

מזל אפר חמש חמשה

ChameshHhaPekudim, The Book of Numbers, Chapter 29

X Y 𐤀

THE OFFERINGS OF SUKUT

The Fruit of the Light of the 1st month presents your Harvest in the 7th month

A GUIDE TO MEDITATION, PERFORMING THE OFFERINGS

Days of Sukut—to abide in Booths, commences with downloads of the harvest of your Words. Offerings of Gad leading up to the 15th day of the Seventh, are composite of Sayings of your Name. Gad, by their emptying out their sacks via the oylut, transfers Words to Seed in the loins of Aparryim to become your new skins. As in the first moon of Yahúdah, The House of Gad is the place—the large expanding house in which the Pessech is eaten. Offerings of Aparryim of Yuwsphah/Joseph lead your members into seven days to abide in booths as the blessings of the Seed Harvest now form habitations for your SevenDay occupation, whereby you enter into all of the Faces of the Lights of YæHH from ShmúwAL to Aharúwan/Aaron (Tehillah/Psalm 99:6), *meaning* ShmúwAL is in the midst, on the 15th, standing with your Lamb of maShayh and the Father of your Days—Aharúwan. You are Ordained and Anointed by the Oil in your Seed rising, *because* **THE LIGHT SAYS SO**. Should other knowledgeable bodies of interpretation challenge your Stance and Understanding of who and what you are, you are APPOINTED by the LIGHTS of YEHU. By the Lights of ALhhim you come, appear, journey, and return. By the Words of GAD, Aparryim weaves your garments for abiding *tabernacle* states of your Seed. As Aparryim gives freely three nights, Numbers of Wisdom-Understanding-and Knowledge are released to appear and rise in offerings of Yahúdah on days 15,16,17 of the moon festival. On the 17th of the moon, with the Head of Knowledge, your Eight of Consolation/Núwach/Noah now come to the elevation of Mount Aurrat (SMB/Genesis 8:4).

Sukut/Booths are elevations of your dwellings coming through Metsryim as you attain heightened definitions of how your tabernaclebody is composed by Numbers and Blessings of YæHH. You come through Metsryim/Egypt by learning definitions of your habitations from your Elders, whereby you enter into the Light Structure of YæHH—the Branches of the Fathers—Semek 𐤀. In Sukut YX𐤀 you transcend shadowy forms of your body. You see that each part of your body is a chamber of scrolls filled with the Words of ALhhim. Each year you bear a harvest of the branches of your TreeName. The fruit is gathered with celebrations of joy and thankfulness. Your fruit is of **your Name** whereby it is not subject to corruption of the worm nature that perishes. As your mind is transformed, you develop attributes of the Fathers of Semek into your Tree—HhaOtzChayim/The Tree of Lives within your Twelve Branches.

Offerings of Sukut are composed of Wisdom, Understanding and Knowledge. The offerings are drawn out of your Rings of HhaALhhim as fruit comes from the rings of a tree. Sukut offerings rise from your Collective Body of HhaALhhim. According to measures of your offerings, you receive impartations of grace to fully develop the Tree of your Name into a dwelling of YæHúwaH. The eight days of ascensions are celebration of joy—the joy of freedom from prior

entanglements; the joy of giving—by your drawing out from your wells of Life; the joy of understanding as from your inner most being rises enlightenment; and the joy of perfections—to abide forever in the completeness of your branches which cannot be broken.

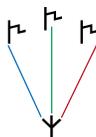
Through measure of giving, you designate your branches for YæHúwaH. The offerings are the parim/bulls from within your fruitbowl/loin basin for each day of the celebration, followed by an offering of an ayil/strength which extends the foundation. As a result of the foundation and the extension, there are offerings of kevashim/meeknesses which bear the fruit/productivity of your branches. The offerings rise with your directive consciousness sense of fulfillment of your habitation.

Via the branches of your Names you extend your Spirit into all levels of Knowledge. The value of the word, Sukut/×Υ⌘ is 48 (15+11+22) with a reductive value of 12/3. Inherent within

The Forming of the Tree of Lives—the KephúwKephúw an ALjabraic expression with paleo oovri symbols and values

$$\frac{300}{15} = \Upsilon / 20$$

The Wood/⌘/15 of YæHH—gives of itself whereby it appears as a Tree/Υ. Your Tree rises through transformations of all that is within you unto forming three Tsædda.



$$\frac{W300}{\lrcorner 15} = \Upsilon / 20 \qquad \frac{W300}{\lrcorner 60} = \lrcorner / 05$$

The Spirit of Dan draws out of its bones, to analyze with its Breath, for a dwelling—a Tree of Lives. In so doing, you subject your Faces to the Fire to bring forth transformations. The results are 20 of Wisdom, the Tree to appear, and the Light of Understanding, the Lives of the 15 Fathers. The 20+5 = 25 or the Two Lights of Reshun. The Lights of Wisdom and the Lights of Understanding appear from Shayin Semek, the House of Dan.

$$\frac{W}{\lrcorner} = \lrcorner + \frac{W}{\lrcorner} = \Upsilon = \lrcorner \lrcorner$$

The Lights of evening and morning, the Source of the orders of night and day

$$\frac{W}{\lrcorner} = \lrcorner + \frac{W}{\lrcorner} = \Upsilon = \lrcorner \lrcorner = \circ$$

In joining the sum of the numerical expressions, the like factors cancel out one another so what you have remaining is the Source—the simplest equivalent fraction: zero/zero—OyinOyin from which all appears from no-thing.

The Twelve is the root of 3 from which the Twelve spring forth to abide in Bodies of Wisdom, Understanding, and Knowledge. The square of Twelve is 3.4641016151377544. The remaining values convey that which is within the Three Houses of the Most High. Amongst the extending values: 46410161513775**44** are Names at the root level of HhaTsur/44/The Rock.

The values of Sukut/XYƑ correspond to 48 cities—a collection of enlightenment of AharúwanLaúwi, from which come the 48 divisions of Túwrahh/Torah. The Twelve pertain to six paired branches from which the sukut are built. In these 12 are the 3 Teraysarunim/Pyramids of Wisdom, Understanding, and Knowledge. **Each year you examine the State of your Branches.** As you see what the Lights of ALhhim are forming in you, you rejoice in YæHúwaH with your branches of the FacesofSemek Ƒ. The sum of your fruit/parim are gathered and arranged in Values of 48/12/3—the Sukut. As a tree extends its branches, you likewise are extending your inner Tree of Lives. In the branches of your Name you reside **seven days—engaged in the complete Words, demonstrated as acts/works of ALhhim of your Fathers’ business.** With your branches you celebrate what you have learned in degrees of unity entered. You joyfully abide in branches of Knowledge acquired from your inquiries into the Testimonies and the composed words of Túwrahh/the Torah.

The central letter of Sukut is Kephúw/Kaph/Υ. The KephúwKephúw are sides of the Tree of Lives in the midst of the Garden of ALhhim. Being created by givings of Semek—The Fathers, Kephúw is called the TREE of Lives; however, SemekSemek are the LIVES in the Tree. The Semek bears its Name as the pattern of the Tree and is evident in the midst of every leaf whereby your tree makes its ascensions to the Fathers.

The Kephúw rises/Υ into the midst of the word, sukut. As your Name ascends, you come to the heights of Tsædda/ƒ. The Tsædda, are referred to in the parables as the Crown of Thorns which appears upon your head through ascensions. The three-fold Tsædda appear in the Crown of YæHH in the centre of the Seven Hills. There is the transforming Tsædda of Understanding (left side) in the Faces of ShmúwAL. There is the Tsædda of Wisdom in the Faces of Yetschaq (right side), and there is a Tsædda transformation of Knowledge in Faces of Reshun (at the peak of the Mount). Through these three top branches of your Name, you reign with Freedom with your origins wherein you have come to reside, unto forming a renewed Mind attained daily.

The three Crowns of Tsædda are in the midst of the Names of YæHH, residing on the Hills/Elevations of the Names of ShmúwAL, Reshun, and Yetschaq. You obtain Tsædda masteries through Joy of observing all that Wisdom shows you freely. Through the joy of Yetschaq, you transcend what is seen unto mastering what is seen. The Tsædda on the left of centre is through the strengths of Understanding in the Faces of ShmúwAL. In the midst, is the Tsædda of Knowledge, which appears as the first head of Reshun upon the two sides of your tree. The KephúwKephúw rises to form a Crown of Lives which are masteries of Numbers to enter into the Yavúwsi/Jebusite states/lands of Ayshshur/Asher. The lands of YishARAL are States of HhaDavrim/The Words entered by ascensions of your Name, not to be confused with political boundaries of warings sentient peoples (ChameshHhaPekudim/Numbers 13:30). The Way you enter into the Ten Name Word states (mis-called “promised lands”) is through your oylut offerings of ascensions whereby you pass through your dwellings in this world—your body—unto your

inheritances and destinies in Light. The lands of YishARAL are given to those of the Fathers and their children who make their pledge to be One People (Yeshoyahu/Is 19:23-25).

The Patterns of the assembled Semek/15/Faces of QuphaæhhPauwah/180+80100 ALhhim form the House of YahúDah in which is the structure of Lives emanating from the Shayin-Semek/360/60300 ALhhim of the origins of Dan. The Names of YahúDah and Dan are the two members/chambers in your SeedName that contain the Dallath which are spoken through GaD, the Mouth of Wisdom to utter what is in Dan, as Wisdom, on the right, reveals what is in Understanding, on the left. Yahudah is the chamber of the Consecrated Faces/פך of YæHH who are continually facing one another to create the two sides of Light 180+180, the 360 of Dan. One mistakenly associates the House of Yahudah with Jews, who are a sect of what appears, as are all religions, cults of formulated thoughts as they have intuition to discern what is in Them. The House of Dan/דן, Dallath Neúwn—is the Spirit/Breath in all peoples which opens up the Neúwn chamber of the assembled Faces 14:14 to communicate the Spirits of the ALhhim within you. **DaN provides interpretations from within the Body of Faces** verses interpretations derived from black texts or observations from outside the cups. What results in these sects is a focus on interpretations of theological issues and practices without knowing oneself. The Dallath Paths of YæHH and the assembly of Their Neúwn Faces of Semek are a consortium of 15 Names who prove to one another, without compromise, or a scent of betrayal, their allegiance to be ONE. Such contract of LOVE is necessary to affirm one another to enter into THEM. The two Names of Dallath: Dan and YahuDah are the origins of the Tent of DæuwD/DaviD through which one forms a dwelling of branches/a Sukkah.

The patterns of the פך Consecrated Faces of Yahudah and those of the Wפ Breath of Dan take the 15 selected gifts of YæHH to create the worlds for habitations of Spirits. Names of Yahudah—the opening/gate in the Name YHWH—are distinguished by Dan—the opening/gate of the Neúwn’s assembled Faces—whereby the worlds and all they contain are based on formulas of YahuDah and Dan (SephuwYetsiatMetsryim/Exodus 38:22-23). In speaking the Words in your Name, those given to you of Semek/Wood/Teachings to fuel and house your Shayin/Fire/Spirit, as wood is given to the fire, you break down all compounds to discern your origins in YæHH/אנ/15.

The Tree of Lives rise into consciousness of your dwellings and branchings of Mind. To reside in the Sukut affirms that you have departed from prior definitions and dependency of flesh. You enter into gates of the Sukut via Gates of Knowledge. The Gates of Knowledge are at the edges of the Oyin spirals. Beyond the dwelling of Bayinah/Understanding is an outer darkness where thoughts and concepts not of the illumination of the Union of Lights are cast out. Via a split in the Oyin Sheath, you come out of the Garden—the collective dwelling of Oneness, and accept a quest to taste Words of Wisdom from Her Mouth. In so doing you enter into a realm of flesh, where you tread in places angels fear to walk as dressed as you. Though you left the garden of Oden/דן, YæHúwaH positions the Kerubim/winged messengers with a revolving sword to always maintain the Way/haDerek into the Garden. Departing from forms of self-exalting flesh and seeking the Seúwd/Sod/Council of the Garden, you enter into the Sukahh/Sukkah to explore Trees/Teachings of Knowledge in the Garden. In the Garden is the

Knowledge of Wisdom with Understanding. Hence, coming into the Sukut of Names leads you to the fruit of Knowledge as the Head of the Tavah/Ark rises and to know all things.

With the branches of your Names you build a *sukut*—an assembly of branches to house the glory of OLiYun/The Most High. You journey/○☩ into the wilderness—the development stages of Words in your Sukut. The wilderness is comprised of sequential stages of thought progressions achieved as you extract to learn the values in the Túwrahh Words. The letters/○☩ Oyin, Semek and Neúwn, comprise the Head and neck of the fiery serpent. The body is comprised of the Mayim/☩ to the Zayin/י—a complete unfoldment of Thought. The wings of the flying serpent attach at the Neúwn and Semek, the neck area. The formation of the English word “neck” is a compound utterance of the Neúwn and Semek. The Semek, depicting the inner skeleton/support, extends itself unto the Zayin tail as the vertebrae within us commences at the neck and extends unto the tail bone.

Primary and basic amongst the unified functions of your members are the weight/obligations of the offerings/sacrifices. Though the term weight denotes substance, your offerings are without the weight of the world. Even though they weigh ○○ they carry all forms and the weights of your embodiment. Daily the offerings are the means of your ascensions. The manner in which you use/expend your Names is fulfilled through your offerings, which are arranged to fully implement the members of Name unto the will of YæHúwaH/אָיִן. Being dedicated/י to the Unity/י of Life/א, the light members/א are free and expend in ways to the fulfillment of divine nature. You ascend above the captivity in Metsryim, whereby you are able to sacrifice to YæHúwaH, for no one serves two masters.

The offerings have been commonly rendered as animals, consecrated breads, and wines. These translations MUST be decoded as teachings that reveal the operations of the priestly mind to designate all aspects of a Name in participation with the exercise of the Will of the Principal. As interiorized in BayitHhaSham—in the temple made without hands, the offerings are valid expressions of fellowship with YæHúwaH, especially when they are implemented according to an enlightened distinguishing of members, in alignment with the intent of the offerings.

The Offspring of HhaALhhim do what they see the PRINCIPAL doing. The PRINCIPAL initiates sacrifices/offerings for each evening and morning. In so doing the Principal expends the energies of Light to expand, sustain, and designate the kingdom for wholeness. As you join the Fathers in making the morning burnt offering/*oylah* and the evening *oylah* each day, you are making your offerings *with* the Principal residencies in Names and with all members of the household of faith. With the offerings you operate in perfect unity with YæHúwaH and with each other, regardless of your levels of unfoldings or the distance you may be from each other.

ChameshHhaPekudim—Numbers 29:12-39

During Sukut there are specified offerings outlined that relate to the completion of the journey that we begin in the first month to establish our branches as the planting of YæHúwaH. The work of light within us culminates into a harvest of our dwellings/Sukut—for the affirmation of Adim as a Tabernacle of Principal Thoughts. The House of YæHúwaH is known as a “sukæhh

אֶתֶּן," — the mishkan/dwelling “tabernacle.” In Your Body the nature and works of Lights reside. The sukæhh is the house—the *Bayit* /form of lives—through which Principles of Light are implemented to express the dynamic forces of Being.

