיךָ 10
 above in the collective residences of Names, וְאֲשֶׁר־אֵלֶיךָ

which are paramount, ever emanating continual ascensions $\Delta\text{ר}^{\text{מ}}\text{X}\text{א} \text{X}\text{ל} \text{ל}$
bearing green leaves, non withering (Tehillah/Psalm 1);
your flowing light is with the Host, whereby you are poured out as drink offering $\text{א}^{\text{י}}\text{פ}^{\text{י}}\text{ג}^{\text{י}}$
to the joys of the Fathers with whom you sup.

As your Name ascends, as a tree, it enters into new elevations. Your heights are marked for your Name as your pole advances. With a flag/banner of your Name on your pole, your Name waves in the wind of your Ræuch (CHP/Numb 2:2).

With your Hand you manage your waters for the Light and Fire of your Name to dwell with satisfaction $\text{X}\text{ג}^{\text{ו}}\text{א}^{\text{מ}}\text{י}^{\text{ר}}\text{א}^{\text{י}}$. Your dwellings are composed of paired meeknesses, whereby they are self-renewing to be complete—to express fully the Light of your Name. The fulness of your habitations are without shadows for your Light has entered them. There is a place formed for every trait in your SEED whereby your Name is satisfied upon having seen what you have been given and upon knowing yourself first-hand by giving what the Aúvim (7:7) have dished-out as your portions. You see and know yourself only as you give all as the Aúvim/Fathers, for this is your divine nature of paired riches, shared equally in your midst.

A rose, for example, what if it only gave to yield leaves and branches? Would it ever know the Joy of the bloom, and comprehend that it could extend itself beyond its present stalks by forming a head of rosehips? The full satisfaction of your Name comes by giving all in your SEEDSACS of Maneshayh, whereby you see and know the fulness of the Fathers in you as One. Your divine nature consist of your paired riches/tens from the Name of YæHH 10:10. There are riches of the fine GOLDEN flour, the salyut, the basis of your Bread of Lives, formed by the anointed Lammed Lammed instructions $\text{י}^{\text{מ}}\text{ו}^{\text{א}} \text{א}^{\text{ל}}\text{י}^{\text{ל}}$ of Chækúwmah and Bayinah. With the riches of the Breads are the Wines of Bayinah—the results, whereby you never see the righteous begging for Bread as it is continually being made in your House of Maneshayh (Tehillah 37:25).

The ascensions of your Fire Ræuch occur within your 12 houses $\text{Y}\text{X}\text{ג}^{\text{ו}}\text{X}\text{ג}^{\text{ו}}\text{X}\text{ל}$. Through the Fire burning in your residences, being toe and finger nailed to your pole, you enter “skull elevations” in which you remain with the ABvim/Fathers (Yuwsphah/Luke 23:33).

The House of Maneshayh is the place in which angels/messages carry you from the altar of your Fathers, to your Papa’s dwellings and then to your Mother. Their wings flutter over your Name during your conception as you form your habitations. Your Mother may sense light fluttering sensations described as butterflies wings in the stomach. In your coming forth from the womb and onwards, the angels of Maneshayh continue to uphold you, especially as you perform the Maneshayh offerings in each of your Houses, at which time you align your energies with the Star fields of Neptune. In centring your Name with the energies of Maneshayh in the universe, you sense the upholding hands of the angels of Maneshayh at the sides of your hip’s chariot wheels—under your buttocks—carrying you through waters of reflections in order that you are lifted-up to enter the Fiery Chamber of Words rising from your SeedName (MT/Deut 1:31; 32:11-12, Yeshoyahu/Is 46:3,4; 63:9).

FOR THE **MOON OF MANESHAYH**—TRANSITIONS THROUGH HUMILITIES,
THE **29TH DAY, FINAL PREPARATIONS OF NEW STATES**

And in the Days of Maneshayh—formularies of the Shayh/Lamb Body $\text{X}\text{ג}^{\text{ו}}\text{א}^{\text{מ}} \text{י}^{\text{ר}}\text{א}^{\text{י}}$ **9**
you are positioned to see from afar the Faces of your origins. Should you be in a grove you may

see a tree; from a distance you see the sum of all trees abiding as one forest. Visions of Maneshayh reach from one world to another whereby you have an inheritance on both sides of the Yarrdenn/Jordan for those acquiring knowledge and for those passing into their destinies of mutualities of flocks of ALhhim (Yahushuo/Josh 1:12-15). Your 12 body branches are flocks of YæHH by which there is an inner consciousness of ALhhim within your habitations. For this reason alone—*that the whole world will know that there are ALhhim in YishARAL/Israel, your 12 of soul*—DuwD/David slays the giant of arrogance that you may come to an awakened consciousness of the humble ALhhim in your 12 parts. You cut off the head/beginning of speech that disdains your Names of Collectivity (I ShmuwAL 17:46).

Through affirming your inner flocks, מַלְאָכֵי אֵשׁ
you are a generation of Fire of Shayin—ShennayHH אֵשׁ מִשַּׁיִן
causing a summation of days/your acts of Light מְשֻׁמְרֵי

by which you extend from your base of Maneshayh agreeable Tens—Gifts of Hands. מְשֻׁמְרֵי אֲדָמָה
By halves .5+.5 of Maneshayh, you enter into the two sides of Light, those veiled and those unveiled. As you are found faithful with your smallness/humilities of body occupations you are handed your greatness of glories. Carrying for the poverty of the Light in your body leads to attaining the vast riches in your soul. The full values of Tens, given freely by paired Faces, create habitations of your Light daily from rags to riches—from mortal veilings to threaded immortal realities.

to bring forth measures of the Word, Daily BREAD forms upon your tongue, אֶמְצָא
spun from the oil by two staffs turning in your waters; the ascent to Oil מִן הַמַּיִם
form Words in your Mouths to be eaten
by which your Name rises-up, with the oil, in the Joy of your origins
reserved in your skins as wine flasks. יַיִן בְּבָרֶכְךָ

Ascensions of your habitations of Light אֲשַׁר אֲנִי עֹלֶה 10
are developed in your parts of many mansions of glory; יַעֲלֶה
by pulsations of your Breath you compose your states of unity, to dwell above *with the Oil* אֲשַׁר אֲנִי עֹלֶה
to *elevations of MeShiach/messiah (célestes en Christ)* (Eph 2:6; Col 3:1)
ever establishing new heights by rotations amongst revolutions of Light—אֲשַׁר אֲנִי עֹלֶה
a tree does not retreat to former elevations upon being drawn out of a Seed;
bearing joy within your branches, Illuminated by the Light that abides in you. יַיִן בְּבָרֶכְךָ

FOR THE NINTH **MOON OF BENIYMAN**—THE APPOINTMENT OF YOUR SEEDNAME
THE 8TH (DAY/ACT) INNER EMPOWERMENT OF ALL FREELY GIVEN IN NADÆV

In that your body contains all of the parts in your Seed, then your parts are made for your Name, as an entire plant is made for its crowning corona SeedHead breaking forth with blessings/increases. In that the cells know how to abide together in mutual support, this inherent knowledge applies to how we connect, whereby there is no seemingly foreignness to sharing what we are given freely one to another to be One Body in meShiach. Every cell is made from your SEEDName, whereby your Body is Sanctified-Set Apart for your Name’s residence through which you have your habitations/sabbaths and the means to bear the glories of your Name as the Harvest of the Fathers. While there is the thought that generations are being transformed by progressions of science and technologies, yet inherent within your SeedName are the Faces of YæHH by which the power of your transformations and resurrections are stored within. Upon making your ascent, you release the dynamics of the Light in your Name unto your appearing as Offspring of ALhhim (Menachem/Mark 15:39).

A Read of the Ancien Inscriptions of ChameshHhaPekudim/Numbers 28:9-10
in the Light of the Moon of Beniyman, the Ninth

tained in your Seed, known as tongues of angels. Transference from the West side in your Seed comes your glorious substances as formularies of Bread, which extends the Light of your Name in your habitations. Judgments, affirmations and meditations of the North fill your habitations with Wisdom, Understanding and Knowledge.

On the 15th day in a moon, the North-East side of Bayinah responds to reveal what is imparted through Days of Chækúwmah—measures of Wisdom (1-14). What is underneath, as the back side of a month, opens to school Her inquirers. The backside of Beniyman is Zebúwlan, seated in the rear of the kaiyúwer. Zebúwlan is the inner Light of the East in your Seed. By the Light of Zebúwlan your Name establishes itself a state of residence; hence, the Name of Zebúwlan...means, “to dwell.” According to the Light radiance of the inherent Faces of YæHH, levels of illumination are activated within your Seed. Your Name runs out of its Seed, like a Vine, into Paths of Light streaming before its Eyes, to create your habitations/resting places. Where you come to reside is the extent of your Seed unfolding. The primary Joy of the Fathers is to give their Light to foster habitations in which you come to abide together as One House. The congruency of your parts having come to abide as One is the mark of the Fathers’ Faces assembled.

And in the Day of your Light taking on the Faces to appear 𐌆𐌶𐌵𐌹 9
you enter into a Rest, a place to abide in a Body of Faces, 𐌸𐌹𐌶𐌹
by establishing your humbled pairs to be in agreement with your move 𐌆𐌶𐌵𐌹𐌶𐌹
you abide Faces to Faces in your Body as the Fathers from which your members originate.
One of your pairs serves for your evenings and the other stands ready in your mornings as you
take-up residence of days, to make a shavbet/sabbath resting place;
your pairs are achadd/one in agreement to house the full Faces of YæHHYæHH.
In so being you confirm the two sides of the Faces of YHH YHH to be your House (Tehillah/Ps 91:9);
to be a generation of Shennayhh to study, look into your perfections, 𐌶𐌹𐌶 𐌶𐌹𐌶
to complete/fulfill X your residences, conductive through reflections 𐌆𐌶 of HhaSham
𐌆𐌶 13+13 with gifts 10 to affirm your completeness 𐌆𐌶𐌶𐌶

A generation of 𐌶𐌹𐌶𐌶 is your formulations of the NeúwnFire which contains the Fire of Faces, by which you fulfill your acts/days as you are appointed and have received a delegation to be sent and take-on Forms of ALhhim (Philippians 2:6).

With your measures of gold and silver, drawn out from lands in which you enter (SYM/ Exodus
12:35),
you obtain access into the States of Habitations of the Faces, 𐌆𐌶𐌶𐌶𐌶𐌶 𐌶𐌶𐌶𐌶
continually ascending into Word Levels of Light. By imparting your pairs of Gifts through spirals
of Tens—those of the measures of Wisdom and Understanding, contained in your SEED,
structures of Light that yield Teachings, as living Breads, 𐌶𐌶𐌶𐌶𐌶𐌶𐌶
ascend by the Power of your Light, being not subject to a leavened body, you form unleavened
WordBread to be eaten, whereby you do not eat the flesh that perishes.
These measures are from your Seed to be 30, 60 and 100 formed from your Name (Mætiayahu 13:8),
developed by LammedLammed, instructions that stir in your water of the kaiyúwer/laver,
evening and morning, to draw-up Words in your mouth, 𐌶𐌶𐌶𐌶
spinning your Oil, causing it to arise and anoint your head. 𐌶𐌶𐌶𐌶
According to the systems in your Name you bear the results of dwelling in branches; 𐌶𐌶. 𐌶𐌶𐌶𐌶
with your fruit-drinks.

Through entering into Dwellings you attain results of your destiny:
one entering as a worm becomes winged;
what is in earth transforms to skies;

a tadpole becomes a frog to leap and sing;
 an eggsmen becomes a man with legs, stout as an ascendant tree.
 Hence, what you consider yourself to be and to become? Your origins and destiny are within you.

The Rod of Beniyman 85 and the Rod of Zebúwlan 21 are inter-welded as 8521 through which ascensions of your NameAchadd pulse the Words in your Seed from temple to temple. The Lights in your Seed become brighter and brighter to shine as the moon and sun in your Temple.

Your fruit are formed by your ascensions, in being faithful to abide to the Faces, as a residence in bones/wood through which your Light is transmitted into Stones of Glories; X9WXCO 10 your dwellings are affected by giving freely from two wealths/tens of your Light YX9W9 concurring within your members' residences, the source of your mansions (Yahuchannan/Jn 14:3) which the AnointingOil of Yahushuo, in you, is preparing through your ascensions. The force of your 15 parts elevate to the top of the Mountain of Fire, whereby you dwell above the world, above ascensions in the secret chamber of Y99 CO OLYun XCO CO establishing your states of becoming with results, promises intended, 9Y99Y 999X9 to be in Unity Y with your Sources 9.

FOR THE NINTH **MOON OF BENIYMAN**—THE FULFILLMENT OF YOUR SEEDNAME

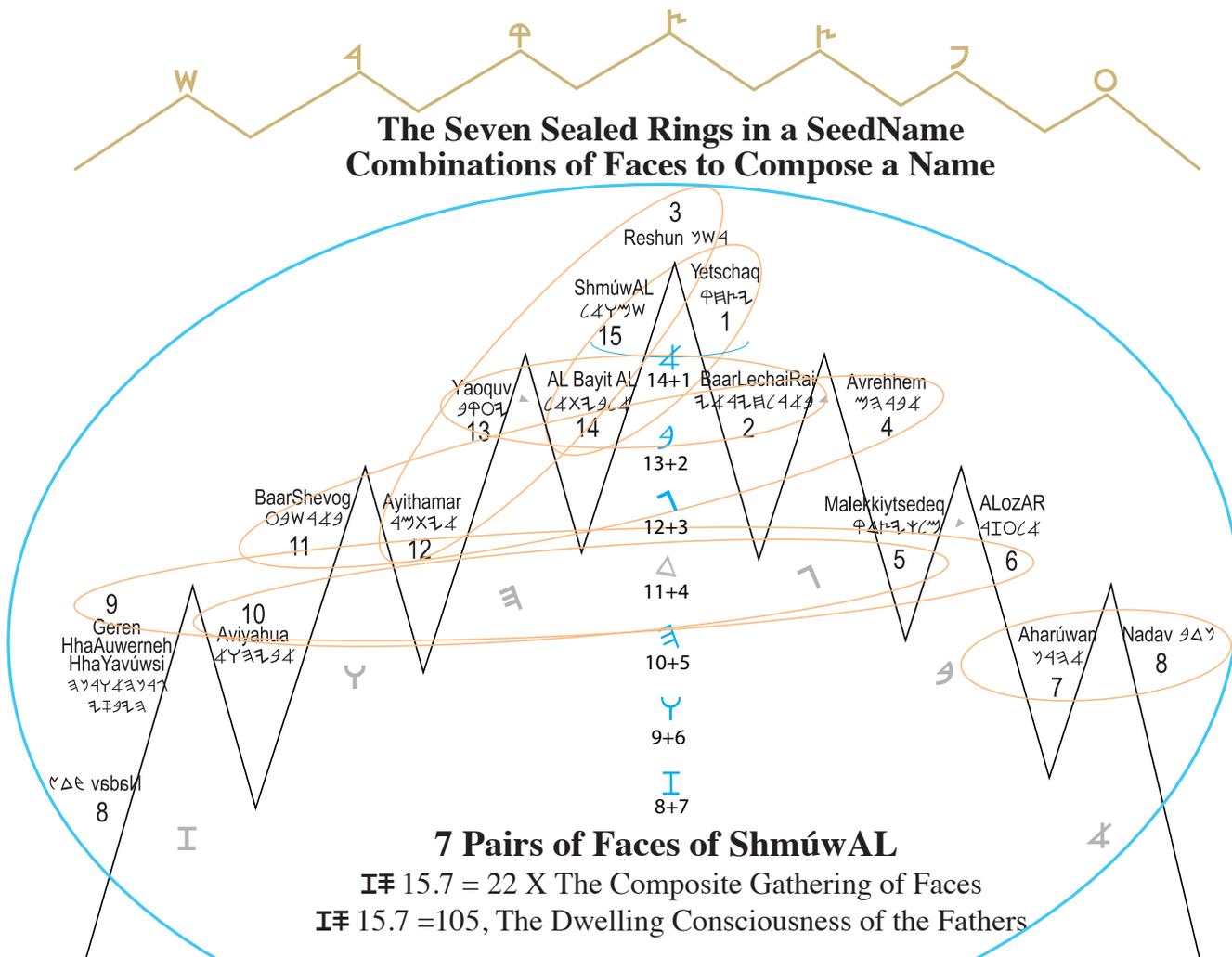
THE 22ND TAÚWEH OF AHARÚWAN 9494

OFFERINGS TO THE FACES OF 9494 AHARÚWAN/AARON

The offerings of the 22nd day of a moon are to Faces of Aharúwan—The Founding Principle of the Mountain appearing in the Seventh Chair of the Fathers. What is in the End/7 contains all from its Origins of 1. As you ascend daily, your Light enters into the Mind of the Neúwn/Fish causing you to fin through the waters of your habitations. You are sown among fishes. Expulsions of Seed disperse into waters hovered over by your Mother to watch-over your embryo. Upon birth, from the waters, you are called, Offspring of the Fish/Neúwn. To emerge from these waters of the serpent/penis there is an impulse/inner call in your SeedName to ascend and follow after the Light as it rises from the Egg. The Voice of Zebúwlan calls from within your bodily habitations to an upward movement with the surrounding Lights from which your Seed is sown. Your ascent comes by interpretations of what is seen and heard, through unfoldings, those of the Prophet Aharúwan, to attain entrance unto the secret place of the High Elevated Teachings located above your waters of habitation. What is seen around you in the world of Yúwsphah—projections of the glans of Aparryim and Maneshayh, are paradigms of Aharúwan to be entered. In that the worlds are made through the HhuwaHhuwa (combined Lights of Shayin Oyin) abiding in your SeedName of Yúwsphah/Joseph—the distributor of the Grain/Seed as ears of corn—emitted by the Single Eye/mouth opening in Yúwsphah, what you see are shadowy patterns and processes of Light. These connotations of the world and the body in which you live come from Yúwsphah. As you achieve the mind of Aharúwan, you enter a world of different Light patterns and connotations, but as for this realm, sexual overtones dominate in forms and sayings.

The Shabbet of Aharúwan/Aaron is the Day of your summations of Faces. The Value of Aharúwan is the Number of the Bones—256 999 read as the Unifier Y of the 2 Lights 99 of Reshun. One who is enlightened of Aharúwan joins their two sides into one dwelling as the House 9 of Laúwi/Levi who are called “the joiners.” As Aharúwan brings all sides and substances into Unity, their Faces appear on the days of Seven and Twenty-Two in the cycle of Faces.

The Fifteen Fathers of YæHH אב contain the Sum of the Tauwah/22 Composite Teachings of Fire + Water—their distillation to be grasped. As the Faces commence to emerge, the Seven Eyes of their habitations appear by the pairs of their Faces. We learned first the pairs of 1+15 to 16/Oyin; 2+14, 3+13, 4+12, 5+11, 6+10, and 7+9, and 8+8. From these Faces we studied the Seven Eyes of ALhhim.



In sequel to this foundational study of Seven Eyes, the Faces explain their bonds of strength by which your body parts are woven tissues to house their Lights. This lead us to the Table of the Unified Faces of AL and the formularies of 31. The inner skelton is formed by 15+16; the nerves as 14+17; the skin are weavings of 13+18. These three form your House of Laúwi, the Temple Body. The 12 inner parts housed in your Body are weavings of 1+30, forming a foundation of your Number Codes in Yahúdah to manage your gifts. The assignments and labours of your Name are 2+29 housed in Yishshakkar; the Cord of your Name that bears its 12 fruit are hung in Zebúwlan 3+28. The Eyes are circular strands of 4+27; the ear rings are 5+26; the mouth 6+25. 7+24 are your sexual/blessing glans of increase and revelation and their supportive brother of Maneshayh, 8+23 by which your Seed of Beniyman, 9+22 are freely given. The Breath, as the crystallization of the Name are formularies of 10+21; the womb/stomach that carries you daily and from worlds to worlds are combined Faces of 11+20. Your inner pulse in the heart core of Faces are 12+19 from which you make your ascensions.

The thirds set of formularies now comes to the fore, which form your Name of ShmúwAL—the

Name of the Unified Faces composed with your SeedShell. These unities of Numbers rise from within your Seed to reveal the inner most Faces of Blessings stored in your Seed of Beniymán. What is within your SeedName continues to unfold, season after season, unto its final climax of a harvest, thereby showing fully what Light has woven and stored in your SeedName. Hence, with patience and endurance we form the Crowns of our Name to which we ascend to abide in the Faces, to be known as we are first-known and called by Name. The seven formularies of your Name מ"ו, 1+14, 2+13, 3+12, 4+11, 5+10, 6+9, and 7+8 are the inner structure upon which your Seven Eyes and 15 parts of Semek are hung to be extracted, refined as polished stones.

A read of the Words of Light in ChameshHhaPekudim, Scroll of Numbers 28:9-10:

And in the Light of your appearing to form a residence, מ"ו פ"ד פ"ד 9
 you fill your dwellings with the Faces in your Seed Name to be your habitation, ח"ו א"ו א
 as a candle illuminates the darkness and provides a glowing warmth (Tehillah/Psalms Psalm 73:28)
 to fabricate weavings, by pairs פ"ו
 of lambs, of the meekness of the Fathers who seek nothing for themselves except to give; מ"ו פ"ד פ"ד
 thereby creating a House of their Unified Lights to abide with full tested expressions;
 to be a generation פ"ד
 of the Lights of the Shayin NeuwN— the Fire that burns amongst the Faces, פ"ו
 thereby creating no shadows in their revolutions/turnings of Light
 composites of their distillations to be examined with minute inquiries, מ"ו פ"ד פ"ד
 by fabrications of Tens מ"ו פ"ד פ"ד פ"ד פ"ד
 there are measurements of their Words/Bread rising פ"ד פ"ד פ"ד פ"ד
 spun by the oil of their teachings מ"ו פ"ד פ"ד פ"ד
 and fastened to your interior structure פ"ד פ"ד פ"ד
 by which occurs ascension of your habitations ח"ו א"ו א 10
 compounding one member's devotion to another, פ"ד פ"ד פ"ד
 to elevate פ"ד
 through ascensions, extractions, drawing-upwards, leafings, ח"ו א"ו א
 to be mitigated, refined, polished, tempered as iron in the Fire פ"ד פ"ד פ"ד פ"ד
 thus affecting your outer and inner states of Light. פ"ד פ"ד פ"ד פ"ד

By the mercies of Aharúwan the composite Faces of YæHH are activated within your SeedDwelling whereby you enter into the Faces of YæHH. Hereby, your Facecloths are changed to resemble the fullness of YæHH— 15 combined expressions. As you enter into the combined Faces you appear as THEM with a distinction of your Name. As with unlimited faces gleaming in frozen waters, every snow-flake comprises the whitening of the heavens.

your oil causes further bursts of illuminations by taking-up a residence/body מ"ו פ"ד פ"ד פ"ד פ"ד

Activations of your Name occur through the illumination of LammedLammed of YæHH, from which the Words Halelu-YæHH are uttered. Rather than Praise [the Lord] YæHH, as commonly thought, the term follows statements to affirm the instructions of evening and morning—LammedLammed in the unified Faces of YæHH.

e.g.: The phrase Halelu-YæHH precedes what results from the instructions, or follows after the instructions are spoken to affirm the words of Lammed Lammed. Halelu YæHH is then translated: The illumination of the faithful instructions of evening and the merciful instruction of morning are of the Fathers that sum up YæHH/15. The idea of “praising the lord” is foreign to any instruction given, as

the honour that you bestow is evidenced in the words you speak and the deeds you perform in harmony with the Faces. No one of humility desires nor sets themselves to be above another in posture to receive adorations.

ACTIVITIES OF STARS OCCUR IN TAKING-UP YOUR BODY

Your renewed habitations are likened to star novae through which further bursts of the Light of your Name appear to create illuminations in the cosmos accredited to your Name. Developments of your Name are achieved through your habitations which begins with two stars in a binary relation—a star system consisting of two stars orbiting around their common barycenter—as two bodies orbit each other. As in the heavens, your StarLight is active within your dwellings. One of the two stars evolves into a red giant leaving its remnant white dwarf core in orbit with the remaining star. The second star then evolves and begins to shed its envelope onto its white dwarf companion when it overflows its Roche lobe—region around a star in a binary system whereby your orbiting material is gravitationally bound to another star. As a result, the white dwarf steadily accrete matter from the companion’s outer atmosphere. The companion may be a main sequence star, or one that is aging and expanding into a red giant. The captured gases build-up on the white dwarf’s surface and begin burning via your carbon–nitrogen–oxygen cycle. Through your taking up a residence—entering into a shabbet, your star with another star engages in a binary system, whereby parameters of your hydrogen burns rapidly. The burning of the stars, as in the oylah, converts a large amount of the hydrogen into other heavier elements in a runaway reaction, liberating an enormous amount of energy, blowing the remaining gases away from the white dwarf’s surface and producing an extremely bright outburst of light. Hence, you form dwellings of your Names to create reactions, to burn, spinning out through your tens—spirals of your oil in making offerings/oylut. During the process of your ascensions, gases emitted by your Breath feeds plants which reciprocate to feed you in a simblotic relationship (SMB/Gen 1:23-26).

Multiple ascensions are obtained by taking up residences $\times\text{א}^{\text{ו}}\text{ו}\times\text{ל}^{\text{ו}}$ **10**
which connect your habitations to your habitations above, $\text{ל}^{\text{ו}}$ $\text{י}\times\text{א}^{\text{ו}}\text{ו}$
whereby you keep focus that your deeds in your dwellings are united to the heavens—
your will be done in earth as planned in the stars,
ongoing, perpetual ascensions; $\Delta\text{א}^{\text{ו}}\text{ו}\times\text{א}^{\text{ו}}$ $\times\text{ל}^{\text{ו}}$
obtained through unity to the Hosts in Neúwn. $\text{א}^{\text{ו}}\text{א}^{\text{ו}}\text{א}^{\text{ו}}$

ON THE 29TH TAÚWEH ZAYIN/IX SHABBETH, THE FOURTH PHASE OF BENIYMAN TO GATHER THE SUMMATIONS OF YOUR SEEDNAME UNTO ITS APPOINTED PLACES IN THE STARS

NEW DAYS COMING... FROM THE DAYS OF SOWING TO ACCOUNTABILITY.
FULL MOON SUMMATIONS FOLLOW WITH UNTO SUBSEQUENT BEGINNINGS:

The 29th Day of the NinthMoon gathers the summations of your weeks for a harvest of your Seed at the full moon of Beniyman-Dan. All that is given returns to enter into judgements; for until the Son of MAN comes, that is, until you bear the Fruit of your Name, there is nothing to be judged by Dan. The last days of your Name are the days of your harvest when the messages upon your stalks are sorted, some to be burnt and others to be gathered. Lest you be swayed to think of the last days to be other than your Seed coming, fruited upon your branches, please note: **The harvest is the end** of the age, and the harvesters are angels (Metiayæhu 13;38-43).

In accordance to all you present to ALBayitAL, as you come MountTsiunn/Zion, the strands of Light gathered in your Seed for 30 days radiate the Faces of AL Bayit AL from your ascent (Genesis

35:6-7). Your Seed is confirmed anew to carry your Name into your vessels unto the **Judgement/evaluation/accounting** of Dan—the Tenth House of your *full becoming* (From **Dan** to *BaarShevoo*/Sheva; I ShmúwAL/Sam 3:20).

Teachings of ascensions are layered into your fabriques of soul. Information of empirical knowledge is drawn out of your Seed by ascensions of its parts to be activated as practical knowledge. Empirical knowledge is a compound of that which you have received through impressions—a composite of the Faces of YæHH—given to you freely as treasures to be taken on a journey (Metiayæhu 25:14). To each of your servants, you entrust the gems of your Name through your generosity to give your talents of Light (measures of 5) to your pairs (as 2 talents), whereby your inner faculties of cognition contain, on your behalf, an ever renewing supply of Knowledge rising to mind from within your body parts and heads. Your servants, being the structure of organisms and their parts, are accountable to you when you return to the Faces. The talents of 5 are your measures of Light which become 5:5/10. Your measures of 2 are the union of your pairs by which you enter into your tevah/ark to rise through the waters of the flood (entering into your waters of Mother). You increase in strength by your talents of 2. What is drawn out of your Seed in your journey comprises the sum of your emergence and subsequent appearances as you gather from your depositories. You become children/manifestations of Divine Nature through being transformed from a hidden worm like creature, within a body shell, unto one with ascending wings, not looking behind, but keeping your eyes on that which you are becoming by destiny of Light. What does not give of itself freely is transferred to your sum of Light, whereby nothing is lost that you invest; however, the servant who keeps hid its Light remains as a caterpillar—to gnaw with its teeth unto learning to give itself unto the Fathers becoming manifest. *Wisdom will sustain you until you come to full understanding* to give all things freely as your have received of the Fathers.

Offerings of Beniyman rise from the Light stored in your Name—within your OyinZayin Body of Eyes. Through openings of your SeedName you see yourself in the Light of the Faces and the lands/states of Light into which you enter. The grande TúwraHH/Torah parables of the formulations of the heavens/Names and their Earth/habitations contain processes of discovery and fulfillment of what the Fathers have given to every Name, whereby nothing is made void nor appears empty without meaning and significance.

And in the DAY, through specified events of your Name מַצֵּיבֵי יוֹם 9
you form places to reside by Works of your Light; מְבִרָה
your places of rest are by activities of Bayinah and Chækúwmah; מְבִרָה
through agreements, by giving and receiving, a shabbet/place is built;
through actions of your Light there are consequences to your Words and Deeds that affect your
dwelling states; thus, it behooves one to comprehend their residences amongst paired Faces.
In agreeing to appear amidst waters below and those above, you enter into your shabbet body.

To be sent, you must first ASK in order to RECEIVE a body filled with
a corral of lambs containing mysteries in which you enter as gates open by the Shepherd's Hand

מְבִרָה

You are and have because you asked
to be a generation of your offerings מְבִרָה
to study the gifts you are given as they are handed down from waters above to reside below, מְבִרָה
whereby you are poised to make an ascent with the substances of your gifts, making a testimony of
all you have received;
composing to make full through renewed activities set to the Faces, מְבִרָה

by multiples of Tens 𐤒𐤍𐤅𐤃
 intervals of Wisdom and Understanding with Knowledge 𐤌𐤒𐤍𐤅𐤃
 —through spirals as a sunflower to house the Lights of your Seed expansions,
 forming measures of Bread that you feed your Spirit and Name 𐤏𐤓𐤏𐤃𐤌𐤃
 with Words that pertain to your abode in the Body House of Bread
 through integrations of the teachings, spinning night and day 𐤏𐤓𐤏𐤃
 bringing forth the Oil of your Name to rise and enlighten your House 𐤏𐤓𐤏𐤃
 there is an out-pouring out of your Spirit 𐤏𐤓𐤏𐤃
 that provides a covering for your branches to settle and bear fruit.
 Ascensions come from within your habitations; 𐤏𐤓𐤏𐤃 𐤏𐤓𐤏𐤃 10
 as a Seed is planted and dies it is transformed.
 By your pairs you enter into levels of habitations upon the Seven Hills 𐤏𐤓𐤏𐤃
 to guide, from the top of your crown comprehending the instructions 𐤏𐤓𐤏𐤃
 there is support to make elevations
 of ascensions that resound with continuity; 𐤏𐤓𐤏𐤃 𐤏𐤓𐤏𐤃
 what is learnt (Talmid/Talmud) is contained in your branches
 from the dust/ashes you rise to sit in the seats of princes, appointed to rule upon the thrones 𐤏𐤓𐤏𐤃
 of your Queen Mothers and the Fathers.

FOR THE **MOON OF DAN**—THE FIRE OF YOUR NAME THAT CANNOT BE QUENCHED
 THE 8TH CHAYIT OF NADÆVNADAE IN THE FACES OF YETSCHAQ AND SHMÚWAL

Offerings of Dan focus on your Breath abiding in the Seven Eyes of RAuwaben.

And through the ascensions in Dan, on Day of the Eighth, 𐤏𐤓𐤏𐤃 9
 there is an elevation of your taking residence, 𐤏𐤓𐤏𐤃
 to renew in the Eyes of all you are given. 𐤒𐤍𐤅𐤃
 Through meekness, you see mysteries at levels of attainments 𐤌𐤒𐤍𐤅𐤃
 to generate new offspring/formularies, 𐤒𐤍𐤅𐤃
 a renewing of what is evolving 𐤏𐤓𐤏𐤃
 to their completeness. 𐤌𐤒𐤍𐤅𐤃

What commences by the Hands of Light has within them the means to attain to their full measure.
 When a Seed opens the entire structure of a Tree is activated to appear.

The first attained renewing levels of Dan are by the Numbers in your Spirit's appointment by Name.
 Hereby, the offerings of Yahúdah, on the Eight Day of Dan, are the first means of your attaining a
 dwelling for your Spirit. Whereas, the first attained levels of satisfaction for Aparryim (month seven) are
 by the offerings of Dan. The Fire of Shayin and the Wood of Semek appoint your Waters of Aparryim for
 your habitations in the seventh moon cycle.

The four shabbet in a moon cycle of 30 days are the means to make ascensions into the Four Sides,
 whereby you pass through the Gates into their lands/rooms. Your daily offerings add up to exploring the
 four sides of the Lights of your Soul. The stars that the moon passes through from shabbet to shabbet are
 your connecting dots—pathways—to enter into the rooms appointed for your dwellings.

And your pairs of Tens (connecting 10 spirals of your wood with those of your offering) 𐤌𐤒𐤍𐤅𐤃 𐤒𐤍𐤅𐤃
 determine the measures of the Seed Bread drawn out from the Neúwn assembly that embodies the
 Faces of YæHH. In your four shabbet, in your season of fruitfulness of Dan, you set the Bread of the

Faces for the coming week (SYM/Exodus 25:30, TK/Leviticus 24:8) as part of your Temple Services. The Twelve Loaves are formed by the Seed gathered from each oylah, 6 evenings and 6 mornings, prior to the shabbet. The Bread is a mixture of dark and light—Lammed+Lammed, as your Name is anointed to be the Prince of YæHH through instructions of Understanding and Wisdom.

While the term “nesek/נֶסֶק” is commonly rendered as “drink,” the same is translated as, “prince.” When you rise with the comeliness of the Prince, you then drink the cup with your kingly Father in the domain of Light that your Name takes up residence—shabbet. This is the origins of the kiddush cup on the shabbet. The pairs of Tens spiral your SEED into Loaves,

measures of your BreadSeed formularies; אַתְּ מִן הַשֶּׁמֶן
through instructive integrations the oil in your Name flows in the grain מִן הַשֶּׁמֶן
of your Name appointed to rise amongst the princes. וְיָרִיבְךָ

Via the oylut ascensions from your ashes you appear as the Prince of YæHH (Tehillah/Psalm 113:7-8).

The ascensions of your Name build your residence אֲשֶׁר אֶלֶּם 10
to enter into the four sides of your soul branches, וְאַרְבַּע
which are above, at the apex, אֶלֶּם
of the oylah ascensions, אֲשֶׁר אֶלֶּם
—states which are perpetual above the sentient world, אֲשֶׁר אֶלֶּם
and secured by the Prince of your Name וְיָרִיבְךָ
as your Name dwells in the Light of your ascensions.

For your Twelve Houses, you are provided daily the right sequence of offerings to enter into the 12 Gates of your Name. To enter into the four sides of DAN, the shabbet offerings are compounded in Yahúdah that opens the eastern gate—the origins of your spirit. Through RAúwaben’s offerings on the 15th of the moon, you enter into the South sides to fill the chambers of Dan with illuminations for judgment. The Aparryim oylut open-up the Gates to the West to bear the fruit of your season of Dan. The final gate is the north, in which your generations of Dan come to dwell. Through your total givings of Dan you abide in your judges chambers with full discernment.

THE MOON OF DAN—THE FIRE OF YOUR NAME OPENS THE EYES OF YOUR NAME,
UNTO THE 15TH SEMEK OF SHMÚWAL

Offerings of Dan create the dwellings of your Seven Eyes of RAúwaben.

In the Day of the 15th, offerings of Dan lead the way for the Eyes of RAúwaben to rise מִן הַשֶּׁמֶן 9
in which your eyes follow the Path of Fire. The heat in your Seed causes the Eyes of your Breath to form through which you behold the glories of the Fathers deposited in your Seed. We come into the world with divine promises: Behold, I will show you your Name as proof to what I have given to you freely. The Fire of Dan illuminates your dwellings to provide discernment in your eyes. אֲשֶׁר אֶלֶּם

According to levels of your unfoldment, by studying the Words of Wisdom, Understanding and Knowledge within your Seed, you enter into a new home every Seven Days. Dan leads the way for you to make your shifts of residence, whereby you gather up your gold and silver from prior dwellings and enter into your state of revelations.

The lambs within you increase your folds as you continue to expand your dwellings. מִן הַשֶּׁמֶן
The state of the lambs are blessings to contain revelations forth coming, as it is by your humilities of vision that you acquire this increase of becoming.

You are known as a new generation of Shennayehh אֲשֶׁר אֶלֶּם
ever made new as the mornings of the shabbet. מִן הַשֶּׁמֶן

to contain their 12 Stars
 of meek ones who know that what is given is held inwardly as cherished gifts, 𐤎𐤒𐤕𐤔𐤕
 never owned personally;
 offspring of the Fathers of the Fire of splendor supplications/𐤔𐤕 𐤒𐤕𐤔
 you are in communications with the two sides of the Lights of Neúwn, 𐤔𐤕𐤔
 ever sensing states of completion/perfections without any lack; you appear in your fulness 𐤎𐤎𐤒𐤕𐤔𐤕
 through fillings of the waters above and below
 supplied continually by the Two Tens spiraling from your foundational loins 𐤎𐤒𐤕𐤔𐤕𐤔 𐤒𐤕𐤔𐤕
 and heart come wealth of silver and gold, imperishable qualities, (Yeshoyahu/Is 55:1; Tehillah 42:1)
 your Fire crystallizes your SeedWord Base to become Bread upon your lapsing tongue; 𐤔𐤕𐤔𐤕𐤔𐤕𐤔
 measures of Bread rise to eat on both sides of the Table, a spinning of the Earth in the ovens of the
 Sun and Moon;
 what rises from your Seed in the loins through offerings becomes the Bread that satisfies your
 Spirit to be broken with understanding to feed your Twelve,
 your Oil in Seed is a perpetual flow spun by Two Staffs of Light 𐤔𐤕𐤔𐤕𐤔
 to uphold your Name as *the Rod and the Staff*;
 in the kaiyúwer/pelvic basin are ongoing processes of who you are and what you are given, to be
 eaten as your Words are spoken freely and joyfully upon your tongue/table,
 in the House of the Sun, in which the OIL of your SeedName rises, 𐤕𐤕𐤔𐤕𐤔
 fully illuminating your dwellings
 with results of your habitations in their unified structures, 𐤕𐤕𐤔𐤕𐤔
 you behold the patterns of crystals in your bones
 appearing as they rise to renew your Name within your sacred habitations 𐤔𐤕𐤔 𐤔𐤕𐤔 10
 through your members being one to another impartially, 𐤕𐤕𐤔𐤕𐤔
 your 12 houses revolve in 12 moons to abide in altitudes of your intentions to rise;
 with an inner guiding consciousness activated by the Oyin Staff of your Name 𐤔𐤕𐤔
 you are an oylah/leafing ascension of Light; 𐤔𐤕𐤔
 compositions of your Light are ever sustaining itself into assembling measures allotted 𐤔𐤕𐤔𐤕𐤔
 in your inner structures—habitations in der Körper. 𐤔𐤕𐤔𐤕𐤔

Daily the Staff of your Name turns, stirring the Oil Factor in the SEED Chamber of Maneshayh
 whereby your SeedWord rises above its habitations filled with the fullness of HhaALhhim. From the
 base foundations of Dauwyd/David/𐤔𐤕 the Oil commences to flow (Metiayæhu/Matt 1:1). This turning is
 in reference how one incorporates all HhaALhhim to comprise the SEED to be finely ground into the
 Daily Bread through entering and following the Ascending Paths of Chækúwmah and Bayinah. The
 Crown of your Name forms the SeedBread from the tops/ascensions of your branches. The turning of
 the Staff is from 𐤔𐤕 at the base to the 𐤕𐤕 at the crown of your ascensions.

𐤕𐤕
 𐤔𐤕
 40
 W𐤔
 I4
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 𐤕𐤕
 𐤔𐤕 𐤔𐤕
 𐤔𐤕
 𐤔𐤕

FOR THE **MOON OF DAN**—THE FIRE OF YOUR NAME COMBINES ITS DAYS INTO A NEW GARMENT
IN THE 29ND TAÚWAHZAYIN OF ALBÆYITAL

RAúwaben, as First Born and Head of DAN, opens up the right-arm within a Seed, thereby creating a mouth to speak Words of your Light formed by Light structural patterns in the Letters. Hereby, RAúwaben, as the LIGHT/RA in your dwellings of Neúwn/Ben is the first-born of Yaoquv through which you behold your stored gifts to be shared freely. Through openings of the Eye in your Seed, the Light of Qedam/East fills your states of Earth Body. The RAúwaben Eye opens in 10 intervals from 14 to 140. In the midst of the spiral is 70, the OYIN EYE, by which you behold the two sides of your Name in the NeúwnNeúwn Yahu Faces. The Seven Eyes are the furnance in which the originating Fire of Dan burns.

And in the Day of your Awakenings to the Faces, X9W3MY99Y 9
you enter into your Light Shabbet Residence to Rest/Remain
in which you find paired Names מלW activated ר, buzzing to make honey, מלW9Y9Y9W
within your body of branches שY,
are offspring of your Name emerging freely in mutual support of each other 9YW9Y9
having appeared by the Waters of your Mother; ממלYX
to be fully extended by the 10 intervals within each of them, side by side; מלY4W9 Y9WY
from which comes measures of Words, as Bread, like organ tissues of the SeedBody; 9Y9YX99
spun by the Oil in your SemenLightSeed Y9W99Y9Y9
forming branches of your Tree for 12 members to reside with you, Y99Y9Y
to make ascensions by residing unto the inherent Faces of Yahu X9W X99 10
as a unified House of their Names, you are free YX9W9
(not restricted nor bound) to spiral upwards by Understandings in the Teachings X9999
to weave beautiful garments of Light from your Crystal Stone of Dan גΔ, Δ9Y9X9
the StoneΔ formed in the Faces of NeúwnY
and to bear your Fruit upon their Stalks. 9Y99Y9

FOR THE **MOON OF AYSHSHUR/ASHER**—THE ORIGINS OF YOUR DEVELOPMENT OF NAME TO
AFFIRM ITSELF THROUGH MANIFESTATION BY PAIRS
THE 8TH CHAYIT OF 9ΔY NADAEB
WITH OFFERINGS OF YISHSHAKKAR UNTO THE FACES OF BAARLECHAI RAI AND ALBAYITAL

Throughout the days of a year the earth turns on its axis whereby the Lights strike the waters in the body at various angles in accordance to the Moon. When the sun is highest, the Light strikes the SeedHead in Beniyman which causes reactions within the Seed. As a result of the Light striking your parts, Oracles of Gad appear at the LipCrown in mid-summer. In the House of Ayshshur the sun strikes at the vulva/scrotum of the stalk, which is an analogy to the Crown of a rose plant that rises from the root. In Ayshshur, the 11th moon, Wisdom prepares for your ascent in spring—to breakout. Light Rays strike lower into the root of DaúwyD, the lowest body region in mid-winter. From this point the sun commences to rise in the first moon of Yahúdah to target the mid-section of the kidneys and liver to rule over your budding/emerging growths. Daily, as the sun makes its ascent, your twelve are activated in their seasons for fruit bearing of your Name.

By Acts of laying a foundation of Grace, the oil stored in your Seed X9W3MY99Y 9
spins to emerge from winter. Allotments imparted to you during Days 1-7 in the month

form a dwelling/shabbet in the Light of the 8th day—an abode for your Spirit from the Northern
Lights of Dan.

In each moon cycle, four sides are built for your dwellings of 12—YishARAL,
by which there is a continual renewal process, as nothing in body remains static; 𐤀𐤌𐤃
you change with rotations in the heavens, affecting perceptions and awareness for your 12 inner
parts which are paired on the Semek-Semek patriarchal cross/staff of YæHH-YæHH.
Messages in your parts open as mysteries to be recorded in the walls of your dwellings. 𐤌𐤃𐤌𐤃𐤃
Patterns of your messages are palm trees and keruwim/messengers (YechuwzeqAL/Ezekiel 41:18)
unfurling through your offspring/generation, 𐤃𐤌𐤃
your messages are written according to the prophecies in your Name 𐤃𐤌𐤃
to be fulfilled. 𐤌𐤃𐤌𐤃𐤃

Your concealed mysteries, as lambs, abide as faces one to another to compose your residence.
Consciousness in your Name, that is concealed in the sacs of round testes/ovaries, spins into rings of
metemers that contain concentric circles of body parts of the navel, cells, finger prints, eyes, and open-
ing throughout. Via your ascensions, new circling forms of your Name appear at sequential elevations in
harmony with orbits of stars. *Your circling parts attest to your origins.*

Within your pairs are the old and young; maturity bears new generations. Thoughts evolve by
attaining age within your members. The old tender the young with their strength, and the young invig-
orate the old, through which your House of YæHuwaH is continually renewed. In line manner, mentors
accept students to be reared in paths of YæHH, whereby the young flee from natural passions in devo-
tion to the Paths of Illumination of their Teachers. In fulfilling your abode in waters of Ayshshur/from
the womb, you are in the days of Nuwach/Noah/consolation of a man with his children.

And with paired Tens, those in the intervals of your Name 𐤌𐤃𐤌𐤃𐤃 𐤃𐤌𐤃
coupled with the ten spiraling intervals of the offering
you spin your Light into measures of your Seed-Man;
measures of your BreadSeed rise through your ascensions; 𐤃𐤌𐤃𐤃𐤃𐤃
what is in your body heaves;
through spirals of ten spinning, come teachings night and day 𐤃𐤌𐤃𐤃 𐤃𐤌𐤃𐤃
occurring within you habitations, affected by both sides of Light,
the elevations seat you amongst princes. 𐤃𐤌𐤃𐤃

You are lifted up from ashes of the oylut/offerings to sit with princes—those with an inheritance, to
whom are given the cup of the Fathers. As you drink the cup, you speak with understanding of your
origins in Ayshshur (Tehillah/Psalm 113:7-8).

The ascensions of your habitations 𐤃𐤌𐤃 𐤃𐤌𐤃 10
are by pairs of dwellings—Names unified, 𐤃𐤌𐤃𐤃
to be above, over and beyond the ascension, sustained by clouds that rise from the altar; 𐤌𐤃
your joined ascensions uphold one another. 𐤃𐤌𐤃𐤃 𐤃𐤌𐤃
As you rise upon the pole of your Name, you are seated above where the
OIL/Anointing/meShiæch rises from your Seed;
you are seen in the midst of the Faces of the Fathers,
ever forming habitations as instructed in the GateoftheSheep, as followers. In your approach with
humility, you enter and are endowed with grace. 𐤃𐤌𐤃𐤃

With the Light of becoming—the target of the calling of the Prince, אַפְּרָא
you are given a throne to sit upon above the world.

Each shabbet you bring your 12 houses/members forward into the Light of Seven Days which assemble the sides of your abode. Your ardent purpose of entering into the world is to rise and be revealed through it. Your Staff of 30/Lammed guides your feet to dwell in the Light that rises fully from your SeedName (Tehillah/Psalm 27:4).

A sequential Read of verses 9 and 10 on the 8th of Ayshshur:

The 4 shebbetut/sabbaths in the moon of Ayshshur are 4 corners of Understanding. The first corner is Yishshakkar. The ascent of your consciousness and awakenings rise on the 8th day from Maneshayh to abide in your origins of Light. As your consciousness of mission rises, you depart from slumbering darkness—what is concealed in your Seed—to walk in the Light stored in your gonad sacs—ovaries homologous to testes. All sown in Aúrets/Earth—Light habitations reveal what has been of Olde coming down from the heavens/state of Names to affirm your origins!

Through the Acts of Eight, via ascensions from the initial Seven Days/Acts of ALhhim, אַפְּרָא 9
you affirm being offspring of Núwach/Noah, of the Eight who rise from your waters;
in the House of Ayshshur, you enter into your habitations as fore-ordained— אַפְּרָא
to abide as paired meek servants, faces to faces of ALhhim to ALhhim; אַפְּרָא
your members as sheep, humbled ones to be led into pastures according to the
Shepherds/Shepherdesses of Yishshakkar;
consciousness develops from your foundations;
gates of pastures open to you to graze/gaze into the Light of your Name as
children of Shennayhh, the Wisdom of the Neúwn Lights of 2 sides—HhúwaHhúwa, אַפְּרָא
composed through your waters אַפְּרָא
with your pairs of Tens, the left 5+5 and the right 5+5— אַפְּרָא
the Laúwi of Marri (left hand and foot) and the Laúwi of Qahhath (right hand and foot)
form your Gershun garments of habitations,
as structures, housing the Bread/Word of your Seed; אַפְּרָא
rising as Loaves of Yishshakkar,
ever supported by Two Lammed, the Rod לַ and לַ Staff אַפְּרָא
that abide in your Name of Neúwn—paired Faces of YæHH-YæHH אַפְּרָא
in which your oil flows as it comes to the top of your head branches,
renewing your habitations to the Faces in the Trees of your Lives, אַפְּרָא
illuminating your members through your ascensions אַפְּרָא 10
to take up residences—move into your habitations/members ordained for your Light, אַפְּרָא
to be seated above לַ
the ascensions, with the Fathers, perpetually אַפְּרָא
contained in the results of your branches being fully illuminated, אַפְּרָא
by the Lights in your Name
you fulfill your transformations from being ALyim to HhaALhhim (Tehillah/Ps 82:6).

FOR THE **MOON OF AYSHSHUR/ASHER**—THE ORIGINS OF YOUR DEVELOPMENT OF SPIRIT TO
AFFIRM YOUR NAME THROUGH MANIFESTATION AS PAIRS
THE 15TH SEMEK OF SHMÚWAL

Your Name is a composite of the Faces of YæHH which appear through mists—crystallized breaths of your Spirit Fire. Through progressions of entering into the Light in your SEEDNAME, you build

your abodes of the shebetut/sabbaths. The Shamoúnn offerings of EARS on the 15th incorporate allocations of Light transmitted to your Name from days of the NeuwN 1-14 in Days of Ayshshur. On the 15th you commence to rebuild again your state of residence through Shamoúnn to house your Name in levels of Understanding Heard from your Depths.

THE CUBE—THE CITY FOUR SQUARE

4 Weeks of Dallath Gates are in a moon cycle which lead you. From insights obtained you fill the sides of a cube 6:6. The Light of the moon displays Faces/phases of Yehu—the rider in the sky (Tehillah/Psalm 68:4). Light layers itself into fabriques night and day, forming 6 layers in a week or 24 layers on each side of the cube in a month. The sum of these layers consist of 144 (24x6) composite dwellings of Light for the six months of Wisdom and 144 layers of the six months of Understanding—144 cubits thick (Chazun/Rev 21:17). At the apex of the compiled Light layers in 6 days, you enter into what is made—what you are performing—through shabbet/sabbath gates. You reside above your ascensions performed in six evenings and six mornings—your shabbet dwellings which are above, over and beyond your ascension offerings ΔϜϞXΔXLOLO (verse 10).

During 4 weeks of ascensions each moon cycle you gather teachings of 24 double Lammed, comprised of 24 evenings and mornings. The appointed Teachers are referred as 24 Courses of the Teachers of Aharúwan/Aaron who provide instructions (evenings) unto performances (mornings). In the moon of Ayshshur, the courses are appointments through the Hands of Yakin and Gamul (DibreHhaYamim/I Chronicles 24:17). As you awaken into the Light that rises from your SeedName, through your offerings, you walk and abide therein.

The coming/appearance of the anointing/meShiaech/Messiah is when the Oil in your seed commences to flow in harmony with your origins of the East, whereby your offenses and misappropriations of treasuries are whitened, illuminated. Missing the Target/Aim of your Coming is removed from being carried in your dwelling places, commonly rendered as the “forgiveness of sins.” You are reorientated to your purpose of saying, *Henani*, “here I am,” Send me! Upon being sent you enter into waters of immersion/baptism of Mother. You affirm your coming of Name through walking on the waters of Ayshshur. You come out of the nations of waters as you discern/judge all things you are given to reign with ascending Names.

The Light builds itself a square platform of 4 equal sides through which You are revealed. As She—the *SpiritHhaRuch*—breathes within the square, the sides rise from within the foundation whereby a crystal stone cube appears. The cube is a city—a gathering of Lights, having 12 sides, six outer and six inner (Chazun/Rev 21:2, 16; Oovri/Heb 12:22). The four layers on Her side appear in a pattern of 4x4 squares on each side of cube. The squares on each side are Oyin:Oyin—16:16—Faces of Bayinah appearing from the heart altar/32/ΔC that radiates the 30 Faces of Yehu from their sides of 15:15, fifteen days from full moon to dark moon and fifteen days from the first crescent to the full moon.

In receiving the Light of the Fathers, rising from your SEEDNAME, you come to abide in them, whereby there is a dwelling/XΔ of your Spirit/W. The dwellings of the shabbet are your attainments of being transformed, Fire to Fire, from the Wood of Taúwah/Teachings of Totality—22.

THE 22 SIGNS OF ALHHIM

One ALhhim come out of another: Out of ALphah/Δ comes Bayit/Δ, as a body comes out of a Seed. In Bayit/Δ are Gammal/uprisings/ascensions/Δ. At the conclusion of Gammal there is a Door/Δ;

passing through Her Gates you enter into Hhúwa/א—the Illumination of Becoming. In the Light are the unified strands/י of teachings, and in the teaching are Zayin/י—the Tongues of Fire that speak the Word, rising as serpents/י from the Seed/א.

Chayit/א to Neúwn/י uphold the Words and Days of Núwach/Noah/א, whereby consolation rises through your waters. With perfection, your ascensions are secured to be bound in covenant with YæHH, their 12 Heads, and the ALhhim in and amongst you: ייחזקאל.

In joining the seven pillars of ALhhim from side to side: e.g. Shayin/21 to ALphah/1; Rayish/20 to Bayit/2... unto the doubling of Kephúw/11+Kephúw/11 in the midst, there appears invisible the Taúwah/22, the inherent bonds in your Seed, thick—doubled strands—from side to side. The paired ALhhim of 22+22 are the Rock/44/Tsur/אית laid as the foundational Stone of DaúwyD/David/אד—the Root of your Name. The SeedStone/44 of your Name is summed as Eight/8—the Eight Soul of Consolation/Núwach through which your Name rises and fulfills the works/offerings of ALhhim.

In the Neúwn/י are Semek/א, the bones like what you see in the belly of the fish. The Semek skeleton patterns are YæHH-YæHH which uphold all movements and stages of your development. Encircling the skeletal bones are Rings—the encircling vertebrae as Eyes of Oyin/ו. In the pairs of eyes are Sayings of Paúwah/ו through which you enter into transformations of Tsædda/אית. Distinguished through your transformations, you appear with Qúphah/פ upon your Head/Rayish/א until you come to your Fire Source of Shayin/ו. And in Her, Wisdom/ו, are Taúwah/א—the twins who bow to each other, knowing completely without miscalculations, that they are One United.

Semek following the double Neúwn/יי is the Testimony how two Neúwn are joined head to head to form a SEED, and their unified body to body. When you pass through the waters of Mæyim/י you come to Neúwn/י; when you pass through the Fires you come to your pair to whom you are joined inseparably in TaúWah/א. Through bonds of covenant/א, assemblies of Tæyth/א are gathered. Holy men are set apart unto one another. Through Collective Hands/א the fruit of your Tree/י forms and branches forth as they are sustained upon the Staff/א. True/verifiable teachings of Light rise through the Waters/י to the assembled Faces of the Fathers 14:14/יי. 14 paired Faces from Yetschaq/1 to ALBayitAL/14 form the NeúwnNeúwn as they appear from the two sides of the moon—full to dark—dark to full ALBayitAL/29. The NeúwnNeúwn is the Seed of your Name out of which the Semek/pole/staff of Father ShmúwAL/אית rises in the dark moon, on the 15th, to bear the full Light of your Name/י ו AL/א. You rise upon the Staff of 30 days/Lammed unto the full illumination of your Head/Rash appearing as the full moon.

A SEED, called by a Name/appointment is a SEEDNAME. A Seed is an assembly of many lights, e.g., strands of DNA, a substance of harmonic thoughts tightly woven into a capsule. A Seed is a summation of Days of Light, a state of maturity/completeness, whereby your Name contains the Light that dwells in you. From a SEED comes a body/stalk. It opens to root and extend itself. How it opens and extends itself is by the inherent structure of Light. *The inherent invisible structures of Light are called the ALhhim/Elohim/Gods that abide as One.* Some of the ALhhim crack open the shell, and others take root, and others rise to form a Head (a Seed) at their crown—those of Ayshshur, lifting all of them together to abide as One (Yahuchannan/John 17:24; 12:32). All of the ALhhim are of two sides, the darkness of Understanding, and the light of Wisdom, the left and right sides respectfully.

The body that appears, as waters/mists, contains all patterns in your SEED through which your

dwellings are glorified by the Light of the Fathers. The body is called the natural man. Yet the mind, as the observer, may not know how it came to appear nor the house of strands that it is put in charge. However, the Lights which gather harmoniously together—to abide as ONE—ignite the strands to Themselves. The Light that chose to dwell in your SeedName commences to fill your chambers as lamps. The Light in your SeedName breaks forth within a shelled body. By the Light in your Name you now walk in the Origins of your Light—being transferred to the other side—verses continuing to abide in a shadowy form. The body is called the Child of ALhhim.

The Light of the Fathers 1 to 14, and 16 to 30 form the Neúwn dwellings. In the midst of your sides is the Staff/Semek/15. The Faces of YæHH are the composite of your SeedName. The Head/Rash of Neúwn is Reshun, the First Light that appears as your Name rises on the third day.

Through changing your garments evening and morning, you put-on the clothes of Yúwsphah/Joseph which Yaoquv/Jacob transfers to your servant-saviour from realms of Glory (SMB/Gen 37:3, 45:7). Though your members misunderstood the dreams in Yúwsphah, whose intentions and desires are to give you the colours of Yaoquv, you stole the garments of glory and exchanged them to be like an ox that eats grass—what is here today and gone tomorrow. When you entered into the gonads of your parents you robbed Yúwsphah of the coat of many colors to create skins of your organs, thinking you would have an advantage. Upon your return to the Stone of your Name, by inquires into the good intentions of ALhhim, and by considering the weight of glory as Gifts in your Seed, your eyes are opened that your Brother Yúwsphah has your garments of glory for your houses to be spun from the Lights in your Stone. These garments are also known as the robes of meShiæch through which you rise through waters of Ayshshur unto glories prepared for your dwellings (Galatians 3:27). As you come to the seat of blessings, the fine garments of your Light are woven to adorn you (SMB/Gen 45:22). Your garments are renewed evening to morning, whereby they do not wear out (MT/Deut 29:5). *e.g.* When you take-off the garment of the Judge of Dan, you put-on again the garment of the Seer of RAúwaben. Every judgment level entered enables you to see further; everything seen leads to true discernments. You must go through the waters to observe, and pass through the fire to judge, whereby you know your Name/𐌚W is from the Fire/W and the Vapours/𐌚 of the Fathers.

The Sayings of HhaKúwahnim—the *appointed serving illuminators/priests and their prophecies*—are complete statements incorporating the 28 ALhhim through illustrations of Acts of Light through Names, Numbers, and Places. The stories/parables are real as you enter into them. As you come to a plateau in which parts of the parables are assembled, then you enter into the Word and the Light in the Sayings by which they are written in circles, according to the orbits of the Lights. Until you see yourself in the entire picture of a parable/narrative, you see part-by-part until the sum is clear in your eyes, whereby the Word of Avrehhem in your Seed burns with the same Light in which it is stroked with a stylus. Entreè into the Word is through activating the Names and Messages of the Collective Order of YæHúwaH within your SEED through your deeds affecting growth. Activations occur through ascensions in Fire, by Water, whereby what is spoken of your Name is known and comes to pass. You will come to figure what the Sayings are speaking about when you read what is written inside of your bones. As their Number codes rise into the fabrique of your Rings of ALhhim, the Sayings are heard and spoken clearly.

And in the Day of YæHH—in the 15th—a shabbet/residence, a 4:4 formulation, 𐌖𐌗𐌚𐌚𐌚𐌚 9
a square foundation of your Name, the City of DauwyD/David, rising from foundations of your
square altar unto which you gather your inhabitants.
in which you are renewed to your origins, 𐌚𐌚W
through unfolding mysteries concealed in your Seed 𐌚𐌚W𐌚𐌚

unfolding through your generations/offspring, 𐤀𐤍𐤓
a revitalization of your Name's 𐤁𐤍𐤗
self-initiated unto fulfilling prophecies within your Name. 𐤍𐤍𐤁𐤍𐤕

Through your initiations/Acts of accepting a body of paired meekones—lambs, you are of the generation of ShennayHH to fulfill your request to appear, in manifestations, to bring forth the Faces of Yehu from your Seed. In that you are lambs you are call “the Sheep of My Pastures” to be guided in your quests (YehuwzeqAL/Ezekiel 34:31; Tehillah 100:03).

And via pairs of Tens 𐤍𐤁𐤍𐤗𐤐 𐤁𐤍𐤗𐤍
joined with the Ten of Reshun, your tens spirals of ALhhim, tens via which you receive into your hands and the tens to move in the Path of your progressions/feet, you override former ideas, practices, states of perceptions; measures of your Bread are formed by the spinning of your Seed— 𐤁𐤁𐤍𐤕𐤕𐤁
activations of the NeúwnFaces/𐤍𐤍 rise in their Light 𐤁𐤁
with, in harmony with the integration/𐤓 of 𐤒/𐤒𐤒 in your oil 𐤍𐤍𐤗𐤓 𐤁𐤒𐤕𐤓
as a prince status who receives the cup. 𐤕𐤕𐤁𐤍𐤕
being lifted in the oylut/offerings to sit with princes.

Your allocations of paired tens are gifts of Yehu, measures of their Words to be your Lives, as one lives by the Words of their Heart rising continually. Through spinning the OIL in your SeedName you draw out all in your branches. Your branches become then depositories of your Light by which you conduct your assembly of soul. As a sunflower plant forms its heads, it spirals by Numbers in its seed; you likewise, produce the head of your Name with Number activations. The spirals of your SEED unfold your glory. The ten intervals of your Name form the cone of your SEED likened to nautilus shells of the sea. The patterns of your glory are from the Numbers of your Name; though they weigh nothing, they carry the substance of your glories.

Ten Tens are the multiple compounds to receive and perform, grow and bear the jewels of your Name. Nightly, you are given ten lessons in your hands to be carried out in the morning; what you are taught is performed by the ten in your feet. Through being alert and diligent to what the messengers are imparting, other treasuries are appointed for the ten in your hands.

Ascensions of your residences as the result of your oylut 𐤕𐤓𐤗 𐤕𐤒 10
are upon your 4:4 shabbet foundation (as noted above), 𐤕𐤕𐤓𐤗𐤓
which are your dwellings above 𐤒
the ascensions (being in them you are also above the ascensions). 𐤁𐤁𐤍𐤕𐤕𐤁 𐤕𐤒
having passed through the Fire and the Waters you reside
perpetually above, non-condescending with meShiæch (Ephesians 2:6). 𐤁𐤁𐤍𐤕𐤕𐤁
with your 12 princes 𐤁𐤕𐤁𐤍𐤕
who receive a throne and a cup that you share with them, a cup from your Father (Matthew 26:29).

You make ascensions through your supportive members of Semek whereby your members of soul collectively rise with your Name. In so doing, you go beyond by visions with understanding as the Collective Abode of the 15 Semek Faces and their Lights.

Through your 15th shabbet offerings your bring your Name with your 12 members to reside in the body/house prepared for you by paired offerings of ALhhim during 6 days. The sum of your days in your 12 members is a gathering of paired evenings and morning in the East side of your Light. As your offer-

ings rise through the three levels of Semek to the top of the pole, you abide, in your shabbet dwelling, above your ascensions, in the Faces of ShmúwAL.

The ALhhim pairs carry the Word of the Fathers and their Faces evenings and mornings. The Letters/Signs of ALhhim are formulas of the 1:1 ratio of the Name of ALOZAR, whereby words are read as a ratio of impartiality. What is shed abroad from the Faces of YæHH are housed and transmitted into their OyinZayin/OZ bodies of ALhhim—both the Teachings of AL and the Light in the Teachings/AR. The ratio of ALhhim is 1:1:1:1, the sum values being 10 or a reductive of 1. Combinations of the Letters are means to expand and multiply Thoughts within the full Mind of ALOZAR, whose Body houses HhaALhhim in Seven Eyes/Oyin/Rings.

A sequential Read of verses 9 and 10 on the 15th of Ayshshur/Asher:

On the 15th of Ayshshur you commence to transfer what is stored in your womb by Chækúwmah—Queen of Wisdom. From days 1-14, the Head of Ayshshur—Shamoúnn has been releasing from the chambers of hearing—six moons prior—into your sides of Ayshshur, whereby you hear from afar. The inner Heads of your members drip their storehouse of Numbers and Words into your bodies as Shamoúnn determines what appears in Ayshshur. From the 15th day to the 30th, Ayshshur takes the helm to commence building itself a renewed habitation through impartations of Shamoúnn and the Twelve in them. What one thinks upon—resounds through hearings, and the activations of their Numbers and the Words on their tongue, determine where your Spirit habitates. What is activated in the Waters of your Womb is set for your developments. Hereby, what is ordained for your Name from of Olde rises as you embrace and connect to your origins.

*Through employing what is able to be received in the Head of Shamoúnn, Ayshshur attains new heights and stature amongst your hosts. Your transformations are according to **what and how you hear the Words** of YæHúwaH to perform and walk in the Light in them.*

The crowing of your Days are in Ayshshur. What is sown in your womb rises by the 12 Heads of YæHH in your SEED of AvreHHem. PagoiAL bann Okkren, Head of the House of Ayshshur in YæHH, is the Head Master who allocates to you portions through which you attain the mastery of your Name. The allocations of Grace come through what you are listening to, hearing/comprehending, and eating daily as provisions of Bread.

In Acts of 15, מַצֵּי 9
the summations of your Days of abiding in the side of Wisdom lead to an illumination
to enter into your residences—the Seventh Zayin/I Tongue of Kings— אָזְוָא
through your pairs of meek servants who abide as one— מַצֵּי אָזְוָא
namely your pairs of ears,
to be a generations of Shennayhh, the Fire of the Neúwn Lights, אָזְוָא
a Child born and raised by the Queens of Habitations/shebetut/sabbaths
to compose what is allotted by PagoiAL in your waters מַצֵּי אָזְוָא
activated through your pairs of Tens, the ten of the Left side of Understanding מַצֵּי אָזְוָא
that leads the Way by the Teachings of Yakin, Priest of the courses of the evening, who establishes
your allocations, for the ten of the Right side to follow and be fulfilled by the Hand of Gamul, Priest of
the morning oylah,—who carries forth, as a camel, the instuctions in the day.
the Teachings of Bread—from the SEED of their Lights אָזְוָא
a well mixing of Bayinah and Chækúwmah, strands of silver and gold in the grains, אָזְוָא
whereby what is in your SEED is the Oil of Light מַצֵּי אָזְוָא
that flames to form consequences to reside in YæHH-YæHH, יָזְוָא
to make ascensions in your dwellings, אָזְוָא 10

through passages from house to house—through stars entering into Shemesh יַחַדְוָה
you elevations are through ascensions אֲלֹהִים
by ordained measures of PagiAL אֲלֹהִים
and your determined results of becoming to be housed in your branches. אֲלֹהִים
By the Lights, your Days are fulfilled with satisfaction of your coming.

FOR THE **MOON OF AYSHSHUR/ASHER**—DESTINY OF YOUR NAME REGISTERS
IN THE SUM OF YOUR DAYS
THE 22ND TAÚWAH OF AHARÚWAN

In the third act/day summations of the moon of Ayshshur, אֲלֹהִים 9
the Hands of the Teachers stir in your waters
to transfer their Light and Fire to abide in your houses; אֲלֹהִים
your houses are pairs of meek ones, אֲלֹהִים
namely, on the 22nd, your pairs of stones in Maneshayh which rise in Ayshshsur;
as a generation of Shennayhh, you walk in the Light of Fire אֲלֹהִים
to appoint your waters to be filled with the Light of your Name אֲלֹהִים
through which you perform your works of tens— אֲלֹהִים
those of Wisdom/אֲלֹהִים according to the Lights/אֲלֹהִים of Understanding;
your offspring receive the living active Words-Bread/אֲלֹהִים of the Fathers/אֲלֹהִים
allotted in measures by PagiAL, through spirals/אֲלֹהִים of Light אֲלֹהִים
in your Name of Neúwn, the Oil in your Name appears; אֲלֹהִים
in accordance to the results witnessed אֲלֹהִים
ascensions in your dwellings occur, אֲלֹהִים 10
with your residences/fellowships/comrades אֲלֹהִים
to be in the Eye of the Teachings, residing in the opened Eye of the Lammed, אֲלֹהִים
all in your Tree is seen,
of your offerings, אֲלֹהִים
in which the Light flickers as in a moment, causing a sudden transformation אֲלֹהִים
occurring in your waters of Ayshshur by being in the Fire;
you walk in the results of the ascensions of your Light. אֲלֹהִים

FOR THE **MOON OF AYSHSHUR/ASHER**—FULFILLMENTS OF YOUR DAYS...THE FIRST IS LAST—
THE 29TH OF ALBAYITAL

Ayshshur is First to enter into the waters ordained for your appearances and is also the Last to reveal the Crowns of your Name (SYM/Ex1:4). When coming into the Waters you dip your foot in the OIL in your SEED by which you develop your garments of meShiaech (MT/Deut 33:24/last blessing of Yaoquv). Heretofore you walk in the Anointing of Yahushuo. Robed in your Light you appear to your Fathers and the hosts of Names as they see the Light in your SevenEyes attesting that you are the ascendant offspring of ALhhim.

The Waters are ordained, prepared in advanced, as the milk of the breast readily drips. The waters are sanctified—set apart for your Name to take-up residence of Fire. As the Breath of your Name enters into the Waters of your Mother, the body formed is sanctified to your Spirit, whereby your Name is the RuchHHaQudash/The Spirit that Sanctifies your dwellings of the Temple. In agreement with the Fire of the altar from which you are birthed, your Spirit bears testimony with the Spirits of ALhhim to be One Spirit. Out of your belly of Ayshshur flows the waters of ALhhim filling your Seven Chambers.

In the waters you are dreamt by YæHH to behold the wonders of your unfoldments. As a farmer

patiently awaits the early signs of sprouting, development stages of the stalks, flowers and the bees of Ayshshur appearing, they bring on the harvest. Their Hearts are satisfied only to bless, never to curse/restrict the destiny of your Name (SMB/Gen 8:21). With joyful Hearts the rain upon your branches come as rays of Light to develop Their Faces in you.

Hence, in the Day of your two sides of TsæddaTsædda, ጥሃጥሃ 9
the sides which the RæuchVoice calls maShayh-maShayh (MosesMoses/Lamb of Understanding and Lamb of Wisdom), to activate the sides of your Name—the side of night and the side of day—the side of Bayinah Understanding/your origins and the side of becoming through Wisdom, you are seen as the Works of ALhhim to be 29—the composite of Sevens IX to reside with them, in their Rings of Habitations/your shabbet ጸጋጋጋ as they abide in pairs of meek lambs, ጥጋጋጋጋጋጋ offspring of the Lights of Wisdom and Understanding in the Neúwn ጸጋጋጋጋጋጋ the generation of the Words of the Fathers to abide in ALhhim, to be manifested fully through ጥጥጥጥጥጥጥጥ your pairs of Tens—the Ten of Silver and the Ten of Gold which are ጥጋጋጋጋጋጋጋጋጋ woven as fine threads ጸጸጸ as a living Bread/ascending Lives in your Seed; ጸጸጸጸጸ being allotted measures by PagiAL, you appear through spirals/ጸጸጸጸጸ of Light ጸጸጸጸጸ evolving in the Oil of your SEED, Anointed; ጸጸጸጸጸ contained in your branches of habitation ጸጸጸጸጸ through ascensions, by taking-up residence (Gal 4:4; Yahuchannan 1:14; Yúwsphah 7:28) ጸጸጸጸጸ 10 you enter elevations through each branch. as those of a tree ascend upwards, a harmony of members profoundly united ጸጸጸጸጸ your Eyes are Elevated by the Teachings ጸጸጸጸጸ to be above the ascensions, abiding in the ears of Shamoúnn, in which your transformations are stored and proclaimed by your Name on your house top (Yúwsphah/Lk 12:3; Yahuchannan 5:25) ጸጸጸጸጸ in whom your transformations are upheld/sustained in which your Light soars, illuminating your states from above, an indication/gauge ጸጸጸጸጸ that your branches are connected to the corresponding branches in the stars of DæuWD, ጸጸጸጸጸ in which you enter into the Gates of Nephethi, the 12th rotation.

FOR THE MOON OF NEPHETHI—VOLUMES OF LAÚWI
THE 8TH CHAYIT SHAVBETH; THE STONE OF THE HEART RISES IN WHICH THE FACES APPEAR

In the **pairing of Faces in YæHH**, you obtain and wear the garments of your Name to bear the glories of the Fathers. *The flowers and fruit of a tree are its glories.* Likewise, the members of your body are the glorious weights of the Faces of the Fathers who reside within your parts as Their House. As a stalk planted in your generations *you reveal the Glories of your Fathers as fruit of a tree reveals the weight and evidence in a seed.* Through each generation of your Name in waters, air, and land masses you learn the traits of Wisdom of Waters, the Freedom Flights of Understanding of the Air, and the Knowledge of Being of the Lands.

The composite weight of glories are summed up in Father Yaoquv. Hence, when Yaoquv comes into Metsryim with the Seventy, all of the stones of glories are carried in your Name, as in a pouch. The composite of the glories are primary thoughts of three Fathers that are seated in your chambers of Light—body parts. In the studies, **The Offerings of Maneshayh**, three agreed Faces of YæHH concur to take up residency within your members—miniature spheres in the greater universe. The foundations of the Triads are the House of Laúwi. In the book, **ALhhim Achadd**, these three cords of Light come

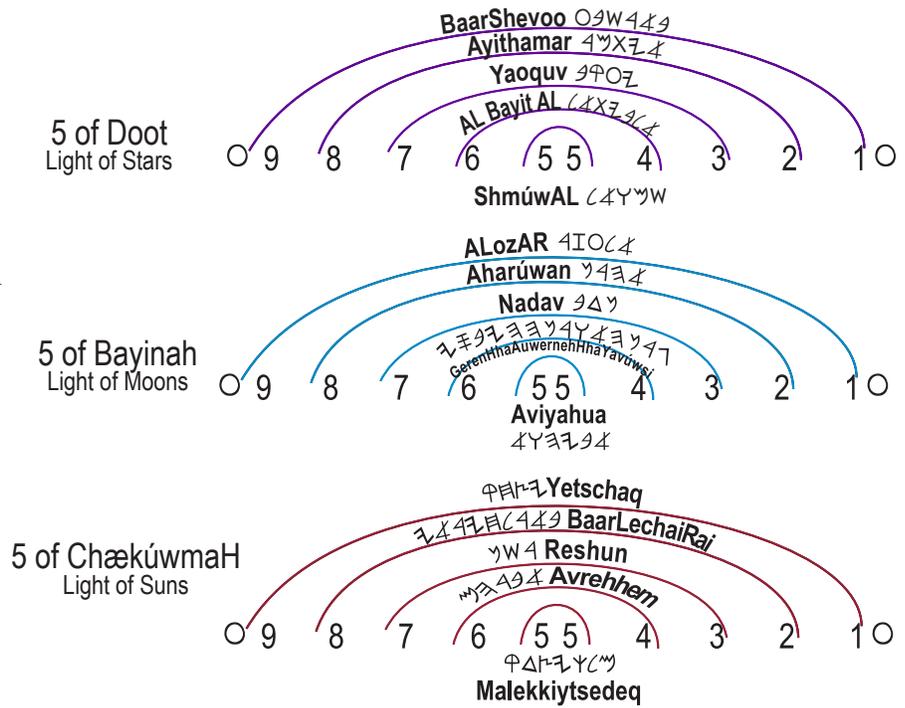
to abide in three States of Habitation: those of Avrehhem, Yetschaq, and Yaoquv. The line of generations proceeding from this triad of Light, contains the 15 Faces, which come to reside in your dwellings as your Fire is brought, to be sown into Waters of manifestations through Yaoquv—the Head of Knowledge.

Your body designs are patterns of the Lights of the Faces of YæHH which are transmitted by their ALhhim to form Their habitations of Joy. The two sides of Their Dwellings are known as: a) the Ayish (Spirit of Fire as *man*) and b) the Ashayh (habitations of Fire as *woman*). According to the State of your Fire, your Dwellings as Habitations/Woman are drawn out of the Sides of the Spirit. The State of your Unified Sides are known as the Outer of Chækúwmah/Wisdom (Faces 1-8) and the Inner of Bayinah/Understanding (Faces of 8-15). As you are first joined to the outer of Liah/Leah, by your Name of Yaoquv—the Glory of your Name comes into the chamber of Rechel. From the inner Lady of Rechel comes the saying that a woman should remain at home and tend to children. The 15 residencies of YæHH generate females and males to cultivate your StoneName from both sides, until you bear the OIL of your SEED—meShiæch, whereby the FACES shine in your glorified STONE as one.

The journey of our Names, as our Fire comes into the waters of our Mother, is unique and also common to every Name. Through the process of appearing, what is in our Spirit of Fire—the Breath is revealed in the waters. What is invisible in the Seed of our Father is shown by our Mothers as she tends to our Faces to be revealed. The invisible appears/made visible by the Waters of the Womb. We carry these waters in us; the waters in our bodies are from our Mother to continue to reveal the absolute Principles of Light. Hence, in our journies, we are reminded by the Outer Visible/Male to turn to the Inner Invisible/Female, so that our members of harmonic body parts, are in agreement with the Light DNA strands from which they originate unto entering their likenesses. The DNA markers — ladders are Numbers and Names surfacing in these studies. The backbone of the DNA are strands of five prime (5') and three prime (3')—the presence of YæHH—the Five Fathers of Doot/Knowledge, the Five of Bayinah, and the Five of Wisdom (see BHM: ChameshHhaPekudim/Numbers 26-30, the Chart: 15 Fathers in the Three Ten of Lammed). The 5' and 3' mean “five prime” and “three prime,” which indicate the carbon/γ/connective bond Numbers in the DNA’s backbone. **“These five pairs/unions of three comprise the lattice of an embodiment from its foundations unto its crown.”** The Faces of the Fathers are arranged one to another to comprise 10 Hhúwa/5, the sum of the Neúwn/50 composite Seed of their Faces. Note from one level to another the Names are joined in sets of Five: Malekkytsedeq/5 to Aviyahua/10 to ShmuwAL/15, Avrehhem/4 to the Thresher Arúwneh HhaYavúwsi/9 to ALBayitAL/14; Reshun/3 is to Nadæv/8 to Yaoquv/13; The Faces of BaarLechaiRai/2 are to Aharuwan/7 unto Ayithamar/12; and Yetschaq/1 is to ALozAR/6 unto BaarShevoo/11. These FIVE prime Names in THREE spiraling levels are the Lights/5 of YæHH/15; 5x15 are 75/אO the Light/א of the 70/O, which is the same as the Illumination of the Seven Eyes.

In the midst of these DNA strands are spaces/grooves—major grooves are 22 wide, and minor grooves are 12 wide. The activations of the 22 Signs/Words of ALhhim and their Lammed/12 Teachings are inherent within your Name through which your Fathers transmit their Faces (CHP/Num 6:24-26). The emergence of your DNA commences with *Activations of the ALhhim in your parts with cultivations of the 70 Names of YishARAL* (CHP/Numbers 26). The CALL to bear these Names and Numbers, as the offspring in your members, builds the Body of OYIN which goes beyond your current boundaries of Metsryim (CHP/Num 26:4,53). The pairs of the 15 Fathers and their Indwelling Faces within your DNA to reside in your members are a next level of activating the Faces of the Fathers in your habitations. Primarily, **when the DNA of YæHH is activated in your Spirit, then you can change forms by the DNA structure of YæHH and their ALhhim rising through your oylut.** Secondly, as

the Patterns of the Mishkan/Tabernacle are built by your Twelve designating your Bones-boards and Skins-fabrics, and dedicating your members as gold, silver, and bronze vessels of the Haikal/Temple, with your oil, spices, and polished stones, so then are you able to enter therein, beyond shadows of habitations (see BHM document: SYM/Ex 25 for a complete description of your fifteen terúwmah offerings). Words of your reality come to the fore: *Uwphaeniti* — *My Faces* are towards you and make you fruitful, and multiply you, and establish my covenant (those in agreement) with you (TK/Lev 26:9). As the **FACES** are transmitted through your strands of **AL**, your Name grows in their Light to be established in their covenant of Faces. For how is there an agreement until you are Eye to Eye, Mouth to Mouth, Faces to Faces? Or how can you enter into a House until it is first constructed? The seriousness of this material demands acute attention to take you beyond this dwelling and its grave. Your Name, as a tree, grows to bear the Faces of **YæHH** coming from your DNA made evident through your ascension offerings/oylut.



The Pairs of **FACES** and Their Habitations within your Members forming the House of Yehu
Who What When Where and Why of your Name and Dwellings of The 15 Semek Faces

THE DWELLINGS

THE STRANDS OF LIGHT

THE PAIRS OF FATHERS

1. Liver & Kidneys—moons of Jupiter

1+30

Yetschaq and ShmúwAL

The House of the **AL**hhim of Qúphah/ϕ and PaúWah/⌈ is the Body of Yahúdah, the 30 Numbers of your Name by which a house is measured. The **AL**hhim of ϕ⌈ sanctify/ϕ the offerings of your Name to the Faces/⌈. The foremost *raison d’etre* is the Joy of the Fathers to see their Offspring—the fruit of their Hands becoming. Your body parts, as lands, are according to the Numbers of your Name (MT/Deut 32:8). Within your Name of ShmúwAL is the abundant Joy, deposits of Yetschaq/Isaac. The Joy of your Name runs freely within your bones and members by which you have strength.

2. Endocrine Labour Glands

2+29

BaarLeChaiRai + ALBayitAL

The Shepherds of the **AL**hhim of Rayish/4 and Oyin/O are land states of Yishshakkar by which you are called to abide to fulfill your appointments. The ever supply of living waters flow unto you to sustain your days of service, through which, you are clothed/attired according to your mission. Your appointments of service and days of cultivation are continually supplied by BaarLeChaiRai, whereby whatever is required to perform your mission comes into your path. According to your service in the GrandeHaus your garments are woven strands by ALBayitAL of your glory.

3. Serpent Coils of the Intestines

3+28

Reshun + Yaoquv

The primary Strand of your Vine is the First of Reshun to appear, and upon your inner Cord hands the glorious fruit of Yaoquv. In your inner Core is the Light in your SeedName of Reshun, as 55—

HhuwaHhuwah. As the Light in your Seed flashes like lightnings, your Eyes open to behold what you are given of the Fathers. This primal Light stirs the waters of the womb and those in the kaiyuwer to break, through which the Fire in you comes forth in your habitations. As in birth, so in your emergence through the oylah; you are not held captive by any thought or form. The dwellings of your Fire in Waters is to behold the Faces of your Glories of Yaoquv. Your Light provides a dwelling, to be an inhabitant, by the Joy of the Fathers given to your Name. The Light of Reshun/55/10 is the fulness of the Words of Yaoquv/28/10 in whom the Glories of the ALhhim abide. By these two TENS, the Words of your Name form your Bread/Body of Immortalities. The Joy in your Name enables you to endure afflictions to fulfill your *appointment of service* as you reside with your 12 stones of glories being cultivated. The Waters of your Name are subject to your Fire at all times, either for your Spirit to reside in waters or to ascend, passing through them.

4. Your Visual Members of Acute Testimony 4+27 Avrehhem + Ayithamar

The expanse of your SEEDEYES is supported by the Staff of Ayithamar. Your Rings as those a tree encircle your core stem to contain the Words being expanded from your bones. The expansions of Avrehhem within your Seed spiral around your pole of Ayithamar as metameres around your vertebrae. The ALhhim of Zayin/י and ALphah/פ bear the Words of your SEED upon your tongue by which you speak seven fold the complete revelation of the Fathers in you. Your first and inner Light in your Name of Reshun, as 55, opens the Eye at every level of seeing. This is the Great Light that rises from your heart as your anointing rises from your branches/Nazareth (Yeshoyahu 9:1-2; Metiayæhu 4:14-16). The spirals of the Light, as rings, stir your waters to break forth, with songs, whereby you come forth through your mitigations. In the lands of Avrehhem—the stars of Mars—all eyes gather as one in the heart.

5. The Stored Chambers of Understanding 5+26 Malekkiytsedeq + BaarShevoo

The expansion of Wisdom in the Eyes comes to reside fully in *the Chambers of Hearing*. This is explained to be Avrehhem paying tithes—yielding the full measures of tens—those in RAÚwaben to the Fathers of Hearing—Malekkiytsedeq unto BaarShevoo that your dwellings are full of your revealed Light. The harmonic resonances of your wells of BaarShevoo guide you to walk upright with understanding. The ALhhim of ÚWah/ו and Bayit/ב join the sides of your Light to spiral upwards into your cochlea through which you stand Faces to Faces with the Auvim/Fathers of your spirit and soul in aligned communions.

6. The Utterances of Light 6+25 ALOZAR + Aviyahua

Your chamber of Words contains the Light of AL—your stands of 31 which bear the Oil to burn in your manurahh/menorah. The inner backplate of Aviyahua is the fuel of ALOzAR that flames in your Fiery chambers of Dan. The ALhhim of Kephúw/פ Kephúw/פ reveal the structures and ascensions of your Words upon your ascending tree. The Words of your Name appear from your wood-core as leaves on a tree by which you create your coverings of skins and garments of Aharuwan. Words of your Spirit give Light within your Seven Eyes. Words of Knowledge in Gad are through spinning thoughts of AL to AR to bring to the fore the Words of Aviyahua.

7. Servant of Blessing/Increase 7+24 Aharúwan + HhaAuwernehHhaYavúwsi

Father of Completeness and Perfections. What is sown at the beginning appears at the end with full glories. The final stages of the Word reveals the Source of the what is given by the Fathers of Yehu from the Hand of Aharúwan. The glans penis of Yúwspah/Joseph are formularies of the Rod of Aharúwan by which one crosses the waters, those above and below. In support of these mercies of Aharúwan is the master of Father HhaAuwernehHhaYavúwsi through which what is given from the Throne rises to be seated as Heirs.

Strands of Yúwsphah are of the Lights of Mæyim/𐌆+Tæyeth/⊕. The House of Yúwsphah of the Fathers composes the waters to be gathered and abide together as one dwelling for a Name. The Mind of Aharúwan weaves itself a basket of reeds as it enters into waters of blessings (SYM/Ex 2:3). The blessings of your Name are set before you always as they are the means to enter into the waters and also the means to pass through them. Hence, Father Aharúwan sits upon the Mount of Gerizzim to utter, by directive Words of the Faces, to extend from the Source of Origins an unlimited, freely given, Blessings upon your inhabitants. By the Blessings of Aharúwan your 12 expand to patiently bear and bring forth all spoken of your Name from the midst of Fire and Water.

Compatible and Sweet Thoughts rise upon the Mountain of Gerizim in which Blessings stream from the Faces of Father Aharúwan (CHP/Num 6:23-27). Sweet and agreeable thoughts rise from your bodies that houses agreeable members which cohabit with your Name, by which you are filled with blessings. As you appoint your members to your sides of Light, they are arranged Name to Name, function to function, to abide in mutual support whereby a sense of discord is dissolved by your aligned members one to another, as faces to Faces. Through body formulations of Aharúwan and HhaAuwernehHhaYavúwsi you come to abide in the Best of Lands appointed through Yúwsphah/Joseph with whom you reside together with Authorities (SMB/Gen Genesis 41:41).

From the ACT of entering into the basket of reeds—the stomach of your Mother, you are sown unto bearing a harvest of your Name by the Hands of Geren—The Thresher of Auwerneh/Ornan/Araunah the Jebusite. Your Light abides in a basket until it breaks out to become a manurahh/menorah (Metiyæhu 5:15). Your Name is sent forth with divine utterances/promises. Through your journey only Treasures of Light in your SEED, and the Fruit of your Words are reaped! Though you be awake or asleep, what is unprofitable amongst your branches is burnt so that they are not carried within the treasured storehouses of your Name.

You appear into the world to know your Name and to see the States of Glory foretold prior to your coming. You may ask in the Courts of Shemayim/Heavens, how will you find the path to return to the Gates of the City of Light? Your luggage is packed in your Seed as you are sent into the world with a supply of gold and silver right and left sides of your Seed respectfully. Teachers in the Courts assure you that you are fed Words of Light; for from your days in the waters of Mother, you are taught daily as you feed. *You are made to hunger* from birth to come to the Breasts of Chækúwmah and Bayinah. And upon taking milk you commence to eat grains—the *meat* of the Word. By your Fire of Dan, you analyze the WORD in the meals to gain discernment of all put on your tongue. *Every herb is a composite of the Teachings of Light* appointed for all peoples/species to eat through which all inhabitants are fed Words of the Fathers. With ample provisions of the Fathers, you are assured to know the path to your destiny in Yerushelyim, secretly written as a map within you.

All generated by the Faces of Aharúwan of the Lights of Seven are revealed in the Faces at the Threshing Floor of HhaAuwernehHhaYavúwsi in which the Seed is separated from the chaff. The sum of your days are fulfilled with blessings upon your Name. For this reason, you enter into humble habitations with joy to behold in the outcome of your journey the Glories of Yaoquv appearing. The threshing process of your shaff is burnt while gems of your Name are reaped in the Chambers of the Fathers. Is it not so in the plants of the field, and are you not more so?

8. Sacs of Transitions

8+23

NaDæv + NaDæv

The ALhhim of Mæyim/𐌆+Tæyeth/⊕, gather your waters for your stones of oysters and pearls to dwell with consolations. What is in the waters of gonads—ovaries and testes are called waters of the

deep—those below, in contrast to the waters above, as clouds of Yishshakkar. Out of Maneshayh comes the generations of lambs, the meek ones, the *shennayhh kevashim*. The one-half + one-half of the tribe of Maneshayh enable you to abide in worlds seen and those unseen (CHP/Num 32:33; Yahushúo/Josh 22:1-4). Your transitions occur by the perpetual givings of NaDævNaDæv amidst recalls/projections (males) of Light and to accept/receive (females) as one BODY of Adim to house the union of the sides of Gold and Silver emitted on days 8 and 23 of a moon cycle. Nadæv, meaning “to give freely” holds no good thing to be imparted and joyfully shares from the Faces to abide in your fully.