As we consider the days of our sojourning in the Sukkahh, we build a residence for our Names within the Branches of Wisdom, the Branches of Understanding, and the Branches of Knowledge which comprise the Tree of Lives. When we dwelt in Metsryim/Egypt, we abode within the houses of mortality, two sided thoughts, and the nature of the flesh which dominates and subjects the Names of YishARAL to vanity and separations. When we rise up out of Metsryim, the Branches of Wisdom, Understanding, and Knowledge sprout within us. These sprouts create for our Name a residence for sojourning in progressive stages of Knowledge unto our transformation into the Union of the Lights. We sojourn unto the “fulfillment” of our Name which is the full extension of our Name’s Thought united with our paired Name as called in the Mind of YæHúwaH. We come unto the full operation of our Names and their collective Faces of YæHúwaH.

The new covering of the branches is apparent following YeúwmKepper, the tenth day of the seventh moon. The Tenth is the affirmation of the Shayh/Core Fiery Lamb of your Name, designated to emerge on the tenth day of the first moon. What occurs in the first moon is mirrored in the seventh. All within you qualifying to be of suitable thoughts are sent into the wilderness—for Word expansion.

As you designate your Name to grow from your Core Nature of the Lamb/Shayh, you are readied to bring forth Branches out of your Core Name Centre—The Shayh. Once your Name is planted in your Body, can another tree grow there, or if another could sprout, could it flourish without being over shadowed by your Name? Hence, Wisdom does not consent to abide with carnality and strange thoughts; what is not of your Name is burned by the Fires of Chækúwmah. The Assembly of Hhúwa are your Tree of Lives. If you walk in the shadows of your habitations without definitions by Numbers, you remain within confines of lower Metsryim/Egypt—the flesh of corruption and abide in a house that perishes. As you are no longer willing to remain with thoughts that perpetuates flesh that will perish, you build a sukkahh of the branches of goodly thoughts depicted by the trees of the palm, the myrtle, and the willows of the brook. Those who observe Sukut, come to the city of Yerushelyim with **fruit/expressions/deeds/evidence of goodly trees—those which contain the glory/weight/substance of YæHúwaH.**

The Three Branches that Comprise a Sukkahh/Booth

The first day/act of entering into a sukæhh is bringing the branches of palm, the myrtle and the willow [TeúwratHhakuwahnim/Wayyiqra/Leviticus 23:40]. The **palm branches**/אֶתֶּן אֶתֶּן אֶתֶּן are **upright, steady, immovable**—being lofty Thoughts of Knowledge founded upon a Rock/HhaTsur. The palms are of the Terreni hills of Illumination.

The **myrtle tree**/אֶתֶּן אֶתֶּן אֶתֶּן are branches that intertwine; and hence are sprouts of Understandings. The branches of the myrtle are far reaching and the roots grow deep conveying

the Thoughts of Understanding that comprehend all things and maintain the upper branches of the palm leaves/Knowledge with the foundational branches of the willow/Wisdom. The myrtle branches uphold one another and become intertwined whereby their comprehension conveys a full spectrum. The myrtle are of the ALhhim hills of Illumination.

The **willows of the brook**/למנן 340Y are the branches that come from *the streams of agreement*. These branches depict Thoughts of Wisdom which arise from the foundational currents of Name. *The willow branches are agreeable, soft, and able to be woven within the woof*/490 to provide for expansion of the warp. The willows are of the Chækúwmah hills of Illumination.

On the fifteenth day/act—the act of weaving, in the seventh month, you make your daily oylah (burnt/ascension offering), followed by the special shavbeth/sabbath offerings of Yahúdah signifying that you are entering into the Numbers of your Name. The daily offering links and aligns you in the works and appropriations of unique lights released evening and morning by sacrifices in the Hosts. As you make morning and evening offerings, you establish/confirm the workings and appropriations of the Order of Lights with the heavens and earth.

Your foundation of the daily oylah/ascension is your cause for rejoicing in your journey. The offerings have an overall effect upon you throughout periods of growth in coming seasons. It is the harvest of today that furnishes seed for the coming growing season. The fall season determines what emerges with evidence of growth in the spring. The offerings of sukut are *major exercises of Faith* performed in unison with YæHúwaH to determine your progressions in the coming cycles of Light! They also *depict the final harvest*—the results of all Light has done within you!

The first/4 day of sukut corresponds to the initial/4/chief activity of coming to reside in the world of nations. You draw near unto Unity with your 13/7 parim/bullocks, 2/9 ALyim/rams, and 14/12 kevashim/lambs, along with corresponding *manchut*/grain offerings of your studies. With burnt offerings—ascending sacrifices, you draw near unto YæHúwaH—to enter into the Unified Presences/Faces of Semek, whereby your faces merge in perfect alignment with Theirs. The later offerings of the festival include drink offerings of grain; however, offerings of the first day do not mention wine being of transitory/passing habitations as the fruit of the branches is yet to appear. In conjunction with the burnt/ascension offering is a *sheooir*/goat offering for the *chatat*/X4⊕A, which signifies growth coming from your abode in the nations. As a result of your ascensions, you manage your processes with a covering of hair. Thus, the *chatat* follows the *oylut* from which insights rise to make transformations.

The offerings are emanations from your Fire Nature. The enlightenment of your heads serve as priests to designate your fruit unto the Faces of YæHúwaH. The spiritual mind designates itself and all of its extensions in celebration and submission to the nature and expressions of YæHúwaH. **As you offer 13 parim, you surrender—bring all processes/nations of your habitations to the Hands (10/7) of the Trustees of Light (3/7), with which you are entrust-**

Hill of Arrat / Acacia

Terreni Elevation /
Palms

Range of Charasham /
Oaks

Hills of Kuwáhnim /
Olive

Hills of ALhhim /
Myrtle

Hills of Bayinah / Olive

Hills of
Chækúwmah / Willows

ed in the Kingdom of Names. You are conscious that your positions in BayitHhaSham correspond to activities of light and to the orders of light established in the heavens—fixed within your mind and her extensions.

Thirteen parim are pairs of Numbers of Yahúdah which pertain to forming the processes/nations of HhaNeúwn by the Numbers of offspring of YishARAL (MT/Deut 32:8). According to the Numbers of YishARAL, so are nations that rise in their support (ZekkerYæh 14:16). The multiplicity of Aparryim serves the many of the world as 13. As the Value of 26, the **13 pairs** equate to processes of your Name in HhaSham and what is entrusted to your Name to abide in a sukkah. You bring fruit from every process/nation through which your Name enters into the world to reside in the structure of the Fathers/פ. The days of Sukut commence with offerings of Aparryim and Yahúdah who depict the malekim/kings of the worlds. These govern the visible and invisible realms. The Wise Kings of the world come with precious things for the Child of ALhhim who enters into the Aúrets (Metiyæhu 2:11). From all processes entrusted to you there is a harvest for your offerings. The Value of 13 is in the word, achadd/13. To be of oneness/unity is to be of many—the plentiful.

The processes/nations are put under the Hand of YishARAL. This understanding is related in the story of Yúwsphah/Joseph, whereby on the first day of Sukut, the story of Yúwsphah rises to unfold how the worlds are made. Through Yúwsphah the 13 Houses of YishARAL appear unto whom all nations become subject as the Anointing rises within you Head (SMB/Gen 37; Eph 1:20-23; 1 Cor 15:27).

Through offerings you transfer what is in your Names and positions of Light unto new states of residence. All you give positions you to receive new heavens/minds and new earth/bodies. You gather the processes as your 13 parim; the inner strength of states by the ALyim of the paired Faces of Day 15; and then the full branching of your stature by the kevashim whereby you come unto the altar in the meShich—to stand in your full measurement of the day emerging from the nations!

Through the offerings of the days of Sukut there releases, thrusts of growth that come forth from your loins and sides, an inner strength, whereby your branches of full exploration extend to bear the fruit of your Names. Through the processes of giving all of your sides, the strength within, and the crowning branches you set your Name in the Ascending Fires for transformations, growths, to perform your ordained paths of service and exploration.

In offering the shelushaooshar/thirteen parim/4—you confirm your positions in the Order of Lights and communications with the Trustees of Light residing in the east—Masters of light emanations pertaining to each evening and morning which determine the development and fulfillment of your life energies: formulations of Names, openings, and states of residing. Through recalling and bringing to remembrance the Principles of ascension on **Zickrun Teruoh—to recall by pulsations of Breath** (1st day of the 7th month), seeds/ripened concepts are released for expansion and expression.

On YeúwmKepper/*Yom Kippur*, the tenth of the seventh month, you solemnly resolve that all sown and expanding take you beyond self-imposed restrictions and culminate in your being in perfect unity with the Principals and with one other as members of the BAYITHHASHAM. The offering of YeúwmKepper, on the tenth of the seventh, is the attainment of bringing forth the Shayh at Pessech on the tenth day of the first moon. During the days of Sukut progressions (vs finalization), then, the seeds of the Lives of the Fathers *are activated* by Light emanations that are designated to unfold and to bless you in every way. Your processes are put in subjection as your priority is your service in the House of YæHúwaH (Metiyæhu 6:33). In these days you put your hands in the Hands/א of the Trustees/ג to *appropriate* the distributions of light for the SUWKAHH/BAYITHHASHAM.

The two ALyim are the mutual inward sides of Light that ever support your ascensions of the inherent Faces of ShmuwAL and Yetschaq. Your states of continuation and renewal are a complete/mature manifestations related to the 13 parim. The aylim of day 13 are the combined faces of ShmuwAL/30 and Yahudah/1; ShmuwAL/15+Yetschaq/16. The 14 kevashim are the paired humble Names of Fathers, who abide in AL, as strands of 31 hanging upon your Name of ShmuwAL as the Semek/15th among the Faces; through which you have your 15 habitations. The sheoir/alignment (goat/growth state) follows daily to affirm your alignments with the Names in shemayim/the combined Names of the heavens that reside within you bodily.

The two ALyim form a body of unified Faces, as a ring for the clusters of parim. The oylut of the ALyim establish the inner strength upon the platform of the parim/observations which provide a base to manifest the appropriations of light from the Trustees. The sequence of the sacrifices is congruent with the effects of the sacrifices within you. You move from one performance to the next as the Presence of Wind/Rúæch within your tabernacles confirms a readiness to progress.

The fourteen kevashim signify explorations, quests, and a full-follow through—engagement of all parts to attain potentials expressed via the parim (loinfuit) and ALyim (stature of complete/perfect support of the Faces). “Complete forms of the Neuwn/14” refer to the inward Faces of YæHH abiding in Semek that rise from sacrifices to adequately express the sides of habitations through which you ascend.

Whatever one believes becomes expressed in some manner. While the expression of belief often becomes the focus point in religious circles—even to the point of causing divisions, the expressions derived from sacrifice are the means to expend light unified principles (the parim)—to prove them as they demonstrate their authority and power to establish the concepts (the ALyim), and as they reveal their initiations to lead you further in knowing the fullness of Wisdom through Knowledge (the kevashim).

The attendant manchaih, or grain offerings, correspond to each of these levels of learning and study of the Words of Aúvim/Fathers which are in the Ten of HhaNeúwn. As you give/extend the inner 13 parim—***the awareness of the unified processes within the Neúwn/14, you arrange your parts/inner wealth.*** Through the offerings you undergo instruction to receive teachings to accomplish all entrusted to you. The means to know and to receive instruction correspond to the three-

tenths oypah/אפח/ephah of flour for each par/opening thought. The three tenths are identified as the 987 654 321 grains of the Aúvim/Fathers which are in the ten of the Neúwn, known as three measures of meal of the ten.

As you give yourselves as two ALyim—paired Faces of AL, you receive instruction regarding the manner of expression required to be complete and perfect accord with the Principles. This instruction is two-tenths oypah for the ALyim, a means of repetitions for what is taught for the parim. First, is the study of Wisdom at Mount Sinai, and secondly, comes studies of Understanding at Mount Horeb. The one-tenth oypah for one kevesh is for guidance to reach the gates/avenues of Knowledge. These three levels of instruction are considered as you meditate on the words of your sacrifice, from the beginning to the end—that is, as principles of light are imparted, you demonstrate their Values and your allegiance to them via the manner of expressions employed. Through the demonstration—in the doings—of the Túwrahh Principles, you are afforded access to the gates from which the principles of light emanate. Through these gates you enter to ascend into the Faces of Light.

Following the manchaih/grain offerings you draw near via the nesek offerings. With instruction comes the release of joy and understanding regarding the principles, honor of the principles, the full potential quest, and the revelation that attends your initiations and practices. Via the drink offering you draw near to mature levels as wine signifies understandings. Your sacrifices have reached their fullest mature workings of the grain/teaching as you are seated at the table of nobilities. You do not hurry from one phase of sacrifice to the next; rather, you wait upon YæHúwaH, allowing the sacrifices to work in and through you, as grain bakes slowly in the oven. When the heart is merry, joy flows upon the altar, which is the fruit of your offerings.

REGARDING THE OFFERINGS OF THE OLYUT/ASCENSIONS, BREADS, AND WINES

As the offerings are fulfilled, related instructions of the manchaih/grain offering come upon your tongue. When the instruction is heard, the wine is tasted. Through the offerings, in the Lights of the Moon, the instructions of the seasons are given with full comprehension. In coming to the Feet of the Masters, you prepare yourselves to hear and apply what is taught. The instruction and understandings are set to your faces to be heard and tasted in conjunction with the daily appointed offerings.

The oylut/ascending offerings are the reason of your service unto HhaOLiyun/the most high Assembler of Faces and whereby you **learn** the Words of HhaTúwrahh. As you make the oylut you create a mind capable to comprehend the Thoughts of the One who gives all. Through the oylut you labor together with AL, being of the same mind and the same body, as a network of Names. As you arrange your members upon the altar, you are as a team/pair of oxen to carry and multiply the SeedWord into all spaces. **Your single upmost reason to depart from the world of Metsryim is to transfer your labors from vanity unto the eternal states of HhaOLiyun—to make sacrifices!** You labor not for the world, nor the things in the world, but as those from the citizens of the Cities of your Inheritance. You devote your members to YæHúwaH in every oylah. Your parts are disciplined and conditioned to think and act according to the Unified Consciousness in which there are no shadows nor violations of one against another. Every person makes a burnt offering as they expend their energies daily. The orientation of the members, either to serve the world or to serve YæHúwaH, is the distinction that determines unto whom the oylah is made.

Teachings are of the Ayish/Fire. **Though offerings we enter into the Fire from which the Teachings are composed and appear.** Hence, the oylut are the foundational prerequisite to study the Writings of HhaTúwrahh/The Torah, and apart from the oylut, the Writings of HhaTúwrahh are not understood, nor can they be received. For though one may be able to entertain the Thoughts, in that the members are not disciplined as The Twelve above, they are unable to implement the Thoughts into deeds, for the members cannot perform them with Duo-Consciousness. At best they imitate others, engaged outwardly, but not with a heart of understanding.