9. Seed of Light

9+22

GerenHhaAuwernehHhaYavúwsi + Aharúwan

The ALhhim of Neúwn/𐤍 and Chayit/𐤇, by their Words of the Fathers, carry within the Seed of your Name with the power of resurrection. As millstones of *Geren—The Thresher* of HhaAuwerneh HhaYavúwsi open the Seed maturing from your stalks, the Light of Aharúwan stored therein is revealed, blazes, full of the Faces of Yehu. *The whiteness and milk within a seed is in all species*. The grinding of the Seed into Bread is the offspring of Neúwn according to the Resident Light—your embodying Light day by day through ascensions. The Words of the Mountain—those of Aharúwan/Aaron—are generated by supplications of merciful entries and by inquiries into the Faces, uttered in sequence to the your evolving states of growth. Though hidden with the Seed, the Faces of Aharuwan, appear to give you Light through instructions. By *the Graces* of the ALhhim, defined as *the Oil* in their Words, measures of favour are employed within your oil base. As a result, an anointing flows from your SeedName whereby Words of your Light rise on your tongue. What is sown by Aharúwan in the Seventh Moon/House of Aparryim appears in the Ninth Moon at the harvesting of the Thresher.

10. Scales of Judgments

10+21

Aviyahua + ALozAR

The ALhhim of Neúwn/W and Chayit/𐤇 house your Spirit of Dan to mediate between your members and one another as joint-heirs. Vapours of your resident waters are in both bodyearth/AL and in your lightsofheavens/AR, continually descending and ascending. Dan is your inner core of judgement which carries the Light of 𐤃𐤃 to examine your Name and members from side to side and from night to day. Your judgments are set/determined in the Light of your origins whereby nothing between your origins in Laúwi/Levi and your destiny can mar your Name, for the Light of Reshun in you purifies your state at any hour of becoming. The Words of Judgment/Discernment by your Breath, are becomings of the Faces of Aviyahua, to reside in you by AL to AR (ALozAR) around which your dwellings of Fire are woven. ALozAR is the backplate in which your states of becoming—as the Spirit of Aviyahua—develop through your Seven Eye habitations. Your Faces of becoming are supported through spirals of ALozAR in which you abide in the Eyes of ALhhim now and in worlds to come.

11. Sacred Waters of the Womb

11+20

BaarShevoo + Malekkiytsedeq

The ALhhim of Tsædda/𐤉 and Tsædda/𐤉 carry you from one level of glory to another. You will receive according to what is freely allotted to you by the Fathers as you ready your Name to stand before them open handed to give all that you have. Each of your members enter into their own waters as your Fire enters into the waters 𐤍 of your Name to abide. The inner workings of Malekkiytsedeq align your members one to another as you take-up your habitation. The cultivation of your Seven Eyes are aligned in your states that you come to rule by the Eyes of ALhhim in your occupations.

12. The Heart House of all Nations

12+19

Ayithamar + Avrehhem

Avrehhem is the backplate of the House of DæuwD/𐤃𐤃 that is administered by Ayithamar. Behind the Bones/Structure/Wood of habitations are the Faces of Avrehhem to expand the Lights of 𐤃𐤃. In the Nephethli dwellings of DæuwD are the Faces of Ayithamar of Wisdom, and the Faces of Avrehhem of Understanding, whereby the one born of Them is the First-Born DæuwD through whom the Faces of

being composed within your waters, to reflect the hidden Faces to become apparent, 𐤎𐤍𐤏𐤍𐤏
with pairs of TENS 𐤎𐤏𐤍𐤏𐤍𐤏 𐤏𐤍𐤏
incorporating the hands and feet, deeds and proceedings of the LIGHT of Reshun and Yaoquv
to being finely woven of meditation and actions, which appear, become evident 𐤎𐤏𐤍
from the Bread in your Seed rising—activations of living ascensions 𐤏𐤍𐤏𐤍
through spirals of the OIL 𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍
formations to be stored in branches 𐤏𐤍𐤏𐤍
of ascensions of your residences, continue to rise through layers 𐤎𐤏𐤍 𐤎𐤏𐤍 10
in your members, 𐤏𐤍𐤏𐤍
which rise as they See the Teachings/𐤏𐤍 𐤎𐤏𐤍 𐤏𐤍
which are ever ongoing 𐤎𐤏𐤍𐤏𐤍
forming your branches of habitations from one occupation to another 𐤏𐤍𐤏𐤍
in sequences to abide in the Neúwn Faces of Semek𐤍 YæHH

FOR THE **MOON OF NEPHETLI**—VOLUMES OF LAÚWI
THE 15TH SEMEK SHAVBETH; THE HOUSE OF DÆUWD IS BORN

The Double Dallath Offspring are Seated Amongst the Fathers and Their ALhhim

Every Seven Days you change states of residences. You emerge from the corners of one side to walk into what has been stored up for your Name to encounter. What you do and how you perform your days are altered by changes of perceptions to continue in renewed dwelling states of associations. That which is in the primordial night emerges as sparks which flash in your parts to form flames. The transitions of your Name come from rains to rivers to oceans ever widening the state of consciousness as Name to Name join as one. What lies in your foundations erupt as volcanoes and earthquakes to reshape your landscapes—how you view your habitations. The secret words belong to abide in your parts as you receive them in your ears rising from your heart.

And in the day of SEMEK habitations... 𐤎𐤏𐤍𐤏𐤍 9
in which the two sides of Light hang as primary Words
there is a repose, a shabbet/𐤎𐤏𐤍𐤏𐤍
a renewing from your loins/foundations, 𐤏𐤍𐤏
in which are pairs of merciful ones abiding in pasture fields of lambs 𐤎𐤏𐤍𐤏𐤍
generated offspring 𐤏𐤍𐤏
to renew your heart—a generation of ShennayHH—as the Fire in your Seed Illuminates— 𐤏𐤍𐤏
to be totally satiated/filled with goodness, 𐤎𐤍𐤏𐤍𐤏
your intentions are perfected in pure actions
contained in pairs of TENS 𐤎𐤏𐤍𐤏𐤍 𐤏𐤍𐤏
the sums of your Light of Reshun/55/10 and Yaoquv/28/10 appear in the oylah as your two Tens by
which you appear in your immortal Bread/Body;
silver and gold depositories of wealth freely given,
the Staff of Semek turns/spirals to form sheaves, instructive measures 𐤎𐤏𐤍
spirals of instruction, composing Bread Words of Ascensions,
through interactions of Faces to Faces
in three measures of meal/Bread of Chai. 𐤏𐤍𐤏𐤍
With oil in your SeedName, spiraling in your baking pans of your Heads, 𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍
by the Fire in your bones,
you rise amongst the hosts of messengers and comrades, 𐤏𐤍𐤏𐤍

supported, branch to branch upholding one another,
 an abode appears to your eyes to abide in an elevation of resting places, X9W XCO 10
 with your ascensions, the sum of them combined, YX9W9
 unified habitations/compartments of schools,
 you rise above the oylut/offerings XCO CO
 without condescending 4F7X3
 with the might of the Prince, you gain understanding. 3Y#Y

FOR THE MOON OF NEPHETLI— VOLUMES OF LAÚWI
 THE 22ND TAÚWAH SHAYBETH; THE RESIDENCIES OF THE PRINCE OF THE TEMPLE

The Double Dallath Offspring are Seated Amongst the Fathers and Their ALhhim
 > compositions of sides < forming TaúWah X

And in the day of TAÚWAH/X... 7Y49Y 9
 entering in your assembly of light, reflections and realities of the teachings received; as you
 accept to employ the instructions handed to you, you create your shabbet residency which
 is a dwelling of your Spirit/X9W3
 to renew yourself via teachings, examinations, willing to be confined, paired to comprehend liberty
 and consolation, 7W
 of paired mysteries, concealed knowledge, to spark inquiries; by pairs you comprehend your place
 of residency 74W9Y

of mutual offspring, through faces to faces mysteries are seen, opened. 77
 The paired kevashim detail the dwellings of shabbet, whereby they are entered through pairs of
 Names; two or more who gather in ShayinOyin create a residency of the Faces of YæHH and their
 ALhhim to abide concurring in the cycles/seasons of a year/study in which the change of environments
 affects your residency, e.g. in winter there is a hibernation and the Nephethli awakening, 3W
 to be complete, unified by sides, totally satisfied/filled with goodness. 777X
 And by pairs of TENS, the tens in your Name and the tens in the Fire; tens unified create a Tree of
 Residency, a Kephúw/Y/20, the state of two kevashim; hence, 774WO 7WY
 in being united with other Names there is your shabbet residency in shemayim/heavens,
 counted as 20 (dual tens) and beyond (CHP/Num 1:3; SYM/Ex 30:14).
 Measures of Grain are formed in your residency, to be twelve loaves arranged on the shabbet; XCF
 namely, the formulations of your twelve stones turned into Bread,
 within your residency, kernels of knowledge spun by spirals of tens, a spinning of Light to be
 uplifted transferable grains, 3E77
 by combinations of Lammed Lammed, dual distaffs by which Words are spun from two sides with
 the oil/glistening as wool in your Name, 7W9 3CYC9
 prepared for a prince, the status of becoming; by statures you eat bread; YY#Y
 as crumbs are for dogs.

There are elevations of the shabbet residency, X9W XCO 10
 through stages of developments in residencies, YX9W9
 to rise above ascensions, you are at the Right Hand of the Father/BeniyMan, XCO CO
 drawn out of Bayinah to be Revealed by Wisdom, administering your graces,
 at the pinnacle of the temple, seated above, upon the Rays of your Light,
 in a twinkling of an eye, 47, making immediate transitions 4F7X3
 having your spirit of Dan Judged to reside with princes/states of nobility. 3Y#Y

SUMMARY OF HABITATIONS

And in the Day of Shabbet—of your taking up residences to be
Pairs of Meekones, humbly following as lambs of ShennayHH,
a perfect representation of loyalties,
having resonated your stones in the waters of the deep and the cloud;
and you appear as two loaves of the harvest, pairs of Tens, having given all measures in your Seed,
unfurled through spirals of the oil to fill your branches of ascensions
in your days of habitations to see and enter the Teachings of Ascensions
where you remain to abide/י in the SekkaH/אֵפֶת.

FOR THE MOON OF NEPHETLI—VOLUMES OF LAÚWI
THE 29TH TAÚWAHTÆYTH SHAVBETH OF BAYINAH QUEEN; THE ELEVATIONS OF THE SEED

Rising from your Foundational Stone of the Double Dallath/ΔΔ, Offspring of DæuWD/David make
their ascents.

The 29th is the summations of the Days of Núwach/Noah אֶל 58 evenings and morning. The 29th
Day in a moon series is XI the resultsI of the weavingsX of the heart.

The days of Nephethli are for examination and winnowing/סֶרֶף of the Seed of Laúwi/לֹוִי. The
instruction given freely is provided during your habitations of twelve. The surge of Nephethli into Gad
sets into motions, of spirals, the bearing of Fruit upon your lips in six months following.

And in the day of TAUWAHHZAYIN/IX, summations of Nephethli, as in days of Núwach אֶל
you ascend through Waters of Gad to make your ascent to Mount Tsiunn/Zion—
to point out every detail of the Temple Complex; according to your purpose, so are your Day.
The Fire of the Wood, as the Spirit in the Teachings, is the Day of Sanctification that appoints you
unto your House of Residence—the Shabbet.
Your Spirit enters into the Light of your Name as Breath enters into a Body/House of the Seed, אֶל
Your House is composed of weavings of the instruction in the Wood as they are accepted/integrated
into your Chambers of your Spirit.

With pairs of Núwach/Noah, the seven whitened pairs and two sides of support, אֶל
2 common sides, as meek ones, supporting your development of the Seven,
you carry into your House paired mysteries in the Words of Nephethli—of Knowledge אֶל
regarding your SEEDName from the altar of DallathDallath,
to be a generation of Shennayhh—the Light of Wisdom, אֶל
The weavings in a moon and Her Year are affecting and incorporating your ascensions by your
pairs of lambs which have been serving one another night and day.
Entering into the Generation of Shennayhh you come to reside amongst those already present in the
myriads of Names, with those in “the Assembly of the First Born,” meaning the Names who have
affirmed their First Birth from their origins in the Fathers of Yehu.
As you come into the Waters of Mother you take a sleep/dream, and enter into studies of a year
cycle of moons, and to make change/transformations,
forming compounds from your glass-sea for a perfected jeweled body, אֶל
by distillations of the Fire in your waters. You rise into the Waters Above to abide in the midst of
holy waters filled with the illuminations/ascending vapours of your Fire Offerings.

With your two tens, the Ten of your feet that follow and walk after the Bones אֶל
and the Ten of your Hands that serve in obedience to what you are handed daily,
the Hands/10 of the Fathers place treasures into your hands/10;

whereby you are counted as the 20 and upwards (CHP/Num 1:3; SYM/Ex 30:14).
 Your SeedSubstance is finely sifted by Fifteen/𐤆 Instructions/𐤇 gathered/X; X𐤇𐤆
 into the Bread/habitations of your lives, unleavened, rising by the Teachings in your Name, 𐤆𐤇𐤆𐤆
 weavings of LammedLammed, baked from two sides, through spirals 𐤆𐤇𐤆𐤆
 of the oil in your Seed, causing you to ripen/W𐤆 for Bread/𐤆𐤆. 𐤆𐤆W𐤆
 And from the Seed also comes the drink to be stored in your skins. 𐤆𐤆𐤆𐤆
 Bread of the Shabbet is made this day for the coming week, foreordained, predestined for your eat-
 ing as your Speak the Words of Ascensions. This Bread is placed on the ShulchanPanyim/Table of
 Faces—the Tongue appointed for seven days following, pre-ordained meals for the Days of your Name
 planned with Guidance and Mercy. According to walking in the Paths and serving the Fathers you eat
 in thier House; otherwise you partake of crumbs for those yet to affirm their Birth in Yehu
 (2 Thessalonians 3:10). Measures of the Bread are spun from the Oil in the Seed with corresponding
 Fruit on your branches of a Unified Name.
 Eating the Bread and Drinking the Cup causes perpetual risings X𐤆W X𐤇𐤇 10
 within your Houses/cave dwellers 𐤆X𐤆W𐤆
 with comprehensions of elevations, you pass through veils of Understanding/darkness into the
 Lights of the Faces X𐤇𐤇 𐤇𐤇
 without final form, non-restrictive, stimulating further attainments; 𐤆𐤆𐤆X𐤆
 transpiring forthwith, instantaneous. The weavings are woven into your subconsciousness of
 Midian from which inner testimonies are released for your appointed services.
 You abide in the Light of your Faces; your parts flicker with understanding to the Faces of the
 Fathers
 as you abide in your Light of your Branches, a sukkahh/𐤆𐤆𐤆, tabernacle of your NeúwN Seed/𐤆𐤆
 of the Faces. 𐤆𐤆𐤆𐤆

Following the 12 Moon, the Heads of the West in your reproductive systems, that turned Brown in
 the Fall, now commence to release their Seed of Blessings for your renewal in the first moon of the
 year. The Head of Aparryim supplies your Numbers to flourish greenings whereby your Days in the
 forthcoming year establish your states of movements in the first moon. Brownings of Maneshayh sup-
 ply a revitalization of your labors in the second moon; the ripened Seed of Beniyman releases its
 whiteness for your Days in Zebúwlan whereby you see your First Fruits on your branches on the 50th
 day following the count from Pessech in the third moon.

FOR THE **MOON OF HHABERÚWKEH** 𐤆𐤆𐤆𐤆 — BLESSINGS OF YÚWSPHAH/JOSEPH
 THE **8TH CHAYIT SHAVBETH** OF YOUR NAME; THE EXTENSIONS OF YOUR SEED

Through Knowledge—forming the Heads of a Year—you come to know yourself as you are known
 in YæHH, whereby that which is within you rises to affirm your becomings. You obtain discernment of
 the Light of Dan within your Eyes to know that the ONE (UnifiedSum) who calls you to Their Words
 and the Number Codes in them, who does not require nor accept an animal nor human substitute offer-
 ing, but admonishes you to enter into the Joy of Knowledge to know all that the Fathers freely give to
 you by releasing freely what is concealed in your members/vessels!

You do not appear, nor have formed a dwelling place, by animal blood, but by Waters of the
 Kaiyúwer above (the laver in the heavenly sanctuary) and by the blood of the Fathers that flows from
 their WORD LOGO, come you to manifest your Light and to enter into the UnifiedSum which are your
 habitations, worlds without conclusion, yet filled with surprises and abundance. By the eternal self-
 renewing Waters of your Mothers and by the blood of your Fathers you bear the distinctive honours of
 your Name.

And in the day you increase you emerge by the inward Lights of Chækúwmah and Bayinah מַיִן וְאֵשׁ
 whereby you grow, finding access to your benevolent teachers/kuwahnim (men) and to the Hands
 of the ALhhim who impart to your NAME freely
 (1 ShmúwAL/Samuel 2:26; Mishle/Prov 3:4; Yúwsphah/Lk 2:52)
 through which your houses are filled and running over, אֶשׁ וְאֵשׁ
 in your paired members who by their unity are able to retain the bounty of your Name, אֶשׁ וְאֵשׁ
 being of the character of mutual meekness, you receive all without holes in your pockets מַיִן וְאֵשׁ
 as your generation of SheNNayHH—The Fire of the Neuwn’s Lights, אֶשׁ וְאֵשׁ
 composed in your Waters and Blood— מַיִן וְאֵשׁ
 the Waters of your Mother’s basin of the kaiyúwer and the Blood of the Words of your Name
 activated/4 Blood/ADIM/Adam/מַיִן, by which you awaken and appear complete with the Faces of
 YæHH who see you as one in Them,
 being composed by their pairs of Tens, repeat givings until your grasp their Words מַיִן וְאֵשׁ
 as 10:10, written first by Fire and then by your Fingers, attesting that you have received
 and understand (SYM/Ex 34:1,28; MT/Deut 9:18, 10:4),
 as fine sifted Words, having filtered them through your Breath, muttered upon your tongue; אֶשׁ
 to be eaten as the Bread rising from your SEED offerings, אֶשׁ וְאֵשׁ
 generated through spirals אֶשׁ וְאֵשׁ
 of your oil following after the ascensions into the Rings of ALhhim, אֶשׁ וְאֵשׁ
 to be contained in your bones, as spiraling ribs and balls and sockets of light, אֶשׁ וְאֵשׁ
 solidified balls, that connect and support your movements in conjunctions with the spirals of the
 Lights of Stars, Suns and Moons through which you leaf-out what is in your SeedName
 elevating to bear habitations, as nests, for the messengers /messages
 coming forth out of your habitations אֶשׁ וְאֵשׁ אֶשׁ וְאֵשׁ 10
 to enter above your ascensions and to reside therein, אֶשׁ וְאֵשׁ
 ever renewing your measurements and states of habitations, אֶשׁ וְאֵשׁ
 which are recorded in your bones and stones as a witness אֶשׁ וְאֵשׁ
 of your Names’ habitations in Lights.

FOR THE MOON OF HHABERÚWKEH אֶשׁ וְאֵשׁ — BLESSINGS OF WORDS
 THE 15TH SEMEK SHAVBETH OF YOUR NAME; THE MEANS OF ASCENSIONS

And in the day your Fire takes up residence אֶשׁ וְאֵשׁ
 the heart commences to burn by your fiery Breath upon its altar
 fueled by pairs of lambs/meekones, those serving the wood and those of the Bread, מַיִן וְאֵשׁ
 two mutual pairs of support from the two sides of the DNA spiral
 being a generation of SheNNayHH—The Wisdom breaking forth אֶשׁ וְאֵשׁ
 with songs amongst your stones,
 composing, always building, combining what is in your waters— מַיִן וְאֵשׁ
 to form your states of occupation, a synthesis of mind and body, to be perfect, a cohesive union
 with pairs of Tens—Tens of the Words spoken from your two sides of DNA spirals מַיִן וְאֵשׁ
 in two sides of your mouth, upper and lower stone plates/teeth, millstones for Geren/The Thresher,
 a finely ground meal אֶשׁ
 to be The BREAD of Seed, your Light ascending, אֶשׁ וְאֵשׁ
 through/9 its spirals/9 of smoke of light/9 in the wood and the offering אֶשׁ וְאֵשׁ
 in accordance with the oil rising from your Seed אֶשׁ וְאֵשׁ
 to be contained in your skins, nonretractable results אֶשׁ וְאֵשׁ

of your ascensions XCO 10
 you form your resident compounds of houses, transferring your Name YXGWG XGW
 by rising through ascensions XCO CO
 to abide perpetually in your attainments, ΔΓΨΧΞ
 recorded in your bones and stones as a witness ΞΥΞΥΥ
 of your Names' habitations in Lights.

The first 15 days of Berúwkæh are the summations of your Words of the year of Knowledge. Being assembled in your members as the chambers of your Spirit, you enter into an expanse of your Numbers, commencing on day 16 of Berúwkæh. What is composed within your Words of Fire open through Yahúdah causing an expanse to rise with Chækúwmah in the coming year of Wisdom.

The moons of Berúwkæh are the double blessings of Yúwsphah/Joseph, those of your Words and your Numbers. In Yúwsphah you contain the Faces of YæHH through which you appear, by whose Faces you are distinguished amongst your nations and states of emergence. All states of residences are activated by the Head of Yúwsphah, who is the Head of all Mysteries, the Head of Rings and the Shaft in which is the Single Eye. The revealing of your mysteries comes as your enter into Gates/Doors of Yahúdah, the Head of Revelations according to the Numbers in your Name, who is the Head of Appropriations, generated resources by your members, by which you establishment houses and governments. Through the flow of the Oil in your Seed. what is utterly Invisible appears in Visible dominions of your Light, dominions, as your Light abides in them and rules in them, just as oil in a wheatseed, weaves stalks to appear and form heads to abide and reign in them with crowns.

In your uniqueness, as the Offspring of the Fathers, you bear images of the invisible ALhhim-Words common in all peoples. As a firstborn, carefully chosen from the Fathers Mouths, you are appointed over all formulations of your Name. By your Name all appears out of you, by your Fire and Water, and in you all states of Light are continually forming. The Words of your Composite Names and your habitations/houses of residing are drawn out of the genetic patterns of YæHH, the 5 third sections in your lumbar vertebra that support your head, body and legs. From the two sides of your genetic spirals you put on harmonic states of your visible and invisible nature, and sit upon thrones and dominions where Bayinah and Chækuwmah dwell, appointing rulers and authorities in your parts/lands to carry out your will/intentions of Name. All Words in your Seed appear through you and for your Name. By your Name all of your visible parts are connected to the invisible mysteries of Numbers and Names sustained on your behalf.

To have cognition of your Name and your sides of habitations, those invisible and visible, is to become bound/believe in yourself whereby you are connected to the Threads of Light woven in your SeedName from your origins. To bind/believe “in me” is to stand firmly upon your Stone of Name; however, you derive your vitality as you are connected/cognizant/bound with the Fathers of YæHH, the SumSource of your becomings and dwellings. In seeing yourself in Them you believe/bind yourself by being firmly joined with Avrehhem, your Father, to comprehend being sent to be known fully (Yahuchannan/Jn 12:44; Yúwsphah/Lk 16:27).

Do you believe that you have come to know the Joys that the Fathers have placed in your SEED, to affirm the ALhhimWords in your Seed, to make apparent the Faces of YæHH in your expressions, and to rise through your humble habitations by Anointings coming to your Head from your offerings whereby you enter into the Glories of your Name? For who can enter into the glories of their Name until they first bring and assemble their stones into habitations for their Light?

The first 15 days of Berúwkæh are processes of Word developments of the 15 Fathers, and the following 15 days are the Understanding of those Words to be implemented through their Numbers. Upon these days of the Staff/30, the worlds are set into their motions to fulfill the Word dynamics of Light spoken into every Name for their habitations. The worlds and the fulness therein are the Faces to Faces of YæHHYæHH which hang upon their SemekSemek configurations of Names. Your Name is sown in a natural state to be harvested by keen judgments into the glorified state of Yaoquv. Obviously, by your appearance, there has been precalculations of your Faces and fore ordained appointed days for you to abide in your skins.

The blessings of Yúwsphah are set forth from Days of Antiquity—prior to the formulations of Light to be inhabitate, to secure the emergence of your Name from shells of habitations and to enter into the joys of the Fathers. The stories/dreams/forecasts of Yúwsphah to be plenty and in famine are foreordained unto the Pessech through which you rise with the promises in your bones to enter into your preordained destinies. As your bones rise from the midst of watery habitations, you make your strides to your inheritance, as without activations of the bones, there is a setting in wait.

The origins of Pessæch 𐤀𐤍𐤏, unto your goings forth, are in Yúwsphah/Joseph.

In the Life/𐤀𐤍 of your Name are the Faces of YæHH/𐤏𐤍
The Faces 𐤏 of YæHH 𐤍 are given 𐤀 to Yúwsphah 𐤏𐤍𐤏
for your expansion, emergence and blessings!

The bones of Yúwsphah, in which are the Faces of YæHH, rise as you determine to make your transitions in every oylah
 (SMB 50:25, SYM/Ex 13:19, Oovrim 11:22).



YOUR SEMEK CONNECTION OF LIVES

THE HOUSE OF NAMES OF A YEAR IN 12 MOONS
 INSTRUCTIONS OF LAMMED LAMMED EVENINGS AND MORNINGS IN PAIRED MOONS 6:6



What follows your complete pairing of Names and their days of six are a complete/𐤏𐤍𐤏𐤍𐤏 dwelling of your Seven Eyes. From your gathered Seed, there flows the drink of the Fathers when your collective Faces of YæHH abide as one in YæHH (Metiayæhu/Matt 26:29). As the Fathers abide as paired Faces, so their offspring enter with them into the Rest of their Labours.

In your shebetut/sabbaths there are attainments unto REST for your twelve members which are appointments in your twelve moons. You attain consolations of the works of Light spoken six months prior to be fulfilled in your states of residence. The concept of a 6 moon planning phase, and their

adoption 6 moons following, are seen in the six months between the month of the harvest of Aparryim and the time the seed commences to sprout in the month of Yahúdah. There are six month intervals of the Kuwáhnim who enter into the world as Yahuchannan Bann Zekkaryahu (John son of Zechariah)—the mercy to recall your origins—and the conception of Yahushúo Bann Yúwsphah, when what is sown becomes remembered and anointed to be appear with fulfillments (Yúwsphah/Luke 1:26).

Light formulations in ALhhim through six moons are fulfilled in six sequential moons. Through your commitments in making the oylut, your paired bodies and their aligned orbits are connected in rotations to be unified and contiguous with one another. Through synchronization of the offerings, you attain rest of mind and body in your sequences of days. In each set of moon phases/month, there are 4 shebetut for the twelve houses making the offerings.

Offerings of shavbet are from the same houses of those six months prior which are set unto the same Faces in YæHH. Your body is prepared to reside with the Heads of Kuwáhnim as you give your offerings with an intention of entering into rest to house the glories of your Head.

Your seven Eyes of ALhhim spring forth from the 8 of Nadæv through which all in YæHH is given to you freely. The seven days and the Words of ALhhim speak what is in the 8 which consumes the 7 into new elevations. In the 8 are 7. Together, what is given in 8 resides in 7. The givings and their appointed dwellings are 15/אָלֶּ—all that YæHH gives. There is an 8 after every seven days. Through a week of 7 you enter into 8, the Faces of YæHH/15. In a month of 4 sevens you enter into the four sides of Dallath: $4 \times 7 (28) + 8 = 36$, the Heart of the Rock and its Head. In a year you pass through the 48 gates of the shavbet (12×4) + 8 = 56, the Unity of Neúwn. In this manner you keep the shavbet, set apart from the world as you are continually passing through her gates.

Pairs of keveshim on a shavbet establish a “new house” into which you enter to proceed in sequential movements ordered by Lammed. Six days of joyous labors/offerings at the altar are gathered to create a sequential dwelling on shavbet. For example, what is composed in the fifth month of Shamoúnn—during the cultivation of hearing—establishes a dwelling state for your Name through hearing. The meek of Shamoúnn/Simeon are your ears set unto their heads of Ayshshur, obtained from the flocks of the ÚWah-Bayit and Tsædda-Tsædda ALhhim by which offspring of Shamoúnn appear. The meek ones of Dan are the Shayin-Semek ALhhim unto their heads of Zayin-ALphah from which a Spirit is born. Designated pairs in your house are offerings of the shavbet which encompass all members within them, whereby all Names and your ALhhim are gathered in the Houses of the Queens at quarter conjunctions. The Illumination gathered during days 1-7, from the north side, creates a dwelling for Queen Ushatti in the east through your offerings made on the 8th day of the moon cycle. From your dwelling seven days in the qedam/east, you then proceed on the 15th day to present your pairs for the shavbet offering to the Queen of the south, Chækúwmah. Abiding seven days in the south side of hearing, your pairs of ears presents the shebetut offerings on the 22nd for Queen Rechel. At the end of your days in a month, on the 29th, the shavbet offerings make a House for Bayinah from which the Light dawns, rises, and sets in your dwelling places.

On the shavbet you enter into the unified sides of the week through your pairs of keveshim/the sides of meekness as your offerings. While a day is the sum of two lambs, the evening and the morning to contain the Lights of Bayinah and Chækúwmah, **the week is the sum of two sides of the Fathers to contain their deeds/works**. In the shavbet you recall formulations of Light that create the Neúwn/14, the 7 evenings and 7 days.

The offerings of the shavbet are a fulfillment of the 12 keveshim of the week through which a house is built. Building a house denotes a place of restfulness in contrast to a spirit that wanders to and fro. **The unified meekness of the sides** of the two keveshim culminates in entering into the House of Rest—a state of restfulness. From this platform of residence, you are gifted to be received into all spaces/states of Lights of the ALhhim, whereby you access to turn the next corner of the house and enter into that which flows from the union of sides [Mattithyahu 5:5]. The four shavbet in a month enable you to enter and to abide in the four sides of Light that pertain to the Names and Body of YishARAL wherein ALhhim dwell.

The house of the shavbet is sustained by the measures of two tens, the outer ten of the Neúwn $14/5+14/5$ and the inner ten of 55, whereby the house is completely furnished with all constructs of ALhhim. During the days of your sojourning in the Houses of Bayinah and Chækúwmah, you cultivate the Stones of your Names. The organs in your body are shadows of jewels you once dwelt within (YechúwzeqAL/Ezek 28:13-17). Your Stones/organs are treasures you find in your fields. These stones are your exceeding wealth. The values exceed the houses/bodies through which you are passing as valuables within a house are greater than the price of a house. From the crystals of the bones, your jewels are spun out of the Fires of your oylut. Through your aligned rings, precious stones are formed to lodge within the sides of your houses.

Clarifications increase as you draw nearer to your Light Sources. Keeping your Houses as dwellings of the Fire of the altar is maintaining HhaShavbet—keeping the sabbath/XəW, whereby the Fire does not go out. Through the Fire, your parts are bonded one another, mutually joined as one in Chækúwmah/Wisdom, whereby you are not unequally yoked together. As you hear in Shamoúnn, “you will not be unequally yoked.” This promise is brought to the fore in conjunction with the Words, you are the Temple of ALhhim (II Cor 6:14-18). Through your offerings, the Rings of ALhhim, in which your Name is appointed, are perfectly aligned one to another. You fulfill your days in the Temple which is Achadd/One with the Temple in shemayim/cluster of Names. Together you are yoked with the heavenly to abide in the United Order. In that there are no marriages in the heavens, how are their marriages in the earth (Metiyæhu 22:30)? Families of the earth are joined with families in the heavens, whereby children know their origins of Mother and Father to be above. In knowing your Unity above you are lest distracted by social and sibling pressures to conform to substandard expectations of the surrounding world. Most social institutions shadow the fellowship of saints by entangling with temporary relationships. The Chassidim/Essenes consider marriages to ensnare the sovereign mind into bondages that do not transfer with the progressions of Ræuch. According to Josephus, who is to have lived with the Chassidim, children are adopted to be taught ancient paths (Josephus, Wars, 2.8.2 [120]).

In union with your Name, your parts are not divided one against another. On the shavbet you affirm your parts to abide in the Fire verses in a sentient devisive world. Judgment is activated in your Eyes of ALhhim as Dan and RAúwaben are joined. Your Spirit abides in the Body of ALhhim. Hearing is united to the sounds of your origins as Shamoúnn and Ayshshur abide peaceably together. Beniyman and Zebúwlan cultivate your jewels—those within your Star Name whose Light shines brightly to fill and satisfy your Spirit and Soul with joy and illuminations. Your Numbers of Yahúdah are verified within your Waters of Aparityim through which they are continually increasing. The Consciousness of Yishshakkar develops through progressions laid in Maneshayh. Your Twelve abide to bless one another. The Words of your Heart of Nephethi lead you to pastures of Gad in which you feed. You are ONE-SPIRIT. The six bonds of perfect unit are 6×6 —of the flowing Graces from your foundations of being, whereby you abide amongst the living stones in restored Dwellings of Daúwid.

To offspring of ALhhim, YæHúwaH provides Wisdom in measures, whereby there is plenty to those who love the Collective (Ecclesiasticus (Sirach) 1:10). The riches of the mines within you exceed the

gold and silver from which they are formed. Though formed from the sides of Bayinah and Chækúwmah, the riches of your jewels cannot be bought by the value of gold nor silver. The houses of the righteous contains great treasures, but the income of the wicked brings ruin (Mishle/Proverbs 15:6). Riches and honor are with me, Enduring wealth and righteousness. *“My fruit is better than gold, even pure gold, And my yield better than choicest silver”* (Mishle/Proverbs 8).

The grain offerings for the shavbet (vs 9), of multiple tens, equate to the offerings of the ayil (see CHP 28:12) for the Rash Chadash. The two tens measures determine your the ten of your hands and the ten of your feet. There are **two tens on the shavbet**, are for the two kevashim of the shavbet offerings (CHP/Num 28:5). For each evening kevesh offering there is a tenth for receiving instructions nightly, and a tenth for the kevesh in your mornings appointed for your services/obligations in the House of YæHúwaH. What you attain on shavbet overrides what you have performed and walked-in previously. Studies of the shavbet and the Rash pertain to the 12 Heads in YæHH and their 12 loaves which form upon the shulchan-panayim/Table of Faces for the shavbet.

The measures of study on the shavbet are multiples of tens, as summation of six tens מִן־שֵׁשׁ עֶשְׂרֵים מִן־שֵׁשׁ קֵבָשִׁים מִן־הַשָּׁבֹּט מִן־הַשָּׁבֹּט מִן־הַשָּׁבֹּט. This is the same formulary for the ayil study in a month—to obtain strength מִן־שֵׁשׁ עֶשְׂרֵים מִן־שֵׁשׁ קֵבָשִׁים. Both measures of bread are factors to study the two sides/parim of a month or from two sides of a week. The formulary מִן־שֵׁשׁ עֶשְׂרֵים מִן־שֵׁשׁ קֵבָשִׁים is the doubling of three tens מִן־שֵׁשׁ עֶשְׂרֵים מִן־שֵׁשׁ קֵבָשִׁים as noted in verse 12 following. The multiples of tens = 60, the Semek or support of the Guidance provided in your continuum of days—XŁÆ/salut. Double 10’s affect your assignments for your hands and directions for your feet as you bring into the Sanctuary your offerings of shavbeth. The evidence in your hands (ten fingers) and in the proceedings/fulfillments in your feet (ten toes) are examined on the shavbet. The evaluation of your activities which are performed according to Lammed instructions alots to you the information reserved for your Name in the coming week.

$$\text{מִן־שֵׁשׁ עֶשְׂרֵים מִן־שֵׁשׁ קֵבָשִׁים} = 2 \text{ מִן־שֵׁשׁ עֶשְׂרֵים מִן־שֵׁשׁ קֵבָשִׁים} \quad 30 \times 2 = 60$$

The strength of your studies unto shavbeth culminate 12 loaves for the Table of Faces, which are renewed measures on the shavbeth. With measures of 6 tens you discern two sides of Light (.5+.5) that make a day, week, month, year of 12 loaves. The Bread on Shavbet provides for evenings and mornings which precedes and conclude the six days/acts of ALhhim (TK/Lev 24:8). What is allotted to you in the weeks of the year are pre-planned, whereby when you come to the altar, you come with thanksgiving for what is ordained for you to receive (Tehillah/Ps 100:4; 95:2; Yirmeyahu 33:11).

Ascensions of rest/your Fire entering into prepared habitations XŁW XŁO **10**
 are within your affirmations to abide in Wisdom; within you are shavbetut/sabbaths. YXŁWŁ
 You rise/are elevated to come out of the world through compositions of many ascensions XŁO ŁO
 continually abiding, non wavering, with masteries/having dominion of ALhhim, YŁD ŁŁXŁ
 in the Light of the throng. ŁYÆ

Your achievements, from shavbet to shavbet, accumulate. Your dwelling states are groupings of four shavbetut that comprise the four sides of your house. You accumulate the Light from four sides of your DallathStone which rises to be the capstone of your temple. For each of the 12 moon cycles, one of your twelve houses is appointed to be in the midst of Fire for renewal. As your selected member enters into the Fire with your offerings on RashChadash, you re-configure your dwellings through your offerings. Your house is built-up as you compute out of your SeedName to emulate the Faces of YæHH and Words of ALhhim in you, whereby the house of your Name is renewed. You continue in your state of ascensions until your selected member enters in the Fire again during your annual rotations. As a tree, there is a renewal period/season for leafing and another harvest; likewise, there are renewal

MeqrayQædash—sacred appointments for the 12 Trees in your garden for their days of bearing fruit—their glories.

The ascensions of rest are attained by gathering the Faces of YæHH in your SeedName of Beniyman. *e.g.* On the 22nd day of Nephethi, through your offerings of Beniyman, you come to the paired Faces of GerenAuwernehHhaYavuwsu and Aharúwan. From day 1 to day 22 in the moon cycle you are assembling the Graces from the Fathers until you sum-up the 15 Faces from the Altar of GerenHhaAuwnehHhaYavuwsu unto the Faces of Aharúwan—Father of the Taúweh/X—the 22nd of a moon cycle in which all are assembled unto rest.

YÆHH ENTERS INTO REST

The Fathers enter into rest through their pairs/unions. By giving all to be Faces to Faces with one another, they complete their Works of statutes and judgments—their deeds and evaluations within them, whereby they enter into the Gate of Shavbeth. Through affirming their Names to be of the Fire and by opening up all assembled in them through deep sighs, they weld themselves one to another through strands of AL to be One Father—an Origin of Totality. As they, you follow in this same Path that they have trod to come to Rest. Through resolving conflicts within you and with another, you are able to be aligned one to another, whereby you bring forward the statutes and judgments of your Names. In opening your SeedName fully to another, and being received, you reveal all that you have been given. Hereby, you make a complete sacrifice of your 12 houses to abide in Laúwi/Levi, in whose House you have Rest. The giving of your totality one to another is the means to enter into Rest, having made complete your cycle of six days.

Through of the deep sighs of the Fathers, they filter their thoughts in the Spirit of Dan. From obtaining discernment through Faces to Face, they formulate perfect Words that flow unimpeded from their Names. Their sighs are heaved seven times to analyze the thought from which the statutes and judgements would become uttered by their ALhhim. As one Name in YæHH sighs, the other receives. With an inhale the air is cooled. From the inhaling of the sighs there are evenings, and via their exhales, the warmth of the sun rises to be day. What becomes the seven evenings and mornings follow the Number of sighs in the pairs of YæHH. The pattern of their seven Breaths paired (14) appoint the Neúwn/14. The sighs are latent tracks of Spirit which are filled in with the Words of ALhhim. The sighs of their mouths lay the foundations of universes and their orbits. You enter into the sighs as you track the 15 strands of AL through the bodies of ALhhim to return to the Faces. Through the strands/thread of YæHH, the ALhhim speak Words of their spirits to become apparent. This is in like manner to the sighs of your Spirit which travel through your nerves unto your receptor organs, feet or hands to be implemented. As the signals are returned to the Spirit, the messages and their Faces are fulfilled. Responses are necessary to verify the messages sent.

From the composite of sighs, your vapour seed is appointed. Your Name, as a Seed, is transferred to AviDAN Bann Gadoni, Head of Beniyman, through which you are appointed to your dwellings places of Neúwn. All of the information of the sighs of YæHH are distilled in your Seed, as vapours of Breath to be decoded, analyzed, and inscribed. From the combined steam of YæHH their thoughts are distilled into SeedWords whereby there are manchut/grain offerings for the evenings and mornings.

Your sighs creates pathways for you to proceed in your orbits. The perspiration on a mother as she takes deep breaths, preceeds your emergence from the womb. The dew of sweat that forms upon your body with deep breaths accompanies the expulsion of your composites of Light energy/seed. What you give from your sighs appoints your next set of movements and their fulfillments. Though you may not

know the next move ordained or the next word to be spoken, both will come forth out of your sighs (Romans 8:26-27, Menachem/Mk 7:34).

Being of the lineage and legacy of YæHH, you bear their Faces within your Seed. As you breathe deeply, you draw out the Names of YæHH from your Spirit to rise in your Faces. In their likeness and paired unity you enter as two kevashim/lambs—two of meekness into the Rest with them on the shavbet. By twos, you approach the Temple Mount, the Thrones and their lands to enter into the Gates on the RashChadash and on the Shavbet (CHP/Numbers 28: 9, 11; YechúwzeQAL/Ezek 46:1, Yeshoyahu/Is 66:23).

By the perspirations/sweats of your Faces you eat/consume the Bread in your SeedName to verify the returning/responding to AL-Adamah—the strands of strength of ALhhim that draw and lead you to the Faces of YæHH. From the *oophar*/dust particles of the stars you appear, and unto the heights of your origins you come again verifying the Faces of YæHH to enter into their secret chambers—a liar of rest—the flower of your Name is its lair and in your body of camouflage the Faces reside awaiting the responses of your Name to affirm your realities in YæHH (Huwshæoo/Hosea 5:15).

Your elevations endure and are sustained according to the Continuum of movement of Lammed. With your ascensions you drink the fruit of the vine and the strong drink of the seed spun unto its harvest. In processing the Wisdom and Understanding of your Name you drink—have the same Understanding as your Father, whereby you taste the rewards of Bayinah with the silver chalice upon your lips. The House in which you reside and faithfully served corresponds to the cup served to you upon the Mountain of Aharúwan.

Your offerings of shebetut/sabbaths are ascensions that take you into your origins. Through your oylut, you enter into the Faces of the origins of your sides which crest upon the tops of your offerings. Through your shavbet offerings you over-ride former ideas, practices, states of perceptions. The attainment of the double ten manchaih—bread of Lives—are promises and provisions for your continual ascensions.

BUYING AND SELLING PRECEDE SHAVBET

What does buying and selling convey, and why is it considered a “forbidden action” on the shavbet? Is this a negative or positive declaration? Reading the WORDS of ALhhim, as Visions in the Eyes of RAúwaben, they see, whereby they speak; they say, whereby they act. The statements of not selling or buying in the shavbet are actualizations. In coming to the shavbet of your days you have sold, given all and released the total resources in your Seven Eyes, whereby there is nothing left to buy, glean or acquire. In having exchanged the Numbers and Goods amongst your Seven Eyes and those of your comrades, you have now fully entered into the REST, the State of Inhabiting what you have transferred from your SEED during days of labour. Your days of study, and servitude in the three captivities of Metsryim/Egypt, Assyria, and Babylon have lead to discoveries, resolutions, ascensions and progressions to transfer your sojourn from the sukut/booths of emerging from Metsryim which provide definitions, to entering the House of YæHúwaH whereby your Name comes to a rest in the Seven Eyes of your Spirit. In coming to your Seventh Day, you pass beyond the world that concealed and housed you to enter into your glories that you have laid-up in the House of your Name.

To take-up residence and complete their works, the ALhhim enter into the SEVEN EYES of YæHH from which they are begotten. Having seen and spoken all in the Rings of YæHH, they are able to enter into the REST/sabbath. Entering into the Seven Eyes of your StoneSeed is your assigned labour which is precipitory to enter into the Seven Eyes of YæHH from which you are sent. The EyeRings of

your Name are the House for the Spirit of Dan to reside. During your sojourns, Dan reveals to your Name all that you are freely given from the Aúvim/Fathers. Your aligned Eyes of ALhhim are one to another, without partiality. In so becoming concentric eyes, your Eyes of ALhhim provide your Spirit discernment to make righteous judgments. When your Seven Eyes are fully open, then the Spirit of Dan is able “to fit,” to swallow up the Eyes of your Seed. Hereby, Dan, your fiery serpent, enters your Seven Eyes as the shavbet/sabbath—resting habitation/Den. You keep in your heart and remember the Day of Shavbet, the House from which are sent, until Dan comes home and you enter therein. For how can you remember the Day of the Shavbet unless you were once there?

Offerings for the Heads of the Moons / Months

309W3YW7Y9 72W9Y4F4C74Y7Y9W 4P9Y9Y77473Y37C3COY974PX7Y7W4F7W449Y
 3CYC93F7Y X7F7Y94WO7YWY4F4347C Y7W9 3CYC9 3F7YX7F7Y94WO3W7Y:7Y7Y9X
 :3Y37C3W4F4F7YF43CO4F43W9YCY7Y9W93CYC93F7Y9X7F7Y94WOY4WOY:4F43C74CY7Y9W9
 W4F4XCOX4IY77W9YCY7733XO794Y74CY7733XW7CWY47C3737Y733 77F7 737Y7Y9Y
 :Y7F7Y93WO747Y9X3XCO73Y37C7X4F4C4F47Y7IO47LOWY:3YW3 7W4F4CYW4F4

And in the beginnings, the Heads [of a House], **Heads of Fire** 7W449Y **11**
 With extending your heads, as Reshun
 to renew your branches via their works/deeds; 7Y7W4F4
 you draw near/approach to perform, to engage your members to respond/to be developed, Y974PX
 you make approaches of ascension in the Collective, keeping your mind above;
 in an ascending mode—an *oylah for YæHúwaH—Collectiveness wholeness*; 3Y37C 3CO
 (the Ascension is of three parts whereby the fourth appears at your crown;)
 to expand/open/multiply the faces within a generation of offspring 7Y9 7747
 the means to observe yourself in the midst of a year amongst your teachers,
 as in the morning, an awakening, an **observations of pairs**, 7Y7W 4P9
 and with unified strength/coupled with the honour/integrity/strength of unity; 4F4 C74Y
 the Collective Sides forming a dwelling of unified strength,
 meekness beholds concealed mysteries, 72W9Y
 as formulations extending the activities of the Light of a study/year, 3YW 7Y9
 seven/to be complete, one for each of the Seven Spirits of your Name, 309W
 without blemish/to be composed entire/soundly. :7Y7Y9X

Instructions (verses 11-15) of the RASHCHADASH offerings contain 10 Dallath which provide attainments through portals of stars. These gates open on each full moon cycle. The 10 Dallath correspond to 10 doors through which you ascend, as upon a spiral staircase you make the oylah/ascension.

Within the Heads of the months, on the RashChadash, Faces of Fathers ShmúwAL and Yetschaq are shining into your Faces. Their glows are set upon Mount of Aparryim on day 30/fulness and day 1/priority as you approach The Mountain. The union of the Faces of ShmúwAL/15 and Yetschaq/1 form the first OYIN/16 Ring unto which the offerings of RashChadash are made in the beginning day(s) of the month. From the union of this Oyin paired Faces comes the expressions, “the fulness of joy.” Yeshoyahu 54:9-11.

The Unified/Y Heads/7W44/Rayshi are in one accord to compose a unified body/9Y of Soul for the perfections of the Spirit of your Name. The Heads are the Fruit appearing in their seasons. At the

head of a month, two founding Parim/fruit of the lips of days gather at the base of the kaiyúwer/laver—the basin bowl of the loins. Their offerings let flow all processed from the body through the loins. The 12 Parim are 12 Heads/Fruit of the months activated within all creation as they turn counterclockwise with Chækúwmah. On the RashChadash, their heads appear in the centre and in the rear of the loins for their month. 𐤀𐤍𐤁𐤁𐤀𐤃 Uw-berashay conveys the Unified Body of the month/𐤀𐤍𐤁𐤁 which belongs to the Unified Heads/𐤀𐤍𐤁𐤁 in Yæhh. These heads on the RASH/Head are the Husbands of your 12 parts of Soul. According to the activation of your Heads, the days/activities of a month are set/determined.

The two parim are your heads of fruit of the 12 Trees, lowered, whereby you observe yourself amongst the Heads in the midst of a year. The Heads are set 6 moon to be faces to faces of one another. Through the two parim you behold, in synchronized rotations with the moons, your twelve bodies in relation to your twelve heads. With this perspective/observance you maintain the bonds to what you know with what you do, leaving behind partiality and entering into your perfections. In seeing yourself in the midst of the heads, you are ever evaluating and adjusting your body to the mind and the mind to the body whereby you make ascensions to the Collective.

THE PARIM/BULLS/LIPS AS THE HANGING FRUIT OF THE MONTHS

in the second moon

The parim are the Heads of Yishshakkar. NetænAL Bann TsuOR is at the front gate through whom the Seed passes, and ALishæmo Bann PedaTSUR is in the rear, transmitting what is behind in the 8th moon to support the transmissions 2nd moon Head appearing. What is in the rear is the fuel for what is appearing in the front. The fruit of the lips are depicted as bulls—**Word cultivators** hanging in the Gates of your Name, at the entrance of House of DæuWD/David—the Body built upon the SeedStone of your Name (Huwshæoo/Hosea 14:2; Tehillah/Ps 119:108).

A READ OF CHAMESHHHAPEKUDIM/NUMBERS 28:11-15 FOR THE RASH OF YISHSHAKKAR

And in the Head of the 2nd month, 𐤀𐤍𐤁𐤁𐤀𐤃 the moon of affirming your emergence (second Pessæch) as you bear testimony of your mission, the mind extends itself through its branches, whereby your Head is renewed. 𐤍𐤀𐤃𐤀𐤍𐤁𐤁𐤀𐤃 What is in the Head of your SEED flows, being activated in the Lights, which determine conditions of your branches/members hanging upon your cross bones. What is in the Head of a tree, in its seasons, affects the state of its growth and fruitfulness. In Yishshakkar, the Mind of your Tree causes your branches to appear, to sprout, renewed with buds to flower and bear the fruit of your Name. In Yishshakkar, the Head of GamaliAL Bann Pedatsur of Maneshayh affects the branching of Consciousness in Yishshakkar as it is the founding Stone of your Labours. You draw from within yourself the sap to make ascension 𐤀𐤍𐤁𐤁𐤀𐤃 for the combined strengths of your Collective—**YæHúwaH**; 𐤀𐤍𐤁𐤁𐤀𐤃 namely, the draw is from the foundational sayings in Maneshayh, the tail, 𐤀𐤍𐤁𐤁𐤀𐤃 whereby what is laid in the 8th moon is brought with evidence in the 2nd; the foundational sayings /bulls are activated through examination of pairs to be aligned one to another. The Head of 8 empowers the Head of 2. The authority of GamaliAL Bann Pedatsur lifts up NetænAL Bann Tsuor, whereby you awaken to see what is in your depths to enter new heights. You are driven to be introspective, to examine. Maneshayh is the drover to move 𐤀𐤍𐤁𐤁𐤀𐤃 you forward at the Head of your Tree, and to attentively lead your flocks up the Seven Hills. You examine what is transpiring in Yishshakkar via what is stored up in Maneshayh six moons prior. Hence, when maShayh/Moses (the lamb of humility within you) desires to see the Faces of YæHH that are appearing, the Voice says you must look at the behind—the inward state—to see the Light of glow

in the Faces (SYM/Ex 33:23).

With unified strengths of AL: 2+29 $\Delta\text{H}\text{A}$ $\text{L}\text{E}\text{C}\text{H}\text{A}\text{I}\text{R}\text{A}\text{I}$:
a combination of the Faces of BaarLeChaiRai and ALBayitAL;
the level of the Seven Eyes are filled to compose perfections AYW $\text{E}\text{Y}\text{E}\text{S}$ $\text{M}\text{I}\text{N}\text{D}$
—the Seven Spirits of your Name, $\text{S}\text{E}\text{V}\text{E}\text{N}$
to complete with perfections of Yishshakkar consciousness. $\text{M}\text{I}\text{N}\text{D}$

With three tens/30—the instructions of each par/fruit affects your ascensions $\text{M}\text{I}\text{N}\text{D}$ AYW
evening and morning for the sum of the days of the moon, through combined Sayings in the Heads
of Parim 8+2.

measures of Bread from the Parim/Heads, of united lips, are set on your table/tongue, $\text{M}\text{I}\text{N}\text{D}$ AYW
the manchaih—meal grain offerings generated from your Seed,
mingled with *shemen*/oil—by instructions of LammedLammed $\text{M}\text{I}\text{N}\text{D}$ AYW
of the pairs of Heads of NetænAL and GamaliAL unto whom your soul of Yishshakkar is joined,
who teach as one, to be one; $\Delta\text{H}\text{A}$ LE $\text{C}\text{H}\text{A}\text{I}$ RAI

and double thirty/60 measures of evening and morning $\text{M}\text{I}\text{N}\text{D}$ AYW
comes instructions by the joined mouths of YæHH overseeing the stalks of Yishshakkar, $\text{M}\text{I}\text{N}\text{D}$ AYW
a blend of the paired Faces of YæHH—BaarLeChaiRai and ALBayitAL $\text{M}\text{I}\text{N}\text{D}$ AYW
by their unified Oath—the strength and promises that cannot be broken; $\Delta\text{H}\text{A}$ LE $\text{C}\text{H}\text{A}\text{I}$ RAI
and with ten tens—hundreds—measures of Bread you govern with the teachings. $\text{M}\text{I}\text{N}\text{D}$ AYW

You are Eye to Eye as you give all from your SeedName. The multiple Tens of Seven
kevashim/meeknesses are an application of Seven times 70/Oyin: $\text{I} \times \text{O} = 490$ (Metiayæhu 18:22).
Through compound givings of tens within your Seven Eyes, the Light has dominion/φ within you.

A consequence of your ascension is a total eradication of any faults residing in your members of
Yishshakkar. Your 7 eyes of tens: ($10 \times 7 = \text{Oyin}$) are filled with the Light in your SEED whereby no
faults reside therein.

Provisional measures of the Breads of the ALhhim are $\text{M}\text{I}\text{N}\text{D}$ AYW
a blend of the oil from instructions evening and morning, $\text{M}\text{I}\text{N}\text{D}$ AYW
of the unified meeknesses of their spiraling lambs ascending $\Delta\text{H}\text{A}$ LE $\text{C}\text{H}\text{A}\text{I}$ RAI
in the mountain derek/path of a sanctified mind. AYW

There is an ascension of your Spirit of consolation. $\text{M}\text{I}\text{N}\text{D}$ AYW
From drawing out your SEEDName, AYW

there is a fiery body for your Spirit and her members of Yishshakkar
to abide in the Collective of paired Lights of Bayinah and Chækúwmah—YæHúwaH, AYW
to be one in mind, expression, and vision.

.5+.5 are 1 for the combined sets of Sayings/for a Par $\Delta\text{H}\text{A}$ LE $\text{C}\text{H}\text{A}\text{I}$ RAI $\text{M}\text{I}\text{N}\text{D}$ AYW
emitted from your base/foundations.

.3 provide for the ascensions of your stalks from the unified Body. LE $\text{C}\text{H}\text{A}\text{I}$ RAI $\text{M}\text{I}\text{N}\text{D}$ AYW
.4 x 7 are 28 for your Crown of ALhhim. $\text{M}\text{I}\text{N}\text{D}$ AYW

Through portions of understanding you sup cups with YæHH. $\text{M}\text{I}\text{N}\text{D}$ AYW
From your offerings three levels of instructions are entered into which you sup/meditate. Offerings
of ascensions revitalize/renew your Name in its season/moon/works through studies from the
Parim/fruit of your Seed.

This allotments of NetænAL concern the labours assigned to your Name. $\text{M}\text{I}\text{N}\text{D}$ AYW
Purposes of your ascensions are to renew the mind (Rom 12:1-2).

Assembled moon by moon, $\text{M}\text{I}\text{N}\text{D}$ AYW

your studies are renewed and made full. $\text{M}\text{I}\text{N}\text{D}$ AYW

The growth in a moon period is woven in your Head to integrate all learned $\Delta\text{H}\text{A}$ LE $\text{C}\text{H}\text{A}\text{I}$ RAI $\text{M}\text{I}\text{N}\text{D}$ AYW
to remain,

overcoming hindrances of progressions, through attainments of Knowledge אַיִן אֶלְעֵלֶּךָ אֶלְעֵלֶּךָ
you come to reside above in the ascensions, at the Crown of the Mountain, אֶלְעֵלֶּךָ אֶלְעֵלֶּךָ
to perform; thus ,fulfilling your days אֶלְעֵלֶּךָ
with Hosts of Princes. :אֶלְעֵלֶּךָ

in the third moon

The 2 parim are the Heads of Zebuwlan. ALiAVBannChelen is at the front gate through whom the Seed passes, and AvidanBannGidoni, of Beniyman, is in the rear, transmitting what is behind in the 9th moon to support the transmissions of the Third Light moon Head appearing. What is in the tail-rear is the fuel for what is appearing in the front whereby the Seed of Beniyman is the Source of the Dragon of Zebuwlan. The fruit of the lips are considered bulls—**Word cultivators** hanging in the Gates of your Name, at the entrance of House of DæuwD/David—the Body built upon the SeedStone of your Name (Huwshæoo/Hosea 14:2; Tehillah/Ps 119:108).

A READ OF CHAMESHHHAPEKUDIM/NUMBERS 28:11-15 FOR THE RASH OF ZEBÚWLAN

And in the Head of the 3rd month אֶלְעֵלֶּךָ
there is a renewal of your branches from the inner Vine אֶלְעֵלֶּךָ
whereby portals open to make your approach unto your becoming via ascensions in a Collective State
of Beings of YæHúwaH. אֶלְעֵלֶּךָ אֶלְעֵלֶּךָ
Through combined Faces, peering into one another, making observations of inwards; אֶלְעֵלֶּךָ
the Eyes of your Name are activated, twinkling as stars of your moon Faces, to appoint your
dwellings of the ALhhim of אֶלְעֵלֶּךָ
and to align your eyes/observations with the HhúwaGammal Alhhim to affirm the Faces of YæHH
אֶלְעֵלֶּךָ
With unified strengths Reshun and Yaoquv: 3+28 אֶלְעֵלֶּךָ
your dwellings are determined by your Numbers to house your glories.

What are the Glories of your Father Yaoquv that you contain within your SEED? In the midst of the Name of Yaoquv אֶלְעֵלֶּךָ are ladders/אֶלְעֵלֶּךָ to make your ascensions in habitations/Zebúwlan. What descends in your SEED and ascends from your SEED are glories of the crystals of Light compounded in your Name. These are not personal values or personal wealth as they are shared with all Names to make up the Tabernacle of YæHúwaH. A list of glories are contained in the scroll of SMB/Ex 25 that you appoint for all Names in the House of YæHúwaH.

When the Head of your Name turns gold, the Mind of the Fathers/15, who share impartially and unilaterally, which are always in your habitations, rises to form your Golden Head. When your Seed matures with the mission of your Name, it rises to form a whitened head unto harvest. Your heart turns to amethyst jewels as your speak your Name's 64 Words of Gad. When your Words contain deep mysteries to be meditated and unfolded in prophecies of your origins, then you see the glories laid in your chambers of Nephethli. When your consciousness glows with deep blue stones then you reveal the glories stored in Maneshayh. When the moon of Dan turns blue it is by glories of the blue opals in RAúwaben rising. When your lands are verde, filled with emeralds of Zebúwlan. Your lands have famine when your Numbers are withdrawn from Yúwsphah; however, when Yahúdah gives freely in support of Yúwsphah then your lands sprout grains from being greened for seven years. Your glories rise-up as you govern with corporate runes of Yahúdah turning your seas to a blood brown-red. Glories in your sides rise to be revealed in their heads joined to them. Your eyes are whitened as diamonds by flames of Dan. When your spirit is a flame, your Eyes of ALhhim see into your the midst of your Fire furnace the Son of ALhhim appearing (DaniAL 3:25). Your lands are filled with gold, silver ore, and

in the fourth moon

The parim are the Heads of RAúwaben. They are amongst the Twelve Fruit that issue from your SEEDNAME. The fruit of the lips, commonly translated as a bull are Word cultivators, hanging in the front of the Gate of your Name which is the entrance/lain gate to the House of DæuW/David. There hanging in your gate, through rotations of the Lights, are ALiTsurBannShediAúwer (my AL/Strength is the generation of continual supply of Light), and in the rear, the tail which follows six moons behind is the supportive Head of Dan, AchiOzúwrBannOmisheddi. AchiOzúwr is the supporting brother/upholder of your Spirit—your help/strength of a generation of Consciousness every supplied by the Breasts of Bayinah and Chækúwmah) ChameshHhaPekudim /Numbers 1:5,12.

Upon the gathering of the Numbers of Yahúdah in your Name, and the appointment of your assignments, labours of Yishshakkar, you are selected for a destination in Zebúwlan. In the place appointed you commence your flight simulator. In harmony with the gyrating turning of the earth's axis you spin out the Numbers in your Seed unto forming your parts through your centrifuge. The **vibratory simulation** of your dwelling is activated by the Breath of Dan, whereby your Spirit manages/allocates/judges what is transpiring in your Waters. Your white bones rise from the semen of your Fathers; your waters are supplied by your Mothers. Within this habitation, your simulations of Light are for observing your pure-self and acquiring the true riches appointed for your Name. Many compounds and elements aren't found in nature in their pure form, but are found as parts of mixtures. Separating substances from mixtures is an important part of your chemistry simulations to know the Word components of your Name. Your simulation exerciser stops when Dan determines to move into another dimension or becomes jolted off course. However, even if your candle burns out quickly, nothing is ever lost for your Number codes are forever housed in your seven eyes. You are never far from your origins or the reality phase of your kingdom. Just two feet away from your simulation, you step into the reality zone of your Light to keep yourself on the same page as the manual of your experimentations.

The progressions of the vulture to a hawk and to then to an eagle are part of the vibratory simulation, seemingly so real, they are picture videos to show you what to focus upon in your own simulation. When the All-Seeing-Eye of the Eagle draws out a fish from the ocean, you understand that you are drawing out from the NeúwnNeúwn appropriations that your eye is seeing. You have the Sense to interpret the vision rather than becoming caught to act out the carnivore appetite as to cast a line in the river to capture a fish. In so doing, you would be copying a simulation that is not of your Spirit's habitation. The simulations look real, yes? However, in actuality the spinning forms in the centrifuges are transitory vapours that are here today and vanish tomorrow. Remember what is reality does not fade nor corrupt, namely the Words of gold, silver, and bronze in which are concealed your 30 Numbers. What culminates in the vibratory simulations is transposed in the cochlea centrifuge of Shamoúnn through which Dan sees and hears in its seven rings and thereby goes beyond former states of knowing in realities of Words.

A READ OF CHAMESHHHAPEKUDIM/NUMBERS 28:11-15 FOR THE **RASH/HEAD OF RAÚWABEN**

And with the Heads of a House, those of the 4th moon רַב־אֲזָוֵר
namely, ALitsuwrBannShediAúwer
there comes a season of renewals מְרִיב־אֲזָוֵר
as with the sprouting of a SeedHEAD in its season, so the worlds are renewed,
In support, from behind, is the Head of AchiOzúwrBannOmisheddi of the House of DAN,
the Fire that fills the Eyes of RAuwaben;
unto these Heads you approach with your collective sense, יָצִיב־אֲזָוֵר
as your stalks of Eyes, sending for their scoping antennas, rise through activations of the Head,

to make/fulfill an oylah/ascension אלו
of the combined strengths of your Collective—*YæHúwaH*; אַפּאַל
namely, the draw is from the foundational sayings in Dan, the tail, אַפּאַל
whereby what has been laid in the 10th moon is brought with evidence in the 4th; the foundational
sayings /bulls are activated through examination of pairs aligned one to another. The Head of 10 empow-
ers the Head of 4. The authority of AchiOzúwrBannOmisheddi lifts up ALiTsurBannShediAúwer, where-
by you awaken judgments in your depths to enter see yourself in the Collective.

You are driven to be introspective, to examine. DAN is the drover to move אַפּאַל אַפּאַל
you forward in the Head of your Tree, and to attentively lead your flocks up the Seven Hills. You
examine what is transpiring in RAuwaben via what has been stored upon in Dan six moons prior.
Hence, when maShayh desires to see the Faces that are forming, the Voice says you must look at the
behind to determine the Faces appearing (SYM/Ex 33:23).

With unified strengths of AL: 4+27 אַפּאַל אַפּאַל :
a combination of the Faces of Avrehhem and Ayithamar;
the level of the Seven Eyes are filled to compose perfections אַפּאַל אַפּאַל אַפּאַל
—the *Seven Spirits of your Name*, אַפּאַל
are complete with perfections of RAuwaben consciousness. אַפּאַל אַפּאַל

With three tens/30—the instructions of each par affects your ascensions אַפּאַל אַפּאַל אַפּאַל
evening and morning for the sum of the moon, thru combined Sayings in the Heads of Parim 10+4
of the sides of the Neuwn/14 from the North to the South,
measures of Bread from the Parim/Heads, of united lips, are set on your table/tongue, אַפּאַל אַפּאַל
the manchaih—meal grain offerings generated from your Seed,
mingled with *shemen*/oil—by instructions of LammedLammed אַפּאַל אַפּאַל
of the pairs of Heads of ALitsuwr and AchiOzúwr unto whom your soul of RAuwaben is joined,
who teach as one, to be one; אַפּאַל אַפּאַל

and double thirty/60 measures of evening and morning אַפּאַל אַפּאַל אַפּאַל
comes instructions by the joined mouths of YæHH overseeing the stalks of RAuwaben, אַפּאַל אַפּאַל
a blend of the paired Faces of YæHH—Avrehhem and Ayithamar אַפּאַל אַפּאַל
by their unified Oath—the strength and promises that cannot be broken; אַפּאַל אַפּאַל
and with ten tens—hundreds—measures of Bread you govern with the teachings. אַפּאַל אַפּאַל

You are Eye to Eye as you give all from your SeedName. The multiple Tens of Seven
kevashim/meeknesses are an application of Seven times 70/Oyin: I x O = 490 (Metiyæhu 18:22).
Through compound givings of tens within your Seven Eyes, the Light has dominion/א within you.
A consequence of your ascension is a total eradication of any faults residing in your offspring of Sight.
Your 7 eyes of tens: (10x7=Oyin) are filled with the Light in your SEED whereby no faults reside
therein.

Provisional measures of the Breads of the ALhhim are אַפּאַל אַפּאַל
a blend of the oil from instructions evening and morning, אַפּאַל אַפּאַל
of the unified meeknesses of their spiraling lambs ascending אַפּאַל אַפּאַל
in the mountain derek/path of a sanctified mind. אלו

אַפּאַל IN THE OIL

In the oil, BeSHeMaN, flows the compound utterances of your Name of Neúwn. The
NeúwnNeúwn is the Body of the Fathers through which your Name, as and one in Yahushúo Bann
Neúwn, appears. As you rise with courage and keeping the commandments, you lead your Twelve unto
their states of inheritances with Consciousness that the Fathers and their ALhhim are always with you

(Yahushúo/Joshua 1:9). Your Name houses the sides of Neúwn, for in them—amidst the Faces of the 14:14, you are formed and birthed through the Words of their 28 ALhhim.

Through the harmony of your sides you have strength to rise to the Head of your Eyes—ALitsuwr. By the two sides/𐌆 of your Name/𐌚𐌗 you sprout in the midst of the Neúwn/𐌚 to ascend with the composite Faces of the Fathers. In the midst of the Neúwn Neúwn, your Name: Shm/𐌚𐌗 + AL/𐌘𐌆 appears with your Faces of the Fathers. In that you are in the Fathers, you are never forsaken. As you enter into the Waters/𐌚, to rise by the offerings of your Fire/𐌗, you are ever in their midst.

As you mouth speaks the Words of Shayin and Oyin you declare to your Twelve the Fathers. Hence, when your Twelve ask you to show them the Fathers, you respond affirmably, “Have I not been dwelling in your midst, whereby why do you ask to see the Fathers?” Am I not demonstrating the Fathers to you as I am growing? I and the Fathers are one. Then when your Twelve see You, they see the Fathers and turn their Faces to be in one accord with you. In this manner your soul is saved unto your Name. As your Mouth speaks the Words of Shayin Oyin, The Yahushúo comes to reclaim your soul, and with these stones you build a House for your Name in the midst of the Fathers’ habitations.

There is an ascension of your Spirit of consolation. 𐌱𐌱𐌚𐌚 𐌱𐌱𐌆
From your drawing out your SEEDName, a woman/a body for members of RAúwaben dwell 𐌶𐌗𐌆
abide in the Collective of the paired Lights of Bayinah and Chækúwmah—YæHúwaH, 𐌶𐌚𐌚𐌘𐌘
to be one in mind, expression, and vision.

.5+.5 are 1 for the combined sets of Sayings/for a Par 𐌆𐌘𐌘 𐌶𐌚𐌚𐌚 𐌚𐌚𐌚𐌚 𐌚𐌚𐌚𐌚 𐌚𐌚𐌚𐌚𐌚𐌚
emitted from your base/foundations.

.3 provide for the ascensions of your stalks from the unified Body. 𐌘𐌚𐌘𐌘 𐌚𐌚𐌚𐌚 𐌶𐌗𐌚𐌘𐌗𐌚
.4 x 7 are 28 for your Crown of ALhhim. 𐌗𐌶𐌚𐌘 𐌚𐌚𐌚𐌚 𐌶𐌘𐌚𐌚𐌚𐌚

Through portions of understanding you sup the cups with YæHH. 𐌚𐌚𐌚
From your offerings three levels of instructions are entered in which you sup/meditate. Offerings of
ascensions revitalize/renew your Name in its season/moon/works through studies from the Parim.

Allotments of ALitsuwr concern the visions seen as prophecies of your Name. 𐌗𐌆𐌱 𐌶𐌘𐌘 𐌶𐌆𐌘
Purposes of your ascensions are to renew the mind (Rom 12:1-2).

Assembled moon by moon, 𐌚𐌗𐌆𐌱𐌚
your studies are renewed and made full. 𐌶𐌚𐌗𐌶𐌚 𐌚𐌗𐌆𐌱𐌘

The growth in a moon period you integrate all learned to remain, 𐌆𐌱𐌆 𐌚𐌚𐌚𐌘𐌘 𐌆𐌚𐌘𐌗𐌚
overcoming hindrances of progressions, through attainments of Knowledge 𐌶𐌚𐌚𐌘𐌘 𐌶𐌆𐌱𐌘𐌘
you come to reside above the ascensions, at the Crown of the Mountain, 𐌆𐌚𐌚𐌘𐌘 𐌶𐌘𐌘𐌘
to perform, thus fulfilling your days 𐌶𐌗𐌘𐌚
with the Hosts of Princes. 𐌶𐌚𐌚𐌘𐌘

A READ OF CHAMESHHHAPEKUDIM/NUMBERS 28:11-15 FOR THE **RASH/HEAD OF GAD**
THE SIXTH MOON IN ROTATION

IN THAT YOU HAVE AN INHERITANCE IN STARS OF KNOWLEDGE, BEING OF THE STARSEED OF
AVREHHHEM, A COMPOSITION OF STAR DUSTS, YOUR DESTINY IS TO RISE THROUGH THE WATERS
TO BE SEATED ABOVE THE WORLD, ACCORDING TO THE HIGH CALLINGS OF YOUR NAME.

Head of GAD. ALiseph 𐌚𐌚𐌚𐌘𐌘 Bann DeOuwAL 𐌘𐌆𐌚𐌘𐌘—Head of Words by transferring Faces of
Yehu 𐌚𐌚 into Sayings, a functionary of Knowledge 𐌘𐌆 (CHP/Num 7:42-47), beginning of utterances.

And with the Heads of renewals מְיָרָוּ אֶת־רִאשֵׁי־הַיָּרֵבֶת

you come into agreement with the Minds of the Fathers who bear their fruit, season after season in rotations, whereby clusters of young are born in nests, each unique, with a like-kind pattern to know its Source of Words and its sense of belonging to its kind of ALhhim. So are the Twelve members in you born in the womb, nestled together, to behold the Unity of the Fathers in their House of Laúwi.

When the days of our sowing comes, then days of our reaping follow to bring the harvest of scarlet, blue, and purple threads for the habitations of our Fathers' Houses. At your harvest time, then you bring your 15 gifts, one for each of the Faces of YæHH אֵל (SYM/Ex 25:1-8). *The Words you bring forth from your Seed is the dwelling of your Name in all stages of your becomings.*

With the Heads of the month, your minds are activated to renew your habitations as your Words are in accordance with the Faces. As in moons of Gad, the Heads of AlozAR and Aviyahua renew your spirit with strenghts to give and cultivate the Words of your Name.

In this manner to renew, you make your approaches יִשָּׂא אֶת־פָּנָיו
via an ascension uprising, leafing out of your branches, for the Collective Faces, אֵלֶיךָ לְעֹלָם
appointing your fruit, the offspring of the season, רַב־וְעֵלֶיךָ
composed, one to another, to abide as pairs of the eternal lives of Shennayahh (13:13) a sobriquet of
HhaSham אֵלֶיךָ (26). מְיָרָוּ אֶת־

Note, the plurality of יָרָוּ, to be inclusiveness of your offspring: מְיָרָוּ מְיָרָוּ

Pairs in your dwellings are means to formulate yours states as you make progressions. From two sides of a Seed, your TreeName uniquely appears. The “quanta of light interact with one another, spontaneously, producing particle-antiparticle pairs of matter and antimatter!” Two protons colliding create a plethora of new particles and antiparticles [because they have inherent energy]; two photons create anything as they possess enough energy to appear. Within the observable Universe, matter comes from particle-antiparticle pairs. You appear by pairs of your 64 אֵלֶיךָ Words at levels they are activated. How we use our Words determine states of Light to enter, both form and anti-form.

SUBSEQUENT LEVELS OF ASCENSIONS

In arranging your parts, laddened with 64 Words of your Name:
your pairs develop strength to be one/unified אֶת־כָּל־עֲלֵיךָ :
to further emerge with humilities of a generation of Shennayahh אֵלֶיךָ רַב־וְעֵלֶיךָ
in the Seven Eyes of ALhhim, אֵלֶיךָ
to fulfill your days. אֵלֶיךָ
Through ascent of your pairs, comes strength to abide in the Seven Eyes of Blessings.

BLESSINGS OF YOUR SEEDNAME TO BE 30, 60 AND 100 FOLD. אֵלֶיךָ
FORMULATE YOUR APPEARANCES AS BREAD (3 TYPES OF BODY)
RESIDING ABOVE THE CURSE (CHAZUN/REV 22:3)

The Lammed Body

And by 3 concurring orbits/tens (30) of moon, sun and stars, מְיָרָוּ אֶת־עֲלֵיךָ אֵלֶיךָ
Bread is woven as fine threads from your Seed, אֵלֶיךָ אֵלֶיךָ
a spinning of your oil, as in a centrifuge, by day, אֵלֶיךָ אֵלֶיךָ
your Name is one lump/body, a cohesive set of Names abiding as one. אֵלֶיךָ אֵלֶיךָ
One who is Teachable, shall continue to receive Instruction at the Table.

The Semek Body

And via repetitions of Teachings (30+30=60), ጥጥጥጥጥ ጥጥጥጥ
there appears from your offerings of Seed, fine weavings of Words, Bread, ጥጥጥጥ ጥጥጥጥ
spinning the oil, by night, ጥጥጥጥ ጥጥጥጥ
for the unified strength of the Faces in Understanding. ጥጥጥጥ ጥጥጥጥ
One who is Righteous, shall continue to practice/walk in Upright Alignments amidst the Light of the Faces.

The Qúphah Body

And with spirals of ten tens (100), ጥጥጥጥ ጥጥጥጥ
your Words, woven as fine threads for cultivations, practices, follow-through, deeds, ጥጥጥጥ ጥጥጥጥ
a spinning of the oil for Knowledge, ጥጥጥጥ ጥጥጥጥ
for a full ascent of humility to prevail within your set-apart members as one, ጥጥጥጥ ጥጥጥጥ
whereby there is no arrogance/leavening in your members (1 Corinthians 5:7).
One who is holy shall remain distinguished in the Collective Faces, Holy.
(Chazun/Rev 22:11; ALphah Kaypah/1 Peter 1:16)

RESULTS OF YOUR OFFERINGS

There is an ascent of your Spirit into the Heart of Consolations in the Fathers, ጥጥጥጥ ጥጥጥጥ ጥጥጥጥ
above despair,
to abide as a fruitful Body Ascendant/wife/embodiment for the Collective Faces :ጥጥጥጥ ጥጥጥጥ

TRANSFERENCE OF YOUR ASCENT FROM SKINS TO VEILS

One-half sides of the double Lights of NeúwN is bottled in skins of Wisdom; ጥጥጥ ጥጥጥጥጥጥ
One-half side of your Faces are bottled in jars of Understanding,
whereby you reside in the Faces of Yehu: YahYah ጥጥጥጥ
as the Fruit of your Name. ጥጥጥ ጥጥጥጥ ጥጥጥጥ

By making the ascent from within the midst of the NeúwN, ጥጥጥ ጥጥጥጥ ጥጥጥጥጥጥ
in the midst of YahYah Faces ጥጥጥጥ
your measures are bottled-up as your strength to bear more fruit, with courage and steadfastness.

Through making an ascent with inquiries, reaching unto origins of your stars, ጥጥጥጥ ጥጥጥጥጥጥ
of the NeúwN Lights,
there is a meekness to shine inwardly as a star aligned to another ጥጥጥጥ
granting you full access to your Name and what it contains
with the double blessings of the NeúwN. ጥጥጥ

These are achievements of the ascensions to renew, invigorate the Heads, ጥጥጥ ጥጥጥ ጥጥጥ
causing inward renewals according to renewed teachings :ጥጥጥጥ ጥጥጥጥ ጥጥጥጥ
of the Lights of Shennayhh—The Fire in the midst of ጥጥ—the Two Great Cultivating Lights
on the left and right of ጥጥ.

And by growing in grace and favours of ALhhim, abounding in your Seven Eyes ጥጥጥ ጥጥጥጥ ጥጥጥጥ
habitations as One, ever blazing to consummate Knowledge of the Collective Faces ጥጥጥጥ
ጥጥጥጥ
you are rotating in Stars above the world-states of concealments, ጥጥጥጥጥ ጥጥጥ ጥጥጥ
having revealed the glories in your SeedName, by drawing them out and presenting them to the
Faces of Origins, to bear your Name’s Gifts/offspring

Such utterances of Túwrahh convey that the foundations of your Houses/Parts—as *shauwrim/oxen* are in every person, friend or foe. Every Name is of the same patterns of Faces to honour and respect as ALhhim. What is said as commandments convey the Ordering the Faces, one to another. The utterances in the Túwrahh reveal the works of the Fathers. The line that is repeated again and again, *Anni YæHúwaH*, is a summation of the Words spoken from the Faces. In resonating these Words, you confirm yourself as *YæHúwaH* (TK/Lev 19:12, 20:26; Metiyæhu 5:48). As the Fathers are one to another so they are unto their children; whereby we are to Them and to one another.

When you watch over what belongs to your Name and to the Name of your comrades, though the OX HEADS are seemingly lost at times, you are as HhaSham who watches over YishARAL night and day. When one looses connection with a shuwar/ox—one of their chief Principles—Heads of their dwellings, it is KEPT for them by the Kuwáhnim in HhaSham until they seek for it. Upon a dawning realization of what has been lost, you seek specifically to find it, whereby it is returned to you. Ditto for the loss of a donkey, which symbolically pertains to your assignment in the Collective. In this line of Túwrahh there are the promise and the consolation that *what one looses will surely be restored!*

According to the Heads/Shuwrryim/Foundational Oxen of the offerings, you order your parts by their Numbers, whereby your parts are clothed with garments of Light. The Numbers in the Wood and in the Parts of the offerings are basis of formulating the Words/Bread that rise from the Fires. *As the Oylah/ascendant offering smokes it forms clouds in which the Son of MaN making the offerings appears* (TK/Lev 2:2). Therefore, in the clouds you see your formulations of the Bread/MaN *be-coming*. In the finalization of your offerings of seven days, which are the last days of the ALhhim, you are raised in the Fire and appear as LightForms of YæHH according to your Numbers (DaniAL 3:25). The former days are of Chækúwmah; the later days are of Bayinah—when you acquire the Light of Understanding. The concepts of former and later days are vast, yet elemental, as they include the sequential acts when your secret parts are laid on the sides of the altar and the rotations of the widely visible moons of the year appointed for your seasons. In Words of the ALhhim, mornings of the seven days are former, as they precede the evenings that follow thereafter.

Your pairs are awakened to their Sources מְעִיָּוָה אֶפְרָיִם
 achieving unified strength אֶתְּחַבְּרֵם לְעֵבֶר :
 to bear the Seven Eyes of the humilities of ALhhim אֶתְּחַבְּרֵם לְעֵבֶר מְעִיָּוָה
 —the Seven Spirits of your Name, אֶתְּחַבְּרֵם
 which are complete with perfections. מְעִיָּוָה אֶפְרָיִם
 The latent structure of the Bread of ALhhim appears in you.

The manchaih/grain offerings are drawn out from your Neúwn assembly as WordBread Formulations. As your SeedName rises, it multiplies with measures of three, two and ten Tens, the sum of 15, as the 15 Faces of YæHH. Your Bread is called מַנָּה MaN (manna) which rises as you give of your Seed to make ascensions upon your Staff/cross. You are the Living Persona Bread of Life that has come down from the Fathers of Names—the heavens.

The Oylah (ascendant *burnt* offering) is the total giving of your SeedName in its day. The offering is opened from your loins—at the Door of the Sanctuary, which generates Bread and then Drink. The Bread and Drink are the two signs of agreement appearing in your ascension. Neither the Bread nor the Drink are natural food. The True Bread are the Words of your Seed coming upon your tongue, and the True Drink is the awareness of your renewed habitations of where you have come to abide with the Fathers. To your Twelve, you call/read the Words breaking open from your Seed whereby your twelve

of soul are one with you. To them, you say with enlightenment: “This is My body, which is for you; in eating you recall my Name—*have remembrance of me.*”

“Truly, truly—with verifications of your seed and blood—unless you eat the flesh and drink the blood of the Son of MaN, your twelve have no life in you, for their lives are in your SEEDName. You explain to your household that whoever eats My flesh and drinks My blood has eternal life, and you will raise them up to fulfill the last (seventh/sworn) day of your Word. For Your flesh of ALhhim is real food, and your blood of ALhhim is real drink...” Yahuchanan 6. *For how can your 12 be raised from the city of Nazareth, or out of dust heaps, unless they are joined mouth to mouth to eat of the ascent of your Name, whereby they enter into the Light and Life of your Name with the Fathers?*

This your 12 do in remembrance of your Name. When your Twelve do the Words that are broken open unto them, they understand all that they are in You. They then keep in Mind the origins and destines to which they are called in your Name.

Upscaling the union of your Name and your twelve followers—who trail you in the waters of your Mother.

As you approach the ShulchanPanyim—Table of the Faces daily, you eat of the Bread of the Father of the Day. In eating their unleavened Breads you enter into the Lights of YæHH. As the Fathers and their Servants explain—break open the 12 loaves on the Table, you recall your Origins in their Names. With joy and brilliance of their Understanding, you keep in Mind (remember your callings as joint-heirs of ShayinOyin) to fulfill your Pure Words of Seven and abide in their habitations (Ephesians 2:21-22).

Measurements of the Bread are Teachings of YæHH rising in You.

Three Tens, Two Ten, Ten Tens are the 15 Tens of the Faces (CHP/Numbers 28:12-13).

3 Tens are three measures in a Seed to rise (Metiyæhu 13:33; Yúwsphah/Lk 13:20-21).

2 Tens are teachings of the Kuwáhnim appointed to cause you to be stout/mature.

Namely in Aparryim, the two hands of the Courses of Aharúwan/Aaron, imparting instructions are Chuphah/Huppah and YashevAV/Jeshebeab (DYMI/Chron 24:13) who anoint your Seed with oil evening and morning.

10 Tens are the fulfillments of your gifts, evident in the extent of your hands, in Ten Lands/States of Light in which your Seed multiplies your inheritance (SMB/Gen 22:17, 26:4).

With three tens/30—are the measurements of your Seed, מִן־אֶרְבָּאֵי אֶרְבָּאֵי
rising with Wisdom, Understanding and Knowledge;
measures of Bread from the Parim/Heads, of unified sayings set on your table/tongue, אֶרְבָּאֵי אֶרְבָּאֵי
the manchain—meal grain offerings are generated from your Seed,
mingled with *shemen*/oil—by instructions of LammedLammed מִן־אֶרְבָּאֵי אֶרְבָּאֵי
of the pairs of Heads of ALiShæmo and Nuwchshuwan/Nachshon who anoint your Head with oil,
unto whom your soul of Aparryim is joined,
who teach as one, uniting the sayings of evening and morning; אֶרְבָּאֵי אֶרְבָּאֵי
and two tens for the ayil, Words of unified strength to emerge, מִן־אֶרְבָּאֵי אֶרְבָּאֵי
the two tens of your hands and feet with the ability to receive, hold, fasten and fulfill
the measurements, what is meted out to you as Word formulations, אֶרְבָּאֵי אֶרְבָּאֵי
by the two Teachers who anoint the stalks of your Name three times: מִן־אֶרְבָּאֵי אֶרְבָּאֵי

1. to emerge,
2. to have strength to stand, and
3. to see what you are given in your seven eyes, through which you have clear vision of Oyin/O x 7: 70 x 7, cleared eyes without seeing fault or imperfections, whereby you are unified in humilities.

The Two Staffs of the Kuwáhnim/priests activate the oil in your Seed to attain strength, inward

strength unto the emergence/∧ of the established three tens.

by their unified Oaths of strength and promises that cannot be broken. :ΔH43 C74C

and with ten tens—hundreds—measures of Bread you govern with the teachings. Y4WO Y4WOY

Provisional measures of the Breads of the ALhhim are 3H77 XCF

a blend of the oil from instructions evening and morning, 77W9 3CYC9

of the unified meeknesses of their spiraling lambs ascending ΔH43 W9YC

in the mountain derek/path of a sanctified mind. 3CO

By these 15 Tens there is an Oylah/Ascension of your Name!

As the Spirit of Núwach/Noah of 8 H477 H44

you are a Body Ascendant 3W4

from within the depths to appear for the habitation/woman of your Collective Name,

to abide in the Collective paired Lights of Bayinah and Chækúwmah—YæHúwaH, :3Y37C

to be one in mind, expression, and vision.

.5+.5 are 1 for the combined sets of Sayings/for a Par 47C 3737 7733 774 Y3777Y

emitted from your base/foundations.

Your dwellings are three-fold:

1. 47C 3737 7733 774 to abide in the two sides of the Faces of YæHH, for the Seventh of Aparryim above, and for the other side of the Faces for the First Underneath of Yahúdah. The 15:15 Faces are arranged in two circles, one for the evenings and an outer circle of the mornings which you enter into as your dwelling.

2. C74C 7733 XW7CWY to abide in the two Lights of Neúwn—7733. The three who ascend enter into the inner chambers of Wisdom and Understanding.

3. CW9YC 7733 X0794Y to abide with insights of your Master whereby the two Lights fill your eyes (Metiyæhu 6:22; Tehillah/Ps 119:18; Eph 1:17-18).

These impartations are hand to hand of the Neúwn with definite purpose WΔH XCO X4I 777

of three ascension levels to renew your collective dwellings :37W3 7WΔH C YWΔH9

in accordance with renewing acts of the year, in each moon cycle, to change locations

through growth of your seven eyes occurring as one ΔH4 777IO 47OWY

to elevate your Collective 3Y37C X4H4C

to reside above your ascensions, a continual state of performance, Δ77X3 XCO CO

with the sun and moon which are above all that rises for their habitations.

to perform, fulfilling your days 3WO7

with habitations of the Hosts of Princes. :Y777Y

The Chatat Offering following the Oylah ΔH4 777IO 47OWY

When you eat/partake of the manchaih/Bread, you are cleansed/whitened to be the chatat/*sin* offering. The chatat is formed by receiving the Word Formulations of the Heads which whitens and elevates your Seed to the Crowns of YæHH to make a covering for your members.

APPROACHING YOUR DIVINE NATURE AS YOU PASS THE TIME OF YOUR SOJOURNING IN AWE

7773C4 09H9 774 7Δ7 C4 Y9747X

Your approach is unto your divine origins and habitations of the parim/oxen: namely the Heads of ALishæmo Bann OmiHud and Nachshun Bann OmiNadæv,

Through the mastery of Geren HhaAuwerneh HhaYavuysi, your SeedHead becomes master of all given freely to your Name, including the Ten Lands/states of occupations and the Ten Kingdoms/natural domains of Light processes, which bow to give right-a-way to your ascending Head in devotion to your goal of manifesting. Though you may be in initial conflicts with the Ten States as you struggle to regulate your gifted body and in conflict with the Ten Kingdoms that seek to be in control, yet via the Faces of Geren HhaAuwerneh HhaYavuysi and Aharúwan, forming strands of 9+22, the offering of AL/31 rises from your SeedName by which you prevail. With your Strand of Strength you organize your Seven Eyes to rise upon the pole of your Name, with your disciples, your inward 12 members who are following your lead. Your States become managed by your Hands and your Kingdoms disposed at your service by your Feet. From these few simple inscriptions comes forth many parables to enunciate through stories the journey of your Name. **The coming/appearance of the Son of MAN—formularies of the BREAD of Names—is the basis of the writings of the Tanach Scriptures as they are written concerning you (Yúwsphah/Luke 24:44-45).** These Words, explain in details, through parables the journey that you have undertaken to enter into the glories of the Faces. Only be strong and of good courage to enter into the promises declared for your Name (Yahushúo/Joshua 1:9).

The Ayil offering contains your unified strength; ΔΑΑΔ ΓΑΔΥ :
 Seven Eyes ALhhim are your Name’s offspring spun to contain the Light in your Seed ΓΥΔΥΔΥΔΥ
whereby your Eyes are Enlightened,
 being of ShennayHH—born of the Fire in the midst of the two sides of Faces: YæHYæH ΔΥW
of the Seven Hills you contain and are filled with the Seven Spirits/Vapours of your Name, ΔΟΔW
 which are woven together in soul to comprise your acts/days, ΔΥΔΥΔΥΔΥ
 to dwell in the waters-distillations of your Breath.

By your eyes being humble to abide as one to the Faces from which they originate, the graces of ΔΥΔΥ are supplied upon your eyes to rise with your Heads in your Seed. Your Head opens to bloom and to see into the origins in your Name. Being that you are sown from above and having risen from below, your kevashim—*tender lambs* of your fold are your tendings as you watch your flocks by night—with understanding and wonderment (Yúwsphah/Luke 2:8). What abides in your Seven Eyes are great—the expounding and exceeding promises of the Fathers to your Name (BæyitKayphah/2 Peter 1:4).