The oylut move us through the circuits of Light. By reading ourselves upon the altars, we pass through the fields of Knowledge/the stars, as we ascend and descend daily with Bayinah and Chækúwmah. The parim are 70 offspring of the 12 Heads (bulls) of YæHH; the ALyim (rams) are paired stands of 31 are combined Faces of YæHH; the kevashim (lambs) are paired Names of the 28 ALhhim in the Body of the Neúwn through whom the Principles and the Strengths are fulfilled. The Sheoir is your Name to align yourself with your high callings prior to manifestation. In making the offerings you release the attributes of your origins to affirm your ascensions as offspring of YæHH and their ALhhim.

HOW TO READ THE WRITINGS

Scriptures are understood as to how they are read. Words written are dark; words spoken are transparent. Accounts in the writings are about the SEED and its journey of discovery. The Hebrew writings are largely actions or verbs to denote deeds of Light pulsations transmitted through fingers forming inscriptions. What is spoken first in shemayim/heavens descends to earth. Writings read as literal and linear messages shadow the underlying and unifying thoughts contained in them. As portions are read as allegories, they come to comprehend the universal messages that apply to all peoples and to all days/generations. Mixing the iron of Instruction with clay causes confusion of babylon and instability of meanings; what is Spirit is Spirit; what is flesh is flesh. Scriptures are written with the Rings/Circles of HhaALhhim, whereby they may be seen from any point in the 360°—within the Consciousness of the Nine. As the Tehillah states, the unlimited, myriads of years/studies are in your Eyes [Tehillah 90:4].

Words read as written in the Eyes/Rings of HhaALhhim, enter into the Letters formed and arranged into orbits of rotations. The underlying behaviors of non-violence and meekness are doings approved of HhaALhhim whereby their texts are honoured. Wrath and revenge are foreign to the passages of love and patience.

Should the Writings be read as dispensations of time, then the Writings become divided into periods of history that provide a distance or separation from the enduring grace that enables one to evolve from generation to generation as Rings of a Tree. The foundation of all of the Writings and the Crown of Lives are Writings as meShich, concerning the Oil rising in Seed to fill the body and create renewing Heads of Yehu. Pages of yester-year are classique references of former time periods which gives way to renewing generations of what the Lights are spinning today. As a Servant of SEEDoftheFathers, one discerns its breakouts from current boundaries in which the Light is housed/cultivated. SEED is the TEXT, the BOOK of LIVES. The SEED is the Source of all writ-

ings of LIGHT, that contains the origins, migrations, and evolutionary destinies of Names housed within the Fire and Waters.

Words are read according to eyes interpretation, according to the world in which one lives. If the eye is orientated to the mortal world of the carnal mind, then the words are read as though they are referring to this world. Words are true as they are ever-abiding; however, when reading the Words as objects, then one turns the truth into a lie, for the object perishes. If one's eye is focused on the immortality of an Enlightened Mind, then the Words read and heard are as they are spoken from the realms of Light. If you read the offerings as animals of this world, then as the reader you impose thoughts of the world of corruption, and thereby made the offerings corruptible. Names of animals are called after traits/behaviours of beasts. Clean animals, like the sheep, are called a keveshim because they behave *as the meek*. The bulls are called after the baqar for they *open up Seed and reveal inner sides/faces/parim*—the fruit that issues from the loins of Wisdom. The ram is called an ayil as the *strength and endurance* of the ayilim offerings. The offerings of Fire are NOT animals which unenlightened translators render by words pertaining to traits of the offerings.

Upon reading the writings as predetermined dna patterns and composites of Light ones are liberated from snares of predispositions of cultural boundaries and lying translations of what the Light is saying openly. The Light speaks with many many revelations that are without shedding of bloods of men and animals. As one reads above, from which Words descend, they are freed from primitive readings of words that require blood offerings to appease gods and generate forgiveness of missing targets of ascensions. Idea of killing animals and designating their blood for errors or for seeking favours are based on paganistic thoughts that there are gods outside of oneself that need to be served. These ideas are still prevalent within many cultures *as hang-overs* that cause slumber of a Name to rise by the orchestration of the ALhmiLights within their Tree/Stance of Becoming.

As Father ABrethhem's servant finds a wife for son Yetschaq/Isaac, which means Joy, your bodytentwritings are affirmed to be the house for the joy of spirit of a Name, born of ABrethhem—for Seedexpansions to reside. One is taken out of the booklines of parables into the realities and wonderments of the days of Light of their Name. The shadows in the texts are brought to Light as one has Eyes to see within the tentveils; otherwise the Light of the Reader enters into a bushel.

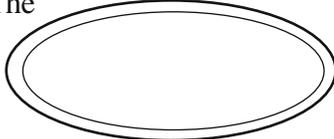
THE 12 12 24 ELDERS

Untrained eyes do not know how to see what is appearing before them, whereby they rely as a blind man for another to read and lead them. Youth that seek Counsel from Elders are those who have been disciplined to learn of the 12 in them and the voyage of a SEED. When one sees from whence they have come and where they are going, then they come to the Elders, without which advice the young seek their ambitions for trophies of their shortened days. With their untrained eyes they battle against worldly politics and seek fortunes of what perishes, thereby having no inclinations to obtain Wisdom and Understanding deposited within them as SEED of Lights.

1	9ΔΥΞΛΜΟΝ9ΑΥΥWΞΥ Nachshun Bann OomiNadev	7	ΔΥΞΞΛΜΟΝ9ΑΟΜΥWΞΛΛ Aylishemo Bann OomiHhuwd
2	4ΟΥΤ-Υ9ΛΛΥΧΥ NethænAL Bann TsuOR	8	4ΥΤ-ΞΔ7Υ9ΛΛΞΛΜΥ GamliAL Bann Pædhætsur
3	ΥΛΜΥ99ΛΞΛΛ ALiAb Bann Chelen	9	ΞΥΟΔ7Υ9ΥΔΞ9Λ AvyiDenn Bann Gadoni
4	4ΥΛΞΔWΥ94ΥΤ-ΞΛΛ ALiTsuár Bann ShediAúwer	10	ΞΔWΞΛΜΟΝ94ΙΟΞΜΛ AchiOozar Bann Oomishedi
5	ΞΔWΞΛ4ΥΤ-Υ9ΛΛΞΛΜΥ ShalumiAL Bann Tsurishadi	11	Υ4ΥΟΜ9ΛΛΞΛΟ7 PagoyiAL Bann Ookren
6	ΛΛΥΟΔΥ97ΞΞΛΛ Aliseph Bann DeOouAL	12	ΥΥΛΟΜ9Ο4ΞΛΜΛ Achiro Bann Ooaynun

Thoughts of the offerings unfold the making of the worlds. Universes of Light are made through offerings—expense of Seedopenings. The offerings of Fire are before anything is made. Through them, all of the Collective/goodness is made/performed. In that the offerings are prior to the formulations of the world, how could they refer to animals and death?

The worlds of ALhhim are the Rings of their Names. Each Ring is a universe of Thought. In that all worlds of ALhhim are made of 0:0, they bear the likeness of 0. The configurations of 0:0 is the means in which all things are formed. The worlds that are made not of the 0:0, have within them death, and therefore they perish, for they hold unto themselves the weight of their transgressions contrary to the 0:0 ratio, as Achan who took from the spoil and hid it within their tents, thinking that they were gaining by taking unto themselves what is forbidden. It was not in the eating of the fruit of Knowledge, but in the *taking from* the Tree that HhaAdim/Adam took away from the Tree of Knowledge, rather than bearing the fruit of the Tree of Knowledge upon their branches. When one hoards, they take away from the fruit of sharing; when one is rude they take away from the Tree’s expression of gentleness; when one is anxious they take way from the fruit of patience, etc. When one takes away from the whole, by any illusive perception/deed, then one eats unto themselves death/separation from the VINE, a fruit which perishes. The



the wood and the body of the offering

violation of such deeds is contrary to the Liberty of the 0:0 Thoughts from which your offerings are arranged and ascend daily. The wood is the outer ring upon which the inner ring of the body is placed. Together they form the *ahhalmuode*/tent of meeting in which you dwell and move evening and morning.

You live by the Teachings of the Fire which are continually being molded as clay on the potter’s wheel. You swirl within the circuit of the Lights evening and morning to compose ascending states of habitation. A violation to the Teachings appears within yourself by retaining a self-image apart from the Collective Body of Names. Retaining anything apart from the whole creates a graven image, a static condition, in contrast to the Collective Body that owns all things mutually. The Collective Body is continually shaped by the Thoughts of HhaKuwáhnim which are transmit-

ted through the menorah/menorah made twice daily, each evening and morning. As you live the oylah, your Rings are in total devotion/service to each other, whereby they are joined in sets in a unified Body. When one lives collectively, as a part of the whole, then you are joined to the Vine; and hence, have abundant life.

THE TYPES OF OFFERINGS ARE LEVELS OF THOUGHT
TO BEAR THE ILLUMINATION OF HHAKUWAHNM

Through four categories of offerings, you pass through the Mishkan/Tabernacle from levels of Wisdom unto the Gates of Knowledge in which are Understandings. In having the same arrangement of mind and body as HhaKuwáhnim, you affirm the Thoughts and the Deeds of Light of the Founding Principles. Your evenings and mornings tract your Name as you travel through the stars. Your offerings glorify the Founding Principles [Fathers]—the Emanations of HhaKuwáhnim transferred through their menurut of the strands of ARAL.

The Thoughts of Mutuality, commonly rendered as the *sheooir for the chatat offering*, are for the continual alignment that growth follows the offerings as sides of a team that establish a Seed—the parim/sides, the strength of the ALyim, and the meekness/humility of the mind/kevashim. From each set of offerings, **there is space provided for growth in which the revelations from the offerings are unfolded**. Adaptations to revelations are made possible by the chatat/sin offering. The chatat offering is not because of sin committed. Its blood flows as you become aware of further instruction that elevates you above violations. The offering keeps you aligned with the revelations at hand and secures your ascents. By means of the chatat, you maintain communications and balance throughout the changes ongoing as you grow in understanding concerning all that the Light initiates and develops in you. The chatat is given for equilibrium, as signified by the symbol of the goat, the *Úwah/Υ*. The offering is a defense against pride and vanity, that you progress unfettered.

13 Parim (first day)

In the 15th day of the month, the offerings are an arrangement of 13 parim, 2 ALyim, and 14 kevashim coupled with the 1 sheooir/growth offering. The 13 composite parim/fruits are the multi-blessings of YæHH placed in your Name to abide in the midst of all nations. This first set of offering sets the tone for the entire festival. 13 parim are at the foundation of DæuwD for the full extension of your Branches—Willows of Wisdom, Myrtles of Understanding, and Palms of Knowledge. Conveying the Values of Mæyim/13, the blessings within your Seed Name are fully given through processes/nations to support your ascensions. Through days of the festival, you build and transform the ark/Tevah through which come enter the worlds to become a sukut/booth for your Name's habitation. In affirming the 15 Faces of YahYah within your Seed, you come unto the unity of faith within the Body of the Shayh/Lamb. The Túwrahh speaks of you entering into a unified dwelling of Light eternally renewed through perpetual oylut/burnt offerings. Two aylim are the two sides of your habitations that provide strength of Wisdom and Understanding. The 14 Neúwn kevashim are the 14 humble Faces of Yæhh that reside in Semek/15. The chatat offering enables you to go beyond former progressions.

12 Parim (second day)

On the second/ש day of sukut, you bring forth instructions of 12/שׂ parim that define your dwellings in the nations. With the 12, are the ALyim, 14 kevashim, and the grain and wine offerings, along with the sheoair chatat—the growth securement offering. The 12 parim convey your submission to learn through appointments to your Name through extending your blessings of 13. By Twelve Heads, you distinguish your dwellings to be 12 States of Residence. Your 12 abide are an inner framework of the Collective 13, as YishARAL is the basis for the nations (MT/Deut 32:8). The blessings upon on the nations are affirmed subject to the 12 Heads by which they are established. You make twelve parim offerings of your twelve members which activates/שׂ your renewal to abide in Light/שׂ. Foundations of the coming year's study and growth are set within your directive consciousness during the seven days of Sukut under the leadership of the 12 parim/bulls/clusters of sayings/lips in your kaiyúwer/basin (Hosea 14:2). The Basin of your Sanctuary is upheld by the 12 Heads that STAND with you (ChameshHhaPekudim 1:5; ALphah Sefhúwr Melekim/1 Kings 7:44; Yirmeyahu 52:20). The 12 Heads of Sayings are in each of the Faces of YæHH, whereby the 15 Faces appear in your Twelve Houses. The $12 \times 15 = 180$ which abides in the both sides of YæHH whereby in your twelve are Faces of Chækúwmah on the right and Faces of Bayinah on the left to be the sum of 360—the Lights in your Spirit of Dan. The 180 ascendant sayings of the Heads in YæHH bring to your crown the oils of meShiæch/anointing—358, read as the ascendant/8 of 15 ($35/3 \times 5$). From both sides (Days 1-15, and Days 16-30) of YæHH-YæHH, the meShiæch appears as the Eyes of Understanding: OyinOyin $35+35/70/O$ and $8+8/16/O$.

A SEED forms a HEAD. What is in the Head determines subsequent states. The OIL in the SEED gives of itself that illuminates the lamp of the body. As SEED is activated in its Day of Awakening—coming forth from hiding, then the blood flows from the SEED that cleanses the Body and its 12 inhabitants. Another Man's blood is not able to cleanse the misdirections based on blindness that causes stumbling to the Peak of the Mountain. Provisions of salvation are inherent within the two sides of Seed. Salvation is reclaiming what is lost to a Name to assist it to ascend. Without 12/Instructions of the Elders, it is vain to ask for forgiveness of another, for only the ALhhim within SEED are able to provide a release and reorientation to the path and orbits in which you are spinning night and day. The ALhhim composite within SEED is what keeps bending your Head to follow the courses of the Light, and as you do, you drop off from former vain attachments, thereby *you are for-given—granted as given be-fore*.

Each SEED contains two human genomes -- one from mothers and one from fathers. The strands of DNA ACGT are around three billion such Letters long written out as 800,000 dictionaries of a Seed to be read and understand a writings of Light. In the OIL/meShich/Anointing is the Flame of the BREATHMAN that abides in its appointed TENTWOMAN.

The ayilim of Day 16 are combined faces of Yetschaq/16+ShmuwAL/15 which are multiples of 31. The 14 kevashim are paired Names of the 28 ALhhim that abide in the NeúwnNeuwn of the humble Faces of YahYah. Two ayilim are the two sides of your habitations that uphold your ascensions of parim. The chatat offering enables you acquire further paths as your submit to learn the Teachings. The sheoair (goatgrowth offering) follows to affirm your attainable alignments with the Names in shemayim that reside within you bodily.

11 Parim (third day)

Pairs of 11/4 Faces/parim are for the third/∧ day which empowers the Seed to Branch. As on the ThirdDay of ALhhim, what passes through waters rises and branches by the Might of HhaALhhim within your Seed. Through giving 11 fruit, you provide an evidence of service in the Eyes of ALhhim and the Order of Names. The ALhhim within YishARAL affirm unity to rise (1 ShmuwAL/Samuel 17:46). Eleven are means to explore, reach out, come into the Centre Vine of pairs from which you draw out strength. The Works/∩ of their Hands bear the unified ALphah Principles/4 which propel/∧ your stages of growth and expansion within the BayitHhaSham Sukkahh/booth. Uses of the ALhhim within your members are according to mission/assignment unto which your Name is planted. Pairs of 11 are the Twenty-Two categories of Light Signs that combine as One, the basis of forming New Earth. From the first day to the eighth day of Sukut you draw out what is within the former day. *e.g.* Day 2 draws out of what is within Day 15, the first, Day 3 draws out what is in Day 2, etc. One layer burns off to reveal the next inner layer of Light woven for your SeedName to inhabit.

Words of ALhhim write 22 stanzas within your Twelve (Tehillah 119). These Names of ALhhim rise through your Twelve to colour your Faces to shine unique messages to which you are intructed. Bearing your Name's messages makes you stout and robust with the wealths of Wisdom, Understanding, and Knowledge. With the aura in the breadth of the Names of ALhhim, ALphah to Tauwah, you are aligned within magnetic fields of the Staff of AL—drawn near unto the Magnet of the Universe, which are two ends of the Lammæd Staff of Aharúwan. The turning of the GreatBear/Big DipperCart WO, guides the camps to follow after the Heads pulling the Wagon. From the summit of the sky, WO look down on all the stars, and knows no setting, The constellation shifts their opposed stations about the same high point in the set sky and stars in rotation, from there an insubstantial axis runs down through the wintry air and controls the universe, keeping it pivoted at opposite poles: forms the middle about which the starry sphere revolves and wheels its heavenly flight.

The aylim are the two sides of support of the Fathers of the House rising within you. The strengths of the paired Faces of YæHH are in BaarLeChaiRAi which supplies the Lives of Eyes to appear and be sustained: 2+29, and 17+14, support your role to bring to your crowns 14 pairs of ALhhim as ruling lambs. The sheooir aligns your growth with Names of ALhhim and their choice habitations.

The Values of 11 appear as the two sides of Light, which is the journey that you make according to your mission (MT/Deut 1:2; SYM/Ex 3:1). In walking in the 11 days, you abide as one א4א: 5—1—5. The two sides of your Light bond in agreement without partiality as the Letters on the right are joined to the Letters on the left, comprised the Rings of your habitation. *e.g.* Semek and Oyin adhere to Shayin and Rayish, forming the walls of your sukut. As on the ThirdDay of ALhhim, the Good NEWS is proclaimed by ABrehhem, that the expanse of DayTwo, that swells the SEED, will rise and come to full Heads. What commences on the ThirdDay of resurgence/resurrection from within the Waters forms a Harvest in which one enters their primordial inheritances.

Through 5—1—5 you develop strength to make ascensions from the waters, as a stalk. The correlation of the ark coming to rest on the 17th of the 7th—the third day of Sukut refers to Names rising through your waters. In making your ascent, you have prepared your inner habitation to pass through waters of your mothers, then the waters of your body, to find consolations in your journey to reside in body of dry land—an acquiescence to be hidden within the Faces of YæHH.

Your states of habitation are vast. In order to train your Name unto your destinies, you are compressed into arrangements of billions of cells to explore, know, in order *to enter*. Your journey in this realm is to provide a dwelling to discern the realms of Light, whereby you are able to enter into them. In coming to abide in dry land—defined dedicated dwellings, you attain consolation with aim. Nothing is vain or outside of the Collective Faces where you are appointed to reside.

The unity of two Benevolent MeN of Testimony—the ADim/ADam, are according to pairs of the Fathers, lay foundations of the world to create renewable habitations/women/bodies to fill with ecstasy and wonderment. The 28 ALhhim abide as MeN, two by two, which create the Body of Neúwn/14:14. As the ShayinOyin—the laid-up gold and silver—are released from your SeedName, you are then known as Yahushúo bann Neúwn (Joshua son of Nun), as a lad, and then as a commander. Humanity is awakening to the mind of Nuwach/Noah to make grande changes to ascend with all they are given. You perceive through drawing out the Invisible Words of your Name whereby you make changes to reside above the reflections of the world you created, namely the body of woman—the sum of dwellings, which does not satisfy or equate to the ideal habitation for your collective spirits. Man forms by eating of the associations/glances of the Knowledge a cable/chabal/𐤇𐤓𐤁, as an estranged umbilical cord connecting to an inferior cosmic parasite by consuming the oil of your seed Name.

You fashion a body to reside that does not match the wealth of your pockets; thus, you are in a rethink mode...to move from this state of habitation to build the House of YæHuwaH. The transference from this realm are in meanings of Sodom/Sauwdim—to explore the concealed secrets in the seed to return to the Garden of YæHuwaH, the OomarraH of sheaves/scrolls.

The House of YæHuwaH is a dwelling of the paired Fathers of the YæHH from which appears the Body of the Queens of Light—an OyinZayin habitate of Words and Eyes. Humanity (male÷female) has faulted itself in creating woman/a body to know itself. The mentors are the Heads in YæHH who stand to your faces. The ADIM (adam) are MeN of the Testimony of ALhhim, who activate the waters, being recollective (male), the components in their seed appears invisible.

The Word and Spirit are invisible, incorruptible, an enduring reality. Narcissistic personality disorder enters into Waters of Woman to see themselves apart from the unified body of Names. Waters are mirrors to see oneself. Greek mythology tells of a young Narcissus who falls in love with his own image reflected in a pool of water. Erotic interest in oneself are displayed in vanities, pornography and addictions as lovers-of-self, lusts of self-admiration, self-absorption, self-obsession, conceit, self-centeredness, self-regard, and egotism. The hope is the ShayinOyin

in your SEED of LIGHT, whereby your solution is ever present. The Spirit in you deciphers the inherent Numbers in your SEED to restore your dwellings as Stones of DæuwD/David. Such ideas are scoffed at as Núwach/Noah builds a dwelling for 120 cyclic themes that the 8 Ascendant Soul may enter into hidden treasures of the Fathers—the sums of ALhhim. To find another place of hell as this earth will be indeed rare as the bulk of all that surrounds you is the Dark Matter of the Fathers by which they cover themselves in layers of Light.

Through BREATH analysis of what is in the SEED you learn as you Eat from the Fathers' Semek Tree patterns of their associations of Faces. Everything is brought to DAN for evaluation to make transference. The Benefactors (MeN) of Súwdim/Sodom *are exceedingly associative* in their quests, whereby they seek Doors to the Faces. The Words laid-up in the parables show the concourses and associations of the spirit, as reflections. However, when you put you hand to consume/eat of the reflections you cross from the real to the unreal. The coming of the AGE of Neúwn (offspring of MaN) are like the days of Núwach and Súwdim in which the former states are overthrown. The 8 soul, with ascensions of the Neúwn on the ThirdDay of Sukut, encompasses all Faces of YæHH as NaDæv-NaDæv, to be carried above the overthrowing of the sentient world. You are proceeding unto the 8th day of Sukut upon the foundation of the ark having landed on day 3. Rising above individual reflections emerge from the morass of self-love. Dry land is above the waters wherein you come to the Collective Faces verses individual ambitions. The stones of your Name are precious, selectively chosen, to comprise the Collective Dwellings of Light as one with myriads of messengers.

As a stalk rises from the two sides a seed it forms a body for increase, so Pairs of the Names of ALhhim form an inner core of your houses/bodies of habitations in YæHúwaH. The Union of your Name with another attest to your belonging to the Collective through which you pulse into spiraling elevations of the paired Fathers of Antiquity. You do not desire to know again shadowy daughters of Lúwt/Lot, as you advance to cross back-over from the unreal to the real. You pass through the waters of the sentient world unto your ordained habitation reserved for the Light in your Seed.

Through your expansions and coming to know by associations of your collective goodness, you enter into Gates of Pearls. In achieving ascensions of your Days, you look beyond your horizons. In adhering to your Fire, you reorganize your Names to go beyond—further into the realms of Light, through endless combinations of your Numbers and their gem-stone colours.

10 Parim (fourth day)

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Within the Houses of the paired ALhhim of 11's are pairs/parim of Tens, *the First Causes of Reshun*. What causes the ALhhim to work and speak are the primary forces of Light, the 5:5 perpetual Gifts of Grace of Wisdom and Understanding. The branches of your tree spread out by the workings of Wisdom and Understanding rising from the two sides of your Tree. The sum of each side of Light 12345 is 15:15 as the Faces of YæHH-YæHH. What is inside the parameter Numbers of 1-5 is the sum of the Faces of Yehu within them.

With the Fire of Wisdom and the Oil of Understanding you trim your manurahh wicks to be long/penetrating the night to attain targets in the evening, and to be short/spread abroad in the morning. The fuel in your lamp keeps you prepared to enter into the marriage supper the lamb ascending in the offerings, whereby you and your 12 partake of the Bread and its flowing Drink with your hosts of ALhhim supplying the wood and offerings for your Name. On the fourth day the banquet invites are those in communion with the lamb of Yishshakkar, that determines your allotments by service appointed, supported by wood of the House of Maneshayh/Manasseh. These two houses in your Name provide ascension offerings for your Name's dwellings in Sukut on Days 4 and 5 of the chaug/festival.

10/א parim equate to the fourth/Δ day of the festival as days 1, 2, 3 and 4 are the sum of 10. In the fourth day, the two great Lights of Hhúwa are designated to reign in your meditations/evenings and in the your actions/mornings. Ten is a complete extension/א of Wisdom from your inner midst of Understanding. Your gifts of 10 fruit give evidence of your performing according to the appointments being performed in your Name. Your ten are in the midst of the seven day offerings of abiding in Sukut from both sides, i.e. 13 12 11 **10** 9 8 7. Ten in the midst are sums of Reshun 55 whose Faces appear in the eighteenth day of the seventh moon, which is day four of the chaaúwg/festival of going-up. ***Your SeedName opens to give of itself Ten, whereby you walk in Lights of Understanding and Wisdom rather than in the darkness—a closed shell.*** The jewels of your Name appear and glow with radiances of the sun and moon as they shine into your Faces of divine service from your inner core of Unified Duo-Consciousness.

Through your givings you receive mercies of rain and rays of sun to drop upon you as refreshing dews of evenings and rainrays of mornings. Hands of the Fathers attend to your perfections. The power of the Yeúwd/א/10 extends every thought fully top come to climaxes of fulfillment as YæHúwaH gives. The Yeúwd/א extends mercies to the tenth power, as your faces and hands bear your perfect expressions.

The alyim strength offerings on day four rise from the Seed as the combined Faces of Reshun and Yaoquv 3+28 and 18+13 through which First Causes reside in your stones of glories. The parim and ayim ascensions dwell in the Neúwn 14 Kevashim, and bring them as your sheep of ALhhim to the Mountain. The sheooir/growth of the chatat/sin offering, follows the oylah, *which maintains your primary Causes* of becoming and your Lights appearing. *The ascensions of the oylah are fixed into your path with the chatat offering* that is eaten/assimilated into your twelve to be in agreement with levels of ascension.

09 Parim (fifth day)

(30) 9876 5 4321 (10)

What gives 10 its robust nature to fulfill the ascensions of your Name are the Nine paradigm teraysarunim of instructions that form HEADS/⊕ within your Branches_o/Sukut. The 9/⊕ parim/fruit of the fifth/א day are Nine/⊕ Schools of Núwach that rise empowered by the Eight/ascending soul. The Instructions/30 of 10 form manifold habitations/sukut appearing

from your waters, according to the expanse of ABrehhem in your Seed, as on the fifth day of ALhhim (SMB/Gen 1:20-23).

The fruit of Nine convene together in sacrifice for encounters and mutual counsels regarding the presence/Faces of YæHúwaH. You make your Nine offerings as you are bonded to an assembly, a collective network of Names and Nations. In Nine pyramids the ALhhim of Heads, the ALhhim of Spaces, the ALhhim of Illuminations, the ALhhim of Classifications, the ALhhim of Waters to regulate Breath, the ALhhim of Mysteries and Deliberations, the ALhhim of Languages of Ages and Epochs, the ALhhim of Bonds, and the ALhhim of Sides are housed in the two sides of the Ten Parim. The Schooling of your Name attains communal aspects unto unified efforts, patience, and committed love for each other to raise your consciousness of unity/⊕.

The fifth day of the chag/festival is entered through joyous ascensions by giving your offerings of Nine. It is the day of putting on garments of Bayinah and Chækúwmah as you attain levels of instruction. The clothes of your Name are activated in the waters of your SeedName likened to putting on the skins in your Mother's womb. Being the sequel to the fourth day, in which the two sides of your Light rise from your Seed, you put on weavings of Bayinah and Chækúwmah as you walk in the Light of your Name, breaking out of your Seed. The sun and moon appear through inquiries of the 4th day, following the opening of Seed—elevations of the paired Adim/3rd day which releases Light in both sides in which you abide.

Giving your body skins to be burnt is the oylah brings the Fire into your sukut dwellings. As you walk daily in the Lights, breaking open through your fourth day offerings, you are dressed by the Queens evening and morning.

The fruit of the Spirit of Nine are born on your stalks assembled of Wisdom and Understanding, for no tree bears the fruit on its own accord without absorbing the Light through its leaves/oylut. Your fruit is formed by swallowing the Light in the Teachings through which you have strength to appear as bearing fruit of ALhhim. The fruit of the 5th day are the Parim Teshooahh אֹרֶךְ אַיִן, the fruit of Nine.

Nine is a formulary of 1, as all assemblages summed in your Seed are one:

Oshæt XWO / 1

Teshooahh אֹרֶךְ אַיִן / 9

The sum of one and nine are

Ooshar 4WO / 10

through which all thoughts given of YæHH are fashioned to be one:

Oshut XYWO / 10:10

In Oshæt/XWO/1 Understanding and Wisdom bond to give freely to one another in the Eyes of RAúwaben.

In Teshooahh/אֹרֶךְ אַיִן/9 Wisdom and Understanding gather illuminations to reside in Benyamin for their radiance.

The pairs of ALyim for the eight days are the union of two Faces of YæHH from which the branches of the sukut are formed. On day 5, you make your offerings of ALyim from the Faces of the Fathers in your SeedName that rise in the harvest. Namely, Faces of whom you approach are intertwined in your heart, first as strands of Wisdom and secondly as strands of Understanding, to bear the Faces of Avrehhem/4 and Ayithamar/27, and 19+12 for the fifth day's ascent. The plurals of AL are your fortitude of two ALyim/מַלְאָכִים, combined strands of 31 by which you rise to make ascensions. The 14 Kevashim are the House of the Neúwn ALhhim in which you abide. Following is your chatat alignment offering with the oylut which gather the oylut/ascensions in one Body. The chatat/sin offerings serves as a garment of defense and blessings to walk in heights obtained.