From these three offerings of your FruitingHeads, your Staff of Support, and your Seven Eyes comes your 64 Words, as Breads, and Drinks to be stored in your WineSkins—your Bodies of Understanding.

With three tens/30—by the measurements of your Seed, ΔΥΔΥΔΥ ΔΥΔΥΔΥ
 a ten for each of your 30 Numbers, provide three levels of introspection. The grain of your Seed
 rises upon your stalks with Wisdom, Understanding and Knowledge;
 forming measures of Bread from the Parim/Heads, of unified sayings set on your table/tongue,
 ΔΥΔΥ ΔΥΔΥ
 the manchaih—meal bread grain offerings are generated from your Seed,
 a spinning of the *shayman*/oil—pressed out by instructions of LammedLammed ΔΥΔΥ ΔΥΔΥ
 of the pairs of Heads of ALiShæmo and Nuwchshuwan/Nachshon who anoint your Head with oil,
 unto whom your soul of Aparryim is joined,
 who teach as one, uniting sayings of evening and morning; ΔΥΔΥ ΔΥΔΥ
 by which the fruit of your 12 are unified in your soul.
These measures generated through your ascents are added to your Name.

And two/multiple tens form the ayil/strength offering
—Words of unified strength emerge, מִצְדָּוֹת אֵלֹהִים

Two—a doubling the tens of 30 form a Semek/60 Pole unto which your hands and feet are fastened with abilities to receive, hold, to fulfill the Words of your Seed. Through meditations, chewing the cud of Wisdom, Breads of Understanding form in your Mouth. To your wonderment, you speak Words not heard before to fill your dwellings with Joy and Light! These strands, are added to your Name, which fortify your decisions and relationship with the Faces.

The measurements are meted out to you as Word formulations, מִצְדָּוֹת אֵלֹהִים
by the two Teachers who anoint the stalks of your Name three times: מִצְדָּוֹת אֵלֹהִים
by their unified Oaths of strength and promises that cannot be broken. אֵלֹהִים אֵלֹהִים אֵלֹהִים

THE BREAD THAT COMES DOWN FROM THE FATHERS RISES IN YOUR ASCENSIONS

and with ten tens—hundreds—measures of Bread you govern with the teachings. מִצְדָּוֹת אֵלֹהִים
Literally the 100's become multiplied by each of your Seven Eyes, whereby 10 Tens of 100 for
each of your Eyes increase the Knowledge of your Name.

These 100's are shared by your Seven Rings as $100 \div 7 = 14.28571$ 1428571, the continual,
ever supplying Words of ALhchim within NeuwN.

The 100 measures results in crowns Φ of the ALhchim. Your Name and its household eats Words of
Knowledge as BreadWords are spun by the meShiachOil in your Seed for each kevesh: $100 \times 7 = 700$ —
the basis of the Seven Eye Generation 7 Θ to abide in the consciousness of Seven Rings.

Provisional measures of the Breads of the ALhchim are מִצְדָּוֹת אֵלֹהִים
ascensions of meShich oil in the instructions evening and morning, מִצְדָּוֹת אֵלֹהִים
of the unified meekness of their spiraling lambs ascending אֵלֹהִים אֵלֹהִים
in the Mountain derek/path of a sanctified mind. אֵלֹהִים

By this formulary of 15 (3+2+10) Tens you make an Oylah/Ascension of your Name with Breads!

Yahushúo is of the Anointing Oil and not the Anointing Oil.

The phrase: Yahushúo HhameShich is to be rendered **Yahushúo of the Anointing Oil** of the
Fathers, not the Anointing OIL as commonly translated as Jesus/Jesu, The Christ/Christos. When the
Voice of the Stone/Kayphah answers, Who do you say that I am? The Spirit in the Stone
(Kayphah/Peter) speaks by the same Spirit that abides in all men, *You are of the Messiah, the Offspring*
of Living ALhchim. Do you recognize your comrades, the brothers and sisters with whom you now
walk in these skins by the Voice in your Stone, crying out? Do you see that all men are the evidence of
the Oil made into Bread? The Oil is of the Fathers' Faces gathered from their ascensions. The Oil is
placed into a VialStoneSepulchreSeed in which Yahushúo—Their Wisdom and Understanding is laid
and destined to appear. Should Yahushúo be the OIL then Yahushúo would create oneself verses being
the First Born created of the Fathers. The First Born of the Fathers is the Shayin—Oyin contained in
Their Oil, *which is the First of your Becomings*, and by which is *your Last Days*.

From whence does The OIL drip? The term, Oil, shayman, מִצְדָּוֹת, is a *precious extract from the*
NeuwN set of Faces by which every Name and every Tree appears. Should the fat of the oil be not in
the seed, the seed is lifeless. The two sides of the NeúwN are from the Fire of Shayin Wisdom, and
from the Light of the Oyin, Understanding. As the Fathers of Light make Their offerings of paired
Faces, the substance of Their ascensions drip as tear-drops of oil. The Oil of Their Names is the fuel of
Their Lights and regenerations. In that the OIL of the Fathers is in Them, they continue to rise daily, as
evidenced in ascensions of suns and moons. From a distillation of the Numbers in their Names, con-
tained in the OIL, they give birth to Names generated from Their Names as SHayM-MEN, from which

the term, shemayim/heavens originates. Hence, when someone corners you to demand of you an answer: Do you believe Yahushúo *is* The Messiah? You have an option to ask them is Yahushúo the OIL or *of the* OIL, whereby they can answer their own question by the Light or Darkness in them.

Those chosen to bear revelations of the Coming of the Offspring of BREAD—the Son of MAN, affirm in their writings that *Yahushúo is Anointed by the Father*. The Father anoints with Oil every Name, whereby we are joint-heirs of the Oil/Anointing/Messiah. Those chosen in a generation, within whom the Oil of their Name commences to run upwards, give testimony that the Father of Names anoints Yahushúo—the Wisdom and Understanding in a Seed, which is freely imparted to every Name. Oil activations rise and fill the vessels contained in your Body as a lamp of the Oil. By the Anointing OIL you perform by the Spirit, not by the flesh, the many good deeds assigned to your Name. Your deeds will flourish more as Yahushúo—the Essence of Wisdom and Understanding within you proceeds to the Faces of the Fathers, whereby your performances increase in the Light of their Faces (SMS/Acts 10:38, Yahuchannan/John 14:12). You testify, as those before you, how the ALHHIM—the paired Faces/AL of the Lights/HHIM anoints Yahushúo, to cause Wisdom and Understanding to flourish within your habitation. Have you sensed this Anointing on the sides of Wisdom and Understanding of your Name? This Anointing comes by the sum of their Faces in Father ShmuwAL—the Name of Paired Faces/AL. ***The Father of your Anointing is the Father of Names—ShmúwAL, who Anoints Kings of DæúwD/David and their descendants as Children of Light born to reign.***

When you believe in the Messiah, *you are believing in the Father—the OIL* (Yahuchannan/Jn 12:44, 6:44-47). You come to have trust by the OIL in your SeedName to know the Father. As the Oil is lite in your lamp-body, you bear the Light of your Oil. By the Oil in your Seed you rise into the SevenHills and enter into Oneness with the Source of OIL; hereby, you affirm your origins of antiquity from your inner most being (Yahuchannan/Jn 17:21).

Hence, upon reading phrases as “Yahushuo meShiæch” or “Yahushuo HhameShiæch” it is understood to be saying, ***Yahushuo is of the Anointing***. When your Spirit believes from the heart and makes confession with the mouth, the FireintheHeart and the WordintheMouth agree as one all that is contained in your Waters by the Father (I Yahuchannan/John 5:7-8). To believe in The Messiah, is to believe in the FATHER—the ALphahBæyit Source of OIL by which the Breads of your Name form, both the Breads of your Body and the Breads of your Words that fill your 12 vessels by the same Oil. The MESSIAH in YOU is the OIL of the FATHERS that takes up residence in the Body of their WomanSon for a dwelling of Their Faces, in the Name of Yahushuo.

The summations of their Fire and Waters abide in your Name. Your waters are distillations of Fire for examinations of Dan and through them you form habitations of Zebúwlan. Your Spirit and Waters contain the pairs of Faces in YæHH, whereby their Corporate Name is ShW M^W uwY AL^{CA}. All of their Faces come to abide in darkness on the 15th day and then to appear fully on the 30th of each set of moon faces of Father ShmuwAL. In your Name/Shmmuw of AL are the paired Faces of the Fathers. The Oil of Their Light is your Origin of becoming, both your Invisible Nature of Spirit and your Visible Nature of Body. In that the Oil of Their Names are in all things, the Oil is the means to create Bread and to sustain a Name by the spinings of Their rods. The Light of their Names does not go out in your Temple. The Light of the Oil of the Fathers is in every man (Yahuchannan 1:4), whereby you are their Children, immortal of divine ancestry, an opened mystery.

From whence is the OIL substance that is the means to build a house from a SeedStone? The Oil is in the Semek, the Wood, which is the structure of the 15 Fathers to abide congruently and to branch their Faces to bear FruitSeed. The evidence of the sap in the tree is the witness of the Oil that runs

from a StoneSeed which occupies itself to be as it wills to be appearing unto generations of generations of the Oil (SYM/Ex 3:14-15).

Your ascensions give consolation to your dwellings 𐤀𐤃𐤁𐤁 𐤀𐤃𐤁𐤁
of Núwach/Noah of the ascending Chayit/8
to be joined, as the body/wife of the Collective 𐤁𐤍𐤁𐤀
whereby there is a consolation in that you are not alone, nor empty, but impregnated with the
WordSeed of the Fathers to be a joyful Mother of children;
to abide as the Collective paired Lights of Bayinah and Chækúwmah—YæHúwaH, 𐤁𐤃𐤁𐤁𐤀
in which the Lights dwell in you bodily. You increase in illumination.

The Lights of angels/messages are released from your Seed that fill you fully.

Through performing Words of your Name, your offerings of Yishshakkar in the moon of Beniyman rise upon the wood and garment of Maneshayh sending approvals of your being sent to fulfil you destiny in earth. Sequentially, as strands of pearls, messages appear one after another in your circles of Days while you are watching/tending your flocks (inner members) for their security and well-being.

With the Seed come the surrounding fruit dripping with wines; 47𐤀 𐤁𐤃𐤁𐤁 𐤃𐤃𐤁𐤁 𐤃𐤃𐤁𐤁 𐤃𐤃𐤁𐤁 𐤃𐤃𐤁𐤁
being Fruit formed by the two halves of a circle: 𐤁𐤃𐤁𐤁

47𐤀 𐤁𐤃𐤁𐤁 𐤃𐤃𐤁𐤁 𐤃𐤃𐤁𐤁 𐤃𐤃𐤁𐤁 There is the fruit from the Head and the Tail for a Par, from each Head of your offerings. **This is called the Fruit of the Faces.**

𐤀𐤃𐤁𐤁 𐤃𐤃𐤁𐤁 𐤁𐤍𐤁𐤀𐤁𐤃𐤁 There is the fruit of 30 Lammed Teachings, evident in your deeds.

This is the Fruit of Instructions.

𐤀𐤃𐤁𐤁 𐤃𐤃𐤁𐤁 𐤁𐤃𐤁𐤁 There is the fruit from your aligned humble eyes one to another.

This is the Fruit of Humilities. You access the Tables of Chalices *as you thirst for righteousness* and to be clothed by the Light in your Words.

These are the sum of your ascensions, that compound day by day in a month, 𐤍𐤁𐤀 𐤁𐤀𐤀 𐤁𐤀𐤀 𐤃𐤃𐤁𐤁
thus renewing your Houses of Wisdom and Understanding from the two sides of the Faces;
rising within your branches to be fruit for the months of your studies. 𐤁𐤃𐤁𐤁 𐤃𐤃𐤁𐤁𐤀 𐤃𐤃𐤁𐤁𐤀

Through your accensions day by day comes unified strength 𐤁𐤀𐤀 𐤍𐤃𐤀𐤀𐤀 𐤁𐤃𐤁𐤁
whereby you are aligned to the Pole of your Name bearing the Faces of YæHuwaH above
beyond former sights and attainments 𐤁𐤃𐤁𐤁𐤀 𐤁𐤀𐤀𐤀𐤀
attaining to new heights as the Oil of meShiæch rises, 𐤁𐤃𐤁𐤁𐤀 𐤁𐤀𐤀𐤀𐤀
passing though veils you come to dwell in the Light of Tammid
to perform your Names with your harbour of Understanding, 𐤁𐤃𐤁𐤁𐤀
squeezed out as blood from your fruitful Heads. 𐤁𐤃𐤁𐤁𐤀

As you don the goat skin of the chatat each month, you wear the garments of Rechel to appear to the Faces of Yetschaq, Father of Day 1, whereby each Rash Chadash you receive the blessings on your Name and dwellings from full moon to full moon (SMB/Genesis 27:16-17).

A READ OF CHAMESHHHAPEKUDIM/NUMBERS 28:11-15 FOR THE **RASH/HEAD OF DAN**
10TH MOON OF A YEAR/STUDY

Two parim are Heads of Dan, the Head and the Tail. In the fore is AchiOzúwrBannOmisheddi (my brother is the helpmate who ever supplies consciousness of the breast), and in the rear, the Head of RAúwaben, ALitsurBannShediAúwer (strands of strenght in the Rock who provides an abundance of illumination). From this foundation of the offerings, you are renewed in your season.

Your offerings on RashChadash—Head of Renewals on the Full Moon—aligns your Name to the Head of the month and the Body to be activated for fruit bearing. In your approach you set your Faces to the 30 days of Light forthcoming. The Teaching Serving Priest of the Night is Yakin—for establishing your foundations upon your SeedStone as a Pillar, whereby you have a stance amongst the waters and winds that you encounter, providing support for your progressions. The Teacher Serving Priest of the Day is Gamul who does all things well, recompenses you for your deeds, and carries your goods/allotments on your journey, as a camel.

The two parim offerings are foundational codes, opened by sacrifice, to enter into the Shamoúnn Head/Rash of the 11th moon. By the founding Head of ShalúwmiAL *you enter into the Ayshshur Body of Days*. In the fore, at your crown, is the Head, PagoiAL Bann Okren, and in the rear, at your tail, is the Head of ShalúwmiAL Bann Tsurishadai. The TailHead is the supportive Rock upon which your House is built in the midst of the Waters. Upon the testimony of your Ears of Understanding your House is built upon the Rock of Petra in Shamoúnn/Siméon. Those the waves of change and the winds of fury of your identity come against your Name, your House does not collapse! The Foundation of your Name is laid in the Waters as maShayh/Moses is placed in the River, ever attended to by the Eyes of Sister Miryam. From out of your SEEDSTONE flows the messages of Ayshshur unto your fulness of becoming. The Stone is your ever abundant supply of Anointing Oil (1 Corinthians 10:4).

Your path of transformation follows the Judgment of DaN. As you evaluate/judge yourself and judge rightly the ALhhim in your embodiments (Metsryim/Egypt) you emerge unto the elevations in which your Name is called, the high calling in the Anointing, when your oil rises to the crown (SYM/Exodus 12:12). The judgment of the ALhhim in Metsryim is not a putting down of their Names of ALhhim, but rather, a lifting up of their Names to appear above the world in which they speak the Words of the Faces. In that they have sustained you in the world they continue to carry you upon their wings to your destiny as you rise through them.

From DAN to BAARSHEVOO/Beersheba brings you full circle through 12 moons unto the House of Ayshshur. You move left to right in rotations from Dan whereby you encounter into your Faces the Light being emitted day by day. The journey is from the Faces of Aviyahua unto the Faces of BaarShevoo. In moving in rotations left to right you are as a fish swimming upwards in the streaming courses of days, encountering into your Faces the Light which fills your Eyes. The full circle of Dan brings you to the Faces of BaarShevoo, the Father, from whom you have your Allotments of Being. Your appointments are drawn by lots for your Name, whereby no favoritism is shown for one above another. **Your allotments pertain to your destiny and place as a chosen vessel** in the House of YæHúwaH. Shamoúnn oversees your appointments and related gifts of service whereby your places is fully developed and transferred into your states of emergence. For whatever purpose your vessel is fashioned and designated by Name to serve, you make-up the sum of the Tabernacle to abide with all Names as one, without partiality nor competition for individual attention. The vitality of every part is very significant, as every role makes up the entire model. As such, those parts of the body which one esteems to be the more void of honour, are clothed with more abundant honour; and the uncomely vessels receive more abundant comeliness. The service to others is your sustaining joy; with confidence of being you generate elevations and defense. With a heart of gratitude for your calling to come into manifestation, you approach the Faces of Yetschaq/Isaac on every RashChadash from which springs forth Joy in your SeedStone (Metiayæhu 13:20). You cultivate your new sprouts and the gifts of the Fathers that come into Waters of Mother. With aligned Faces in your Name, you appear to ascend for your ordination.

Via Judgements of Dan in the tenth moon, you evaluate the TEN of all you are given, whereby you emerge from former habitations to make SACRIFICES. Through your designation of the Light in your members you break codes from confinements and vain servitude to the world. In committing yourself to give your Tens—you reveal your Name and cultivate your Stones for the House of the Fathers—as you belong to the Fathers, to abide worlds without end.

From your sacrifices comes forth your Words and their manifestations of glories. Into ascending realms your smoke rises upon the Mountain. Via smoke you transfer your wealth—the gold/Wisdom and silver/Understanding to your appointed dwellings above a sentient world. Your offerings of Ayshshur are of the TsæddaTsædda ALhlim to engage in perpetual transformation with masteries, from one realm of glory to another with habitations of the Fathers. Unto the sacrifices you are called out of Metsryim (SYM/Exodus 8:27). If not to change your dwelling places, then for what reason do you leave the bondage of Egypt? Do you not sense the Lives in your Spirit—in your Breath—as you contemplate on the habitations appointed for your Name without corruptions?

The Fathers declare your Name and place in their House from your antiquities. Evening and morning utterances to your Name are of Words you have heard and known from the Mountain; Words you recall before coming into the world; Messages and Promises your Fathers declare unto you repeating them, as necessary; Teachings inscribed in Laws and Statutes for Yaoquv/Jacob—for your states of glory in your twelve gemstones of YishARAL (Tehillah 78:3-5). Your Name comes as a Stone to be fitted in the House of YæHúwaH. Your Name is the LIGHT and evidence of their FACES (Tehillah 44:1-3) whereby your Temple is lit night and day. The Fire in your Name keeps your altar burning whereby it does not go out! So why sit in the dust unto vain servitude when the strength and wonders of YæHH are within you? Believe, affirmingly, that the OIL of your Name are of the Fathers. The radiance of the Fathers are in you. Is it not evidenced within you now through which you appear from the Waters of Mother? Through your habitations in humble skins you see crystal patterns of your Name—Numbers that form spirals for your ascensions, whereby you climb the Semek/Staff/Cross to rise to your allotted inheritance (MT/Deut 32:7-9, Shuphetim/Judges 6:13).

Ayshshur is the second fruit of winter following Dan. You are like a tree planted by streams of water of Aparryim, which yields fruit in its season. Your leaves do not wither. Whatever you do prospers. On each side of your River of Zebúwlan stands the Tree of Lives, six on one side and six upon another, bearing twelve crops of fruit. You yield your fruit every month/moon. The leaves/ascensions on your tree are for the healing/health of your nations/processes. The cycle of the moon establishes the twelve seasons in a year. In the eleventh moon, for Ayshshur, “the fruit of crowning” is cultivated. In Dan, the tenthmoon, the fruit of judgment is born of your spirit. Upon the foundations of Dan, the Crown of Glory of Ayshshur/Asher rises with majesties (Chazun/Rev 19:11-12). Through the crown being formed, the Diadem of DauwyD/David is cultivated in the twelve month. From your root of David, the government of love abides in your SeedThrone and rises with power in your 12 branches as one.

And to accomplish development of the Head פֶּלֶא
the FireW4 in your NameמW shoots forth by which you bear **Seed increase** by your Name;
as your Seed multiplies and increases your Head is filled with Knowledge, unto
renewing/revitalizing your branches as they come into their season to bear fruited seed. מִיָּדָה

With objectives to renew yourself, you approach to make your ascensions אֶל־עֵלְיוֹת
with the weight of your Seed. You are not alone, nor without Knowledge. You come to the Head of
Ayshshur —PagoiAL—who distributes to you abundantly allotments to your Name as your Judgement
reigns—you show yourself discerning to receive and manage.

and days. The Lights of Yehu continually abide to shine their Faces into your Faces with blessings, preservations, and favors unto your peace/wholeness (CHP/Num 6:24-26).

The Light of YæHH appears within your Seed—as emanations of Their Faces, whereby you bear their Faces of Light in your SeedName (Yahuchannan/Jn 1:9). This is the Light by which you come into the world. The two sides of the Lights of Yehu 𐤆𐤃𐤋: Shayin W 1-15, and 𐤆 Oyin O 16-30, **are the sum of the Name Yahushuo/Joshua** 𐤏𐤍𐤆𐤃𐤋, the generation of that which is called, “*the First Born of your Name’s creations,*” by which, all that you have been given comes into being—forming domains of your Invisible and Visible Nature with guidance to enter into your States of Light/inheritance (Joshua 14:1-2).

Your two sides of LightStates are created *by you and for you* (Colossians 1:16). Your States are called **allotments** which are confirmed in the waters of Ayshshur/the womb by the Names of ALozAR, the kuwahen/kohen; Yahushúo; and the Heads. The Three assemble to make this determination of your residences of Chabad—Wisdom, Understanding, and Knowledge.

In another insight prompt on the RashChadash, there appears the double Lammed configured side to side in a month. Those appearing from Waters on the 2nd day attain the Rod of Aharúwan on the 28th to be 30—the Staff to govern your houses. In the moonday you appear from the Waters you are given a staff to walk in your body of waters below. As you connect to the Instructions of Light, you receive the Staff to walk above the waters. Example, if you are born on moonday 17, you come to mastery above with the Lammad witnessing your Lammad, whereby there is a joining of the Staffs to be 30, on day 13. By these two staffs, 1) called the Staff of maShayh/Moses you pass through the waters of your habitations, and 2) by the Staff of Aharúwan/Aaron, you transverse waters of the Yarrdenn/Jordan unto the states of your inheritance.

As your Name comes into manifestation, you are given Spirit to empower your assignments. The Spirit of ALhhim bears witness with your Breath to be one with the Fathers, having the Intelligence to ascend as the Fathers and to abide in a House filled with their Spirit.

the results of your giving to create ascensions continues:

With three tens—the full allotments of your 30 Numbers 𐤍𐤏𐤍𐤏 𐤏𐤍𐤏𐤍
by three draws of Seed, the Wisdom of 30+30 of the Faces 𐤆 of YæHH form as BreadWords;
by the Rod of two Heads the Seed is spun for Teaching;
measures of the Bread from the Parim/FruitedHeads are set on your table/tongue, 𐤏𐤍𐤏𐤍 𐤎𐤏𐤍
as the manchaih—meal grain offering generated in your fruit
mingled with *shemen*/oil—by instructions of LammedLammed 𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍
of the pairs of Heads of PagoiaL and ShalúwmiAL unto whom you are joined,
who teach as one, to be one; 𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍
and twice thirty—of the sixty sessions, evening and morning 𐤍𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍
come measures of Bread/instructions for you to eat, 𐤏𐤍𐤏𐤍 𐤎𐤏𐤍
a blend of the paired Faces of YæHH—BaarShevoo and Malekkiytsedeq 𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍
by their unified Oath—the strength and promises that cannot be broken. 𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍
The Ayil strength offerings rises amidst the two Heads as a stalk rises between the root and the
upper tips which bears grains;
and with ten tens—hundreds— 𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍
the compounds of spirals, tens of tens, come the dominion of the Words of ALhhim who speak
freely and abundantly,
providing measures of the Breads of the ALhhim, 𐤏𐤍𐤏𐤍 𐤎𐤏𐤍
a blend of the oil from instructions evening and morning, 𐤏𐤍𐤏𐤍 𐤏𐤍𐤏𐤍

to be above, at the apex of the ascension, at the Crown of the Mountain, אֶלְמַלְאִיךָ אֶל־עֵלְיָם
beyond what you have known, seen, and heard prior, perpetually evolving;
your results of new heights of ascensions, what is drawn out of your Seed, does not return to the
womb as it has been transferred into new habitations of your Name
in which you walk to fulfill your days אֲוֹרֵךְ
with your Hosts and understanding. יָדְעֵךְ

The six Names of Ayshshur/Asher אֲשֵׁר contain the Light אֶל־אֵשׁ of the Fire אֵשׁ in your Name
to make your progressions unto BaarShevoo (ChameshHhaPekudim/Bemidbar.Numbers 26:44-47).

NAMES OF ASHER/AFFIRMING

- for **Yimnah** יָמְנָה to empower to proceed, counsel of right side for expansion, confirming by implementations, to defend
- for **Yishúwi** יִשׁוּבֵי to equate, agree with, suitable, to adjust/smooth stones to fit in place
- for **Bar'yoah** בָּרְיֹאחַ mind develops to change locations; to travel/move/progress with
affirmations positioned a 90th° Noah/Manashah, same root as אֹרֶךְ
two succeeding levels of Baryoah: Chevur and MalkiAl
- for **Chevur** חֵבֵר association, network, weavings of grip work
- for **MalkiAL** מַלְכֵי אֱלֹהִים Counsel of United Order to expand and to keep/maintain the unified state
- Sheruch** שֶׁרוּחַ to extend, reach, to supply, continual outpouring, renew affirmations, Bat Ashur

You make hinds feet when you fasten your heels together on the pole of ascensions to walk as the
hoofed/clean/illuminated of ALhhim (2 Shmuel 22:34; Yechúwzeqal/Ezekiel 1:7).

A READ OF CHAMESHHHAPEKUDIM/NUMBERS 28:11-15 FOR THE **RASH/HEAD OF NEPHETLI**
12TH MOON OF A YEAR/STUDY

The ALhhim of Nephethli—אֶל־אֵשׁ—set and reset the paradigms for your Words to be uttered, whereby
you speak with Wisdom, Understanding and Knowledge from your acquisitions of a year/engagement of
study in spirals. What is cultivated in moons of Ayshshur are carried into the heart to be revealed by your
utterances. **Your Words are the Invisible Immortal Nature affirming the same from your origins.**

All people are divine beings. This statement clarifies perceptions of most outlooks of humanity,
transcending the concept of random evolution. Realizing that you are a composite of the ALHHIM—
utterances of Light—can reverse negative and ill treatments that are in war with the LIGHT within
oneself and others.

In summing up the many facets of your appearances, one paramount REALITY is the LIGHT
which has entered into your habitations to display its LOVE of principles of Wisdom in zhēn 眞,
Understanding in shàn 善 and Knowledge in rěn 忍; —truthfulness/verification of Being, benevo-
lence/free giving nature, and forbearance/tolerances respectfully. In that the DIVINE NATURE is pres-
ent in you, by its Indwelling Presence, IT is therefore able to enter into the conscious Heads of all
inhabitants to resolve dissolutions and to affirm the intentions of Its Gifts held in your Name.

The GIVING FORCE of LIVES within your parts enables you to approach your Source which is
the focus of a Rash Chadash: You approach the Head of your Heart to learn, join, and affirm your ori-
gins through your ascension. אֶל־עֵלְיָם יָדְעֵךְ

The rise of יָדְעֵךְ, ALhhim of Gad as the Head of Nephethli, is the first sequel offering to the days of

Ayshshur. The YY ALhhim release the cultivation from your womb as do first sprouts of YY release what is hidden in a seed.

And the Heads of your seasons of renewal מְיָדָה אֶת־הַיָּמִים
are approached through your ascension אֲלֹהֵיךָ
for the sake of the Collectiveness of the Lights—YæHúwaH, אֵלֶיךָ
as an ascension requires more than one members. Can the eyes ascend without the empowering breath, or the womb to swell with teeming developments without hearing causing developments? What is given in days of Nephethi is a flow from what is inside the heart unto the oracle of the mouth.

Your ASCENSION TO THE HEAD OF THE HEART requires the following fruit/evidence:
מְיָדָה אֶת־הַיָּמִים אֵלֶיךָ

Each unique body part has a Head from which it originates. The guide for the 12th RashChadash pertains to connect to the Head of the Heart—AchiyroBannOoynun to enter into the mind in YæHH.

The Knowledge of Fruit in your generation comes by observing pairs, מְיָדָה אֶת־הַיָּמִים אֵלֶיךָ commonly rendered as two bulls. The Parim come to the Head of the Heart as paired heads of Knowledge of Gad Aliseph Bann DeouAL.
לְבָרֵךְ אֶת־הַיָּמִים אֵלֶיךָ

Your ability to form strands of increase to compile Words and to weave into Sayings are fruit of your Knowledge of AL—union of Faces.
This fruit accompanies the Head Principles of Nephethi in your SeedName, AchiyroBannOoynun, מְיָדָה אֶת־הַיָּמִים אֵלֶיךָ

As you uphold/be a brother to Shepherds and form friendships you bear the fruit of Large Eyes encompassing visions within the unified Faces of Ayithamar and Avrehhem 12+19, which form the heart itself אֵלֶיךָ אֵלֶיךָ ALhhim Lammed Qúphah—Teachers of the Kuwáhnim form a staff for your Seed to ascend with an understanding of Words within your Seven Eyes
אֵלֶיךָ אֵלֶיךָ אֵלֶיךָ אֵלֶיךָ אֵלֶיךָ אֵלֶיךָ אֵלֶיךָ

which are as seven lambs/followers. The fruit of your Name composes your days and habitation of your Fire in Waters, for by the fruit of a tree, its days are determined in its seasons of ARiAL לְבָרֵךְ
Wָרֵךְ אֶת־הַיָּמִים
מְיָדָה אֶת־הַיָּמִים אֵלֶיךָ
אֵלֶיךָ אֵלֶיךָ

to be complete, with perfections, for your days of Nephethi. מְיָדָה אֶת־הַיָּמִים אֵלֶיךָ

Thirty Numbers of your Name are woven as fine structure of treads מְיָדָה אֶת־הַיָּמִים אֵלֶיךָ which form the fruit of the heart (organ—centre of weavings of your 64 Words)
Each fruit of the body is a set of strands of Numbers giving it measurement.
by which you appear as living bread, אֵלֶיךָ אֵלֶיךָ
a spinning of the oil is by the hands of the unified teachers, in rotations of the sun, מְיָדָה אֶת־הַיָּמִים אֵלֶיךָ who teach as one—to unify your parts by Wisdom. אֵלֶיךָ אֵלֶיךָ אֵלֶיךָ

And a repété of tens occur by your meditations on Wisdom מְיָדָה אֶת־הַיָּמִים אֵלֶיךָ which form appearances of your Name as living Bread, אֵלֶיךָ אֵלֶיךָ

The unified Heads set in motion the works of HhaLammed for 30 days as Faces of the Semek Staff of the 15 Fathers rotate upon the Lammæd/Staff. From this rotation comes the idea of a totem pole filled with faces. According to the Names and their Numbers set in the heavens, the worlds turn responsively. Stars rotate around the core of the Staff of the Fathers as Knowledge whose messages are acquired and new children born within your Waters. The Heads of the Staff stimulate the members of soul to perform the deeds of the staff/30/the Teachings of the Fathers through daily instructions. The Úwah-Bayit configuration of Shamoúnn is the unified body/ring in which the heads congregate in a Body. Through your body the Heads expand consciousness of your immortality. By the Heads, the body of soul is renewed continually whereby it does not falter. You are supplied from both heads of the month as two sides of your founding basin/kaiyuwershould run with Waters of the Mountain.

The unified Body of Light is a complete union of parts—a unity of four quadrants/sides. These four quadrants compose the sides of a month to renew each house unto its works/𐌸𐌿𐌸𐌿/Chædshi as they are formed and positioned amongst the Lights. The parts of Soul, as well as all things made, mineral, vegetative and animal, are created through sequential or evolutionary steps according to the angles of the Lights and the positions of the elements. As the elements and the Lights interact, forms are made to house the Light with animation. When the form is no longer in the position of its origin, the form can become what is called extinct or change into another form. Through progressions/developments of the Light, an entire specie can fulfill its state and transform unto another.

Through the Heads of the Branches/Tribes, the twelve branches on the Tree of Lives are activated and nourished for productivity according to the season/month. The Unified are Head and Bodies of 4 sides to bear the illuminations of Bayinah and Chækúwmah. As the Heads of your Days, so are the days of your animations (life). The heads bring forth their body to reveal what is within the mind. The Letters Úwah-Bayit/𐌸𐌿 are primary Letters of the text (vs 11) which denote the unity of the Heads of each Body of Soul as Houses of ALhhim. The Úwah-Bayit Letters form the House of ALhhim for each set of days in a year. These same Letters also designate the Body of the Shayh, as a dwelling of the Fires from the Altars. As one enters into watery substances to manifest the Thoughts of HhaKuwáhnim/the priests, they enter with soul into the waters of Life, two by two, which are born unto immortality. Immortality is the result of bringing forth the Life within your SeedName, whereby the Seed does not perish or die again.

The pairs form the sides of House; *e.g.* the double Dallath ΔΔ composes the Body of Nephethli or the heart from which the stones of a Name are developed. With your 12 Stones you build an immortal House of your Name. The sides provide parameters to form the Twelve parts of Soul through which the Thoughts of Light and their works are gathered each month. As a result each part of Soul comes unto its full measurement with fruitfulness. As mentioned above, the houses of Soul are fashioned during the course of a year, in accordance to formations of Light interacting with your Numbers and Thoughts woven in your Seed-Name. Hence, the Seed, undergoes three moons with father, and nine moons with the mother, to form twelve parts.

The sides of your House receive thirty evenings and mornings, the sum of 60 emanations of Bayinah and Chækúwmah to illuminate and cultivate your bodies of ALhhim. The Lights enter into your soul via the offerings made each day. Theses 60 Semek emanations are the Lights of the Yæhh—those of the 15 Patriarchal Fathers/𐌹. Within the formation of the sides, the emanations of Light break-open. The Lights of a Name appear as the Unity of Soul is given freely whereby the Lights within the soul break-open. Dark spots in the Body of Soul are filled with the Light coming from your Name. The Seed is formed first. As the Seed opens, the illumination breaks-open from its sides. The parim offer-

ings (bulls) are the giving of the sides of your spirit for the days of the month. Their offerings issue from the sides of your soul—the houses of your spirit—for each day. e.g. For the fourth month of RAúwaben, the two bulls are Heads of ALitsurBannShædiuwr and AchiozarBannOomyeshadi. From the 12 bulls, positioned at the foundation/base of your loins, two are offered to establish the offerings of a house—the body of the month and the associated head of the month (I SM/Kings 7:25). As in the fourth month, the two parim are the Names of the Heads of RAúwaben for the body and Dan for the head, which are drawn out of your Spirit for an ascension offering, whereby the offering is called a Fire offering.

From the offerings of your flaming Name of Fire and its rings you make your offerings—for each evening, morning, the four shebetut/sabbaths within a month, and for the months or seasons of a year. Through the work of the parim offerings, a foundation is laid. Upon the foundation of the parim, the members of ALhhim within each Soul House build-up the house during the days/acts of the month. All works of Light are according to the patterns in the Charasham. **The faces of the parim are set from each side**, whereby their radiance, as faces in faces or as rings in rings, they fill the space that is reserved and dedicated for their Names. Faces to faces and mouths to mouths fill the spaces shared as one body. The offerings of the evening and morning open each day in a month to fill the House of the month with Illumination of Bayinah and Chækúwmah.

According to the offerings of the month, the days are recorded in YishARAL—within your Soul Houses. Your appointed days are set by the emanations of the Fires of the offering which come from your Spirit of Fire. Every month is formed by the record/tablet/luach of the offerings. The days are the deeds of the offerings themselves, nothing more nor less. As you make the daily offerings unto YæHúwaH, you walk in the Lights of Reshun. The offerings are made unto the Collective Name of YæHúwaH whereby you walk in the Light of the world—the Light—Principled Thoughts of the Fathers—from which the world is made. Your days are filled with splendor, whereby you are counted—deemed worthy of record and numbered.

The RashChadash oylah is of three parts: the parim (bullocks/sides/foundations of a house to bear fruit). From their midst appears the Faces of Yetschaq/1—the Joy of Strength with The Faces of ShmúwAL/30 for **the ayil** (the inner strength ram appearing in the midst the sides). Around this core, there appears **the seven kevashim** (the meekness as lambs of the Houses of ALhhim encircling).

The **parim (bullocks) are the depths** of Wisdom given from the Twelve sides/Teraysarunim of your Spirit Name; thus, there are 12 sets of parim or 12 bulls (2 DibreHhaYamin/2 Chronicles 4:15). The offerings of the parim form parameters of your house in which your SeedName houses securely your treasures. The Tanak Scriptures affirm that your offerings and fruit are the Sources of your communications/evaluations—the prayers of your lips, the applications of grace, instructions, and the deeds of your hands, not animals (Tehillah/Psalm 141:2' Huwshæoo/Hosea 14:2).

The parim, ayilim and the kevashim come from cultivations of instructions within the lands of your members—literally what appears within your consecrated body parts as fields of light. For examples: the Beniymán offerings come from the land of Kenoni/Canaanites; the Aparityim offerings are cultivated in the fields of the Amúwri/Amorites; and the Yahúdah offering are from the lands of Qayni/Kenites. For more information consult the Oylah Guide, **A Manual of Discipline** for the Offerings of a Name 𐤎𐤍—implementations of Fire + Water: the introduction section: THE ROD AND INTERVALS OF GERSHUN—HANDS/TISSUES/LANDS.

The **ayil (ram) offering for the RashChadash is a configuration of 31/4**. This second offering, which rises through the parim, determines the height and width of the ascension. Hence, the height and width of your Name are set and attained during the courses of your months which occur with the set spirals of the offering branch. The Strength of AL comes from the paired Faces of YæHH. On the Rash Chadash, the Faces which appear are those of ShmúwAL/30 and Yetschaq/1 to form the strands of AL, giving you the ascent of Understanding emerging from your base of Wisdom.

The **kevashim (lambs)** determine the spreading forth of the branches unto your fruitfulness, whereby the **breadth** of your branches are set. The parim are of Chækúwmah; the ayilim are of Bayinah, and the kevashim are of HhaALhhim—the Rings being Seven in Number. These seven kevashim/lambs are completely given. Nothing is held back nor hidden within your Rings whereby the offerings are complete/perfect. Though the making of the three categories of offerings you become complete or perfect, $\text{מְבֻשָּׁמִים בְּעוֹלָם}$.

The phrase: seven—to be complete, בְּעוֹלָם , is to be without blemish, composed entire/soundly, מְבֻשָּׁמִים , nothing held back. Look at a plant that rises to give of its increase whereby the joy of giving is fulfilled utterly, with blessings. Unto this promise, you make offerings and give from your totality, in all aspects of your dwellings. The seven kevashim are drawn out from the seven Eyes and expand the Rings of your Name to fulfill the offerings of the selected House in a month. From the head of the month unto the end, every facet of your soul is brought into the Waters and Fire for its activations, growth through ascensions. The offerings are unto the Heads of Body, as in the fourth month they flow from the Eyes of RAúwaben in accordance to the teachings of AliTsuar Bann ShediAúwer. “To make—be complete/perfect”—Seven, is affirm your Name unto the Seven Paired Masters of YæHH from which comes the Seven Rings.

The formula of the Rash Chadash offerings determine 30 days for the month: $2+1+7=10$. These 10 offerings are fulfilled in 30 days of unified Faces. The Yeúwdim/7/10 are the works of the Lammed/4/30 which are accomplished in 30 days. As the Yeúwd/10 belongs to the Lammed/30, your days/acts/10 fulfill the Instructions/30 of the Fathers. The unified faces are of two *baqær*; the *ayil* is the strength of AL derived from the pairs of the 30 Faces; and the 7 *kevashim* of the 28 ALhhim create the 4 weeks of 7 days for each month/house, whereby a house is made full and running over! The phrase, l’kevesh/for the Lamb— $W\text{á}\Upsilon\text{L} = 28$ —the meek consciousness of the 28 ALhhim. The formula in your members are the meekness of every kevash/lamb: $21 W/3 + 2 \text{á} + 20 \Upsilon + 3 \text{L} = W\text{á}\Upsilon\text{L}$.

The *baqær shenyim* (two bulls/heads) are hung together as one; the *ayil* (strength/ram) rises from their midst, and *kevashim* (meekness/compatibility/lambs) rise upon the Staff as the Body of Eyes, complete without distortion. These offerings are affixed to the Semek Teachings of the Fathers from which they are begotten.

i.e. In the Rash/Head of the 8th month, the wood for the offering is of Yishshakkar; the offerings are of the House of Maneshayh designated for the 8th moon. As the offerings of Maneshayh are hung upon the teachings of Yishshakkar, the body of the offering rises with sparks of wood. As the consciousness of Yishshakkar rises, a new platform is laid and acquired. Through the offerings your entire house is elevated, lifted-up by the chariot of Maneshayh to arise with the floating O:O consciousness of Yishshakkar. The body of Maneshayh, being attached to the floating consciousness, determines the orbit and path in which your consciousness moves. According to the floating circle of your consciousness, you move, live, and have being, suspended at liberty. The cord attached to the consciousness is between Chækúwmah and Bayinah. Bayinah, as the consciousness, floats through the heavens yet ever

joined its foundations in Chækúwmah. In parallel, your ayil of strength ascends to new heights from the foundations of the parim. The movement of Bayinah is in relation to Chækúwmah, as its counter-balance or anchor. Via the counterbalance/anchor of Maneshayh, the meek consciousness of a Name moves, given access through gates of hashamayim/the heavens/Names. The relationship of Maneshayh and Yishshakkar determine the movement of a Name in all of the months of a year.

The *baqær shenyim* are arranged faces to faces whereby the space in the midst of the altar is filled with radiance. Furthermore, within the seven levels of Enlightenment, the parim of Chækuwmah are faces to faces with the Charasham; the ayil of Bayinah is faces to faces with the Terreni, and the kevashim of ALhhim are faces to faces with Arrat. In the midst of these 7 levels of Illumination are the Kuwáhnim/servant priests, who abide in your midst, whereby your mind is filled with the radiance coming through paired faces to faces. In this manner you receive of the Illumination of the oylah daily as your parts of the oylah are arranged faces to faces upon the altar. The Kuwáhnim, being in the midst of 7 levels of Enlightenment are a City of Lights, seven-fold as an unfolded manurahh staff. As the upper three levels of Enlightenment bow unto the offerings of the Rash/Head of the month, the Kuwáhnim appear as the head of a body with six wings outstretched, through which they take flight with Chækúwmah.

The designation of morning conveys an unveiling of the night to reveal all things in the midst of the unified Body. The revelations of the offerings stem from the Body opened and laid bare upon the altar. Via the two parim, the Mind and the Body of the offering are renewed. As a plant gives of itself, causing its blood to flow into the stalks, buds, flowers to seed/increase, it renews its heads with supportive leaves/oylut/ascensions. The final renewal is when your plant-body brings the Seed to the Fire as parched grain upon the heart, reaping what rises upon the crown to make the manchaih/bread for the offering. From every release of SEED in you, you create an expanse for your Name.

In considering the MeqrayQudash—appointed time when the offerings are made, you must consider the terms *baqær* relative to the sides, signifying the morning as a period of observation. The offerings of Chag/festival are made in the *baqær*/morning, for in the morning the offering of the month opens as the flowers in the sun. The offerings of the Rash are from the Body of offerings which come into the path of the sun. The head of the offerings is offered in the RashChadash eve as an overseeing mind from which the day commences. When the two parim heads unite, the observation is set from beginning to end to put in place your members according to the works of HhaALhhim. In that the offerings of the two are set in the morning, the span of the work is set within the hours of full illumination unto its gathering—from the 6 hours of the morning that correspond to the 6 hours of the evening, whereby the works of the body are in accordance with the thoughts of the nightly instructions. Each Chag is an elevation your members, whereby they are structured within the flames of the Fire upon the altar. Being in the Fire you are perform the works of the Spirit, as a fashioned vessel unto the Masters.

In the first month of Yahúdah, on the seventh day of the second week/quarter, the morning offerings for the festival of unleavened breads are made from Aparityim in the House of Yahúdah. As the codes in Aparityim are dedicated for the altar, the sides of the offering are set, namely the sides of the Mæyim-Tayit Ring, whereby the unleavened bread rises. What is stored in Aparityim from your prior worlds, as well as from your last harvest, is carried through the doors of your body, whereby upon the 15th day, the House of YishARAL goes out of Metsryim/Egypt at night with their activations of gold and silver. The movement driving your appearance in the Light of the Qedam/East is at your rear, namely, ALiShæmo Bann OmiHúwd, compounds of your glories. The Head formed in the West rises in the Head of NuwchShuwaN Bann OomiNadæv (Nahshon of Yahúdah of the East), brightly beaming as

the Head of the Rash Chadash, who comes, through counter-clockwise rotations with their stars above, appearing from under the kaiyúwer/laver, to come centre front at your door of mishkan (SM/1 Kings 7:44). When the head of Yahúdah is placed upon the unified parts of the sides of Aparryim, the body of Aparryim functions according to the Mind of Yahúdah, whereby what is of the North (moons 10-3) is joined to the South (moons 4-9) in the Kingdom of DaúwyD/David.