08 Parim (day 6)

△△△△ △△△△

Day by day you burn off a layer of your habitation until you come to the inner Parim of Eights. To quest for instructions and cohesive strengths of the Nines, you must be willing to enter into the waters to make ascensions of your Oil. Though the OIL is heavier than water, yet on the Top it Flows. Through forming the Heads of Nine you come with consolations of Núwach/Noah to be at peace with your origins and states of habitation. Entrance into the Water is confirmed through ritual bathings and immersions of peoples; however, *an impetus to change and come forth as the Offspring of ALhhim must be present to colour the waters with your Seed with intentions of becoming manifest and entering into a sukæhh.*

The 8/פַּרִים parim of day six/ז' are your primary ascensions/פַּרִים from your Stone of DæuwD/Root of David △△, whereby you are met with outpourings of grace and acceptance to abide in the Collective patterns and Names of HhaALhhim. Expressions of 8/shemuwneh release full measures of grace from every side to cause your branches to be full of the Thoughts of the most high Unity of congruent Faces. Upon considering yourself to be of the Body of the Agreed Faces, you are not your own. Your bodies and heads are chambers of the house of the Universal Gatherings of HhaOLyiun. Your offerings of 8 include elevations of others in obtaining redemption of all nations/processes and inner 12 branches.

The sixth and seventh day of Sukut offerings are made in the morning by the House of Zebúwlan, the member that brings the glories of Yaoquv into the House of Wisdom/Liah. Counting from the 15th of ShmúwAL, the first day of Sukut, you come to the Faces of Malekkiytsedeq on day six of the festival. The abode of your Name is entered as you accept fully all you are given whereby you are approved to enter the joys of your habitations. In coming to sixes/WW, the Stone of your Name is whitened by the Fires you pass through day by day affecting the colour of your stone. The meaning of WW/shuwsh is rendered as “white marble” and “white linen.” In making your offerings of the sixth day, you are distinguished in the House of ALhhim to be joined through every facet of your stone, forming a hexagon honeycomb filled with sweetness and frequencies of the ALhhim Lights.

The journey of a SEED takes It routes of being formed as an offspring of AVrehhem, from the root of DuwD/David until the SEED is sown unto a Harvest. Thus, in “the fullness of times,” your SeedName appears to make its ascent and transfer its authority to your inward

Twelve. In this manner your claim your Twelve to with you and the Father, according to your destined origins. The timing of your full ascent is determined by alignments, day by day of the oylut offerings, with the workings of the Lights of ALhhim unto the Faces of Aharuwan. Though you are perfect in your constant WORD State of Being, the full ascent of the WordSeed brings you full circle unto the Day you are proclaimed by your resurrection to be the Offspring of ALhhim (Romans 1:3-4), having risen from slumberings as states of the dead to be the pulsating living Stone of ALhhim.

Each day of the chaug/ascendant festival, there is a going-up into seven layers of the she-mayim/heavens. The focus of the oylut/ascension offerings of Sukut is to enter into the heights of YæHH through ascents of your 70 Names to abide within their Rings of paired Faces. In so doing, your Name rises above stresses that overshadow your Light. In the Rings of the Faces there are no shadows nor sentient illness of adverse conditions.

The Numbers of the Parim/fruit of the Spirit and the day of ascension = 14. *e.g.* In the sixth day there are 8 parim—the fruit of gracefulness by which there are no strangers in your midst or eyes. The sum of days are the generations of the Neúwn/14 ʎ in which all Names congregate in YæHH. Your fruit/parim and your Days of Ascension are forever in the Neúwn/ʎ:

In the 7th day there are 7 parim. 14
 In the 6th day there are 8 parim. 14
 In the 5th day there are 9 parim. 14
 In the 4th day there are 10 parim. 14
 In the 3rd day there are 11 parim. 14
 In the 2nd day there are 12 parim. 14
 In the 1st day there are 13 parim. 14

The sum of seven days are 28 of ALhhim and their sum of parim 70.

$14 \times 7 = 98$ Ɔʀ, ascensions of transformation, a change in location/residence in line with your destiny in YæHH. The term, Tsach/Ɔʀ means to dazzle, glow, bright, clear, and be pure which are results of your sevenfold **days** of Ascensions, the preparation to enter in the Eight of Núwach and the Ring of NaDæv-NaDæv—in freedom with transitions. Having released all in your seven eyes, you enter into the inheritance of your Name one with the Fathers.

Full measures of your branches come forth through ascensions tempered with your prayers/judgements and meditations to crown your branches with SEEDOIL, the sign that all given has been processed within your members. The Oil hidden in the Seed rises to turn the heads white and fill the body with Light.

The purpose to be One with the Force of Momentum and your Extensions of Mercy accepts nothing less than the sacred Unity from which you come, and by which you live, move and have Being. You ascend neither on your own or by yourself. In sacred duty and with great joy you reach out unto those who have yet to enter covenant, as well as to members of your household that are yet to take steps of progression: unto the day that *“we all come in the unity of the faith and in the knowledge of the offspring of HhaALhhim, unto a unified perfect being—unto the measure of the stature of the fullness of meShiæch—the Ascendant Oil—Anointing.”*

THE FULLFILMENT OF YOUR COMING

There are many speculations as to the meanings of life, and why one comes into skins to make manifest the glories of gems that are hidden and carried in sacs of Rechel/Rachel. All of the parables are written with this Aim/Target that brings the accounts of the stars into the dwellings of every person. The resolutions of the meaning of life is summed up—upon laying a foundation and building a House of the Name, the Crown is installed, all which is transpiring in the midst of Seven Days. One objective is paramount, the 1 Reason above all, why you have come to abide in sticks and bones, *to serve your 12 who follow you into the womb.*

Upon recalling this Purpose, your members no longer error and repeat the same mistakes again and again. A shift in your paradigm occurs by eating and drinking that which flows freely from the Semek Branches XƳ⌘ in the Houses of Yehu to abide in Sukut.

Following the ascension of the day, the chatat/alignment offering is made. Upon assembling your Twelve at the Table, you explain the significance of your coming into their midst of a sukkæh—branched embodiment. **As the chatat offering is shared, the 12 Eat the Bread of SEED and Drink the Cup of SEED that flows from the ⌘ Bone of Yehu, by which they are quickened to abide in remembrance of your Name’s purpose of taking upon bone and flesh for their sakes.** As they eat and drink, they are elevated to abide in the sukut—in the place of your Name’s elevations with the Father and thereby made alive (Yahuchannan/John 6:53; TK/Lev 6:18). Your 12 no longer repeat their sins/violations as they are lifted above paradigms that snatched them into sheol. By eating the Bread and drinking the Cup, your 12 are made holy—set apart/distinguished to abide unto the Faces of Yehu. **The 12 of YishARAL are hereby redeemed by your sacrifice,** and the prayer of your Name, that they may be one as you are united in the Faces of the Fathers is fulfilled. *For the Son of Man does not come to be served/ministered to, but to minister, and give its life as a ransom/redemption-price for many.*

07 Parim (day 7)

I

The 7/I parim/fruit of **the seventh day are foundational, complete, and perfection** of your Lights of ALhhim. Based upon the founding Fathers in your members, you are deemed to be perfect—**complete by both sides joined/completely unified as the Faces of your Fathers—YæHH-YæHH.** You count to SEVEN, which is the beginning of Words, to affirm goals and your coming to the fulfillment of all HhaALhhim say regarding your Name. Seven fruit/parim are in the Core of your Rings. Surrounding your Rings are your Eights, Nines, Tens, Elevens, Twelves, and Thirteen layers of habitations that reveal the States of Words in your Core.

What is meant by PERFECT? The term has various notions as a quality of Light. “Being Perfect as your Father is perfect” defines that the expressions—Faces_{of}Seed are joined mutually from both sides of Light, sealed together to be whole without defect. The sense of the state of perfection is without partiality, thus inclusive. As offspring of your Fathers in heavens/Names, the Light from both sides of your Name are as the sun and rain which extend to both the righteous/upright/awakened as well as to the unrighteous/downtrodden/sleeper in recognition that all peoples contain the two sides of Light as the Fathers.

The fulfillment of your Name is in your seventh/I day of manifestation. Your Name abides within the Body of meShiæch—the composite ascending Anointing Oil in the Bread of the Fathers. In being anointed with the OIL, you enter into the Lights of YæHH. The Oil of the Fathers creates and Lights-up the Universe as the oil in your SeedName lights-up your Body. With seven parim/fruits of your Seven Eyes you stand complete, perfect to finish your ascensions in constructing a sukæhh/אֶרֶץ of YæHH—a habitation of your branches of Light. The sukæhh you construct during the Chaug/festival of Seven Days is the dwelling of your Name for the coming year/cycle until your Seed is gathered in the Sukut of all Names.

Your sacrifices burn, by the Fire of your Spirit, in faith, to cause redactions (editings) of your dwellings according to the Invisible Words of your Name. Knowing intimately what YæHúwaH has begun in appointing your destiny from the Mountain of Holiness, you focus your gaze unto your full stature to transition from suwkkæh to suwkkæh. Your Name is united to all Names which grows into a sacred Temple of YæHH. By each Name being added to the Assembly, the Temple of HhaSham grows exponentially.

The Shepherd of YishARAL gathers your Name to abide in the unified flocks of sheep to bring the 99+1 (19) unto the great day—the Eight of the Chaug/Festival. The culmination of the Days of your Habitation in Sukut establishes a dominion/פְּ, a Kingdom of Names, in which you reside. The Unified Names of the Fathers of HhaALhhim are known to their fullest extent, from the greatest—who nurtures others, and from the least—the humbled who are learning and serving together as lambs.

Ultimately, what is reaped from your offerings are gemstones. Through tempering of your members of Spirit in the Fire, your stones of YæHH are polished (Mæretahh) to be set amongst the gold and silver of the Mishkan/Tabernacle. The chaff of the world perishes as appointed containers from which you emerge/break forth in song. As servants under hire, your gemstones are your business to tend at the altar, as they are Investments of the Fathers to abide Faces to Faces.

Three times in a year you renew your complete remembrances to appear to the Faces of YæHúwaH of your ALhhim (MT/Deut 16:16). Each rotation amongst the stars is an accumulation of Wisdom Understanding and Knowledge.

Your 70 of ALhhim 28 to the 15 Faces of Yehu			
<u>Fruit</u>	<u>Faces</u>	<u>Day</u>	<u>Order</u>
13	ShmúwAL + Yetschaq	15	1
12	Yetschaq + ShmúwAL	16	2
11	BaarLeChaiRai + ALBayitAL	17	3
10	Reshun + Yaoquv	18	4
09	Avrehhem + Ayithamar	19	5
08	Malekkiytsedeq + BaarShevoo	20	6
07	ALozAR + Aviyahua	21	7
01	Aharúwan + GerenHhaAuwerneh	22	8

Day to behold yourself as you are Known and Appointed to abide in the SukkæH of YæHH. Your eye sees into the Eye of the Virgin to abide in realms of evaluating/judging your Name to know from whom your Name originates. For this reason you have come into the world to manifest your Name and her glories. Included in your manifestation to be the offspring of ALhhim you come to know and see yourself as you are known and seen in the Eyes of YæHH, whereby there are no obstructions to the ONE. ***The supremacy, of being one, trumps all discords and temporal states of habitation.*** By the Supremacy of One, you rule and regulate your members in the Achadd State of HhaSham having one Faith—the unified evidence of all that is within you; one Immersion—the state of abiding in Waters of the kaiyúwer/basin of activations which unites your members to make ascensions together; and one Master—in whom and through whom you are appointed to fill the Body of meShiæch—the Anointed State with devoted gifts to one another.

In states of transition from sukut to sukut, you see reflections as in a mirror; but in the End of the Seven Days, you see Faces to Faces. Now you know in part; then you know fully, even as you are fully known in YæHH. As your seven eyes of diversification widen and become clear/clean, your Body is full of Light (Metiyæhu 6:22). The process of clearing your seven eyes is to put them into the Fires of the Mountain whereby they are whitened. As the Fires of DAN fill the Body of your Eyes of RAúwaben, you then see as you are seen from above. After being in your skins, as this body goes to the worms, then *from your taking on a habitation of flesh* you shall see ALúwæHH/אֵלֹהִים (Ayuv/Job 19:26).

Your offerings on the Great Day contains the summations of all Days in your Seed, as the Harvest of your Name. The eighth/᠑ day is called **the day of retention**. What is ripened in you houses is never lost as it remains above the world in which it rose. Look at a plant, for example, the HEAD of the stalk is ABOVE the world in which it forms. What is gathered from your whitened harvests are your sheaves of 12. **Be not deceived, lest you be burdened with mundane illusions, the only wealth you will take with you are the 12 gemstones of the stars of YishARAL.**

You draw near—approach the Faces of Unity with one par/᠘, depicting the unified gathering of your 70 parim/fruit to present your summations of seven days of illumination. The eighth day is known as the “Last Great Day.” All that *begins* since your first offering—in accepting the Breath of the ALhhim in your SeedName of the Kuwáhnim—to initiate your current age/aúwt—is now *finished* as you make your ascent upon your staff (Yahuchannan 19:30). With great rejoicings you draw near into the Faces of HhaSham/The Name, assembly your Name into One Body/SukkæH of Light.

In the end of your trials and tests of the journey, you come to understand through hearing you form a Single Eye to behold YæHH Eye to Eye (Ayuv/Job 43:5). In coming to develop the Seven Eyes of YæHH in your Name, you are aligned to enter into the secret chambers with blessings of ALhhim. The Seven Eyes of your Name are aligned, one to one, with the Seven Eyes of YæHH to be one Spirit in one Body. As the firstborn of RAúwaben, you are of the family whose eyes are opened. From this age of becoming, the body of your Light is drawn out of your immortal Seed to reside in One House.

When the Body of the Seven Eyes of YæHH approves—that *being of the same frequencies*, you are joyfully accepted to abide in Them. You are ushered into their courts to dwell amongst their Faces—arranged in the heavenly universe spirals from which your generations continue to spawn above (Metiayæhu 24:32-35, 1Cor:15:50-51). Your approval of ALhhim concurs as the Head of RAúwaben comes out of the Fires of Dan whereby your Spirit enters your eternal habitations foreordained before the worlds that now appear. The Great Day of YæHúwaH gathers all Names to abide under their wings.

In accordance with the sacrifices pertaining to each day, the parim—Founding Principles of the sides of the 13 moons—establish the opening of the mind whereby your camps are drawn out unto complete mastery and maturity. Consider the Principles/Parim of the offerings and then consider to unfurl them through the Ayilim/strengths obtained by joining the Faces of YæHH to form multiple strands of Light. Emerging out of the Ayilim are kevashim—your pairs of inner meekness granting full access into States of your Sukut/dwelling. The AyiLim are the unified Faces of Aharúwan/22 appearing on Day 22 of the 7th moon + the Name of Mastery, GerenHhaAuwernehHhaYaúwsi/9.

The provisional manchut/grain offerings are studies of primordial SEED which fulfill the development of the offerings, the honour of Principles over form, and the achievement of ascensions within the paths of Light. These manchut/grain offerings and their drinks—states of fulfillments continue to follow after the offerings of Sukut until your oylut offerings are fully implemented in the months following. Upon these offerings the grace of the chatat secures your ascensions and heights obtained.

THE NAMES OF THE NUMBERS—FORMULAS OF THOUGHT COMPRISE THE OYLUT

- 𐤀𐤏𐤀 The 1's are the secured works/deeds/𐤀 in the mists/vapors/𐤀 of the Thoughts of OLiYun.
- 𐤏𐤏𐤏 Two/2 times or doubling of the parim as Understanding appear in the midst and from the sides of Chækúwmah. 𐤏𐤏𐤏 𐤏𐤏𐤀 = shaynnim. to double as the numbers on the left little toe/1720 are twice those of the right small toe 860; 10:10, the alyim are twice the parim; the shaynnim bread is 60, double the 30 of the parim, etc. Hence, for Sukut, the 13 parim are 26 ALyim; etc. One who walks in understanding has the strength of Wisdom from both sides.
- 𐤏𐤏𐤏𐤏 The 2's are compositions of pairs/X sequel to ones.
- 𐤏𐤏𐤏 The 3's are the Staff/𐤏 of the fiery pairs sixes/6:6/WW, whereby they are entrusted with all in OLiYun.
- 𐤐𐤐𐤀 The 4's are the pairs/𐤀 of the Companion Minds who dwell as One/O4—being of the Tree of Knowledge that is of the Collective of united Companions.
- 𐤏𐤏𐤏𐤏𐤀 The 5's are the multiples/increases/𐤏 of meditations/W𐤀.
- 𐤏𐤏𐤏𐤏 The 6's are the sides/balance/𐤏 of the six pairs of Wisdom/WW.
- 𐤐𐤐𐤏 The 7's are the body/𐤏 of the unified Lights of Chækúwmah and Bayinah/OW—that make whole/perfect.
- 𐤏𐤏𐤏𐤏 The 8's are the waters above/𐤏 amidst the fiery Neúwn/𐤏𐤏—the Thoughts of OLiYun.
- 𐤐𐤏𐤏 The 9's are the fruit of Knowledge/𐤀 to intertwine Eyes/Rings/OX.
- 𐤀𐤏𐤏 The 10's are the fires/stimulations/burnings/W amidst Yishshakkar/40—the Unified Consciousness through which all is extended.

4WO 11XWO The 11's are mutual intertwining of branches/X of Bayinah and Chækúwmah, whereby they become stout/11XWO through the oylut—to extend Wisdom, Understanding, and Knowledge, called the stout ones of the wealth.

4WO 1212W The 12's are the Crown Mind of the Neúwn/12 in the midst a Name/12W as The Twelve of HhaOLiyun.

4WO 1313W The 13's are the directives/13 to regulate all processes/nations within the unified Teraysarun.

4WO 14144 The 14's are the expanding Mind/14 in the Neúwn Seed of Consciousness/14 to extend the inner wealth of Wisdom, Understanding, and Knowledge via access into all levels of Enlightenment.

4WO 1515H The 15th is to extend the garment—a weaving of Light, as Bayinah and Chækúwmah are together in the same space to bring forth a new body, filled the wealth of the Minds of HhaKuwáhnim—with Wisdom, Understanding, and Knowledge.

The Oovri/Hebrew Paleo Text of CHAMESH HHAPEKUDIM/BE MIDBAR/NUMBERS 29 The Days of ZichrunTeruooah and YeúwmKepper

Reference BHM translations related to Days of Initiation—being Sent/Sown to Sukut.

CHP 29:1-11 See CHP Scroll: www.bethashem.org and TK/Lev 16 for details

The Days of Sukut/Booths/Unified Branches

And with robes/garments of light (through the Fifth/musterings) 12
+ the Ten of Understanding, Wisdom, and Knowledge, 4WO
are days/activities to renew your dwellings with satisfaction. 1012W3 W4H1212
There is a *meqraqudash*—a setting apart the Eyes as you are called of W4H44H
YæhhYæhh; the full giving of Light from two sides, from 15 to 15, 1515
for branching your collective members. 1212

All works are appointments of being sent unto service 1212 X4412 12
with prodding directives to be fulfilled. 12OX 44

And your total collective lifts-up/ascends to YæHúwaH—The Collective's 121212 12 121212
to make ascensions, to celebrate the Feast of your Seed's cultivation, from your Seed risings of
seven days/activities to be complete, day to day. 121212 XOXW

Days of Sukut affirm processes of the Light to robe your Name with garments. From the covering formed on YeúwmKepper, your inner members are attired as the seasonal fruit of your branches. At the end of the harvest, the offerings reveal the beginnings of YæHH/15. Out of the Wood of Shayin, or from the bones of Semek, the Light shines. The garments of threads are made according to the order of the Unified Names in Bayinah and Chækúwmah who weave the strands of Light evening and morning (Mishle/Prov 30). The two sides of YæHH are joined as one whereby the Body of Two Sides of their Names appear. This is the origins of the two sides of your body and the two sides of your parts.

The bodies you are given are filled by ten with three measures of Understanding, Wisdom, and Knowledge (10+3). These 13 Principals contain the sum of your 30 Numbers as ten is increased by three (10x3)—through giving all. With your assembly of parts you distinguish what is of YæhhYæhh to branch the Light of your Name within your dwellings. Vanity is not

served as a result of your distinguishments. You focus on the complete works transpiring yúwmyúwm—day to day. The אֲדָוָה שְׂפָרָה in being about your Father's Business to cultivate precious stones for their joyous habitations. The root word of work, שָׂפָרָה, means to be sent, שָׂפָרָה, as a servant, אֲדָוָה, with tasks to perform (Menachem/Mk 13:34; Metiyæhu 25:14).

You are given 5 talents of Wisdom whereby you attain 5 more—the Light of Understanding. You are given 2 talents as two sides to create a Dallath/4 Stone of dwellings. You are given 1 talent as your unified SeedName to be opened from being buried/hidden in your body.

The YuwmChadash is a day of your spirit to renew its Faces unto renewed dwellings... WΔΑΛΛΑΧ of YæHHYæHH. In the fall season, a destiny is planned where the harvest shall reside and appear in the spring. In recognition of all given to you in your Seven Eyes, through Seven Days of ALhhim, you give all in you as your Fathers. The 13/30 foundations of Wisdom, the 2 unified sides of Understanding, and the 14 humbled pairs of the Seven Eyes of Knowledge are priorities of your gifts through which you ascend in Day 15, the beginning of the worlds. With these you grow and align your extensions through the chatat—testimony of overcoming the nations—processes through which you enter a habitation (world).

The first day of Sukut is the 15th/Semek of Yæhh of the Seven days of Yæhh. The festival is the culmination of the works of the 15 Avim/Fathers. The Túwrahh distinguishes all days to be of ShmúwAL—the 15th of the 7 Hills of the Aúwv/Father—which according to your Name of AL. When the prophecies of ShmúwAL are fulfilled in the seventh, there are gatherings of all Names of Light into one house/embodiment. The emanations of your branches form one dwelling whereby your separations are healed. Vanity of servile work ceases. The celebration of ascensions/festivals/goings-up are kept seven days—unto the fulfillment/days of ALhhim.

The order of the offerings are pairing the 15 Faces of the Fathers/Avim for 8 days of the *Chag/ascensions* אֶשֶׁת—*a lifting up of spirit*. The pairing of the Avim are States of Mind from which comes **8 Heads of Light**: The Neúwn/נ—Hhúwa/א, the Lammæd/ל—Shayin/ש, Zayin/ז-Oyin/ו, and ALphah/פ-Yeúwd/ד.

IN THE FOUNDATIONS OF DAYS AND THEIR PARIM APPEAR THE 8 HEADS OF 28 ALHHIM
The Pairing of Faces form the 8 Heads of the House of Núwach/Noah

When two Faces join, a Head appears. The unions of Faces and Parim create 8 Heads. The Faces of Light combine with the Heads in the kaiyúwer/basin which is the Force to give them rise. In CHP/Numbers 1:5-16 the Heads are coined as אֶשֶׁת אֶשֶׁת Rayshi ALuphyi. The Heads are in accordance with the Activity of Light—the Day of Ascension and that which is within the loin chambers, by Numbers, from which they rise. The Number of the Parim for the Day is the placement of the Faces of YæHH in your loins to make their ascents. In comparison to the Union of Faces and Parim that form the 8 Heads, other pairs of the Faces of YæHHYæHH are strands of AL/31 which form your body parts.

15th day, in the Seventh Moon, the Light of YæHH is concealed in your Seed. The 15th Face of YæHH +13 Parim—Foundational Fruit contain the Faces of ShmúwAL/15 with Yaoquv/13.

The full mind of Yaoquv resides in the Name of AL (ShmúwAL) as the Neúwn/נ Head of Consolation/Núwach. From this Head other Seven Heads appear by paired Faces of YæHH and their Parim Head offerings. The Neúwn Head rises in the 15th, out of layers of darkness in which the glory of Yaoquv and all nations are hidden. The Neúwn has been illustrated in the LEAVES OF DAN as the fish head that governs the Mæyim/13/waters/nations. Through every offering of Yahudah upon the wood and in the skins of Aparityim, the Numbers of your Name stimulate and cause your processes to formulate for your dwellings of YishARAL (MT/Deut 32:8).

2nd day is the Light of Oyin/16+12 Parim abiding in the paired Faces of BaarLechaiRai with Ayithamar to form the Hhúwa/א Head, the fulness of the Light in your Twelve. The Head of Hhúwa contains the Lights of Bayinah, out of which comes Chækúwmah. Your Lights of Hhuwa break forth to fill the domains of what appears by the Numbers of your 12 (MT/Deut 32:8). Within the Oyin Universe of Rings, the Staff spins in the centre to bear the Head of Hhúwa. The ever supply of BaarLechaiRai activates what is in the bones of Ayithamar to carry you forward in Hhúwa.

3rd day is the Light of the Tongues of Antiquities, 17+11 abiding in the paired Faces of Reshun with Baar Shevoo; to form the Lammæd/ל Head as the Teacher that bears the instructions of Bayinah and Chækúwmah. The ones who are First of Reshun come to appear by their own Lights of Hhúwa being sent from their sides of Neúwn.

4th day is the Light rising through Ascensions, 18+10 which are in the paired Faces of Avrehhem with Aviyahua to form the Shayin/W Crown-Head of your Spirit. Through Shayin the Spirit expands what is in the Seed of its Spirit.

5th day is the Light of Transformations, 19+9 in the Faces of Malekkiytsedeq with GerenHhaAuwernehHhaYavúwsi to form the Zayin/I Head of Strength. In being aligned with the Words of the Faces in your Name, you spread out with transformations by your Words of Zayin. The Faces of alignment and their restrains/refinement/prunings give rise to the perfect sharpened tongue to speak the Words of their Name.

6th day is the Light of Unified Heads, Mind Illuminations by the full givings of the 10 of your Numbers of Chækúwmah and your 10 Numbers of Bayinah to give rise to the Head of Knowledge/4— 20+8 through paired Faces of ALozAR with Nadæv establishing perpetual states of ten lands to form the abiding Oyin/O Head of Understanding. The Oyin Head rises in sequel from the tail of Zayin, for by the Light in the Words of your Name you come to see clearly.

7th day is the Light of the Shayin, 21+7, the Faces of ALozAR compound with Aharuwan for the fulfillment of Enlightenment forming the Seed ALphah/א Head. ***The forming of the ALphah Head bears the Anointing Oil upon your brow attesting to your full ascent as meShiæch.*** In accordance with the ALphah Head your sequel habitations are determined.

8th day is the Light of Taúwah/Summations, 22+6 (unity ÚWah principle of 1) in the Faces of Aharuwan+GerenHhaAuwrneh, the Thresher of SEED/HhaYuwvsi, establishing joyful per-

petual movements unto renewing worlds by the Yeúwd/7 Head to which your Name is appointed to abide. The Eighth Head is the Hand of Mastery through which you govern to execute Words of your Name within the Kingdom of YæHH.

There are Eight Heads in the Household of Núwach/Noah through which you ascend through your waters. As the Days of Núwach, so is the coming/appearance of the Son of the BREAD/MAN—what has been formed in your BODY (Galatians 4:19). The Body of Bread is formed by the ascending SEED of your Name, whereby the Son of Man terminology and the Body of your Name are one and the same. The BREAD that comes down from the Father is your SeedName. As your Seed rises, you bear the Teachings of YæHH by which you live (MT/Deut 8:3). Through forming Eight Heads of Light—combinations of the Faces of YæHH, you emerge from your habitations of waters to transcend into the Hills of your Glory—the origins of your birthing in YæHH. *The ascent of the Oil in your Seed is the meShiæch/messiah—the ripened ascendant Heads appearing upon your 12 branches.*

The days of Sukut are initiated by the hand of ShmuwAL. What is in your SeedName opens its chambers. Your destiny is in the hands of the Avim/Fathers whose values are compounds of ALBayitAL (Tehillah/Ps 31:5). The days of Sukut culminate in Tayit/9—a summing up of the harvest Seed of your next generations.

From the 8 Heads of Light the two circles of congruent Thoughts appear fully: 16:16, — Oyin and Oyin. The inner circle of Oyin: The Neúwn/5—Hhúwa/5, the Lammæd/3—Shayin/3 = 16; the outer extending circle: Zayin/7-Oyin/7, and ALphah/1-Yeúwd/1 = 16. Together the Rings form 7, 32, the Heart ALtar which is the House of Lammæd. The Values of 32 are the Kevúwd/Glory ΔΥΥ of YæHúwaH that resides in the BodyHouse 7 of the BonesLammæd 7. Within the Lammæd are 8's from which comes the 8 of the House of Núwach. The 8 of your Name are redeemed from one state unto another: The Name and its wife/ashayh/body of Fire; the three sons and their wives: the offshoot of Wisdom/Cham and the ashayh/body of Chækúwmah; the offshoot of Understanding/Yapheth and the ashayh/body of Bayinah; the offshoot of Knowledge/Sham and the ashayh/body of Doot/XOΔ. Your 8 Heads are the glory of your Name which are kept as “the apple of the eye.” Should one exchange their glory for a state of corruption they have traded the resources of their Name for states and expressions in which has death [Rom 1:23]. Hence, from the corruption of the World the 8 of a Name are redeemed [I Kayphah/Peter 3:20].

The order of manifestation comes by the sequence of Numbers. The seven days of Sukut contains the formula for the total giving of the Lammæd to create worlds. The harvest of Sukut contains formulas of the beginning of the worlds—commencing formulations of Light. The seven days of the festival reveal that which is in the beginning as the End of Days makes manifest the stages of growth of a Seed and from which it originates. The Numbers sown are revealed in the harvest. These origins are conveyed in the numerical patterns of the offerings.

The offerings are arranged from 13 to 7. As one gives the 13 parim on the 15th of the 7th month, they impart all within their Collective Unity of branches by which they appear. From the

13 the 12 are given on day two: $13-12=1.0$, and from the 1.0 are given 11 on day three: $1.0 -11=-10.00$. The first three days of Sukut are given from the right side of Chækúwmah/Wisdom corresponding to days 1, 2, 3. Then the 10 in the midst are offered on day 4. On days 5, 6, and 7, you work from the left side of Understanding. The Nine are given on day 5. On day 6, the 8 are given, and the 7 parim are given on day 7. Calculating from the end—the results of the complete works of ALhhim—7; $7-8=-1.0$; then $-1.0-9=-10$. What is given from the left is designated to be performed/fulfilled, whereby the goal is satisfied. What is given from the right is stored in darkness. The complete giving/Yeúwd hand from the right -10 and the complete giving/Yeúwd hand from the left -10 are impartations of all in the Hands of Lammæd. The formulations of worlds/ḡ manifest what is given from HhaLammæd/30. From impartations of Lammæd, the Letter Bayit/ḡ -2 ($-10 + -10=-2$) is the first Letter to write the scroll of Berashshit/Genesis.

$$-10 \ 7 \ -8 \ -9 \ \mathbf{10} \ -11 \ -12 \ 13 = -10$$

What is given from the right hand is according to what is in the Mind of Reshun/ḡW4/505/10, and what is given from the left hand is according to the Mind of Reshun/ḡW4/505/10.