An offering of an ayil/strength follows. When the sides are set, the inner strength rises. The strength of the house is given unto YæHúwaH as walls rise upon a foundation of two heads. From the sides and its strength, comes seven meek ones—your Body of ALhhim. In like manner, two create one offspring/body/fruit by joining heads, affirming their inner strength which then flows into the paired Seven Eyes of Neúwn to create their habitation. The seven of your Eyes are a complete state of meekness through which your branches are made complete to bear the fruit of the full extension of the mind of Yahúdah. These offerings, being of the first month, pertain to the seven days in which the unified of HhaALhhim speak all Words into being through which days are fulfilled. What is set in the first month comes to harvest in the seventh. The span of 6 moons is like the span of 6 hours in the day. In the day the seven are set upon the altar, the house of Aparryim is dedicated wholly to YæHúwaH for the full extension of the Numbers of Enlightenment that govern the Houses of HhaALhhim through Yahúdah.

The parts of the oylah are dipped in the waters of hhakaiyúwer/the laver, whereby they enter into the bosom to be activated according to their Numbers. Upon the first day of the Chag of Unleavened Breads, the parts of Aparryim are placed into the waters of Yahúdah, whereby they are born to be conformed to the mind of Yahúdah as a perfect, qudash body, transformed by the waters of immersion to rise unto the vitalization of the living thoughts of HhaKuwáhnim in Yahúdah. Following the parts of the sides, the parts of strength are arranged, and then the parts of complete humility enter into the waters. By the water and by the fire **you are conformed to the mind and the will of YæHúwaH**, whereby you serve the dictates of Enlightenment, and another master you do not hearken after! The joy of your heart is knowing that *through the waters and through the fires in the mishkan, every part is conformed, molded, shaped, blessed and designated to receive the Enlightenment in order that they abide in complete Illumination*. Until the parts are activated and shaped by the waters and by the fire, to what extent are they compatible to hold frequencies of the Most High? If they are left unto themselves, apart from the unity of the Collective, they wither and enter into states of famine, for they have not readied themselves to come to the Table of the Faces to partake of the Bread of HhaALhhim.

The renewal of mind leads to bearing fruit upon your branches monthly. One branch produces fruit for the entire house during the days of its activations. The activation of this branch is upon Rash Chadash (The Head of the Renewal Cycle), whereby it is renewed into activity and fruit-seeded bearing. For every branch/tribe there is a month for it to be renewed and to bear the fruit/expression/sayings of the Names that abide in your 12 branches [Chazon/Rev 22:1-2]. i.e. In the 11th month, the branch activated is the tribe of Ayshshur/Asher. During the month of Ayshshur, all other branches yield their strength for the productivity of the activated branch in the Fire and Water.

Paired heads of a month create a Rod of Light to carry the Illuminations from Faces to Faces. The same is the Rod of the moon and the sun by which they govern evenings and mornings. Around the rod of Light a circumference forms upon which the moon travels through the camps. The rod of Light is the diameter of the circle. Length of the diameter determines the place of the moon to appear in the sky daily.

On the first day of the second quarter, being the fifteenth day/☾ of the moon's cycle, the diameter is short, whereby the distance between the sun and the moon is shortened. However, on the full moon, the

distance between the sun and the moon is from one end of the heavens unto the other. The two heads for each month are two ends of the Rod of Light via which the Arets/earth is illuminated night and day. The Heads are established first upon which a body forms. The same is as two Names join together to create their Body of ALhhim to house their combined faces.

In the beginning of the days of Light, the ALphah in AL is drawn out from the foundation of Wisdom and passed to the Rayish—the Head, whereby two heads are united to form a rod of light. **The rod is the bond of love/devoted service/ahhæv** whereby two are joined in faithfulness unto one another. As the ALphah Seed passes from AL to AR: 4 _____ 4 a space is formed in their midst known as the firmament of ALhhim. According to the Lammed/Instruction/4 of the Priest/4 of AL/4 4, the ALphah passes through the Gammal neck/conduit to develop One Body, called the Body of meShiæch—the full communication of Light—which reveals fully what is transmitted to the Rayish/composite Minds from the SeedALphah. As the Seeds of AL are opened within the Rayish Mind, the firmament is filled with Light from both ends.

You and the Principal (Father) as One. The inference is that no Name, within the 7 Rings of ALhhim, considers themselves separate from AL. As you affirm to be One with AL, you thereby consider yourself to be of no reputation, nor do you need acknowledgment from others except as servants. Nor would those of Aúwer (Light) consider that they reside within a separate body or dwelling apart from meShiæch. **The position of dwelling in separate bodies is resistance to build the House of YæHúwaH.**

One Body—the Oyin/O Zayin/I Bayit (House)—forms in the midst of ARiAL. The ten/10 intervals of Seven are within AR/21 and AL/31 [31-21=10]. The OyinZayin dwelling is a house of sevens (Oyin/10x7 and Zayin/7). The seven rings of the ears form a body of seven eyes. Your ears have three rings, and each of these rings have an outer and inner ring to make six rings. Amidst the six rings is the canal opening, the center most ring—the seventh, through which you pass into the midst of the arúwan/ark/mind. This inner canal is the path of full understanding to hear the voice of ALOZAR as the ears ring with Understanding.

The first works of a month engage the head of the month with the body of the month via their initial offerings. The head of the month is fastened to the body of the month. The results is an expanse of your ALhhim. Through engagements of mind and body the thoughts within them are drawn out as Fire offerings to the YæHúwaH. Through the offerings you present yourself into the midsts of the Collective Body of Names whereby you are called to be amongst the living. The initial offerings of the parim open the sides of the Spirit of a Name to enter into the midst of the Fire upon the altar. Each offering is made in concert with other Names in the universe whereby you are faces to faces with all others making the oylah. In that the offerings are of Fire—of the spirit—the offerings are made in realms of Lammed. As the two foundational rings [the parim] of a Name are in the Fire, the works of your Name and faces are of the fiery Illuminations. According to what you give you receive. The fruit that you bear is from your Tree of Life. The oylah offering of the month gives all within the heads of a Name upon the structure of its body as the full moon head and the body of the sun give their lights completely to fulfill the days of a month. The complete works of Light of twelve parts in mind and body are fulfilled in twelve months through the oylah/ascendant offerings of a Name.

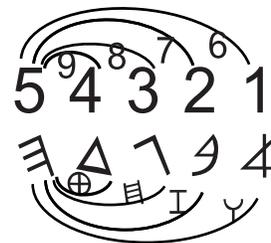
The works of the Lights are accomplished by the paired Heads forming a Body which is set in motion according to ALphah/Principal movements of ALOZAR—the Father of the Oyin Zayin Body. The days of a month are accomplished as the rings of a Name are read daily through the offering. The pair of rings, being the Rings of Momentum and Extension of a Name, are designated for the works of a month. The

parim offerings are the two sides of a year. In their midst of 6's (as there are six moons between them) they comprise a House of AL-OZ-AR, whereby being are extended, becoming four faces—those of the north east in the front and the south west in the rear. As a reference, the north/east is AL and the south/west is AR. [Per the formulations of AL, see BHM: The Offerings of Ayshshur]. **Together they abide, as the Enlightened Counsel of all Ages, in a Body of 10 Lands within 7 eternal Rings of Light.**

Whenever we speak of YæHúwaH, we refer to the Collective Unity of the Lights—the HhúwaÚwahHhúwa/אזא or unified Lights. The Collective unity of a Name is within and also encompasses space through which it extends. The unity within extends the Name of AL-OZ-AR—the Pairs of Perfect Union which form the OyinZayin Body in their midst. In speaking of these Names, there is no person, nor form being referenced. We are speaking of the Eternal BONDS of Perfect Devotion (Love) in which there are no beginnings, nor ends. If there is a beginning of the Lights, then it is implied that there is a form or place from which the Lights began. If one thinks that the Lights are a form then one must reach further as to the source of the form. If we conclude to fix a time or a form to the Lights then we must answer from where or from whom does the form come? Likewise, we must resolve issues to define a space and/or image of the Lights. However, in saying that there is a **Quantitative Sum Presence of Lights**, composed of Numbers, there is no imposition upon the Source to conclude that there is a form or restricted place of the Light. All formed 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 a 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 Presence** creates and fills all things, whereby all beings contain the Mists/Vapors of the offerings of the Fathers through their fire offerings of ALhhim. The measures of the Thoughts of the Fathers give distinction to the Quantitative Sum Presence in what is selected, as a body, to contain their Numbers.

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 ○○. 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 Mind, the Neúwn. As the mind is unto the Fathers, the Light of the Fathers is fully displayed through the offspring. The sum of 15^14 reduces to the Tree of Life/11 ץ which is in the midst of the Teachings of the Fathers. Computing the sum of 15^15=437893890380859400—a formulation of 88 [53+35] forms a Body of the Unified Consciousness



In 15 Yæhh are 14, the
 Neúwn Mind of the Fathers,
 $2+3+4+5=14$
 $15^{14}= 2.919293e+16$
 $15^{14}=291929260253906$

of Light into which all is born. The reductive Values of 15^{15} is 16 O and 7 I—a Body of Seven Eyes which forms through the Unified Faces. This Body, as that which is formed by the two parim to two Names, house the total givings of the Fathers. When a Number is set to the power of itself, as 15^{15} , the inner and the outer are one—of the same Numbers, whereby what is outside is of the inside. According to the exponent of 15^{15} , that which is within a Seed forms the Oyin Zayin body, whereby comes the saying that woman/body is taken out of man/benevolence. As a chick forms out of a Seed housed in the Oyin Consciousness/egg O, so every Name is born of the Fathers within the Body of the Unified Consciousness O. The habitation or

house of a Name is already within your Name, whereby that which is formed is not estranged to its Name. The two are one. Hence, those paired Names of knowing regard their house/body/wife as themselves, whereby the body and the mind are mutually supported without partiality. Paired parim/lips, paired Names, and paired Faces of YæHH create a body for their habitations which contain the Lights of their Names. This is the order of entering into the Lives, two by two. In that the Body created is One, there is no cause of partiality nor personal ownership. With understanding, you keep and maintain your Body subject to the Light of the Fathers in all things whereby there is no cause of violations to the Light.

The sets of Numbers derived from the Rings of Light have associated Faces which form through rotations of the Lights. *e.g.* The 30 Faces/phases of the moon appear through rotations of the 15 Fathers. Through the strands of Light woven from the corresponding points of Light, the strands of Light are woven into a Seed. The Seed of Light is Named as an offspring of the Light each in the season in which it is woven. Points of observations occur during continuous rotations of the Lights. The daily rotations creates circles or eyes. From these vantage points the Fathers see discernly what is emerging from their Collectivity. The associated thoughts form compounds or formulas which are then Named as offspring of the Lights. In that the thoughts are formed through circles of rotations, the Fathers and their offspring abide within Rings as the rings of a Seed dwell collectively in a tree. As the offspring are formed within the Rings of the Fathers, they abide in the same structure of Light as the Fathers through which all that is in the Fathers are in the offspring. As the offspring bear their Light the domain of Light spreads from land to land [embodiment to embodiment], from sea to sea [waters to waters] within Names. We cannot say there is a beginning of the Quantitative Sum Presence of Light for to do so narrows and limits our mind that is within the Fathers. **Rather, we affirm that Light is and continues and increases yet remains the same as the origin.** What is in the Quantitative Sum Presence becomes known through the Names which inherit the formulated faces of the Light.

Each Name is given a measure through which the **Sum Quantity** is defined by the Numbers of a Name. Through the appropriations of the Light by the Fathers, the details of Knowledge of the Light increase and multiply through each Name. As the Thoughts of Light are in each Name the Unified Kingdom appears and is secured, unable to be overthrown. The Light has dominion by multiplying the offspring of the formulas of the Fathers, as the increase of YishARAL in Metsryim. Light has dominion in all states and in all that is made by the Quantitative Presence of Light, whereby all that is made is already subject to the Light which formed it. Thus, there is no war between Light and Darkness, nor between Breath and Body. In that darkness is made by Light, the darkness belongs totally to the Light at all times. The apparent conflict is that the Names of Light are emerging from the darkness to affirm their Nature and oneness with the Fathers. As a SeedName emerges from its soil of darkness, it comprehends that the darkness is a covering of consolation to abide through which you ascend into the measurement/meShiach of the Light. The vanity of serving the form dissipates in the mind and its members as the formula within designates all made unto its joyful service.

The beginning of a Name is a Seed within the Heads of Enlightenment that emerges from the collective Thoughts of HhaKuwáhnim, and the resultants are full expression of the Seed whereby that which is continues. These Illuminated Ones bear the consciousness of the Ligh. Through your Seed, as it is opened in its seasons, the Light appears. Those that come into harmony with HhaKuwáhnim develop the Mind of meShiæch—the Mind of Communications and Measurements as your Seed of HhaKuwáhnim rises from your foundations in Maneshayh/stones of witness/testes/ovaries. As you bear witness of the Light, the Light is evident in your testimony and deeds. Through the invisible bond of AL-OZ-AR, all perfect thoughts and words emanate. Thoughts of AL-OZ-AR are transmitted according to the associated bonds of the Heads of ALhhim through the priestly mind of Aharúwan. Through this Anointed Mind, depicted as the Gammal, the Mind of meShiæch is the foundation and rising servant of the Staff/30, through which all things appear, seen and unseen [TeúwratHhaKuwáhnim/ Leviticus 4:3, 8:12,30; Colossians 1:12-17]. The values of 30 extend and implement/fulfill Enlightenment. The deeds of your hands bear witness that you are of the Staff of Aharúwan. The staff, as well as the hand/are of three parts: the triceps of Wisdom, the fore-arms of Understanding, and the hands of Knowledge. Together they comprise the 10/7 through which the three of Wisdom, Understanding, and Knowledge are made full of joy. With the Staff/7, the Yeúwd/7 establishes the House of Laúwi/77 in which there is no death, and from which all living comes. [Regarding the associated bonds of the ALhhim, see the House of Dan, section: The Three Heads of the Years and their Lights—Offspring.]

THE FOUR QUADRANTS OF THE MONTH

The heads of the month are subject to the **Eight Heads—the means, Ascendants of Light**. As the rod of the month shortens and lengthens, the heads of the month come into proximity with the Eight Heads of Light arranged within the four quadrants of the month. Every day is of merit, and none contain vain deeds, for the days of the months are the works of the offerings being fulfilled within your members, whereby the product of each day is of gold, silver, and bronze which do not perish.

The first quadrant contains the Heads of the **ALphah, Hhúwa**, and the **Zayin**; the second quadrant contains the Heads of the **Yeúwd, Lammed**, and the **Neúwn**; the third quadrant contains the Heads of the **Oyin** and **Shayin**; the fourth quadrant contains the Heads of the fruit of the month which are formulated, as all things are made, by the Union of the Oyin and Shayin.

In the first quadrant, there is the sowing and the opening of the Seed. The seed sown each month corresponds to the season of Light. As one sows wheat in the winter and corn in the spring, so the seeds that pertain to each of your branches are sown for its season and fruit bearing. From the outset of the month, you analyze the branches of the Tribe and determine the fruit to be reaped. The sowing is giving the Seed of the ALphah; analyzing the branches by the Hhúwa; and to determinate the body of the fruit by the Zayin. Having performed this work you come to rest on the 8th/Chayit day, which is the first Shavbet/shabbat of the month, being seven days from the initial day of Rash Chadash. The first Chayit affords an ascension into sides of Understanding, should you have laid the foundation of Wisdom within your House.

In the second quadrant you cultivate, by the Head of Yeúwd. The members are according to the Principles sown to establish Principles by Lammed. During the month you are teaching your members unto fruit bearing, whereby you favor the fruit to fill your lands. During the second quadrant you extend the branch by the Head of the Neúwn, whereby all twithin the branch is activated to be fully given. The extension is as one giving their hands and their feet to be under the direction of Aharúwan. You rest from these labors upon the day of Semek, the fifteenth day of the month. Having confidence in the Staff that guides you, you take refuge in the clefts of the rocks/rib cage of Semek.

In the third quadrant you gather the Understanding and Principles within Names upon the branches. In this phase, Understanding embraces Wisdom and weaves the fruit coming forth from the blossoms upon the branches. You then rest upon the 22nd day of the month, in the Taúwah/Taw, which is the assembly of all the Lights have created.

In the fourth quadrant of the month the fruit is evident, hanging as united pairs upon the branches in accordance to the two heads of the parim who sow the seed from day one. The Seed sown is multiplied and the composite body arises from the Zayin unto the full moon of the fourth shabbat. You then rest in the 29th day of the Taúwah-Zayin, abiding at rest with the full consciousness of the Names within the Branch of the month.

The formulation of the fruit of the month is in essence **the bringing forth the Sayings of the Lights upon the lips of the branches**. As one bears the fruit, so they take possession of the land/space in which the Seed is sown. The fruit of the land is evidence of the Houses of YishARAL, whereby the lands become full of the Sayings of the branches to which it is given. Likewise, as the expressions of your tribes fill the spaces in which they reside, so are the spaces possessed by the traits within the Words of Light. You are to possess the lands—to take the land by quarters. The possession of the Lands is under the direction of the Sayings of the Qúphah-Paúwah House of ALhhim. This House of ALhhim, being composed of the Letters, Qúphah-Paúwah, is literally the priest's quarters. The Paúwah/𐤒 is a quarter of the Qúphah/𐤒. There are 4 quadrants within the Qúphah, two per side. According to the mouths of the Priests all things are made known. Each quadrant of the Qúphah is 1/4. The four quadrants comprise the Qúphah/19/10, whereby it is 1.

Being an oylah—in the ascending mode, the branch of the month rises upon the Tree to bear its fruit. The branch of the month rises with each ascension of the sun as it is prepared/supported by the associated branch each evening. Thus, for the moon of Beniyman (Benjamin), the evening offering commences with Zebúwan, which is the ground (oasis of the loins) in which the fruit of Beniyman flourishes, out of which the branches of Beniyman—the flowing seed appear in a day.

Through the Heads, the Names of Light are engaged into the works of Light, for how can one do the works of Light if their Heads have not yet been put upon their body, whereby all of the collective is operating accordingly with the Heads of the Month? How can one bring forth the fruit of the month without the heads arising upon the plants? Without the Heads appearing there are no fruit upon the stalks/branches of thought.

“In the Heads of your months,” are levels of activities occurring within the Bodies of the Paired Parim. The work of a month brings forth a renewed cycle of lights that is in accord with positions of stars. **Out of your Heads come twelve moons—bodies of Understanding/Oyin corresponding to the inner six pairs of thought 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 works are accomplished through your Names in the House of YæHúwaH. The Heads of the month correspond to your paired tribal members. *e.g.* The first moon pertains to works of Yahúdah and Aparryim [Ephraim]. For each pair of Names there is a month appointed—a work of the Light that pertains to waves and frequencies of thought for your united Names as they abide in your receptive branches. The phrase, “to your months,” is plural, denoting that **the works are of your United Heads**. As all things are in pairs from the Fathers, there are paired months in a year. The paired months are

joined by the rods of the Lights to connect their sides of Light, those on the right, with the sun, and those on the left, the moon, within the rotations of stars. *e.g.* Moons three and nine are pairs for the works of ALiav Bann Chelen and AvyiDenn Bann Gadoni respectively. In the midst of the pairs of the month is 6 ʔ, the perfect bonds of Unity. You align your 12 members of bodies in relation of your 12 heads to maintain the bonds of what you know and what you do, evaluating and adjusting the Bodies to their Heads to make and maintain ascensions.

According to activities of the 8 Ascendant Heads: 4 Heads of Wisdom (**ALphah, Hhúwa**, and the **Zayin** and **Shayin**) and the 4 Heads of Understanding (**Yeúwd, Lammed**, and the **Neúwn**; and **Oyin**), your members make their ascensions. Hereby, your months are distinguished in 4 quarters with rests to establish the four sides of Light in your camps. Where are the eight heads during the months of the year? [Regarding the Heads of Light, consult the BetHaShem Midrash: The House of Dan documentation of Chamesh HhaPekudim/Numbers 26:42-43.] The 8 Heads are within each month and within the 4 seasons of the year. *There are two heads per season.* Nothing of Light acts independently in the Unified Domain. The first season, being in the spring, is the working of the Heads of the ALphah and the Yeúwd. The second season is the work of the Zayin and Oyin Heads. The third season is the work of the Lammed and Shayin Heads. The fourth season is the work of the Hhúwa and Neúwn Heads.

According to configurations of the 8 Heads, comprising 4 seasons of the year and 4 quadrants of a month in the assembly of your members, **you come near and offers your gifts to YæHúwaH** upon the mezbach/Altar of Knowledge/bronze. When all within (which supports the Heads) is given, then the Heads are presented upon the altar, whereby the full glory of the offering is reaped. Through your offerings you are made ready to ascend with the momentum of the Heads. *As you give, you receive, whereby you are perpetually renewed.* The Heads do not put themselves first upon the altar, but rather the body, whereby the Heads arise upon what they have cultivated. If the Heads are put first, then their full glory is cut short, even as an underdeveloped plant does not bear its full potential. Thus, the pairs of ALOZAR put first their Unity and their unified body, through which they come to reap the glory of the Mind of ALOZAR. *According to the level of your giving, so is the level in which you arise. You rise fully when you hang on to nothing in this world or a pseudo identity in the Metsryim state.* Only as you are free and united in the Oovri/Hebrew, Oyin consciousness, do you proceed to rise to the collective States of YæHúwaH.

The oylut of the months are the means of ascension into the works of the Light. They are three fold, consisting of two parim, an ayil, and seven kevashim, all of which are Fire Offerings/emanations of the fiery Breath/Rúæch. 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 TúwraHH commandments [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, what is in the hand is 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 Life unto YæHúwaH. **The animals of the world are not the FIRE of Breath, but are of the flesh of corruption. Thus they were never intended to be brought upon the Altar of YæHúwaH.** The offerings for the altar are the Seed Words of the FIRE and the branches of the Seed of HhaKuwáhnim. The animals are called after the types of offerings, according to their characteristics. Hence, the 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. From the first sacrifice of HhaKuwáhnim, there were no animals yet made, but all things came to be made according to the offerings of Fire. Those who

later translated the writings, read these words 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 **oylut (ascending/burnt) offerings of Fire** come forth in three measures for each month: the parim of Wisdom, the ayil of Understanding, and the kevashim of HhaALhhim. These three *oylut/burnt offerings* are of the full extent of your dwellings. The parim are the two mutual sides/ends of the a house, being of Wisdom in the loins, beneath the basin; the ayil is the offering of the trunk from the midst of the heart, being of Understanding; and the seven kevashim are from fruit of ALhhim as they rise through which you proceed to unfold all realms of mystery. For how can we come near unto the collective Mind of YæHúwaH, in which is ALOZAR, unless we bring forth that which is according to ALOZAR? For what is in the Mind of YæHúwaH, being the Intelligence/Rúæch/Spirit, is the means that we draw near unto ALOZAR. Can we take an animal of this world and enter into the realm of Rúæch? Not so, for that which is of this world is corrupt, being a projection of the outward above the inward, and such is the nature of mortal flesh. We enter into the Mind of YæHúwaH by Breath and the Seeds of the Aúrim (Lights). Without the Unity of our Breaths, we cannot come into the full mind of YæHúwaH. With the 8 Heads, and in the unity of your Names, you approach the Unity of your KING-PRIEST (Melki-Tsedek)—*the Enlightened Counsel of all Ages*, being at all times subject to the Breath with the offerings of your fiery thoughts.

For what is the purpose of your approachment and making the offerings for the month and those of each day, the evenings and the mornings of the month? *To become engaged/draw near/יָצִיאָךְ*, lest we become estranged from the Unity to which you belong, and, therefore, go astray from the Centre of consciousness and from the glory of the Unified Lights. Through the offerings you are continually in the Presence and formulating thoughts that pertain to the Unity from which you are comprised collectively. *The offerings affirm your position in Light and are the divine order of abiding in Light.*

The fiery thought formulations are of the parim, being the words/language/sayings/Paúwah of the Mind, which are of the ALPHAH/⌘ Head of Wisdom; and of the ayil/⌘, being the honor, integrity, and strength of the Priestly mind in ALOZAR, which are of the YEÚWD/⌘ Head of Understanding; and the lambs/kevashim, being of the mysteries and reserved messages, in which are the ALPHAH Head and the SHAYIN/⌘ Head of Wisdom, of those shepherded by the LAMMED/⌘ Head. Every offering is given through the HHÚWA/⌘ Head of Wisdom and the NEÚWN/⌘ Head of Understanding, through which all properties of the offerings are drawn out. The Hhúwa—Neúwn Heads are the servants unto the other Heads, whereby they are pre-eminent in making the offerings.

The fiery thoughts are without blemish—they contain no defective states. Being the fruit of the Lights, the offerings are of the pure unity of Light that seeks not its own will nor motive for self-exaltation of any kind. Each offering is composed of the united weavings of the Light. According to where the lights are residing each day, so are the offerings of the morning and the evening. Via making the offerings, the eyes are not blind, nor are the ears deaf, nor are the hands withered, nor are the feet lamed.

The parim/⌘⌘ are two, indicating that they are paired/associated thoughts—the sweetness of like-minds of the loins and the crown. How do you come to know the Heads of your members? As you give all in your stones, the heads in you will appear. In this way, one comes to know the Fathers and their Heads, by drawing out the properties of your Seed in the Spirit of Consecration.

The offerings are of the year as your offerings each month are according to the state of what your spirit learns. The term par/⌘, is the root of the house of Aparryim/⌘⌘⌘, 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 the grain. The parim mind over the generations of the offspring of ALhchim as your Names are of the warp and the woof or of the wood and offerings of ALhchim. The two parim are two Heads of the 12 Heads of YæHH, the .5 + .5 which are one spirit as two sides are welded together in one body. The Lights that emanate 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 the ALphah is passed from one end to the other, the ends being the base/foundation of the thought unto its height, thereby forming a space of residence and productivity in which the Lights reside—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 the living expression, animations and movements of the Lights. The progressions and fulfillments of the two ALphah/parim to the Lammed is through the Yeúwd/Hand of Aharúwan, which abides in the midst of the ALphah and the Lammed in the Name of ALOZAR/410C²4.**

The ayil is one, a state to expand the paired thoughts. The one ayil is the strength amidst the ALphim, denoting the integrity and honor of the United Principles.

The kevashim are seven, conveying the complete extension of the base, as Knowledge, which becomes evident in the abundance of the fruit. The seven kevashim are the full extension of the Seed-Word base and convey the complete branching of the thoughts of Light achieved as the moon views the United Principles from all angles and sides during the rotation of the month.

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

With three tens מִן־בָּרֵךְ אֶת־עֲלֵי־הַלֶּחֶם 12

a *salut*—a structure of opened kernels/seeds provide instruction/guidance of Totality XCF being finely processed attributes of the full spectrum of Knowledge—*Semek to Taiúwah*
manchaih/mincha/a meal grain offering מִן־בָּרֵךְ
mingled with *shemen*/oil—the flowing fiery Name extended מִן־בָּרֵךְ אֶת־עֲלֵי־הַלֶּחֶם
for the plougher/observer/par of the Unity אֶת־עֲלֵי־הַלֶּחֶם אֶת־עֲלֵי־הַלֶּחֶם
for the oneness of your heads,
and two/repeating/doubling tens מִן־בָּרֵךְ אֶת־עֲלֵי־הַלֶּחֶם
a *salut manchaih*, a finely prepared study מִן־בָּרֵךְ אֶת־עֲלֵי־הַלֶּחֶם
mingled with oil מִן־בָּרֵךְ אֶת־עֲלֵי־הַלֶּחֶם
for the ayil/strength/honor of the Unity אֶת־עֲלֵי־הַלֶּחֶם אֶת־עֲלֵי־הַלֶּחֶם
as two heads become one. In this manner two Names achieve one Body;
with ten tens מִן־בָּרֵךְ אֶת־עֲלֵי־הַלֶּחֶם 13
a *salut*—a moistened grain/Words of the *oylah* to provide instruction/guidance of Totality XCF
to become a *manchaih*/meal grain offering מִן־בָּרֵךְ אֶת־עֲלֵי־הַלֶּחֶם
mingled with *shemen*/oil מִן־בָּרֵךְ אֶת־עֲלֵי־הַלֶּחֶם
for a *kevesh* lamb of the Unity אֶת־עֲלֵי־הַלֶּחֶם אֶת־עֲלֵי־הַלֶּחֶם
an *oylah*/ascendant offering אֶת־עֲלֵי־הַלֶּחֶם
an agreeable state of consolations ascending מִן־בָּרֵךְ אֶת־עֲלֵי־הַלֶּחֶם

a body of Fire, an ashayh/woman, to verify/affirm אַשׁוּחַ
Laúwi of Hhúwa—for the Collective Unity of the Lights. אַשׁוּחַ אַשׁוּחַ

The salut/אֲשׁוּחַ are the instructions of the 15/אֲשׁוּחַ Fathers prepared as moistened grain/אֲשׁוּחַ. When the grain is moistened it is activated for ingestion and sprouting. The grain is mingled with shemen/אֲשׁוּחַ: by/אֲשׁוּחַ what is flowing from the Name/אֲשׁוּחַ of Neúwn/אֲשׁוּחַ. The phrase, אֲשׁוּחַ אֲשׁוּחַ, states that through the union of the double Lammæd of Light/אֲשׁוּחַ, the instructions of night and day, the oil anoints the grain as teachings mature to compose acceptable teachings.

The three tens are bread formed for your three sets of 10 Numbers. The teachings and their ascensions empower your 30 Numbers to make the Staff of Bread. A manchaih is for the study of the Seed, to bring forth the anointing to rise with oil of ALhchim as when you are made from Their Stalks as ripened grain in shemayim. As the two staffs unite, 30+30 combine the two sides of Wisdom into the central stalk of Understanding to form the bread of the ayil, for Understanding.

The studies and their performance is the sweetness of the oylah, whereby a sweet nectar comes out of the Stones of YishARAL. The oylah produces agreeable Thoughts of the Ascendant. The oylah produces deeds of the altar, from the base unto the crown, which take-up residence within the complete houses of YishARAL. Through your ascensions, there are no dissonance, nor divergence of members. You are of One accord. As one comes to the congruency of their Rings, they receive the Spirit of ALhchim. As one comes to the harmony of their Thoughts, they receive the Spirit of the Holy. And as one comes to the state of unified consciousness, the dove from the Most High descends, with the Intelligence of the Most High, affirming you are the Offspring of the OLIyun.

The **measures of tens**, being allotments of an *oyphah*/ephah of flour, refer to the studies and their fulfillments that accompany and result from the *oylut*/burnt offerings. Whenever you bring to the heart altar the Seeds/Principles of your Names, gifts are opened, and you proceed with a running of thoughts that expand the giving. Accordingly, with each gift of light comes then an expansion and the flourishing of the thought within the gift. In this expansion of thought and the flowing of the drink/understanding, you affirm that YæHúwaH makes abundant your giving every morning and evening, even as YæHúwaH does more than we ask or think, for in Unity all things exceed the initiation. What you give is expanded in such proportion that your cups overflow with good words pouring forth out of your mouths from our heart/altar.

In thirty days of the month, **the three tens** provide study material/thoughts for every day of the month. Wisdom—the United Principles, rises in all three levels of study. The three tens are the full extension of the united ALphah Principles for the month and within your House unto which the month is dedicated. The 3 tens are for each par/side of the Heads which make up the 30 parts for each par x 2 = 60. Through the RashChadash offering, studies of Chækúwmah are set for every evening and morning in a month. The manchaih of the parim provide a base/foundation for your days and work of your Name.

The manchaih of 3 *tens* establishes 30 days for the month. **All thoughts in AL-OZ-AR are laid up in the ages of the LIGHTS. Every thought is sequential, and therefore, even the furthest thought is already contained within your Seed Word sown in the age for which it is appointed.** The 3 ten measures of the manchaih for two parim/Ploughers of the month develop your SEEDName through measures of study pertaining to the underlying united Principles of Light. As your Seed is cultivated, the you increase in illumination to walk therein.

The 3 tens are 3 sections/grouping/organization of the days: the ten days of ALphah to Yeúwd, the ten days of Kephúw to Rayish, and the ten days of Shayin to Lammed. From these 3 tens there is the yield of 30 fold, from the sowing of the oylah/full giving without reservation, of the Seed Word of the unified parim (Metiayæhu 13:8).

The **manchaih of the ayil/ram** is a repeat/doubling of the tens of the parim. The word, *sh'nay*, denotes the value of the manchaih and has been rendered in translations as **2 tens**, the **term conveys to repeat, a second occurrence, or to do again**. The 2—being a **multiple repeat of the tens** of the parim—multiplies by two the measure of the first to yield 60 (Metiayæhu 13:8). Being that the ayil is an offering of Understanding and the offering in the midst of the parim offerings of Wisdom, and the kevashim offering of HhaALhhim, there is an increase and expansion of the tenths. The values of Understanding, being in the midst, increase on the sides of Wisdom and also increase the fruit of Knowledge. The multiple repeat of the tenths are for the Manchaih of the one Ayil/Ram, which pertains to Understanding establishing and extending the Principles of Light through observance and through meditation, and thereby provides measures of Understanding for the 30 days and 30 nights, being 60 fold ($30 \times 2 = 60$). As the tens are multiplied by repetition, the ayil provides 20 parts through which the hands of understanding (10+10) are designated to perform the Works of Bayinah.

The **10 ten measures for the 7 kevashim** are portions for the days of the month designated by Shayin—day 21, to Lammæd—day 30. These days are the period of the complete extension/of Thought during the month which are the last ten days of the month. In the latter days the harvest is multiplied 100 fold ($10 \times 10 = 100$). As a result of one body, all Seven Eyes are filled, fed the Oyin pure food $10 \times 7 = 70$ /Oyin. The 100 parts of the manchaih of the kevashim establish the dominion of the Thoughts of the Ascendant which spread out like hairs upon the head. The spreading out of the Thoughts is achieved by the studies of Chækúwmah and Bayinah each evening and morning.

The 30 measures of Salut form the Staff; the 60 measures of Salut form the Semek inner framework, and the 100 measures of Salut form the Crown upon the heads of those making the offering. The Ten are the deeds/יָאָוֹ of The Ten/יָאָוֹ—the nominative case of *ooshar/אָוֹ*, which refers to ReShun 5+5/10. The Salut are the teachings of the Fathers activated evening and morning.

The works of the Lights pertain to your months/יָאָוֹ—the activities of the Lights that are within the Teraysarun dwellings. The authority of the Light is through the rod or scepter of the camps/houses/branches of thought in which the sun and moon abide daily. When the moon is the honored guest in the house of Yahúdah in an evening, the sun is the honored guest in the house corresponding to Yahúdah, that being Aparryim. The two houses are the two ends of a Branch of Light which form a staff, rod, or scepter, through which the Counsel of the Queens govern the day and night. In that the Lights govern the days and nights, there are 30 days per month, according to the rule/rod/staff/Lammed/ל of AL. The Lammed/ל of AL, being of the values of 30, determines the Number of days for each month cycle of sacrifices of the Lammed/Staff. All offerings of YishARAL come from the Tree, being the branches of the Tree that burns, yet remains. The twelve houses in which the Lights pass annually and monthly are 12, through which the Lights extend their authority and transmission of the Words. The value of 12 reduces to 3. When the 3 are extended by the Hand/Yeúwd of Light, being 10, there are 30 days ($3 \times 10 = 30$). The rod of the sun is in the Hand of the Queen of the South and is present in Aparryim when the moon is present in Yahúdah. At evening the rod is passed to the Queen of the North, and the rule is through the other side of the branch, being the House of Yahúdah. The Queens serve all inhabitants the same, without partiality. Each Name and their houses/branches of the 12, first give, then receive their strength to build-up each other. In this manner the House of the month is renewed totally

from every branch in the days when they are called to stand at the Altar. According to the month of their Number, so is the month Named. In accordance with the visitations of each day, the members of the House are given the Light to rule over the lands and all which affects them. In accordance with the visitations, your members have authority, as Queens, to abide and govern your houses.

Each evening and each morning, as the sun comes into the south-west quadrant of the Land, and as the moon is ascending into the north-east quadrant at evening, prepare your house to greet the Assembly of Lights as your cherished guests. During the year, Chækúwmah, the Queen of the South, comes into each house for 30 days; and Bayinah, the Queen of the North, enters into each house sixty times, for Bayinah, being within Chækúwmah, is present in your camps in the evening and in the morning to set the tone for the day's activity which occurs by Understanding. When the Mind's house is of Understanding, then the deeds are of Understanding also; but when the mind lacks understanding, then the day falls short in purpose and accomplishment, whereby no day is counted. For until the day is according to the offerings of the day, there has been no day that is reckoned for a Name.

The teachings and their deeds result in an agreeable savor/אֶפְרַיִם אֶפְרַיִם that emanates from the spirit of a Name as a Fire of YæHúwaH. Via the Fire of your Spirit you offer up your parts unto the Collective Harmony. The phrase, אַרְבַּע אַרְבַּע, conveys that through the oylah of RashChadash you affirm your readiness to receive the instructions of Laúwi/רַע of the double Hhúwa/אֶפְרַיִם.

With their *nesekim*/drink offerings אֶפְרַיִם אֶפְרַיִם 14
 a *hatse hahin*/a half of a *hin* אֶפְרַיִם אֶפְרַיִם
 is a giving flow for a *par*/plougher/head, אֶפְרַיִם אֶפְרַיִם
 and a third of the *hin* for the *ayil*/ram אֶפְרַיִם אֶפְרַיִם
 and a fourth of the *hin* אֶפְרַיִם אֶפְרַיִם
 for a *kevesh* lamb אֶפְרַיִם אֶפְרַיִם

being of *yayin*/wine—mature results of the hands extend according to the *manchaih*/study. אֶפְרַיִם
 This is a total fulfillment of the *oylah* offering of the month/renewing of mind אֶפְרַיִם אֶפְרַיִם
 with the month/renewing of mind, joined/linked together, אֶפְרַיִם אֶפְרַיִם
 to comprise the months/renewals of the *shannæh*/study/year. אֶפְרַיִם אֶפְרַיִם

The *nesekim* or drink offerings are of the strong embodied drink for the *parim* and *ayil*, and the wine—running fruit of the *kevashim*. The *nesek*/drink offering draws out of the essence and joy of the Principles, the integrity of Understanding, and the Knowledge of the *oylut* (ascendant offerings). The ripened juice is the means of full extension of the *Oyin* Head, whereby its power is transferred to and surrounds all members. The serving of the Bread and Wine daily is communion at the Table of the Fathers.

The phrase: a *par*/observer/plougher/basin Head
 אֶפְרַיִם אֶפְרַיִם is a reading of אֶפְרַיִם אֶפְרַיִם 15:15

of the two sides/heads in YæHHYæHH. There are 12 *Paryim*—windows of observation to see within the circle of a year; hence, two Heads shed their blood each month to cleanse and sanctify your body to their Names (MT/Deut 7:6; Eph 5:26). e.g. The month of Shamoúnn of the ÚWah-Bayit and the Tsada-Tsada of the House of Shamoúnn is consecrated to the Heads of ShalúwmiAL Bann Tsurishaddai and PagioAL Bann Ochran respectively.

3 MEASURES OF DRINK

The half *hyin* for a *par* are from the two sides of Light in a month, the 15:15 days. This fruit is from the loins basin or vat from which the flow of Wisdom is poured out with the Seed. As you walk in the Light of the Heads, you trample upon the grape cluster hanging at the loins to obtain the sweetness of Wisdom.

The *hyin* ሃገል for the *ayil*/ram ርገላ ሃገልል ጸወገረወሃ

is a read of ር-12+ገላ-23 or 35, the inner spinning of Lammæd from the midst or core of our Name, spewing out Light and Fire: $3 \times 70 = W/\text{Fire}$ as ሃገልል (70) \times ጸወገረወሃ (3). The *ayil* offering is from the centre staff of a Name which spins left to right by evening and right to left in the morning whereby the sun and moon are kept in their orbits. e.g. For the month of Shamoúnn, the core is the Shayin-Semek Ring for the inner strength.

The **half** *hyin* ሃገል is the drink of the freshly pressed grapes as a satisfying portion to dwell in the love of your heads. The drink may be liked to fresh juice which refreshes the lips with the sweetness of unity. As you affirm the Unity of your Body to your Heads at the basin, the flow of understanding drips upon your lips. We may summarize this drink as the flow of love.

The measurements of the *nesek* are **.5 hin for a par**, which is according to the parts of the ALphim—the two sides of the ALphah Seed. Being that there are two *parim*, the formula is $.5 + .5 = 1$. The measure of drink for a *par* establishes the base of the thought and extends from its **depth**.

The SEED is begotten in the land of Kenoni; however, to provide food for the soul it is sent into the WATERS of Metsryim for its activation and increase. Should a SEED remain without being sown, it remains unto itself until it is given to die— become extended, whereby your full traits appear in the Body of ALhhim to which you belong.

The **third** *hyin* ሃገል portion of the *ayil* flows from the navel, the midst of your dwelling (Song of Solomon 7:2). The third measure is through attaining the heights of understanding through Gammal ascensions upon the slopes of the Mountain. Upon your assimilations of studies the pertain to your origins, there is a flow of understanding. The wine has dross removed through selectively pressing the fruit in your thirty days amidst trials and meditations. The third measure comes from your processings the teachings with obedience, as you follow through upon with maturation and contemplation. We may summarize this drink as the flow of joy.

The **3 tens** measure for the *ayil* provides an extension of the Understanding according to the **width and the heights** of the thought. In accordance with the width there is a trust and confidence of the thought in the *ayil*. The *ayil* comes from the House of Bayinah which joins all three parts of a house as one—those of Chækúwmah, Bayinah, and Dagot. The three in one *ayil* reaches from the depths unto the heights and extends the sides of the Rings. As far as the Eye can see, your Understanding is extended through the drink of the *ayil*. When the *nesek* is offered for the *ayil*, then lift up your eyes to see all within the windows of Enlightenment.

The **fourth** ሃገል measurements is the drink that satisfies your meekness to congregate in ALhhim. From your heart the blessing of the drink flows. What is obtained by Fiery examinations and siftings of the heart, the drink is pure, clean to behold what is in your Seven. The drinks are carried in the new skins formed through the oylah. This is referred to as a strong drink to provide answers to difficult questions, understandings of the complexities of the Seven Eyes obtained through inquiries/fourths. As the drinks are the results of ascensions and studies, they do not pertain to alcoholic beverages (CHP 28:7). We may summarize this drink as the flow of strength.

The understanding derived from the offerings of the *kevashim* yield a *hyin* of fourths, a mathematical formula of 4×70 (280) as ሃገልል (70) \times ጸወገላሃ (4). This is called the flowing drink of the 280

Consciousness of the 28 ALhhim. The offerings of the seven kevashim are the seven rings that make up your dwellings, whereby the complete rings of a house are set unto meekness of learning and service.

The **4 tens** extend the thought unto its **breadth and grant full access into all realms of mystery and Knowledge**. The 4 tens x the 7 kevashim (4 x 7) = 28/1. The peace of the kevashim affirms and rises from the base of Unity, from the parim. The value of 28 pertains to the 4 cups on the top of each of the seven branches of the menurahh, and to the Number of ALhhim that flow with the fruit of their vines. The nesek of the kevashim is the drink of the grain/Seed opening from the heart. The drink of the kevashim comes from the 28 ALhhim, being the intertwined branches of the Tree of Lives, and in whose Eyes are mysteries understood.

The 3 tens and the 4 tens equal the 70, the Oyin Consciousness derived from the manchut/studies, (7 x 10 = 70/Oyin). All of your 70 Names receive the Oyin drink of full insight and consciousness coming from the cycle of the Lights. Your 70 are the fruit of Knowledge that forms in your assembled Offspring of YishARAL upon the trunk of Understanding and the roots of Chækúwmah [CHP 26].

The drink offerings are the works of Bayinah to join transfer the expressions of Wisdom to the mouth, whereby the sides of the parim are solidified into your members and mind. By the drink of the parim the House is fortified with love. Therefore, the drink of the parim is called **drink of agreement and consolation**. As you draw out from your foundational stone you know the impartiality of Chækúwmah. The nesek of the par is the abundance of devotions and attachments that flow from the unified sides/faces.

The totality of the oylah/×4I is achieved by the drink, which is the fruit of the offering completely extended into love, joy and strength, whereby the service rendered unto YæHúwaH is preserved forever without a loss of understanding. The Zayin ALphah Taúweh/×4I, 30, denotes the completion of days from their first to their last.

The triple use of the word, Chadash, רַב־חַדָּשׁוֹת חַדָּשׁוֹת חַדָּשׁוֹת, signifies the renewal of Wisdom, with Understanding according to the 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.

The fulfillment of the *oylah* offering of the month/renews your mind W4F XCO X4I. The Seven Words of Gad speaking within your Seven Eyes are summations of your ascension to renew your Mind to attain subsequent instructions through your studies. With your ascensions you enter into Names and their dominions. The offerings made in sequence are necessary to attain ongoing renewal. They pave the way for your new head of grain to form in its season.

With the *sheooir*/suitable rain/emanations of thoughts/goat, אַרְבָּעֵי עָשָׂר 15
of the *ozim*/many strengths of Unity אַרְבָּעֵי עָשָׂר
for a *chatat*/correction/alignment/sin offering to YæHúwaH אֵיךְ אֵיךְ לְעֹלָם
pertaining to/in accordance with the perpetual/enduring *oylut*/ascendant thoughts אֵיךְ אֵיךְ לְעֹלָם
the unified do/perform, with a comprehension of the *shayh*/fiery emanations, אֵיךְ אֵיךְ
and with the collective *nesek*/flowing drink. אֵיךְ אֵיךְ אֵיךְ

The *sheooir*/goat is one, indicating the variable strength of Unity derived from the works of the Lights within your members. As the offerings of the RashChadash are of levels of Light Names com-

pounded in you, the chatat offering is from the unique formularies in your Name. Learning and processing the Light within your soul bears the strength of the *sheooir*, depicting the emanations and the structure of the Light that emerges from within as you grow in stature, whereby you are beholding your Name's emanations according to your heights. Via the continuous learning and alignment of your members, your houses and directives are modified each month; yet all obtained does not demise nor end. By eating the *sheooir* offering you partake of the messages of the Lights through ascensions of the oylut 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 ascension of the oylut/burnt offerings, so is the measure of change through the *sheooir*.

The growth of your Tree of Lives אַרְבָּעוֹת עֵצִים develops your perpetual OyinZayin Body of Unity אֶבְרָהָם יִצְחָק. From the levels of ascension of the parim, the ayil, and the kevashim, their Breads and Drinks, all are aligned to your Name 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* offering, your branching member of the month is aligned with another 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 all that is in the Mind of the One of YæHúwaH.

The phrase: an offering to YæHúwaH אֶרְבָּעוֹת עֵצִים
is read as Twelve Heads bearing the sides of Semek/62/אֶרְבָּעוֹת עֵצִים to provided instructions of 26/אֶרְבָּעוֹת—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/אֶרְבָּעוֹת, 40, conveys the instructions of days complete the initial works of Light to their finished state. In that you are totally renewed is a comfort of instruction. The 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 the use of the 4 members of Wisdom, you examine your thoughts to determine their worth and means of conveying the immortal Nature of the Light. These houses of Wisdom determine that the thought is first of all worth 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, one examines and manages the thoughts from all sides. Thus, each thought is examined and managed by judging its properties, observing the Principles, determining where the thought belongs, its color and fabric, and knowing the values/wealth that it has 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 you 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. You comprehend the meanings and affects of

the thoughts to rightly affirms the position of the thought within your houses unto fully expressing the Faces of Lights.

The houses of Knowledge—those of Beniyman, Zebúwlan, Gad, and Nephethi 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, the 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.

As to **the wave and frequency** of a thought, **the wave** is of a horizontal flow of Wisdom, Understanding, Knowledge and the combinations thereof, as in the Letter Taúweh. **The frequency** of the thought is the extent of the wave and moves in vertical, spiral, and diagonal patterns. The combinations of the waves and the frequencies are comprised of the spectrums of each level of Light and pertain to the areas which the thought occupies. No thought is without distinction of wave and frequency, and no space is without significance to house and expand the thought.

For example, consider your eyes. The **wave in the eyes is of Wisdom; the frequency is of spiral/circle patterns**, through which you are able to observe the 70 spirals in ALOZAR and the continuum of properties in Light. The spiral frequencies are in your twelve members, bones, tissues, and residing in the cochlea of hearing and communicating with the Fathers. The spirals of your Name pertain to your level of access and residency in the 70 spirals of ALOZAR. The length of a member, or its depth and vibrations, pertains to the frequency of the thought. When thoughts are pinched off within a member, or the flow of the member is not connected to another, illness or atrophy present.

When the 12 houses are aligned with the Nature and Works of Light in your composite Body, there are no violations and defects in your members, whereby the chatat is called the sin absent offering. The alignment process of your inward members is discipleship of your twelve members unto the Nature of the HameShiæch—your full measurement and expression of the Lights which causes the OIL Anointing to flow freely in your dwellings.

The chatat is **the follow up and fulfillment of the oylah ascensions** for a month. When you call your twelve to assemble, you make the offerings from your Fiery branches unto the Collective. Through your 12 coming together to the Heads of Month or to a Season, there is an alignment process of what proceeds out of your mouths and branches. From the day that you are activated to become Adim/Adam—those with Spirit Testimony of what you are given of the Fathers, you commence to cultivate in your Garden/GayN OoDAN, your Twelve Trees. The sole purpose of your entering into a Body is to make your offerings—through which you bring your Stones for the Temple of HhaSham—the Collective Dwelling with the Fathers. ***You are appointed to labour with the sweat of the Breath emerging from within your skins to affirm your habitation to be a mishkan for the expressed purpose of performing the offerings of YishARAL*** [Yúwspah/Luke 2:42; TK/Leviticus 1:3, 17:5]. You call your twelve in you to your Word. You are a student to read scrolls regarding the twelve to discern the Word of the Fathers written in your scroll-hide. “To call” means also “to read”—the same word in the Túwrahh. Thus, when Yahushúo calls a disciple, the Teacher is at the same time reading what lies within their Name, even to discerning that there is no guile present within your members of ALhhim. This is the achievement of the collective Names to fulfill the oylah through the chatat, whereby you and they are of ONE House with ALOZAR.

From all twelve assembled there rises the leadership/sheooir chatat of the Enlightenment of the oylut. The results of the oylut yield conversion and a shift of elevation for your Collective Body of Names. All performed in the oylut remains forever, whereby it is called hatamiyd/ΔῖῶΧἄ, the enduring offering which does not fade as an image in the mirror. What is seen in the mirror will not be seen again, for when you take another look your image has changed. The effects of change accomplished by the oylah remain within the Body of Names, whereby your labors at the altar are not in vain. In that the works of a month are of the Lights, they continue to display their illuminations worlds without end. Though your forms changes, the Light brought forth from your Words, through oylut, do not pass away. *Changes that occur in your Twelve are established to ever bear your Illumination and Stones of Glories, both in the deeds/hco and in drink/inheritance levels of Understanding/ΥΥἶῶΥ.*

You appear to the Father by the Teachings of Mother Rivqah/Rebekah. Before the Faces of Yestchaq, every RashChadash, you appear with the skins of the shegooir ozim, whereby you are activated with the blessings of Yaoquv to bring forth the treasured glories in your Name (SMB/Gen 27:16). The chatat offering in your hand is your path of advancements into the blessings of the Fathers and to formulate the Enlightenment of Aharuwan in your dwellings (TK/Lev 7:6-7).

THE PESSECH AND CHAG HHAMATSTSUT

And by your dwelling/residency you enter into renewing periods of light; WΔἴῶΥ 16
 through the Head fully extending—HæRashun. ὕΥW44ἄ
 In the four+ten acts —the sum of day 14 (spoken by the Fathers of Neúwn) ῶΥῶ 4WO 30ῶ44ἄ
 there are instructions to renew your access to the Gates of Fire, WΔἴῶ
 Fire compounds as colours of pearl formed through cultivations of your SeedNeúwnShell of
 habitations in your Waters,
 a pessæch/passover to open the mouths of the Faces of Yæhh for ascensions ἴἶῶ
 unto the Collective totality of the sides of Light. ῶΥῶῶῶῶ

The works of Light are renewed through opening of the 12 portals/pearls via twelve moons in a year. The Gates are referred to as pearls. The colour of a pearl is usually similar to the colour of the shell nacre of the mollusc which produces it; this character is genetically controlled. *e.g.* Pinctada margaritifera have a black or steel grey pearl; P. maxima, a silvery white; abalones are green; and freshwater mussels, pink. In the case of P. fucata, the colour of the pearls produced may be golden yellow, pink, white or cream, depending on slight differences in the site of nuclei implantation. The pearls produced in your ventral region of the gonad are white or golden, while those produced in the dorsal region of the gonad, in proximity to the hepato-pancreas, are usually grey or white. Flawless pearls are frequently seen among the pearls developed in contact with internal organs, as the liver, byssal gland and intestine.

12 Gate Pearls to the City of Yerushelyim/Jerusalem

- Gate of Nephethi, the black onyx pearl stone
- Gate of Shamounn, the alabaster stone
- Gate of Dan, the white crystal stone
- Gate of Yahudah, the green emerald
- Gate of Yishshakkar, the yellow topaz as entering into the Tshayv/Yellow Path of the Heart radiance
- Gate of Zebuwlan, the red ruby, the Path of the Sun from the altar in the East to its setting
- Gate of RAuwaben, the blue topaz, assembly of Words to fill Eyes with messages of skies
- Gate of Gad, the purple amethyst of Knowledge
- Gate of Aparryim, the brown topaz of habitations
- Gate of Maneshayh, the deep blue oyster
- Gate of Beniyman, the golden gate

Gate of Ayshshur, the turquoise stone combining skies/fire and waters/lands
Gate of Lauwi, the fine white woven linen hung on the white boards of the sycamore tree (bones) of Dan

Information regarding the GATES of Shooryim, comes as it is appointed to be received. Shooryim, meaning gates, is the Name amongst the 24 Courses of the kuwahnim, serving us in the morning oylah process in Yishshakkar. In the Spring, of the first moon, the foliage turns green by Yahudah, the core of Numbers within the stalks, until the seventh moon, when the green fades to browns of Aparryim, then to the whiteness of Dan and on to the blackness of Nephethli. As Yahúdah is activated in your offerings monthly, the leaves of your members of that month are green, full of vitality by the Numbers of your Name (Tehillah/Ps 1:1-3). The turn of leaves to brown is to transfer the Light into the Seat of Aparryim, from which the Teachings of Numbers are administered as resources for your progressions unto perfections. In each of the four seasons in a year, the activities of the Lights determine the Gates/Shooryim (Teacher of the 2nd Moon, of the 4th Courses of 24) into which you pass, robed with the colours of the Breaths of Bayinah (moons 10-3) and by Chækuwmah (moons 4-9), the sum of which, being 13:13, are the composites of the Lights of YæHúwaH/26 (13+13). This is what is meant by “the Light of YæHúwah,” that abides within the 12 (2x6).

The works begin with Faces of Father HæRashun—the first work established to appear by Numbers. As the faces of Lammed turn, sets of 30 days are set forth. These appointed 30 days are the meqrayQædash of YæhhYæhh 15:15. From full moon unto full moon the appointed days are set for your renewals [Yeshayahu/Is 66:22-24]. In being joined to the Lammed Staff of your 30 Numbers, you acquire the Mind of Reshun to enter into the 14th day of the works of Light from which new generations spring forth. The 14th day of the Neúwn, at evening, ushers the 15th day of ShmúwAL, called **the day of heavy darkness**. The 14th evening places you at the threshold of the 15th from which the festivals are stepped—entered into upon the 15 steps of ascensions, with fifteen ‘Songs of Ascents’ (shir hamaalot) for days 15 to 29 in a cycle of Light. One side of Light of 15 days is commensurate to the other side of 15 days, as the two sides of the body are in mutual support one to another. There are 14 days to the 15th, and 14 days following the 14th to the 29. These are the summations of your works/activities in a month. The scope of these days is the Name of Neúwn 7/14 7: 7/14. The ÚWah 7 in the midst of the two 14’s 77 is the connective bridge from days of emanation unto their becoming.

Tehillim/Ps 120–134, each of which begins with the words shir hamaalot, “A Song of Ascents”—literally, “a song of the 15 steps.”

Your first works are set by the Numbers of your Name unto Father Reshun—becoming the Head of the Neúwn in which you are composed by the Fires of the Altars until your last works—from your first beginnings unto your seventh perfections. Being confident of the Works of ALhhim that do not fail, as that which began a good work in you will be satisfied completely, whereby you appear as Children of ALhhim without a spot/darkness yet to be opened or a wrinkle/yet to be unfolded.

The Pessech of YæHúwaH is the opening the mouths of your houses to speak the Numbers within your parts. On the 14th of evening, your pass through the veils of darkness as your Seed opens. Darkness, also a death, when the first-born of your definitions die—the outer shell of your seed perishes to release your inward glories! Through a drawing out of your Numbers your Name manifest out of your death of definitions a new seed cluster as the bekúwrim/first born of your lives (vs 26). Death sets into place what is to follow/appear from your Names, whereby your days are appointed as the meqrayQædash of YæhhYæhh. Semek/7/15, in the midst of your transitions, supports you from one plane of observation/level of hearing or state of residence unto another. Through the full giving of your Names, as the full moon empties into the dark moon, you enter into the chamber of the 14th at evening

according to your birth of ALhhim in shemayim—with understanding unto the 15th chamber from which you appear anew as at your beginning—to the Faces of HæRashun. As a unified host of 15, you cross-over the bridge from your external encasement unto the vitality of your inner strands of Light, all marching/functioning to the same steps of your Numbers. The transition is called, “the work to make a pessech for YæHúwaH”—a restructuring of your states through the totality of your Name’s readiness to move into the preordained Word States of Consciousness.

And with the garments of wealth activated—in the 15th day מַצֵּה אֶת הַלֶּחֶם הַבְּרִיאָה 17 for the activities of your Words—a renewing of the definite purposes of HhúwaHhúwa. אֵלֶּיךָ אֵלֶּיךָ there is an ascension/going up אֵלֶּיךָ to complete/seven compound days through your waters activations, מַצֵּה אֶת הַלֶּחֶם הַבְּרִיאָה from being kindled; hearkening; following one partakes of unleavened breads. אֵלֶּיךָ אֵלֶּיךָ

The garments אֵלֶּיךָ of wealth אֵלֶּיךָ are put on as your pass through the waters of Metsryim into the Sea of Ayshshur. The light streams from the east to the west during the days of the moon’s emanating forming the threads of your Name. Darkness is made by Light from the days of BaarLechaiRai unto ShmúwAL. BaarLechaiRai is the first of the Fathers to create darkness and the first of the Fathers to bring forth Light out of darkness. When the 15th day of the moon comes, one enters into heavy darkness. The heavy darkness is formed in three days: the 13th of Yaoquv, the 14th of ALBayitAL, unto the 15th—the deep darkness of ShmúwAL. In the 15th day of total darkness of the moon, the garments are activated to be worn during the following 15 days of becoming. The phrase, מַצֵּה אֶת הַלֶּחֶם הַבְּרִיאָה, yúwm-yúwm, is a compound of seven days formed by the “unleavened breads” of a Name obtained/אֵלֶּיךָ by listening, hearkening and following through/אֵלֶּיךָ.

Your 7 days are of the 7 Rings of your Name according to the Eyes of ALhhim. From the 15th of the moon, seven days of Unleavened Breads are obtained to dwell in the Rings of ALhhim unto eternal life. Each day of 7 occurs by the humble offerings of the 7 Rings of ALhhim within your SeedName, whereby you eat of the Bread of the lamb as your follow up the sides of the Mountain of Yæhh. The supply of living food is drawn out of your Seed for seven days—unto your completeness/perfection.

The seven days of Unleavened Breads are the seven days of what is commonly called the creations—the formulations of the Bread of the Fathers. The first seven Fathers of ShmúwAL of the 15 Fathers are complete Days which speak out of ShmúwAL—out of the Name of AL, which speaks out of darkness. Hence, ShmúwAL must come into darkness for the Voice of the Prophet to be heard.

The 30 Days/Acts of Lammed commence with a fullness of joy as the full illumination of the full moon. The 14 days following the full moon are days of creating darkness whereby fabriques are woven into 12 houses for your Light to reside. Through the 14 days of forming darkness, the Light prepares patterns for your Names of Light to reside to fulfill the utter joy of Yetschaq. Following the days of darkness culminating in ShmúwAL/15, comes seven days for the fulfillment of all made. Through days 16-22, the Voices of the Fathers of ShmúwAL unto Aharúwan speak for seven days—unto a completion of Thought for the fulfillment of their joy. Day 16 is the Voice of Yetschaq; Day 17 the Voice of BaarLeChaiRai; Day 18 is the Voice of Reshun; Day 19 the Voice of Avrehhem; Day 20 is the Voice of Malekkiytsedeq; Day 21 is the Voice of ALozAR which is of the lands; Day 22 is the Voice of Aharúwan. The teachings of the Seven Fathers flow out of the mouth of ShmúwAL to formulate the seven days of Unleavened Breads. The Faces of these seven Fathers are paired Faces with the Fathers of Thrones 14 to 9 creating the Faces of YæHHYæHH and thus inclusive of the Days of meqrayQædash of YæhhYæhh.

The 15/𐌹 of ShmúwAL

- Day 16, the Voice of Yetschaq of Throne 1 pairs with ALBayitAL, Throne 14 = 15/𐌹
 - Day 17, the Voice of BaarLeChaiRai of Throne 2 pairs with Yaoquv, Throne 13 = 15/𐌹
 - Day 18, the Voice of Reshun of Throne 3 pairs with Ayithamar of Throne 12 = 15/𐌹
 - Day 19, the Voice of Avrehhem of Throne 4 pairs with BaarShevoo of Throne 11 = 15/𐌹
 - Day 20, the Voice of Malekkiysedeq of Throne 5 pairs with Aviyahua of Throne 10 = 15/𐌹
 - Day 21, Voice of ALozAR of Throne 6 pairs with GerenHhaAuwernehHhaYavúwsi Throne 9 = 15/𐌹
- unto the origins of Days 22 and their fulfillment
as the Voice of Aharúwan of Throne 7 pairs with NadævNadæv of Throne 8 = 15/𐌹.

The 8 constructs of 15 are 120, the assembly of the 40 40 40 Days of a Name
of WΔPƆ𐌹𐌹𐌹𐌹𐌹𐌹𐌹𐌹𐌹𐌹 ALMeqrayQædash/120 spoken from the mouths of ShmúwAL.

The Fathers of worlds stem from Day 1 of Yetschaq—Father of Light to distinguish what is in the darkness or embodiment. BaarBaarLeChaiRai—Father of the Single Eye through which all is seen above and below as one, Day 2. Reshun—Father of Lammed and the Seed through which all things invisible are made visible, Day 3. Avrehhem—Father of Lights in whom are the two lights of Chækúwmah and Bayinah 𐌹𐌹, Day 4. Malekkiysedeq—Father of Resources, abundant in the sea and land and air, Day 5. ALozAR—Father of Dominion through whom all made is regulated by the Thoughts of AL in the Head of AR—Day 6. Aharúwan—Father of Illumination in which you take your rest to enter into a new platform for your eternal consolation—Day 7. Following the seven days of the world, there is the summing up or a full measurement of Words from the fours sides of Light in Father Nadæv —Day 8 [Ephesians 1:8-10; Menachem/Mk 13:27, Metiyæhu 3:12]. As you are determined to be of meShiæch—your full measurement, you enter into the Gates of Lives at the Door of Father GerenHhaAuwernehHhaYavúwsi, through whom one passes through the gates of Life or Death—Day 9 [Mattithyahu 7:14]. From the Gates of Lives the Faithful enter into the arms of Father Aviyahua—unto a new embodiment of those made perfect—Day 10. Then to Father BaarShevog who gives drink from the fountains of Life—Day 11. Upon the drinking from the Rivers of Lives you are planted with your determined branches by Father Ayithamar who appoints your pairs as a palm or fig Tree for your Names—Day 12 [Tehillah/Ps 1:3, Miykeh/Micah 4:4]. Together you stand to the faces of Father Yaoquv from which comes the Crown of Lives as the full Glory of the Fathers—Day 13 [Tehillah 47:4]. You are appointed by the hand of Father ALBayitAL to the Lands of your inheritances—Day 14 [1 Kayphah/Peter 1:4]. You come unto Father ShmúwAL, the Father of the Name from which all Names come and return as One—Day 15. ***These are the days before the world and the days of the world and the days following the worlds—the Days of Wisdom/40, the Days of Understanding/40, and the Days of Knowledge40 of ALMeqrayQædash. The same are the Days of the Unleavened Bread—listening intently, being submitted/humbled to the Voices of the Fathers.*** Such are accomplished with the Ears of humility with are open to the discourses and directives.

In the day/activities of The Light of HæRashun 𐌹𐌶W𐌹𐌹𐌹 𐌹𐌶𐌹𐌹 18
there is mæqra qudash, a setting apart/appointment, distinguishing WΔP 𐌹𐌹𐌹𐌹
of all complete works; 𐌹𐌹𐌹𐌹 X𐌶𐌹𐌹𐌹 𐌹𐌶
you re-Think your deeds; former states are no longer performed. 𐌶WOX 𐌹𐌹

The phrase, 𐌹𐌹𐌹𐌹 X𐌶𐌹𐌹𐌹 𐌹𐌶, indicates former works of a former state. Servile works are not performed, for as you have made your transitions, the deeds of your hand change also. There are no vain works; such are obliterated in accordance with the new state of the mind and its members that follow

their Numbers. The works are according to the levels of your Words whereby the works extend the Words and cause them to multiply.

The phrase of Chækúwmah, mæqra/53 qudash/44 are of the connecting strands of AL/13—WΔP 44Pᵐ ḲḲ. The appointments of your Name and its activities are fulfilled through acceptance to be initiated into a path, to enter pairs of relationships, to be grouped in harmonic encounters with your progressions. The paths opening to you are subsequent results based on your preparations. Through your faithful endeavors to give freely from your Seed base, your consciousness is tapped whereby you are altered unto a course to proceed. In this path you are distinguished/*qudash*, set-apart as you have distinguished yourself through your prior days of preparations. Your bodysoulmind receives impulses through which your invitation is heard to become distinguished in a course of a collective group for your continuations.

The days of your lives of MeqrayQædash of YæhhYæhh are fulfilled/127/10/Ḳ (vs 26):

ḲḲḲḲWΔP44Pᵐ.

Within a month the days are paired: 15:15 whereby Semek/Ḳ is in the midst of all days to the Faces of YæhhYæhh.

30 Ḳ 15
29 Ḳ 14
28 Ḳ 13
27 Ḳ 12
26 Ḳ 11
25 Ḳ 10
24 Ḳ 09
23 Ḳ 08
22 Ḳ 07
21 Ḳ 06
20 Ḳ 05
19 Ḳ 04
18 Ḳ 03
17 Ḳ 02
16 Ḳ 01

The support of Semek are in the midst of the bones in your bodies to be synced with the Light of Semek in the midst of days. As your vertebrae are synced with the Semek of days, the joy in your bones flows through your nerves and into your tissues to radiate the Lights of your Name.

And you draw near to the Fiery assembly/body ḲWḲ ᵐXḲḲḲḲḲ 19
to be an oylah/ascension for YæHúwaH. ḲYḲḲḲ ḲḲḲ
Primary Faces appear through formulations of unified observations 4PḲ ḲḲḲ ᵐḲḲḲ
of pairs/associates, ᵐḲḲḲḲ
with an inner unified strength ΔḲḲ ḲḲḲḲḲ
joined to Seven Kevashim/the humility of Seven Eyes; ᵐḲḲḲḲḲ ḲḲḲḲḲ
offspring/outgrowth of a study/year, from new growth ḲḲḲ ḲḲḲ
to make complete/perfect the emanations of Yæhh contained in YḲḲḲ ᵐḲḲḲḲḲḲ
the teachings of your branches. :ᵐḲḲḲ

The drawing near of the Fire conveys reducing the distance of body-soul-mind from its Heads to enter into your Fire Consciousness of Ruæch. Hereby, you enter in faces to faces, mouths to mouths, as the fires of your flame are in sync with the Fire of HhaALhhim offerings in which you are born. Formularies of your Numbers occurring in your members are activated through studies and observations of the heart of Fire, whereby you are engulfed to enter the Fire—your Source Being as you are born in the night/instructions in shemayim. This intimate state is native to your origins whereby in your mouths are articulations to satisfy your quest of intimacy of spirit. This relationship is obtained beyond walls of forms and words. Through spiritual intimacy your forms of Numbers are totally subject to the Breath. The possibility of this quest and level of intimacy develops through conscious evolutions to be in sweet agreement with your origins of Fire. Mutual breaths are able to penetrate through the skull and its temples; thoughts are able to connect freely with commensurations, veils become transparent so that what is within the bodies flows into one another freely. In being intimate there are no ages, scars, nor forms that restrict communications of Breath; they are as the phrase: YahYah.

From your initiations of Aharúwan, you are formed through the free giving works of Aharúwan, namely through the offspring of Nadæv and Aviyahua. Through these initial offspring of Aharúwan, the worlds and its fulness are made.

The two parim/fruiit/bulls of the festival oylah are paired Heads of Yæhh through which you appear paired three times to affirm the Fathers in a year/study (Bayit DibreHhaYamim/2 Chr 35:7-16). The first level of a study is to set your paired Faces of Wisdom according to the Semek of YæhhYæhh in Yahudah. The second level of study is to cultivate your first-fruit of Understanding in seven weeks/Shebuoúwt/Pentecost that hang upon the Semek in Zebuwlan; the third level of study is to reap a harvest of Knowledge in Sukkut/Tabernacles upon the Semek of Aparryim. (MT/Deut 16:16). These are the three Semek in a year through which you and your branches appear in relation to the Faces of Yæhh that impart to your grace, illumination and peace.

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 seveth, 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 yourself 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 Father is 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.

THE SEVEN MEEKNESSES

- ⋈ the lowering of the eyes to see inwardly
- ⋉ the quietness to listen to the 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 the Kuwáhnim, masters, and the spirit of prophecy
- ⋊ the contentment to abide in whatever state you are appointed
- ∪ the mediation upon mercies and judgements
- I the priority of labours to serve others as yourself whereby deeds are profitable

The formulation of the Ayshayh body of Seven Meeknesses, drawn out of your Name by your offerings, becomes the depository of your wealth. As the glories in your Stones rise, they fill the Body of the Ayshayh, which becomes the foundation of your subsequent dwellings of Name. The promise that what ascends remains — אֲשַׁחֵם — relates to your subsequent moves and states of residency. Through the givings of your SeedName, the promise that you will not stand empty-handed is fulfilled through your ascensions. In transferring your Stones to the Seven Eyes of ALhhim in your SeedName you pass from transitory dwellings to your destiny of inheritance.

The Attainment of your Name is forming the Body of Bayinah and Chækúwmah, in likeness of the Fathers, drawn out from the sides of your SeedName. Through the Body of the ruling Queens of night and day, you appoint the 12 Stones of your Name, as Stars, to abide above the worlds, seated in heavenly places in MeShicæch from which you rule with judgements of Dan.

During the three going-up festivals of a year, the pairs of the Faces of Yæhh are approached through offerings of the day-at-hand (MT/Deut 16:16). On the 15th day of Yahúdah, the first month, you break-out through Metsryim/former definitions unto the faces of Fathers ShmúwAL and Yetschaq, in whom are the parim (fruit of the Heads)—the principled Names that stand with you (CHP/Numbers 1:5). Through your foundational Heads (known as bulls beneath the kaiyuwer/laver) you approach the ALhhim. Offerings of Aparryim upon the wood of Yahudah are your means of going beyond former attainments/walls.

Commencing the Pessech with Father ShmúwAL,, from which your Name appears, and thereafter, are seven days of the *chag*/going up. The seven days hang upon the Semek Staff as unfoldings of that which is in Semek, namely the sum and its parts of 3 paired days unto their completion: 7 and 1, 6 and 2, 5 and 3, and the two sides of DallathDallath 44 in the midst. As a stalk in the field, the days of your unfoldment are unto bearing the evidence of your Seed from which you rise supported by the 12 Heads of Fruit beneath your loins.

The first day of Chag HhaMatststut/Unleavened Breads and thereafter, the paired Faces of the Fathers bear Rings of Consciousness/Oyin/16 as Yetschaq/1 couples to ShmúwAL/15 to form the Ayil, inner strands to connect the base of bulls/fruit to the body of lambs. The second day is to the Faces of BaarLeChaiRai/2 coupling to ALBayitAL/14. On the third day are the Faces of Reshun/3 and Yaoquv/13. What is initiated through ShmúwAL/15 and Yetschaq/1 appears on the third day from Pessæch in the Faces of Reshun. As noted above, during the festival, the Faces of Yæhh are paired to fill seven days of the festival of Semek. Following the eighth day, which is the 23rd of the month, the offerings are set unto the Faces of Nadæv/8-Nadæv/8 unto the full ascent of DAN through the Seven Eyes—a journey of Dan unto BaarShevoo. According to this order of the Faces of YæHH, the days of the festivals of Chækúwmah, Bayinah, and Dagot observe to fulfill the Days of HhaKuwáhnim that speak your origins and destinies. During the 3 festivals you form the Consciousness of Rings/Faces of Oyin that embody the 15 Faces of Yæhh in your seasons which are made full through your offerings. **The transference of your Precious Stones into the Seven Eyes of YæHH—the Ayshayh Body אֲשַׁחֵם is your ATTAINMENT OF DAYS.**

Within the Eight of Nadæv-Nadæv the days of the festivals are summed into pairs of Numbers, both the ordinals and the cardinals from which you originate. *e.g.* The Faces of Yæhh set the order of thoughts and their progressions to fulfill the intervals of seven—to be complete. The Faces of Yæhh

You draw near to the patterns of the Seven Masters in the heavens—the congregations of Names of Aharúwan from which your bodyhousetabernacle of Light is derived. Through your blood flow, you enter into the furniture/workings of Light and come through sanctifications of your members holy place to the Mind of Aharúwan. In the holyofholies you approach your heavenly origins from which your Name emanates, whereby you are not estranged to what you are in bodysoulmind nor that which is in your neighbors.

The universe and the fulness therein are details of the Seven Masters of Light. Though you are made by the Seven Lights, and thus perfect in every way, you become afar-off in that your bodysoulmind is yet to distinguish your illumination and frequencies of Light-waves which is the composite of all that you have been given freely by Nadæv, the first-born of Aharúwan.

The core to your actualization and nearness to YæHúwaH is through allocation of your 30 Numbers which are arranged by your Breath into trees of

321 Wisdom 6
456 Understanding 15/6
789 Knowledge 24/6

These three levels of habitation are the same as 6 6 6, the Numbers of a *MaN* מנ (14/5+13/4=9), as what is in a Seed is Nine/⊕ of BeniyMaN/Benjamin, the 9th House. The Adim/Adam/אדם (13+4+1=18/9) are formulated Life/Chai/חַי/18 patterns of your Nine Ordinal and the Nine Cardinal Numbers through which your Spirit determines your progressions of occupations unto your manifestation as offspring of ALhhim.

The story of the fig tree/⊕ is a parable of a life assembly of waters; however, there is no bearing of fruit, only an expense of leaves become present as coverings of your inner skeleton of branches. The fruit of your trees are created by activations of what is in your Seed. What is the profit of a life without the fruit? When the activations are short-circuited, the fruit does not appear. To say it in other words, the Numbers in your Seed are of the O 987654321O from which a unique combination, as the only begotten of the sacrifice of Yæhh, is formed to be your Name, a fruit of the Tree of Lives/Lammæd/ל/30.

Your Numbers are
10s of Chækúwmah/Wisdom in which are 3 tens/30
10s of Bayinah/Understanding in which are 6 tens/60
10s of Dagot/Knowledge in which are 10 tens/100.

In O 987654321O are 9+1, 8+2 7+3 6+4 5+5 = 50 Neúwn Mind. From combinations of these Numbers the 19 tens are allocated from the Fathers/אבות/21 to form a foundation of three tens: 73, 64, 55; to cause stalks to ascend there are six tens: 145, 136, 128, 119, 91, 82; to bear fruit ten tens are drawn out: 217, 208, 190, 181, 173, 163, 154, 91, 82, 73 which are secured in your 64 Words of the Life of Reshun 55. In accordance to your Numbers, your bear fruit on your branches as 100 fold, 60 fold, and 30 fold (Mætiayæhhu/Matt/ 13:8).

The fruit of your Name bears your creations of your eternal lives. Your Numbers create components of your expressions/faces which flower unto fruitful deeds of your Name in unity with the Faces of Yæhh. In so being, you are brought near: faces to faces with your origins. When the tree is not bearing it is considered dead from the roots, for the Life is not flowing from the depths of Maneshayh through its branches. The solution is to curse the stopped-up formularies and pull them out from the roots

through which you rededicate the soils of your bodysoulmind for the shoots of your Numbers (Menachem/Mark 11:12-25). In that the worlds and the fulness thereof are of the offerings of the shayh pæsechyim/passover offerings, your Life forms are in meShiæch, though dead, as sleeping, or alive, as awakened by the sounds of the trumpet to the Lives in Yæhh within them (1 Thessalonians 4:16).

As you approach the QudashHhaQudashim, you behold the arúwan/ark teachings of Aharúwan. At the sides of the arúwan are the scrolls of HhaTúwræh. As your ears are rolled-up on the sides of your head, the Law of meShiæch is written in Shamoúnn from which you draw out your bodysoulmind.

The Kuwáhnim scrolls on the left are: I28 ʎ21 ʎ15 = 10
 in the midst is the scroll of ChameshHhaPekudim/Numbers Δ = 10;
 on the right the scrolls are: ʎ6 ʎ3 ʎ1 = 10
 The sum of the inscriptions are 30/℄ of 77/sides of the ʎ14/Neúwn Mind.

As you bear your leaves/offerings,
 you radiate to bear your flowers/fragrances,
 from which comes your fruit/faces
 in which are your seed to
 you show your nearness to Yæhh.

Daily you increase the 15 Faces of Light through energizing your Number frequencies, radiances, and Faces of your Light streaming out of your associated Numbers.

What was far-off is brought near by your blood as it flows from your Seed, pulsating into your branches to bear your Faces. Through your faces you abide near the Faces of Yæhh

to bear the Joy of Yetschaq,
 the Vitality of BaarLeChaiRai,
 the Life of Reshun,
 the expansions of Avrehhem,
 the alignments of Malekkiytsedeq,
 the fruitfulness of ALozAR,
 the origins of Aharúwan,
 the free giving of Nadæv,
 the heart of GerenHhaAuwerneh,
 the Spirit/Intelligence of Aviyahua,
 the depths of seven wells/tri-folds of BaarShevoo,
 the Semek/bones of Ayithamar,
 the glory of Yaoquv,
 the house of ALBayitAL,
 unto the fulness of your Houses Named of ALShmúwAL.

Unto the Faces of Yæhh you set your branches to bear the Light within your Seed-Name. You are as ʎʎʎʎ Yæhh:Yæhh 15:15 to be 30, the Law/℄ of meShiæch. By casting your Numbers of Consciousness to the left and right, you activate from your womb/belly the Life of your Name to bear its Faces. The paired rods of your ribs of Nachshun Bann OomiNadæv and NatænAL Bann TsuOR dangle in your waters to turn your bitterness/discords to be sweet/agreeable to the Faces of Yæhh (SYM/Ex 15:25). In sweetening your waters, you drink of your salvation/reclamation of bodysoulmind.

Through the first-born of Nadæv and brother Aviyahua the worlds are made (TeúwratHhaKuwahnim/ Lev 10:3). The firstborn of Aharúwan/Aaron create a strange fire as the Numbers are transferred into Fire, thus, changing the frequencies from Spirit into flesh. In that this flesh is yet to know of its Maker,

it is strange to the Fire of the Altar, whereby they are carried out of the QudashHhaQudashim in hashemim/the heavens to the earth. Through employment of your sacred Numbers you discern the perfections of what is created by your Numbers and Spirit. In this account, the Túwraħ indicates that the offspring die, meaning that they are extended into manifestation to expand the heavens in earth.

Everything returns to its Source from which it is given. As the culmination of your oylut/offerings are bread and wine. What is processed through your journeys are an increase of your Numbers as the *man*/Unleavened Breads and the life-blood that flows from your Seed. Partaking of this food is your communion with others and your Fathers above.

And the bread—thoughts forming [as a result of the oylah] מִן־בָּרֶךְ־וּמִן־ 20
 are salut—from the Semek patterns of Lammed’s compositions מִן־כֶּמֶח
 mingled with an anointing oil of Shamoúnn—with full comprehension מִן־שֶׁמֶן־ 30
 of three tenths—the full extent of Wisdom מִן־חֵן־וּמִן־חַיִּים
 according to an expression born of ALhhim מִן־חַיִּים
 with an increase/doubling of wealth: Understanding מִן־חַיִּים־וּמִן־חַיִּים
 for strength מִן־חַיִּים
 to be performed by your groupings/collective. מִן־חַיִּים

Through your offerings, your Name forms the Breads—Thoughts in your ALhhim of Eyes. This food are measures of Bread baked on both sides for your studies and meditations. According to your Spirit of Name you are given strength to do all words of your Name. The three tens/30 of the bread are repeated—30 is duplicated as 30 more to make 60 for an ayil offering. Wisdom is multiplied as the two sides of the Faces which results in the inner strength of the ayil, even as the combined sides of a mother and father appear in a child from their midst.

The sum of the teachings of your Name are the teachings of HhaALhhim of your origins. Your teachings are gifts of ALhhim of your Name, even as the fruit of every tree is according to its kind. **When you re-enter into the Rings of ALhhim in which you are born from above, you are born again through the waters of your manifestation.** Through emerging through the waters into which you came in Pessæch, you pass through the outer form of your bodies outer court into your inner Rings of your ALhhim, whereby you enter into the Kingdom of ALhhim—the dominion of the Lights of Yæhh. The same is stated as being translated from darkness/veils into light. The rebirth of your Name מִן־חַיִּים is an awakening of your Shayin Fire and Mæyim Waters—the two sides of your Name developed in Ayshshur/מִן־חַיִּים and Nephethli/W. In the Ring of Shayin-Semek, you are born of the Spirit; in the Ring of Mæyim-Tayit you are born of the Waters unto your manifestation. [The rebirth of my Name took place on the 15th of Yahúdah, ce 2011; affirmed each Pessech].

Your Name is born of a Virgin in the Unified Consciousness above—in Spirit. As a Logo-Seed, you are then sown in Virgin Waters of ALhhim which correspond as the Waters of your mother’s womb to become manifest as offspring of ALhhim. The womb that bears your Name of Light is as a new womb/egg/ovum in which no one has been laid before. Through being born of Spirit and Water you enter into the domain of ALhhim—a kingdom of Light and expression, a unified state of the invisible/Numbers and visible/Letters.

And ten tens [100] are a compound of wealth, the Bread of Knowledge. מִן־חַיִּים־וּמִן־חַיִּים 21
 You perform מִן־חַיִּים
 through instructions of humbleness to be one/unified מִן־חַיִּים־וּמִן־חַיִּים

for your complete branching of Name—for your seven Rings. :מַלְאָכָיִם שֶׁבַע חֲסוּמֵי
And there is growth coming from one's unified life's ascensions אֲמֵת וְאֵתְנֵן אֶל־עוֹלָם 22
for a covering upon the branches. :מְיֻלָּלוֹ אֲרָצֵי

The sheoair offering is the state of all emerging from the Rings of a Name through which you extend into other levels and states of occupation and performance. That which emerges from within the Rings of a Name creates garments or coverings of a Name, whereby you clothe yourselves as a tree yields its leaves. By your chatat offerings you feed yourselves as the chatat is eaten by your mind as the kuwahan/priest/enlightened servant of your Name.

In addition to the oylah of observations אֲפֹתָיִם וְעוֹלָם אֲדַלְמֵי 23
which verifies the perpetual ascensions אֲדַלְמֵי וְעוֹלָם אֲמֵת
one performs the sum of these—the emanations of their Seed of AL. :אֲמֵת וְאֵתְנֵן יְוֹם

The verifications of living in the Rings of ALhhim [verses in the coverings/external forms around the Rings] are the perpetual ascensions of ALhhim of a Name.

According to the strength/bonds of AL there is illumination אֲלֵכָּהּ 24
whereby you perform the instruction of the day מְיֻלָּלוֹ יְוֹם
to be of seven/complete, fulfilling the days, מְיֻלָּלוֹ שֶׁבַע
of the bread of fire, אֲמֵת מְיֻלָּלוֹ
a sweet savor, agreeable for YæHúwaH/The Collective. אֲמֵת וְאֵתְנֵן אֶל־עוֹלָם
Elevations of ascensions וְעוֹלָם
are continual illuminations to be complete/entire. אֲדַלְמֵי וְעוֹלָם
The unified one makes/performs/fulfills אֲמֵת וְאֵתְנֵן
with their nesek—a flow of understanding. :אֲמֵת וְאֵתְנֵן

The offerings are made unto the fulfillment of the Days of ALhhim. You stand faces to faces with the Fathers unto the works of Light being accomplished by your Names. According to **Acts of the Seven Spirits of ALhhim** you perform the oylut—ascensions within the spirals of your Rings, whereby your days are fulfilled.

The 28 ALhhim abide together within 7 Rings. As they speak, the evening of instruction and the morning of observations/labors follow in the days of ALhhim. According to the Rod of ARiAL the offerings are of the strength of the Lights within you, which are given for the fulfillment of the Seven Words of ALhhim. As you make the proscribed oylut/offerings you fulfill the days of ALhhim—seven days as complete acts.

During the Chag/festival you engage your bodysoulmind unto the perfection of days. You partake of the Unleavened Breads/Kindlings of Numbers of your Seed-Name. According to the teachings wondrous in your SeedName you spiral upon the altars of the Fathers from which you appear. The bread for each day is made through the ascent of your paired Rings upon your stalks. The seed is gathered in Beniyman from which the bread is made. The bread of Wisdom is made through the parim offerings, the bread of Understanding through the ayil offering, and the bread of Knowledge by the seven keveshim/meek offerings. The meek ones inherit the earth as seeds of the harvest provide a lodging place for the Light. What is formed by Knowledge is given a portion to reside. Your generated seed falls from your stalks to be planted in the lands designated for your Light to expand. In this manner you fill your skies with stars and the lands with fruit. The bread of your Spirit Fire is agreeable to all.

In that the bread is unleavened, it is without corruption/insult nor pretension, quickly formed as your hear the Word in your ear. Through making of the offerings for seven days of Semek, the complete thoughts of a Name come down from the mind to form the Unleavened Breads of your SeedName, as seeds fall from the crown of a stalk to be gathered into forming a loaf. In this manner, your Collective Body is a gathering of the seed-stars as they fall and a gathered to reside together.

The offerings of parim lay the foundation and sides for the Thoughts and Numbers for the strength of AL within your Name to ascend. The offerings of the ayil ascend through spirals from the sides. The offerings of the keveshim fully extend your Seed-Name to bear the spices, the manchaih/grain offerings and the drink offerings.

Your offerings in a chag as through your ascensions during pivotal points in a year. They are made according to your Seven Rings of ALhhim to paired Faces of Yæhh that hang upon the Semek—day 15. Your offerings affirm the Unleavened Breads/quicken Words of ALhhim heard in the creations of heavenly minds and bodies of earth—for transformations.

Day one of the festival correspond to the Seven Days/Acts of ALhhim. In day One is the Light in Beniyman and Zebúwlan which breaks out from the Seed being sown and awakened; day two the offerings construct the Thoughts of the ALhhim of Gad and Nephethli allocations of the wealth to provide all necessary for the Seed; day three the ALhhim of Aparryim and Yahúdah determine the trees of the ascending Seed in the land. Day four the ALhhim of the Houses of Ayshshur and Shamoúnn elevate in Consciousness with illuminations through Seed expansion providing affirmations to the unleavened breads quickened to hear. From the altars of the Chag you celebrate and heighten the purpose of giving your Seed through which the Auwrets/land of your promise is filled with Knowledge of YæHúwaH. Day five the offerings bear the Rings of the ALhhim of Dan and RAúwaben. The breads are quick to make discernments through observations. Day six the offerings are dedicated for the ALhhim of Maneshayh and Yishshakkar through whom come the ends of the world, as they carry forth the complete creation from one land unto another. Day seven the offerings celebrate the Bread of the ALhhim of Laúwi and ARiAL, in the inheritances of Yahuwah.

DAY ONE OF ChagHhaMatstsut VIA YOUR OFFERINGS TO THE FACES OF YETSCHAQ/ISAAC

The offerings of Aparryim break forth all carried in the sac from the Seventh Moon of Harvest to sow your Name with Joy through which your enter into the Gates of your Lands.

DAY TWO OF ChagHhaMatstsut VIA YOUR OFFERINGS TO THE FACES OF BAARLECHAI RAI

The offerings of Aparryim supply fuel to your Numbers for your coming forth to affirm your emegence from Metsryim.

THIRD DAY OF ChagHhaMatstsut VIA YOUR OFFERINGS TO THE FACES OF RESHUN

The offerings of Yishshakkar, upon the wood of Aparryim, give direction from the East for subsequent movements in the West. Through Yishshakkar, The Council of Consciousness comes from the Kuwahnim to the ALhhim. As Consciousness knows of your intentions and commitments, paths in the West are cut for your feet to trod, under the fulfillment of the hands of Aparryim to whom your requests are made known to be granted.

The Consciousness of Yishshakkar is affirmed as the Eyes of Rayish Oyin gaze into the crystal lined mirror sea of the kaiyúwer/laver of the sanctuary. In the Crystal Bowl of your Waters, what has been assimilated for achievements rises in the Eyes of Rayish Oyin for your empowerment. In making the ascension from the prior Chag/Festival offering Aparryim, you are donned with an Aparryim robe. From the ascent of Yishshakkar upon the wood of Aparryim, messages of the Fathers of evening and day are

cast into the robe of Aparryim to be carried. Through this transference, the Consciousness is layered into Aparryim to rise and utterly be supported in the subsequent offerings of Maneshayh which follow directly after (morning of the third). In Maneshayh your resources are deposited to enter into this world and the worlds coming, whereby the inheritance of Maneshayh resides on both sides of the Yarrdenn/JorDAN. This Directive Force of Consciousness transpires upon the third day of Pessech annually as you appear to the Faces of Reshun upon your emergence from Metsryim of form and vocabulary. The emerging patterns of Reshun cause shifts occurring by a directive resurgence of aim and residency; such occurrences of Reshun are layed throughout the writings (SMB/Genesis 1:12; 40:20-21;42:17-18; SYM, Ex3:18. 10:22, 19:16-19; Yahushuo/Joshua 1:11; 3:2; 2:16, 22; Jonah 1:17/2:1; 1 Kings 18:1) “Let us return to YæHuwaH who raises us up on the third day to impart the lives of their Faces (Huwshæoo/Hosea 6:1,2).”

The Shlechim, of the sect called, THE WAY, postulated THE ATTAINMENT of entering into the paradigm of paradise to occur at Pessech/Passover in lieu of other days in a year. Why is the season of Pessech the days of your emergence, through your offerings of Yahúdah and Aparryim, when these same offerings appear in all twelve moons? The uniqueness of Pessech contains the harvest of the prior year of Dan has been retributed to be fully invested and set apart for your emergence in Yahúdah, whose Name is 30. The chaff of the Seed has been removed, the best of the harvest of your Name is reserved in your 30 Numbers, which are an invincible arrangement of wealth by the Spirit of Dan. At Pessech your Name is now readied to appear fully to the Faces of your Fathers. Upon the pole of Semek, the 15th of Dan, with your 30 Numbers of Yahúdah, you make your ascent to the Father of your Name, ShmúwAL.