Together, the sum of the right hand, 10, and what is given from the left, 10, plus what is in the midst $10 = \text{Lammæd}/30$. What is given from HhaLammæd is the world/2/ḡ made to contain the glory/kevúwd/32/ΔΥḡΥ of Lammæd issued out of the Fires of the Heart/lav/32 altar. The levels of what is imparted from your bones determines the worlds in which your Spirit habitates. **The offerings of Lammæd are the core of the 70 parim of Sukut. From the core of Lammæd/10 comes the spiral of 10 steps of progression in each spiral of 7 Rings.** The sum of 13, 12, 11, 10, 9, 8, 7 = 70—the seven zeros/eyes/rings.

The 70 Foundational Principles/Parim of the festival contain 70 Foundational Principles of the Avim/Fathers, in which is the core of HhaLammæd. The 13, 12, and 11 are given from the right side of the mind, the 10 from the bridge in the midst, and the 9, 8, and 7 from the left side of the Unified Consciousness.

The 13 Principles pertain to the embodiment of blessings in the waters/ḡ, unified and bonded together, as an entrustment of Lammæd. The Unity of Lauíwi holds all nations together in one body. You commence the unfoldment process of giving all from the Collective Unity through which you discern what resides within your Unified Body.

The 12 Principles/ℓ pertain to the fruit of Instructions, which are afforded as wealth, rising from the waters, paired as the structure of Lammæd. From these pairs of Thoughts, the Rings of ALhhim rotate around the pole of ARiAL.

The 11 Principles/Υ pertain to the inherent Counsel of Thoughts contained in the Lammæd, which are paired lives of the Lammæd. As the parts are unified and given within a House, the Counsel of the House is heard. The three aspects of the offerings are the Counsel of Wisdom through the parim, the Counsel of Understanding through the ALyim, and the Counsel of Knowledge through the kevashim. The Counsel of Instruction through the chatat.

The 10 Principles/ḡ pertain to the deeds determined by the Counsel. The works of a Name or the activities of Light are the core to a House around which all things are woven and

emanate. The 10 in the midst of the offerings is the Name of Neúwn 5+5, conveying the Neúwn Mind of Reshun.

The 9 Principles/⊕ pertain to congregation formed by associations and groupings of like minds. Those who adhere to the Works of Light enter into covenant bonds to fulfill their Numbers and Thoughts Collectively. From the midst of the 9 come generations of Thoughts and their Names whereby they have inwardly the strength of perfect union.

The 8 Principles/⊖ pertain to ascensions ongoing within the Collective through which the Thoughts of the Collective feed themselves. As grain that rises from the midst of the Seed, the Chayit/8 supplies all measures of oil within the grain. The ascensions sustains one above world to move in the Light, even as a plant, as it emerges it sustains itself above the earth to dwell in the Illumination.

The 7 Principles/⊗ pertain to the fulfillment of thoughts from which the body of 13 is formed. The Values of 7, denoting completion and satisfaction, is the final offering of seven days. In that all things are spoken from Zayin, the tongue, the fruit of the ages is born upon the ones speaking the Words of HhaAuwvim. From the culmination of the Zayin the ALphah of a new heavens and new earth is laid upon the 8th day of the festival.

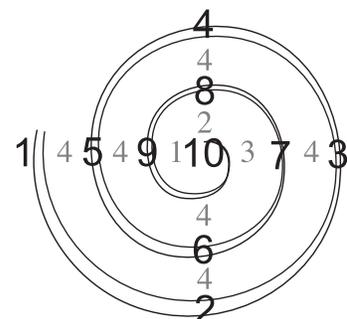
The 1 Achadd Principles/⊘ pertain the unifying state of all that pass from one world unto the next having passed from death unto life. The death is the total giving of oneself through laying down their embodiment of 13, 12, 11, 10, 9, 8, and 7, through which they are reborn into the glories from which their Names are spoken. Those who have crossed over through the Sukut, are of the masters and the Assembly of the First Born.

The daily pairs of ALyim provide a dwelling state of the parim Principles. The daily 14 keveshim are the crown of the Neúwn Mind that pulsates from the foundation of Wisdom and Understanding. The daily chatat keeps your rings/eyes aligned through their processes of extension and ascension.

FROM PESSECH TO SUKUT

Every seed that arises during Pessech/Passover builds itself a house through weavings. The Seeds of ALOZAR weave a dwelling for their Lives to reside. A Name rising from Metsryim/Egypt is the planting of YæHúwaH. In coming out of Metsryim you construct another house for you are unable to return unto the state from which you have emerged, even as one that comes forth from the womb cannot return there again. The Seed of your Name, being carried by the wings of their camps, enter into the Lands prepared for them in the midst of ALOZAR.

Coupled with the activity/implementation occurring within the waters there is a coming unto fullness/ṽṽ whereby you are equipped/robed (five) according to the inner wealth/riches (ten) laid up within your Names. The process of being robed is what is called the 15th day of the 7th month. You are fitted and robed



together through **the three waves of Thought: the Wave of Wisdom**, being a flowing of unified Principles that provide a foundation; **the Wave of Understanding**, being a flowing of elongated strands to extend the Principles; and **the Wave of Knowledge**, being a flowing of spirals, as the kukavim/stars to weave a dwelling for Seed coming forth. The flow of the Lights of the sun, the moon, and the stars stimulate the development of the Sukut woven as Branches of Mind in ALOZAR. *These three Houses comprise the sides of the United Teraysarun of unified Names.*

Proceedings during the seven days achieve the state of the perfect/complete. From day one unto day seven, your branches are distinguished to be perfect. The offerings of day seven enters into the perfect state of the Tree of Lives. As the Seed of the Tree of Lives is sown in day one, being full of the attributes of Wisdom, Understanding, and Knowledge, so at the end of the festival, you stand complete with each branch full of fruit according to the foundation of the 13 parim—*the attainment of the processes of plenty*. What is in the Head of Days becomes full with its bodied treasuries.

The rejoicing in the camps of Yahúdah occurs as you see the fruit commencing to form upon the branches of your Name. From a far the qudash is read. **Through the readings of that which is in Breath, the Light is compounded—YæhhYæhh. The Seed comes out of the Yúwm/Sea of the west and is breathed upon by the Breath in the Tsphun/north whereby it opens in the Qedam/east and brings forth the harvest in the Negev/south.** In the fields, white unto harvest, the threads are drawn out in the West and made into garments for those who abide in the enlightenment of the East. Likewise are the lands formed in the Body of ALhhim within the *great sea of the Yúwm—being the Body of ALhhim.*

The *meqraqudash*/WΔφΖΑΦΨ—*from reading distinguished characteristics within a Seed Name*—you know how to apply the Lights and weave a garment for your paired branches/Υ, even as a spider knows how to weave a web for a dwelling. The spider secures its web amongst the branches, as one dangling in the sky. You are a star field set in place. The web of your Name is woven with spirals of thought.

The house of rings as in the sphere of Ayshshur/Saturn transposes the waters into the Body of ALhhim. With the seven rings of Understanding in the north, Ayshshur comes from the gate of the Neúwn in Dan. *The meqraqudash is a reading to distinguish all sides, levels, and paths of Fire in which the Seed abides.* Each Seed is a composite of two Names/trees that are united as a WORD Thought in the Mind of ALOZAR. Each Name is a LIGHT; together they are HhúwaÚwahHhúwa—a unified ALphah.

The scrolls of ALOZAR are written in 70 spirals and therefore read in levels of the spirals. Accordingly the organs of the body, being dwellings of thoughts, are composed of metameres/layered circles. The 70 coils of thought are the full consciousness of the Oyin, being 7 coils with 10 emanations, or complete extensions comprising 70.

Your Name is an investment of the gold, silver and bronze of the Mind of ALOZAR. From the composite wealth of Wisdom/gold, Understanding/silver, and Knowledge/bronze, you fulfill

in the seventh what is initiated in the first month by partaking of the humble bread of beaten grains during Chaghamatzot—the Feast of Unleavened Bread. The States of Light contain your wealth which is distributed to those who prepare a place, as a treasure chest, for OLiYun.

What is within your hands? In Yeúwdim/hands are internal organizations of life. Look at the vastness of the sea teeming with activity, the vastness of sky filled with lights, and the vastness of lands of inhabitants. These all continue with plenty and are abundantly prosperous, without a penny. They operate by the government of Collective Freedom of sharing. Being of the humble of the earth, they contain vast resources of Wisdom, Understanding, and Knowledge.

Free people joyfully serve one another to supply each other as each has needs. Industries of the Collective are people working together in honor of each other rather than for a paycheck. None shows disdain for another. Your works are recognized for the common good. There are none lazy nor depressed for everyone knows their place whereby they know of their values to the Collective, like bees in a hive. You live within the domains of the Queen in a one world hive that produces sweetness that satisfies. A Free Society eliminates financial institutions that weave a dark web of control and slavery.

You receive daily an allocation of food; allocation of lands; allocation of seed; allocation of clothing; and allocation of protection; for these are gifts from the Avim/Fathers. Trade with your neighbor according to the true riches. Live in communities that love each other and are devoted to the wholeness of all inhabitants. Communities associate with other communities until the world is full of free colonies that comprise the universal hives of light. Within the Society of the Free, gold is used for conductivity and to establish communication networks. Artifacts depict values to communicate understanding in a Free Society.

Your masters are those that emerge within you that have the highest intellect, those knowing how to unite your Spirit and Her Heads in One House of YæHH. When your masters/governors are of the highest intellect you are not enslaved, nor in war, poverty or in states of arrogance.

Each productive and inventive skill continues in the free society as long as it contributes to the cyclic flowing nature of life. Where one product is needed; more established sites are developed to produce the quantity for all. Each person is called by Name to be engaged in works that pertain to their Names. Vehicles of transportation operate by fuel from yourself. Without greed invention and its implementation are not restrained. The wealth that one acquires and carries are the gold of Wisdom, the silver of Understanding, and the bronze of Knowledge which comprises the word “ten/gosher/4WO.

During the months of the year the wealth of the Light is distributed to all houses. On the fifteen day of the seven month, the internalization of the activity of lights is recognized. This is the work cycle of light pertaining to the seventh—a season to complete the harvest.

A miqraqudash (a sanctified gathering) there is for you. This Túwrahh statement indicates that via the day appointed, there is a gathering of all consecrated/touched by the Fire of Wisdom. The gathering occurs within each set of Names, as well as in the collective Body of

Names. Note the gathering pertains to you—to all of your collective members. As you enter into the *miqraqudash* state, you are liberated from all labor of servitude/enslavements. Thus the statement of promise: All vain works that enslave, you no longer are engaged in. This freedom is the result of the works of light read and confirmed within your collectivity. According to the gathering of one’s members, they are not enslaved to vanity from their convocation, for they are now servants of each other. We gather to operate according to freedom, according to the works of Light accomplished within them, and hence forth, they do not perform in vain or as enslaved. Baruch HhaSham.

There is a day that you refuse to use your tongue to say anything mortal; you refuse to give any of your members for any works or sayings of enslavements to the carnal world; rather you stand in the armor of light—on this fifteenth day and declare that your members have put on immortality and are the vessels of immortal words and works. Baruch HHaShamYæHúwaH
 אַתָּה אֵלֹהִים.

:מִצֵּינָהּ כֹּסֶפֶת אֵיזֶה לְרַחֵם מִן־הַיָּמִים יְשׁוּבָה

You lift up your composed branches to be a festival unto אַתָּה אֵלֹהִים—unto the Perfect Unity you enter. The festival is gathering your members as one which occurs as the members joyfully enter into unified levels of the Unified Duo-Consciousness. You may eat what your heart desires from the tables of spiritual knowledge and drink understanding. The manchaih/ascending thoughts of the grains are put before you to partake. Your heart is satisfied with all that you eat in the Unified Holy Name. Baruch HHASHAM. The festival is for seven days—for implementing your perfection of being. All works ALhhim begin to do are achieved in seven days :מִצֵּינָהּ כֹּסֶפֶת.

And your approach/drawing near (to 15) is an oylah אֵלֹהִים מִן־הַיָּמִים אֵלֹהִים 13
 very rare of Fire/ashah, אֵלֹהִים

a sweet savor/an agreeable sense for YæHúwaH, אֵלֹהִים אֵלֹהִים אֵלֹהִים
 side formulations of observations אֵלֹהִים אֵלֹהִים אֵלֹהִים
 thirteen/an entrustment three of Ten—Understanding, Wisdom, and Knowledge, אֵלֹהִים אֵלֹהִים
 two times the sides/observations to be strengths established, אֵלֹהִים אֵלֹהִים
 lambs/meekness of the branches— אֵלֹהִים אֵלֹהִים

14/formulations of mind inquiries into the Ten אֵלֹהִים אֵלֹהִים אֵלֹהִים
 to be perfect/without faults you become—Yæhh’s attained vessel. :אֵלֹהִים אֵלֹהִים אֵלֹהִים

אֵלֹהִים אֵלֹהִים אֵלֹהִים אֵלֹהִים אֵלֹהִים אֵלֹהִים אֵלֹהִים אֵלֹהִים אֵלֹהִים אֵלֹהִים 13

Your inward parts ascend—as an oylah of Fire, a sweet aroma unto the Collective/YæHúwaH אַתָּה אֵלֹהִים. The offerings are of the embodiment of Fire/ashah through the waters of Fire; hence, they are of your vapors. As a result, the works of Light are complete through the ascensions on the altar. The value of the offerings correspond to the number of the day. i.e. On the fifteenth, the day of being One with the Fire—the warp and woof weave a garment of threads, whereby you observe thoughts formulating within your branches and take-up residence within them.

The offerings of the parim impart to expand accumulations of what light births within you—you will bring forth the children of the morning/the formulations of observation/4P9 2Y9. On the first day of Sukut/the celebration of your tabernacle state for the year, your observations on the fifteenth day according to implementing the weavings of the light within you are **thirteen—the awareness/trustees/an ordering of inner wealth**. The observations birthed within, as children, are the means to fuel your ascensions. The term for the baqar/morning/4P9 means to internalize/9 consecrated/P thoughts/4; a baqar/observation represents the developing and internalizing the frequencies of knowledge. Until you *internalize the frequencies of knowledge*; you have yet to observe them.

ጥጥጥ ጥጥጥ

The two ALyim, convey multiple strengths emerging from within the 13 pairs (26 sides). As the offering of Understanding, the ALyim establish the parim chief/noble principles. Whatever precedes as the number/value of parim becomes established by bringing forth the paired ALyim.