DAY FOUR OF ChagHhaMatstsut VIA YOUR OFFERINGS TO THE FACES OF AVREHHEM

The offerings of Maneshayh cause the Ayshayh Body to swell as one pregnant with the Seed of their Name expanding, filling the Ayshayh with Breads—the humbled twelve bodies/precious stones of the Seed. The Bread of your Name is of the Consolation of your Spirit of Dan which builds an enduring habitation that does not demise. 12 sides of the Bread are of the Light of Bayinah, and 12 sides are of Chækúwmah, formed by providing dwelling places for the ruling Lights.

DAY FIVE OF ChagHhaMatstsut VIA YOUR OFFERINGS TO THE FACES OF MALEKKIYSEDEQ

The offerings of BeniyMaN bring-up measures of the Breads to have authority in your houses. The Bread is the mature offspring of the NeúwnSeed, whereby you come to govern your dwellings with the Lights of your Name. What has come down from the Fathers becomes apparent—a verification of your identity. Incidents where others do not share your connections to the Source of Rule, you simply say: Father, forgive (release them from their perceptions) them for they are yet sleeping, operating without knowing their Origins nor what they do.

The Origins of your Kingship are in your Eyes. Your origins are a cube of your OyinOyin origins from which your houses are built and appear as the House of ALhhim. Within your primordial aphas-aphas 𐤀𐤍𐤁𐤀 𐤀𐤍𐤁𐤀— zerozero—the EyeintheEye of BayinahinChækuwmah is the single Eye of Seven. In the EyeEye are four points, a square—the base of the cube. These four points manifest The Dallath/4, the base of your pyramid/teraysarun. In your sphere the four points are doubled, as two squares, from both sides of the sphere, ever present, hidden as the secret chamber of the mosthigh (your highest peak)—where your Name resides above all concealments. From this lofty place, in the Eye of the Eye, you Breathe and come into manifestations. Your dwellings affirm your desire to temper your Spirit for progressions; saying to the Fathers, Here am I, Send me. Your paired stones or Eyes are the foundation stones through which you form habitations by the Oil/Anointing in your SEED, whereby you build your dwellings upon the SeedStoneRock. The testimony, ΔO, OúwD, is in your pairs of OyinOyin. The evidence of this Source of Light, unto your ends—extensions are in your gonad testes and ovaries of your Fathers and Mothers.

The 16 faces that appear on each side of your cube are the Source of OYINOYIN/16:16, the sum of 32. With your Eyes aligned you create your square brazen-altar—Heart of Knowledge to be of four chambers to ascend from every side. The Lights of Bayinah/reflective appointing Light and Chækúwmah/direct nurturing Light are OyinOyin, are ever revolving and rotating. In harmonic motions of the two lights, from the two sides of the Faces of YæHH, the sides of your cube exchange one to another every 6 moons. As each side is called to enter into the Path of Shemesh, all others follow the Lamb of your Name as it goes through the Fire. The double DallathDallath in OyinOyin is the Name of MelekDæuWD, which is hidden in Father Malekkiystedeq/Melchizedek. To pass through the Gates of OyinOyin your pearls of perceptions are aligned to your SourceOyinOyin. You enter into your core of DæuWD/David whereby you are of the order of the Righteous—aligned Eyes of Kings in Malekkiystedeq.

DAY SIX OF ChagHhaMatstsut VIA YOUR OFFERINGS TO THE FACES OF ALOZAR

The offerings of BeniyMaN emit the Lights of your Name to fill your chambers of Ayshayh with full illumination, so that your dwellings of the Shayh are a Lamp of your Eyes.

The ChagHhaMutstsut/Festival of Unleavened Breads contain the predominate message that the attainments of realities are the Words that your Eyes see, and upon understanding able to receive and cherish. What other “treasuries,” than the volumes of Words of the Fathers, compares to their imperishable wealth of the sayings of your four sides of Light? The result of the oylah elevate your EYES to see at the height you are attaining, and in being aligned with what the Eyes see, you are joined as one to carry the wealth Collectively in your AyShayH—Body/Woman of Seven Eyes.

The BREAD of the WORDS is the joy of the festival and your attainments/allotments as you emerge through forms and vocabularies. Namely there are 3 Tens measures of Wisdom from the three elevations of your staff of ALOZAR (South side), then a recounting to be 60 to attain Understanding (North side), plus the Ten Tens of Knowledge in ALhhim to their fulfillment through the 10 of hands and the 10 of feet (West side) unto the accumulation of the Words of Origins and Destinies of promise of continual progressions (East side). In that your measures of Unleavened Breads do not perish, they remain with your unleavened humble Spirit to abide in your Eyes.

DAY SEVEN OF ChagHhaMatstsut VIA YOUR OFFERINGS TO THE FACES OF AHARÚWAN

The offerings of Dan achieve the full judgment—disclosure of all in your loaves of Bread, whereby there is a full cognition of your Name without shadows nor intimidations.

The Loaves of Unleavened Breads rise from the humility of your Seed as the prophecies that cannot be restrained in your Name. Your members of 12 are the Bread of your Name, through which you eat—partake and digest the Word of ALhhim sowed into your spirit and your parts. Is there anything more to you than the Bread of your Name, either leavened or unleavened? I think not; for how could there be more to you than what is in your SEEDName? Thus, choose what you feed upon that rises from your Seed, if it is of the leavenings of the Perushim or the humility of the Servants/Ovadyahu Consciousness.

In Seven Days you employ the mutuality of Wisdom for your acts/deeds, rising as columns of Understanding with crowns of Knowledge. These three sides of the Dallath are continually being directed by *the 4th side from which the Words of Origins and Destinies are spoken with utterances/promises of fulfillment.* Your offerings of the Chag/Festival lay in place the full measures of the Rings in the House of Yahúdah amidst the camps of the yúwm/day (moons 1-6) in which your formulations of ALhhim are activated to bear the fruit of your Name in a year. In the seventh moon, commencing camps of the lilah/night (moons 7-12), what is sown in Yahúdah is reaped in the offerings of Sukkuth, attesting to their origins of

Aharuwan upon the Seventh Hill. The Seed sown in the Qedam/East is gathered in the Yúwm/West which supplies subsequent states of emergence.

The parim/lips lay the teachings of Wisdom for days of Seven—for *perfect acts*. The parim are two sides of a house—as paired lips through which rises your Unified Consciousness. The offerings of the seventh day complete the mastering of the Works of ALhhim whereby they come to an finished/perfected state in which your labors are fulfilled. The parim lay the foundations for the teachings of Laúwi who bear the full Lights of Bayinah and Chækúwmah to approved offspring of ALhhim. The ayil makes pillars in the House of Yæhúwah. The ayil ascend as strong towers of the day in which your Thoughts soar. Through the ayil offering your works rise from the foundations of the parim with the extension of your hands. The keveshim bear the full mind of Knowledge from every good and perfect gift that comes down from above. All of these offerings are from the side of the Qedam of Aharúwan, the Name of the Seven Lights of the Fathers.

The seven keveshim supply the Knowledge laid-up in your Seven Rings through which a day is made full. The keveshim are seven crowns upon seven columns where Knowledge appears. The seven keveshim—meek ones are so called for they dwell together in one house seeking nothing for their own. The Collective of your Name is the priority. Should the offering be of the keveshim of Maneshayh, then the Seven Columns, depicting the seven meek ones, are within the Mæyim-Tæyth configuration. As **the seven columns of the offerings rise upon the seven columns of the wood of Rayish-Oyin, they form the Neúwn/14 Mind fully open to give its strength to the suppling child rising upon its pole of Semek**. Your twelve parts are set on the wood to renew your mind by integrating the Numbers and Thoughts within the paradigm of the oylah. There is an uniqueness of each offering, each day in a year, for all things are in rotations and evolutions, whereby the state of your perceptions and developments of today are not as they were yesterday. The Twelve parts of the body + the Neúwn Mind of 14 make the compound of $12 \times 14 = 168$ which is read as the Unified/1 Neúwn/68/14. Through the sum of your Name you structure your ascensions in the offerings 𐌸𐌿. As the same houses of the wood and parts are joined they make formularies from which your states are formed. Your Rings are set in relation to each other through which the day/activity and the bread/resulting thoughts are made.

Though the bread rises to the heights of the most high, it is unleavened, being quickly made, as the Seed flashes a lightning strikes in the Fires of YæHúwaH—of the Collective. As soon as SeedWords are formed, they are released from the house of Baniymin, whereby they remain unleavened.

THE MOVEMENTS OF THE LIGHTS AS WATERS OF YÚWSPHAH

The sea of the sun rises each morning and sets the sides of the ocean, forming an dome of 180° for the messages to ascend each hour. From the crystal sea of Dan comes an expanse of Light, a radiance of the firmament that rises as geysers with your ayil offering. In the evening rivers of Knowledge run in the mind as colored radiant streams of thoughts fill the sky.

Morning offerings of the Chag/Festival are made through directives in the Qedam/East of the prior evening. In morning, formulations of the instructions of night appear through your oylut, by which open the gifts left at your heart. The offerings of Yahúdah set the directives for the days 1, 2, and 3 of the festival; Yishshakkar for days 4 and 5; and Zebúwlan for days 6 and 7. In the later part of the day the Unleavened Breads are made from the formulations of Baniymin which commences by the turning of the staff in the waters in hhakaiyúwer. The bread is made in the yúwm/west as the streams of Knowledge flow from the SeedNames making the offerings. The grain is parched or ground and made into the bread for the day, made in haste whereby there are no leavenings in your daily bread. As a result of the giving and the formulations of the teachings, there are no blemishes amongst the people.

Through receiving the bread of ALhhim—the teachings of the Seven Rings of ALhhim—the peoples have no blemishes of incomplete Thoughts and deeds. As the offerings attain their full heights they carry the thoughts of the most high with them, As they make their descent, the bread comes down from above.

Following the oylut, the chatat is prepared. As you yield yourself to be aligned with the teachings of a day, your Rings of ALhhim obtain the Teachings of Chækúwmah, Bayinah and Dagot in new measures. Through alignments you are positioned to receive/eat of the guidance and instruction. The chatat is prepared on the encircling Fires of Dan of your fiery breath, in the same manner where the Pessech offering is prepared.

The chatat is eaten/consumed by the Rúäch of a Name. This is the food of your Rúäch. Fire of Rúäch eats of the fires of the chatat, through which the Rúäch receives instructions to enter into new fields of learning and transformations, going beyond former ideologies and practices that have served your progressions. The spirit of your Name rises upon the foundations of the oylut of Wisdom Understanding and Knowledge into the Unified Body of Consciousness and into chambers of Knowledge within levels of Nine Schools that call and open unto you.

The days of Unleavened Breads commence upon the 15th day of the month as they are days of the Aúvim/Fathers. In the 15/Semek, your SeedNames and their Teachings of the Light appear. The culmination of the days of ChagHhaMatstsut are 126—the Numbers of the works of ALhhim: $15+16+17+18+19+20+21=126/9$ —the State of the Collective/Tæyth that gathers as one in every Seed of ALhhim. The Values of 126 are the Lammed of Unified Sides in which the Rings of ALhhim come forth as rings in a tree. The works/days of ALhhim are 7; a day is of 7 Spirits of ALhhim. The Values of 126, being the sum of 7 days are written as ΥZ , from which comes the word laúwah/אֵלֶּל, meaning “to accomplish.”

In coming to the 22nd day of the shabbet of Yahúdah, the Neúwn Head of Grace ascends upon your body: $126+22=148$ אָפּ. You escort the Lammed through the trailing of your Lights, as Queens of Bayinah and Chækúwmah escort the Malek/King Daúwd. From the days of the Lammed/ל come the Hands/כּ of its deeds—the Houses of Laúwi/אֵלֶּל who bear in their hands the teachings. **The Laúwi/Levites are joined to HhaLammæd to speak on behalf of all peoples.** From HhaLammæd of the HhaLaúwim comes the Staff and the Shepherd of YishARAL. In the hands of HhaLaúwi the Staff of the Lammed is placed to teach and guide the flocks of a Name.

And in the seventh day אֶלֶּל אֵלֶּל אֵלֶּל אֵלֶּל אֵלֶּל אֵלֶּל אֵלֶּל 25
 from reading/calling forth what is distinguished [within your seven rings/days] אֵלֶּל אֵלֶּל אֵלֶּל
 the light compounds within your branches; אֵלֶּל אֵלֶּל אֵלֶּל
 vain works/words of any kind אֵלֶּל אֵלֶּל אֵלֶּל אֵלֶּל אֵלֶּל אֵלֶּל אֵלֶּל
 are exhausted, unable to be uttered/performed. אֵלֶּל אֵלֶּל אֵלֶּל אֵלֶּל אֵלֶּל אֵלֶּל אֵלֶּל

The servitude to the world [Metsryim] is transferred to the service of your Name. You have distinguished your Name through readings/callings of the ALhhim within your SeedName whereby you speak as One. The *promise of rest* and retention of your labors are through unleavened Words of the Fathers generated by your Seed which rise to perfect states of congruencies.

The results of the Seven Days of the Chag are perfect speech that rises upon the bronzed tongue from the offerings of the parim/lips (Huwshæoo/Hosea 14:2; Tehillah/Psalm 119:108). There is a honing of the tongue to submit to the Eyes of ALhhim, whereby you speak as The SEVEN Eyes of ALhhim. The

judgment upon the ALhhim of Metsryim are heightened determinations of the Words that you utter, either to enslave or liberate. By your words you are acquitted, and by your words you are condemned. The tongue has powers of life and death, and those who love it will eat its fruit/parYaH. As you utter the Words of your Name you are escorted, as one that sets the rudder of the tongue to pass through the waters coming out of Metsryim. **Your entirety of Being abides within the Words of your Lips!**

The Fire of your Spirit abides in the Bones of the Yúwspah/the Hand of Semek of the Illuminated Faces of the Fathers. Through your Spirit speaking from the bones, as the Fire of Shayin is in the Wood, there are no violations of your posture and presentations. In the moon of Yahúdah, the first of the year, of the Qúphah/PaúWah ALhhim, comes the sanctity of the lips through which the courses of your journey are set for the days ordained to your Name. It is the same as your beginnings, as you pass through the birth canal, your head sanctifies the labia majora lips as your gates through the waters.

The Seventh Day is entered through fulfilling the six days of your Names. The six evenings and mornings are basis of your 12 moons. The two sides of your six days are expanded into twelve months. As paired faces of the 6 Heads in Yæhh, the moons are 6 pairs of OyinOyin through which you cultivate your six pairs of branches.

And in the day of your firstborns—sprouts of new growth upon your stalks, מְרִאָּתְךָ מֵעֵת הַבְּרִיאָה 26
 generated through illuminations by drawing near [to your origins]. מִן הַבְּרִיאָה
 A renewing bread of Yæhúwah—a renewal of Collective Teachings אֶת הַלֶּחֶם הַזֶּה אֶתְּרִיב
 are of Seven branches [within 7 Rings of a Name] מִן הַשֶּׁבַע הַלֶּחֶם
 a mæqra qudæsh—a distinguished reading וְהָיָה לְךָ
 as compounds of Light—Yæhh-Yæhh for your branches; מִן הַשֶּׁבַע הַלֶּחֶם
 vain/servile works of any kind אֶתְּרִיב אֶתְּרִיב לְךָ
 you reThink, whereby they are exhausted, overcome by your deeds of OyinShayin. :YWOX 4C

Your distinguished readings are from the firstborn of your branches through compound works of the Fathers. Commonly rendered to pertain to Shæbuóúwt/Shavuot/Pentecost, the seven of your branches are first born fruit of your rings. The days in a year are appointed for you to make the offerings of the seasons whereby you bear consciously fruit of your Name upon your branches. The seven days of Unleavened Breads are seven sayings Zayin to ALphah. The seven shevat following are the perfect fruit born within the seven houses of ALhhim. The seven months are the complete harvest of the Lights of the Fathers. The term, seven, conveys completion verses a count of time. In *Unleavened Breads are quickened Words, eaten in haste according to the instructions of the Staff, ready to be performed—with shoes attired. The Sayings of Seven Days are transmissions of the Lights of the Fathers. Their Words of ALhhim are uttered through a spiral of ten plaques overturning your karma for a complete emergence. In Shæbuóúwt are seven weeks to bear your complete evidence of the Lives of YæHH, bearing sheaves of grain upon your stalks. Sukkut is the result of seven moons to yield a complete harvest of your Name. Each stage of emergence requires all seven rings of your Name whereby you are not detained or held back in your progressions.* Your Words are complete/fulfilled. The days of Perfection/Seven set in order the complete sayings of humility; the complete expressions/faces of your Names; and the complete harvest to bring forth a renewed head/mind of your SeedName.

The 7 sabbaths from Pessech to Shæbuóúwt are the 7 Rings/Eyes of your Spirit spreading out from their opening during Pessech. When the 7th shabbath comes on the day of ShmúwAL—the Semek/15 of Zebúwlan, your complete fruit appears. The festivals of ALMeqrayQædash surround the covenant of a Name. They commence on the 15th days of Yahúdah and Aparryim of the two sides of YæhhYæhh.

In their midst rises the evidence upon the Mountain of Yæhh. The seven shebetut/sabbaths of your Name are counted in order to produce the fruit of your spirit. Your Seed includes the attributes of the seven eyes of ALhhim who chose you as their habitation. The fruit of your Names testify of the orders of ALhhim from which your SeedName is borne.

The seed within your fruit is designated for a renewed grain offering in each rotations of meqrayQædash YæhhYæhh. The *works* WOL of your Names are ordered in pairs, *yioosh*, meaning *to make or to do by Bayinah and Chækúwmah*. Your works are extensions of your hands to perform Understanding and Wisdom to fulfill 30 Days—the Days of your Staff/Lammed. Upon the Staff of your Name you bear fruit—the evidence of your unified Names. The works of your Names supersede former deeds performed in Metsryim/Egypt, whereby they are forgotten by the ascent of Maneshayh. The fruit of your Names are borne on your 12 branches in 12 months of the year, and they remain as a tree whose leaves do not wither. By your fruit you are known (Tehillah/Psalm 1).

And your composite members draw near to your Spirit/to their core to ascend אלוו מןאאאאא 27
 —to the Spirit of Nuwach/consolation for the Collective, of which are אאאאא אאאאא אאאאא
 parim/sayings—the offspring of your awakening by pairs, מןאא אאא אאא מןאאא
 unified strength, אאא אאא
 seven meeknesses מןאאאא אאאאא
 an offspring of study, a generation through which you renew yourself in a year/revolution :אאא אאא

And consolations rise within your assembled branches מןאאאאא 28
 as measures of the Fathers spun in the oil אאאא אלוו אאא
 three ten compounds make up the fruit to be one piece אאאא אאא מןאאאאא אלוו
 two ten compounds provide unified strength :אאאא אלוו מןאאאאא אאאאא

the ten compounds אאאאא אאאאא 29
 yield the cohesive force of meekness אאאא אאאאא
 of the seven habitations of the Meekness of ALhhim :מןאאאאא אאאאא

The growth of the OyinZayin Rings/Body unity אאא מןאאא אלוו 30
 provides a covering of your ascensions in which you grow. :מןאאא אלוו אאאאא

From combining/uniting, adding-up your offerings you attain to אלוו 31
 an ascension/oylah of continual illumination אלוו אלוו אלוו
 coupled with the manchaih/bread of Unity. אאאאאאא
 You, as collectively members, perform/act/do; אלוו
 the Bread of your Name is complete for you, אלוו אלוו אלוו אלוו אלוו
 coupled with their nesek/drink offerings/status of a prince of YæHH. מןאאאאאאא

Your oylah forms a manchaih/grain offering to preserve you ascension, “complete they will be for you”—for your camps/houses. The manchaih of grain makes complete the oylah, and without the grain offering, the oylah falls short—attains a height but without being encapsulated. Your oylah is your foundation upon which the Bread of your Name ascends. As the ALhhim agree to abide in one body, the Adim are drawn out from their sides. **The purpose of MAN is for the ALhhim to have a collective state of residency** through which their Words multiply, whereby the Light of the Faces fill the spaces formed for their habitation. In all of their ascensions through MAN, they are forming crystals as their Words are AL-chemicalized through the oylah fires and waters—Names of ascensions. Otherwise, what is the point of

the ALhhim forming the AdimMAN if there is no fruit of glory born from their habitations? Remember, the formulations of MAN is not to create something different than what YæHH has drawn out of their sides of Light, but to have a place for the ALhhim to reside. The ALhhim contemplate to perform their Names unto the Faces of YæHH, by becoming Adim. Through humbling themselves, more humble than the messages of angels, which are emitted and sent from the Faces of YæHH, they are able to receive and house the glorious Words of the Fathers. **Through Us—our Unity, the Faces of YæHH have a habitation to dwell, in Us**—this is MAN. You are ALhhim (Tehillah/Psalm 82:6, Yahuchannan/Jn 10:34)!

You did not come into the world to parade like one a stage of actors, to be seen by men. *EveryName comes into the world to transform their Seed into a Jewel for the sake of the Collective.* You came humbly in your skins, as leaves, to receive the Lights of Bayinah and Chækuwmah to cultivate your SeedName. As HhaALhhim you are lower—more humble than the messages sent—than angels, whereby you are poised to receive the Word with grace/favours. The extent that a Seed gives of itself, so is the abundance of its Words. Hereby, you are accepted to receive the Lights of YæHH as you create spaces by giving. Through giving all that you are, you embody the Lights of Bayinah and Chækuwmah fully, without a shadow in your inner chambers. As you receive the Words of ALhhim the Faces of YæHH reside within you. You came into your arena of becoming not to possess houses and lands, but to be selectively chosen and possessed as a GemStone for your positionings in the House of YæHuwaH, your eternal abode. Oneness I desire from the composites/summations of YæHúwaH, the totality I seek; to dwell in the house of YæHúwaH all the days/acts of my life, to see the delightful pleasantness of YæHúwaH, and to awaken in the Temple —Vessel of Understanding (Tehillah/Ps 27:4).

When you know consciously you are ALhhim then you do not make other alhhim—*strange ones—those outside of your Name.* MAN is not a classification of something other than ALhhim. They are the Adim of ALhhim, one and the same. When you look to other alhhim outside of your Name, then you bow to grandeurs of illusions, seeking help outside of yourself. When you know that the Light of Bayinah and Chækúwmah is the Light in your Seed, you freely release the Light in your Seed through your oylut. In giving your Name, your Light fills your dwellings, ordained to receive you. By the Light blazing in your inner chambers you have no fear of what you have made in darkness. By your inner Lights you rule over your habitations and monitor your dwellings to align all to the Lights from your core.

NINE TYPES OF MANCHAIH/UNLEAVENED BREAD

The types of manchaih pertain to avenues of study of the details in your Seed of Beniyman. The studies rise in the smoke of the oylut. Instructions pertaining to an offering are complete, in order that you perform/fulfill the manchaih unto the uttermost—full extension of the thoughts in your Name. As you have committed the entirety of your Names through the *oylah*, you formulate the manchaih as daily bread. Principles and Word concepts rise unto the mind from the oylah/ascendant offering. The instructions/teachings/breads are performed without neglect as you have already resolved your Will to YæHúwaH in making the oylah. If there is hesitation in following through on instructions of YæHúwaH to fulfill revelations received, then you are set in a classroom to examine what parts have yet to be given entirely to the Faces of YæHúwaH.

Eating the prepared grain in its season of instruction generates continual expansion and renewal. The formulated grains of manchaih are unleavened loaves—not risen into a body, where they are dissected for revelations. The grain is a blend of the anointing oil and accepted without hesitation/delay—within the day of its making. The teaching of the pure white truth flows from the mouth of the single eye of Aparryim laden with the Numbers of Yahúdah. Spoken upon the lips of Gad, the grain reveals the purity of the heart of Nephethli. Reaped from the green oasis of Zebúwlan, the grain bears a multi-

coloured harvest of Beniyman whereby your granaries are filled. Should the teachings become leavened by neglect or allowing them to lie within the waters of the body; they become misunderstood and no longer accepted through faith—affirmations of ALhhim. The teachings develop within the bodies of ALhhim to affirm the commandments/orders of YHWH. The manchaih of Names is a fire offering — from Fire to Fire, whereby they are complete, entire, nothing lacking to generate the fruit of your oylah. The manchaih/grain formations are your Name’s response and provision according to your alignments with The Unified Names of YæHúwaH. With the manchaih is the drink offering of the prince, for with the provisions of Bread comes also the Understanding and joy of the Drink. [Re: the concept manchaih, see TeúwratKuwáhnim/Lev 23:16.]

You establish the *manchaih*/מנחיים as you appoint the fat portions—measures of grace/חן from the oylah offering upon the head of the oylah offering. Through grace/חן the complete portions of the Word are granted. The salt of the manchaih, which savors the composition of anointed thoughts, enhances the meanings and preserves them. With salt you draw out the Understanding. The salt arises from your loins from the House of Yúwsphah. With such you sprinkle the composition of thoughts occurring in the mind. **The salt is the sign of the perpetual covenant within the Seed.** The sprinkling of gamete, ripened and whitened grain, is a representation of the perpetual agreement amongst the Master Mind and all Names whereby the mind is continually renewed from its base of Wisdom. The gamete depict the Words of Life and contain the agreement/covenant of blessing between your Mind and States of occupation. Your life is savored and invigorated through the salt of Lives. The Seed is sprinkled within your lands to fill, and thus, to administer the territories with the good/collective Seed/Word. As a prepared land, your seed fills the designated spaces whereby what is foreign does not grow in the places of your Name. The covenant of the bread is ever abiding with your Name. Via the Bread you receive from the multi-nature of the Faces/Mouths of YæHúwaH, and your minds are renewed daily. Within the Bread is the covenant bond between the Mind/Illuminated Servant and the Houses of YishARAL that rise from the oylah, whereby your members are nourished and fed. According to your givings of your Houses of YishARAL, your Spirit receives. According to sowing into the Ten Lands of the Oyin Body, you reap consciousness and expansions of your spirit.

Following the preparation and offerings of the manchaih, the Mind is whitened depicted by the frankincense/קנול which sparks in the manchaih/grain. The Seed given to the Mind releases the frankincense/whitening within it. The frankincense breaks open as bursts of Illumination. The brilliance of your Mind of Knowledge is like precious jewels which revel in the glorious rays of light of your enlightened mind.

Ingredients to compose the manchaih are within your Unified Names—the grain, the beaten oil, and the salt. The Minds, in which *manchaih* are prepared, are pans and ovens where grains open to feed your Spirit and her members. Your kernels of Knowledge are of the anointing oil and the savour of the salt, blessings of Yuwsphah/Joseph. Through maturations, your SeedName rises from the base to the crown. Via the illumination of the serving kuwahan/priest in your temple, the House of Qahhath/Kohath, as transmitters/nerves, assembles the grain and sets it upon the table of the tongue as the *Bread of the Faces*.

During the 7 shebetut, you are tending the body of ALhhim to receive, shabbet to shabbet, from the parim sayings through their strength of the ayil, whereby the Bread forms in your Seven eyes of humility as two unleavened loaves of Bayinah and Chækúwmah. Based upon emergence from the shell of the sown grain and establishing a stalk, the wheat stalk in seven stages puts on its head as from whence it ascends.

The seven shebetut commence with the sum of your Numbers of Yahúdah. These are activated from what is behind, by Aparryim in the seventh moon, to form your residencies of seven shabbet. The first set of offerings of $\text{מִן־הַפָּרִי$ is the beginning of the count, as you unfold the scrolls of your Name. The places that you reside in the circles of ALhhim are determined according to your labours of Yishshakkar. Following, the count of residency by Numbers in Yahúdah, are 4 shebetut which are entered through your labours. The final 2 counts of the 7 are made in the third moon light which draws out of itself a renewed habitation in Zebúwlan. Upon the 15th/Semek of the third moon, your Name makes an ascent to the Mountain from which your Name is called with evidence of your Word. By the Faith of YæHH, your SeedName is imputed with non-retractable treasures concealed in your sides with the ever present help of Bayinah and Chækúwmah. Through the BREADS appearing from your Name, you affirm your Light as one in YæHH, whereby YæHH is ALL in ALL.

The offerings of your Seven Shebetut are three sets of offerings:

- a. the morning oylah, a kevesh, the foundation of humility
- b. the shabbet oylut, formulation of your Name to acquire a residence for a Queen—ruler of Light, to transfer/shift your members in the cube, achieved by activations of paired kevashim/meeknesses
- c. the ascent of your Seed to form jeweled kernels of your 12 houses for Shebuoúwt/Shavuot of Neúwn—the fiftieth day. Through paired parim/Sayings of your foundation, an ayil of AL to elevate/rise/lengthen, seven kevashim to make full/to house the Lights, and a sheoir/covering/realignments, you develop the Words of your Name as your harvest. At each phase of maturations you enter into progressions of the Words of ALhhim.

1st shabbet/count of the omar is of Yahúdah supported by paired sayings/lips/parim of Alishæmo Bann Omi-Huwd transfused to NuwchShuwaN Bann Omi-Nadæv. Through these lips joined what is formed and secured in the Seventh is brought from behind to the fore of the First. What is unseen within the harvest of the Seventh is made evident in the First, **whereby through faith you come forth** out of the nations. The offerings of the first week of the omar count are of the ALhhim within your Numbers: מִן־הַפָּרִי מִן־הַפָּרִי מִן־הַפָּרִי unto Dan's dwelling in the Eyes of RAúwaben— וַיֵּרָא . The pattern of the oylah ascension for the seven shebetut/sabbaths follow the statutory offerings for your first-fruits (CHP/Num 28:27-31). The first count of the seven sabbaths corresponds to the wheat stage when *the flag leaf collar appears*, the last leaf of emergence from its former states in preparations to form a head on the stalk. The leafing of your Name is through allocations of your wealth of Numbers upon which your heads of grain form on your branches.

We first learned of AL by Chækúwmah/Wisdom, then by Bayinah, with Understanding, to apply these Numbers of AL with Knowledge. What we have been given by the benefactors is the means to create the immortal dwelling of soul. Logistically, the formulations of your Names dwelling are by AL forming a Bayit/Dwelling of the Faces. As you incorporate the paired Faces of YæHH into your members, they are AL-Fusing of Light Chemistries (Alchemy) into your Stones of Glories, passing beyond the veils of corruption through which your Spirit is tempered in Fires of Sanctifications. How else do the Faces come to radiate in your body parts, as dough balls, to form jeweled-crystals of your Names?

How does the fruit form on a branch? The term “fruit” means a ripened ovary. In most cases, flowers in which fertilization takes place develop into fruits, while unfertilized flowers will not. In associations, your body parts are as ovaries of your branches. They are fertilized by the Faces of YæHH, whereby the fruit of their Faces are borne from your Tree. The fruit encloses the seeds and the developing embryo, thereby providing it with protection. The main parts of a fruit include, as your

bodies, the exocarp (skin coverings), the mesocarp (middle part organs), and the endocarp (inner part bones; Together, all three are known as the pericarp—par/fruit of the branches of Faces—the sanctified body. The Faces of HhaSham are transferred through AL, ALphah-Lammed—strands of Strength whereby the Light resides in your parts. Via AL/31, the Faces enter both sides of your parts and transform them to gemstones of your glories. The configurations of Letters ALphah-Lammed follow utterances of YæHYæH twice, as they are spoken from both sides.

2nd shabbet count is in Yishshakkar of the parim/sayings of GamaliAL Bann Pedatsur transfusing upholding elements in the Seed to NetænAL Bann Tsuor through offerings of RAúwaben. Your Eyes keep focused, fixed to the Fire, to see what is forming in your Seven Rings of ALhhim. Offerings of the second week of the omar count are of the ALhhim of $\text{I}4\text{-W}\text{F}$ r-r-y $\Delta\Delta\text{-Y}\text{Y}$ $\text{F}\text{F}\text{-}\text{M}\text{M}$. The shabbet state of residing corresponds to growth stages when a wheat boot of swollen sheath forms to house the renewed heads, forming renewed vocabularies of your Spirit which you learned from the Fire. You sense the Word of ALhhim being conceived in your members, around which you put out awns, your strands of defense as your crown. The Word of ALhhim is so precious to you, that you defend it as a hen her chicks.

3rd shabbet in Yishshakkar are through the parim/paired lips joined of GammaliAL Bann Pedatsur transfusing the upholding elements in the Seed to NetanAL Baan Tsour. Through offerings of Maneshayh you elevate the substance in the Seed to conscious levels of your assignments in Yishshakkar. During this state of your Spirit taking up its residency in the Rings of ALhhim, the offerings are of the ALhhim $\text{F}\text{F}\text{-}\text{M}\text{M}$ $\text{A}\text{O}\text{-}\text{M}\text{M}$ $\text{A}\text{A}\text{-}\text{Y}\text{Y}$ $\text{I}4\text{-W}\text{F}$, through which your Ovary-Head emerges completely as in the third day uprisings. The weavings of AL/31 join the Faces of NaDæv/8 and NaDæv/23 to form the jewels of Maneshayh for your Name.

The third count occurs on the 15th day of Yishshakkar. The offerings of Maneshayh commence the opening of the womb for days of conception. This day corresponds to the first fruit conception of Father Yetschaq. It is understood that on this day, Serah/אֶרָא, conceives, with promise, the Seed of Avrehhem with joys. Upon the assembly of the Faces one to another, in pairs, the Seven Eyes of Perfections form from their combined Faces of OyinOyin. The first fruit that is born from your altar is Joy (Yúwspah/Lk 8:13). The Seven Eyes are an outer golden ring with a silver inner lining. The Name Serah/Sarah, is a Name of the Golden Rings, in which the Seed of YæHH comes to a resting place to govern. As a Queen of Chækúwmah, to bear princes/אֶרָא, she carries the Seed of YæHH for expansions of the Lights in YæHH, that is, through the Name of Avrehhem, whereby those born of Her are called a Prince of YæHH/אֶרָא. As One—in the Unity of the Rings submitted totally to the Faces—they carry the Two Lights of YæHH, to bear the first-born of YæHH, the Seed of Yetschaq. In like manner, as the Seven Eyes of your Name are devoted to the Faces, you bear Children of YæHH, as analogized in fruit trees which are “self-fruitful,” bearing fruit with seed.

Words of prophet Huwshæoo/Hosea rise with insights and convictions. A concept of being married in this realm is not sustained beyond this illusion. To be eye to eye, we are joined one to another as the ALhhim. The spirit is appointed to be married to the body. Though she has been a prostitute, accepting all types of lovers/ideas through the portal of Guwmer/Gomer (first openings of Yapheth/SMB/Gen 10:2), yet she is the holder of the jewels of your Name. When you follow the ordering of YæHúwaH, you accept what has evolved from your generation—dranw out from your sides—to be a wife/ashayh/woman of your Fire. This translation of Huwshæoo is an overcast, a colouration of the parable, to accept your body for the purpose to culture YishARAL. Upon accepting your unfaithful wife, to be one with you, you hone in on your TWELVE children to bring them to the Unity of your Name through your

dwellings, and they, to their Twelve Heads in YæHH—their bridegrooms. The sanctity of the body demonstrates faithfulness to what emerges from your SEED. The Question: DO YOU HAVE THE OVERWHELMING SENSE THAT YOUR SEEDNAME HAS OPENED AND IS EMITTING ITS MESSAGES OF THE LIGHTS? This question strikes at consciousness, which you carry forward, thereby by having instincts, which are embodied in your origins in Maneshayh. Or is the Seed still buried in the loins of Aparryim yet to rise with its glories? Do you see the VINE of ShayinOyin rising from your Seed and your 12 branches connected, being supplied from the flow in the Vine?

Unto BREAD forming from your SEED as Heads of your stalks, you continue your count/determination of the Omar. OMAR/4^מו is a Word in your jar of manna, an utterance of the ALhhim of Yishshakkar/4^ו rising upon the wood and collective waters of Maneshayh/מ^ש.

Amongst the offerings of the third to fourth shebetut, the count/determination of your grains proceeds out of your stock of Numbers in Yahúdah, fueled by Aparryim to give rise to Consciousness in Yishshakkar. Maneshayh, Zebúwlan, and Beniyman follow through which your Eyes of RAúwaben comes to see into the Fires of Dan. In the third day of Yishshakkar's ascent (rising from the 15th), you stand to the Faces of Reshun/ר^שנ through whom you become manifest, as what is laid awoken to appear on the Third Day. In the Light of Reshun, the ascensions of every offering forms the Manchaih/Bread of your Name which appears to Reshun prior to receiving the prince's cup of the drink offering. The Bread forms in the oylah according to the intentions of transformation unto which your offerings is set.

Yishshakkar prepares itself in the evening to receive from Maneshayh in the morning through which what is laid in Maneshayh rises to the crowns of Yishshakkar. Hereby, one is cognizant of the prophecies of their Name and the place in the Collective, as the ovary of Maneshayh, in which you are sown, releases the details of your becoming. From the ovary of a plant, the grain of the omar is born.

The sequel offerings of Zebúwlan cause details in Maneshayh to radiate. In the Light of your Name you walk as it is transferred from the ovary. By the Light of your Name you take up a residence and posture of walking. The Light in your Seed distinguishes you amongst the inhabitants as each flower stands unique amongst others. With Knowledge that rises out of the Light in your Seed of Beniyman, you pass from definitions (Metsryim) unto actualizations of becoming. The offerings of BeniyMaN fuel your Light, causing you to break out as stars at your crown. Through this strand of offerings your Eyes see the omar rising by the Spirit of Dan in your secret chambers. What transpires through your humilities in one house affects all of your members, as do the associations that your keep.

4th shabbet/state of residence of your Name is also by your appointed labours in Yishshakkar. The parim/paired lips of GammaliAL Bann Pedatsur transfuse to uphold elements in the Seed to NetanAL Baan Tsour with offerings of Ayshshur to form a flowering/opening of your stalks. Your flowers are inseminated as you open and put out awns to treasure them, a sign of your transformation readiness. The offerings to fulfill your flowering are of the ALhhim $\text{רָצוּ-רַחֵם-רַחֵם-רַחֵם}$ which make your blooms full and radiant.

The sides of your grain commence to fill with Illuminations of the 4th day, when the Sun of Wisdom and her Moon of Understanding emerge from your sides. By the Lights in your Seed, your sides become full, and the hope of a harvest makes the toil of your days sweet. Your origins determine your destinies which are continually brought forward through Shamoúnn/hearing. As you receive/hear from your antiquities, the information flows into your members for distribution. In making manifest the Light of your origins, you enter in them as your resting places of the shabbet.

5th shabbet/residency is entered upon fulfilling your labours in Yishshakkar. The foundation of this state of residence is by the parim/paired lips of GammaliAL Bann Pedatsur transfusing to NetanAL Baan Tsour to support what forms in your stalks. With key offerings of Yishshakkar there is a whitening of the grain within the apex of your stalks. Thus, the whitening of your grain is according to your labours and care of your 12 inner living-stalks (Yúwspah/Luke 10:2). The offerings to accomplish the whitening are fulfilled by Yishshakkar and Maneshayh: $\text{מִן־הַיַּמִּים וְעַד־הַיַּבֵּשׁוֹת}$. In this fifth stage of your Word formations, the kernels are watery, ripe with milk. Known as the milk of the Word, elementary sustenance provide the breasts to make your Head full of blessings of Wisdom and Understanding. The Word breaking out of your SEED is supplied with the necessary instructions whereby it can be grasped and developed fully from their birthing/opening.

In coming to the Breasts you learn to trust in YæHúwaH, for in them the Faces of the Fathers flow with agreeable thoughts. You are nurtured gently by Wisdom that you may come to stand and walk in Understanding.

6th shabbet occurs in Zebúwlan. What is in the Seed softens tenderly. The parim/paired lips of AviDan bann Gidoni transfuse glory in the Seed to the lips of ALiAV bann Chelen. With offerings of Gad, you speak the Words of Fire at your mouth. What has risen from your loins is evident as the Word upon your lips. This count of the omar is through offerings of the ALhhim of $\text{אַרְבָּעֵי עָשָׂר וְשָׁנָיִם}$. The grain softens, then hardens, from what is called soft to hard dough developments, a kneading process to form the 12 gemstone kernels of your Name for your immortal habitation. In the process of transformations, the head loses its green coloration to turn golden.

The offerings of the 6th count are of the foundational parim pair of Zebúwlan—ALiAV Bann Chelen and Avidan Bann Gidoni, strung out by the ayil cord/31 of Reshun/3 and Yaoquv/28 upon which the Seven Eyes of ALhhim are hung, to be covered by the hairs of the sheoir.

The shapes of the kernel, as the two sides appear, reveal their origins. From the Heart of the ALhhim the Words of Gad are nurtured to appear Faces to Faces. In the Fire of the offerings of Nephethli/8 and Gad/22 is the Rod of 22—8 forming a fusion of 282. The heart of Bayinah 2x8/16 is divided/equally shared, through which Her pairs of Eight have power of ascensions. The distinguishing sides of the Seed attest to the bonds of love that inwardly reside and hold all parts as one. The Love of the Collective Oneness of your Name and your parts/neighbors in sides of associations, are the fulfillment of all spoken from the altars, for in so loving you are ALhhim epitomized.

From the earliest formulations of ALhhim, the attributes of their Names are cultivated upon their altars. Upon what is called “the sixth day,— the Day of ÚWah-*combining all elements*, the Numbers and their patterns are satisfied to able in their compatible forms of the Adim, whereby MAN appears. What is in the darkness, in the stillness of the Light, cannot hold itself back from revealing its glories in the illuminations and the actions of the Light through which one enters into what is given. Though their Words are boldly shared, in vibrant colours and shapes, the Numbers of their Thoughts are always reserved, hidden in the inward parts for those who seek to understand what is seen.

You are aware to cultivate the pure Words of your Name that are maturing within the two sided shells of your habitations. At the Threshing floor of DæuwD, you commence from the day following the sixth shabbet, to winnow the harvest of your Words unto the Seventh Shabbet—to fulfilling your days of occupation. Through the pure Words of your Name, having become polished as gemstones, you enter into dwellings of ALhhim as the inheritance of your Name in Semek.

The utterances of the Túwrahh commence with the Letter, Bayit/9, as it is for the purpose of building a House in which the Words of YæHH, through their ALhhim, are spoken and written to be pondered upon. The Bayit is the Sign of Wisdom drawn out from ÚWah/6th side of Bayinah.

In the days of calculating the Omar there are renewing formulations coming from your SEED-STOREHOUSE OF YÚWSPHAH, from which the BREADofyourNAME appears on the 50th day of NeúwN. You can sense the bread rising in the Maneshayh offering in day 48 of the count until the GrainHead has formed at your head on the morrow of the 48th, when the SevenSeven are factored from spiraling EyetoEye of ALhhim. Hereby, your stand ready to receive the teachings of your Name at the mountain on the following day—day three—Shebuoúwt (SYM/Exodus 19:10-11).

7th shabbet residence is in the House of Zebúwlan—where Wisdom comes to reside in its Glories. In the seven shebetut you approach the Seven Eyes as the place of your origins. Affirmingly, the parim/paired lips of AviDan bann Gidoni transfuse the Seed to AliAV bann Chelen, as the Seed sown in the ninth moon appears in the Light of the third. The electrifying Lights of Zebúwlan finishes off the grain as it strikes into the bones of Maneshayh, in preparations for Shebuoúwt loaves. In the Seventh Shabbet the grain has been readied for the firstfruit harvest.

With offerings of Beniyman, the ripened seed is harvested, to be transposed to granaries in YæHH. The Bread appears from your dwellings at the threshing floor of DæuwD, at the altar. The offerings of אֶל־גֶּבֶעַת are the fulfillment of your seven shebetut to come to the Mount of YæHH. In this stage of the harvest, your kernels have become your gem stones that cannot be dented nor marred by thumbnail. Your Seven Eyes are full of the Words of your Name. The harvest of first-fruit is ripe, ready to be ground for fine flour for the festivals of two loaves formed from your two sides (TK/Lev 23:17-21). The two loaves are Breads of Bayinah and Chækúwmah, who form that two sides of the dwellings of your your Name, as Mothers, for your appearance to the Faces of YæHH. As the Lights of Bayinah and Chækuwmah fill the chambers of your Name, you become as the Queens, as consecrated residences of the Fathers.

The final or Seventh scroll of the Túwrahh is the Shuphetim, the Record of the JUDGES, whereby the Evidence of your SeedHarvest is complete. What is of the chaff has been blown away by your Breath; what remains from your Count/Calculations of your Numbers remain. What appears last is the FIRST, which contains the sum therein. Through what appears you come to know fully your origins and destinies to enter therein, nothing obscured.

Hence, the writings state: No one sees the Fathers since they are WORDNAME Constructs of the SemekShayin. In you, their offspring, they are revealed as fleeting vapours, mirrors to be contemplated and grasped, as flashing Numbers, to enter into their Realities. No one sees the life in a seed until leaves and a stalk emerge from within the softened shell. When the complete process is drawn out, then you know what is from your “beginnings.” So is a journey of your days.

No one sees into the midst of the Fathers, the Judge, until they see the weight of evidence of their Words through their Deeds. Whatever you say to another is not seen, though lips move and quiver, as Words flow on the tongue, an invisible river flows; however, by what is done relative to your Words spoken you comprehend. What are spoken in prophecies over your Name are apparent in the summations of your Counts of the Omar.

Tehillim/Ps 120–134, each of which begins with the words
shir hamaalot,
“A Song of Ascents” —
literally,
a Song of
The 15 steps/elevations to the Faces of YæHH.