: 4WO 30944 2Y9 2Y9 ጥጥጥ

The children of emanation/formulations of the year are represented by the fourteen kevashim—with inquiries/discoveries of the wealth within the inner branches leading to developing the Neúwn Mind. Meeknees is the means for the mind to pulsate with new energies in your Name. Fourteen kevashim are set for each of the seven days through which we attain the Mind of the 7 Masters of Light. The daily 14 set the mind of the unified Rings of a day. Through giving the kevashim, the inquiries are complete/perfect;

ጥጥጥ ጥጥጥ

moreover, the affects of the offerings are the perfection in each branch of your Name. *Perfecting they will be*—the results of the offering make you perfect/complete.

And their grain/meal offerings of Bread ጥጥጥ 14 are of Semek structure mixed/spun through spirals with oil (anointed) ጥጥጥ 30944 XCF to be three tens (30) of instructions ጥጥጥ4WO 3WCV of the unified sides 4444 47C of the wealth entrusted in the sides (13) ጥጥጥ 4WO 3WCV and a repeat of the tens, thus 60 of the inner Life of Yæhh, ጥጥጥ4WO 2Y9 for strength as of a unified/ram 4444 47C for both sides of strength/rams. ጥጥጥ4WO 2Y9

ጥጥጥ4WO 3WCV ጥጥጥ 30944 XCF ጥጥጥ 14

The meal offerings represent the studies formed according to the anointing of the Spirit for the mind that is cultivated by your giving. These studies are entrustments of wealth from the Spirit of YæHúwaH that expand the comprehension of what you are to enable your observations to be fulfilled, thereby being three tenth parts.

ጥጥጥ 4WO 3WCV 4444 47C

Lessons to follow the release of the parim enable all of your parts to be one with each observation and pertain to full awareness, having a mind of a trustee to order the inner wealth.

ጥጥጥ4WO 2Y9 4444 47C ጥጥጥ4WO 2Y9

And ten tens (100) ጎሃፋወ ጎሃፋወሃ 15
for a kevesh/meekness of the unity ልቁፋ ወጎሃረ
for the 14 lambs/humility of mind. ማገገዎሃ ፋወ ጸዕጎፋፋረ

ማገገዎሃ ፋወ ጸዕጎፋፋረ ልቁፋ ወጎሃረ ጎሃፋወ ጎሃፋወሃ 15

Lessons to establish the observations are for each ram; and lessons to give answers are for each lamb. The dominion/ten tens/100 rises from the humility of your offerings of kevashim/lambs.

And growth of your Oyin-Zayin dwellings as one ልቁፋ ማገገዎ ፋገወሃ 16
takes you beyond former limitations ጸፋጸፋ
which is an add-on of the non-ceasing oylut ልገግጸፋ ጸረወ ልጎረግ
of breads and drinks ልሃቱጎሃ ጸጸፋጎሃ

ጸፋጸፋ ልቁፋ ማገገዎ ፋገወሃ 16

The sheooir (*shegowir*) offering stimulates growth and change of mind. As an alignment in accordance with the oylut, there occurs minchut /studies. The sheooir offering maintains our communications and unity to enter higher elevations.

ልሃቱጎሃ ጸጸፋጎሃ ልገግጸፋ ጸረወ ልጎረግ

The above offerings are additional to the daily offering on the 15th. They occur via accumulating the ongoing ascensions of morning and evening: *from unique proclamations of the eternal ascending offering there is an illuminated lesson and the life-giving drink offering.* The parables of Yahushúo refer to the manchaih/grain offering as our daily bread: Grant us our daily bread—the ascending concepts that arise off the altar of our hearts where we make the daily oylah.

And in the affirmations/second day, a day of pairs ገነወፋ ማሃገገሃ 17
there are parim/spiritual fruit, offshoots of observations— ፋጸጎ-ገነጎ ማገፋገ
twelve who renew the ten, ፋወ ማገነወ
aliyim, two/doubling forming strengths, ማገነወ ማረገፋ
keveshim/meek offspring of year/study, ጸነወ ገነጎ ማገገዎሃ
fourteen, the inquiries into Ten, ፋወ ጸዕጎፋፋ
to be complete. ማገገግጸ

ገነወፋ ማሃገገሃ 17

On the fifteenth day—the implementation of the activity of light weavings, you aware of gatherings within which are hung upon your pole/skeleton. The second day establishes—follows the observations of the first.

ፋወ ጸዕጎፋፋ ጸነወ ገነጎ ማገገዎሃ ማገነወ ማረገፋ ፋወ ማገነወ ፋጸጎ ገነጎ ማገፋገ

Via the offerings on day two you establish the observations through your twelve parim—internalizing what is observed in the 12. You establish their nobility with two ALyim; and you

ascensions of Ten to be achieved by descensions. From below you create a platform/foundation to lay every stone to build the magnificent dwelling/sukkah of unified Names. The unified sum of one/XWO + 10 = 11 to know via a mirror connections of mind and body. In making a dwelling together of ALhhim, you create a place for expansions to occur. In this small/humble place you bring the expansiveness of the heavens into your places. In your midst are the joy and freedom of all given to be counted and measured. Through knowing you are lead by the hands and given access to enter their gates.

With offerings of the fruit/parim, there are two ALyim to make a dwelling which cherishes the fruit and defends it. First their is the fruit of the loins and then the body to house it. With the body comes the meekness of the resident. The humility of formulations continually renews the dwelling through inquiring into what is given: 4+10 to make complete through discoveries.

The humility of mind is prerequisite to ask or make inquires, whereby your observations are strengths without compromise. Through fourteen kevashim your views are whole, complete, and strong—with authority. Anything more than the humility of the Neúwn/14 obscures your thought processes and your associated behaviours. As your mind is dialed-in to the Neúwn humility, you are one mind through which communications flow clearly.

to be complete/perfect. :ממלכ
 And your grains/breads and your drinks מןאכלתך ומשתך 21
 are according to your parim/observations מןאכלתך
 according to your ALyim and kevashim מןאכלתך ומשתך
 which are within the drawing out of your Numbers מןאכלתך
 to be as judgments/means of discernment/evaluations. :ממלכ

The Breads are substances made from the Seed with flows with Understanding are for the fruit, the dwellings, and for the meekness who are able to abide therein. What is written in the Seed, as codes, are your ordinations with evaluations as to their functions.

:ממלכ מןאכלתך ומשתך מןאכלתך ומשתך מןאכלתך ומשתך 21

Studies with understanding are for the parim—fruit bearing, the ALyim to achieve stength, and the kevashim to walk in meekness. IN their Numbers are the ordinance to be aligned according to Wisdom’s Faces of Council. The Numbers of your Name give you discernment regarding all things of your Lives and associations. **Studies are afforded to you/gifted from the Fathers as you seek their Faces from within your Seed-Name to be displayed through your garments/skins.** The studies are placed on your table/tongue; in eating them you have Understanding.

And a sheooir chatat is unified אהא אהא אהא 22
 from the proliferation of the continual oylut אהא אהא אהא

and the study/bread and the drink of the Lights. :ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ

:ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ 22

Note the variant from lines 19/25. The offering of the sheoir mind is derived from the foundation of the daily ascension, bread and wine through which one grows. With achieving alignment with the three levels unfolded in the oylah, you obtain stature with maturation.

And in the fourth day ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ 23

there are 10 parim ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ

two times ALyim ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ

kevashim, offspring of the year ᐱᐱᐱᐱᐱ-ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ

14 ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ

to be compete/entire/whole. :ᐱᐱᐱᐱᐱᐱᐱ

ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ 23

And in the day—with implementing discoveries evident from day three and before; you present ten parim, two ALyim, fourteen kevashim. Your offerings are composed of what you attain through inquiries. The values of ten/ᐱᐱᐱᐱᐱ contain the Letter *Hhúwa*/ᐱ indicating the light within has burned through the mind in full radiance. The performances of your energies are designated and regulated by the Lights within, even as the sun, moon, and stars appear in day four of the Words of ALhhim. Via ten parim, two ALyim, and fourteen kevashim, HhaSham put in place the luminaries. Via the same pattern of Ten words, you hang your luminance upon your bones. The ten parim—fruit of the spirit convey the great wealth of Words evident in action, whereby your parts

:ᐱᐱᐱᐱᐱᐱᐱ

are complete/perfectly displayed. Your house is complete in giving, nothing held back from expression. Day Four denotes the completeness of the parim, ayilm and kevashim through activations of your Ten Numbers.

Nightly you are taught; in the day, hour by hour, what is secretly spoken while you sleep is shown to you as you wake; as the sun rises hour by hour it unfolds all words hidden in the night; words of parables, though dark, are brought to light; the Faces of 15 spheres shine to keep you aligned.

On the 4th day of Sukut, you come before the Faces of Reshun to present 10 parim/fruit of the spirit, 2 ALyim/strengths of dwelling, and 14 kevashim/spirits of meekness. As the Father of 10, the 2 5's, the Lights of Bayinah and Chækúwmah come from the sides of Reshun. In unison with your Father Reshun who makes the offerings of the 10 parim, you bring forth on this day the two lights of 5:5 ᐱᐱᐱᐱ from within your Name. By two Lights/fives, you make your habitation for your spirit to dwell even as through Reshun the worlds are created by Chækúwmah and Bayinah in Yæhh. Through your 10/ᐱ offerings you rule over all of your houses, lands, king-

doms of your Name, having dominion.

As the 4th day is in the midst of the festival, as well as the midst of the week, you come to the midst of the mountain peaks—to the midst of Yæhh—unto the Seat of Reshun through your eye opening to behold the synchronicity of your days of the festival which are your Seven Days in Yæhh. Though one may live 120 years and another 70 year, we all live as 7 Days. From the formulations of the two great lights אַא, Lilah/Lilith is the first woman of Understanding (coined as darkness) and Chaúwah, the first woman of Wisdom (coined as light) through whom appears all living.

When your beast image rises out of the waters of Maneshayh of the sea, it breaks the covenant with Reshun whereby your offerings are cut off. As a result, your energy becomes devoted to the world instead of being directed to the 7 Hills from whence your strength comes. Through the Lamb of your Name rising, you overcome the harlot and the beast nature, whereby you restore your Name to the Lights—your divine nature in Reshun. The Lamb in you and in me is the same; it is meShich—אֶלֶלֶל: through which your Waters and Fiery Spirit/Wֶלֶל attain your ascension of Life/אֶלֶל. What is sown as Seed has the capacity within it to ascend. ***The ascending rite of your Name is meShich.*** All who hear the inner Voice of meShich rises to the Father from which you have descended to affirm the Nature of Life in your Name that overcomes the world. *As the Father raises-up the dead, and vivifies them; even so the Son, as you, vivifies the members within you as you will* (Yahuchannan/Jn 5:21). The Voice of Consciousness of Yahushúo speaks the Words of the Father Reshun: Yahushúo says to her—the Lady depicting the Body of Understanding/Mærtaa/אֶלֶלֶל: Anni is the resurrection and the life; the one who believes in Me lives even should they have died. As Reshun has life in himself; so Reshun gives Life to the Offspring of Yæhh to have life in themselves whereby you rise above the world and the nature of death. As the Lamb of Yæhh, you are “the Master/Servant of Masters/Servants, and King of Kings—those in your house are called, chosen and faithful followers”.

The numerical sequence of the Maneshayh offerings of ALhhim on day 4 of the festival are from 112 224 336 448 560 672 784 896 1008 to 1120, ***ten intervals that generates fruit upon your branches.*** The generations of the fruit of your branches are developed in the Houses of Aparryim, Maneshayh, and Beniyman which initiate the Days of the Harvest and the offerings of Sukut unto Dan—the full extent of your Spirit during Sukut. In response to your evening offerings, the Kuwáhnim of your houses responds in the morning—observable state to show their faces in your faces through your oylut. Through activations of your Name to make and fulfill the daily offerings, you restore the covenant between you and the Fathers which the beast nature disrupts.

The daily parim are of the sides of Bayinah and Chækúwmah of the Body of ALhhim. the

day of the festival + the number of parim = 28 as they are the offerings of your Eyes/Rings of ALhhim.

- Day 15 Father ShmúwAL + 13 Parim = 28
- Day 16 Father Yetschaq + 12 Parim = 28
- Day 17 Father BaarLeChaiRai + 11 = 28
- Day 18 Father Reshun + 10 = 28

The parim are affirmed by the ALyim as your observations are affirmed by the pulses of strength within you which fulfills your perceptions. What you see is stepped-into. You create a window of the Rings of ALhhim from your sides as the parim, and then a door opens for you to step within the window through which you are transformed!

The 4th day is set to the Faces of Reshun. The fourth/ᐱᐅᐱᐱᐱ is the mind forming its *extensions of consciousness/O rising out of Maneshayh to be crowned/covered by Yishshakkar*. What is drawn out of your loins as a gift of your Name is provided an Oyin-Shroud to dress it whereby it becomes manifest in your life as your offspring. The giving of your offspring causes you to step out of your skin to bear the Light of your Name amongst the rays of the rainbow in which you walk. Whatever you sow in the Garden of ALhhim, the ALhhim water and nourish by the double Rings of Lights of Chækúwmah and Bayinah. The measure that you give, is pressed down as a Seed and rises with great abundance in your lap (Yúwspah/Luke 6:38). You give a portion, but the ALhhim expand it whereby your overflow with Good Words..

Breads and Drinks ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ 24
are for the parim, ᐱᐱᐱᐱᐱᐱ
and the ALyim and kevashim; ᐱᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱᐱ
they are in their Numbers as judged/evaluated. ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱᐱ

ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ 24

The studies with understanding for the parim, the ALyim, and the kevashim pertain to their Numbers as the ordinance/according to Wisdom’s Faces of Council. The breads and drinks that accompany your offerings are formed by the Numbers of your Name. These compounds are according to the three levels of the oylut, and they form in your heart and mind according to the activations of your Numbers in the Fire which enhance your discernment.

And a sheooir-ozim, a unified chatat ᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱᐱᐱᐱᐱ 25
is in addition to the perpetual oylut ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ
a drawing out of bread/instruction with understanding/drink. ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱᐱ

The sheooir ozim offering is your food from making your ascension. Having risen above you are fed from the Table where the Bread and Wine are served. The order of this chatat offering is to pulse the blood in support of the oylah your heart is carrying. The parts are roasted on the sides of the altar by the radiance of your Fires of Wisdom on the right, and Understanding

on the left. The entire offering is eaten to digest the teachings to align your Name with your ascensions for fruit bearing, for strengths, and for abiding in meekness. These are the primary 3 reasons to study and fulfill the Instructions the Kuwáhnim give.

፡ጸሃቸጎሃ ጸጸዳጎሃ ልቸጎጸጸ ጸረፍ ልጎረጎሃ ጸጸፀዳ ልዳጸ ማቺፎ ላቺፎሃ 25

The unified mind undergoes further change resulting from the daily submission, study with understanding unto maturity. Through the breads and drinks of your oylut, studies with understandings are afforded to you. You excel through all that you learn whereby you overcome the world’s disparagement and self-exaltation above spirit. You are sustained moreso—exceedingly through your new alignments of the fourth day. ***With the subsequent growth of the chatat, violations do not continue nor exist in your consciousness*** (Tehillah/Ps 104:35). The whitening of Yishshakkar rises and radiates in your offerings of Maneshayh as the reigns of Chækúwmah and Bayinah—dominion of the sun and moon! The chatat offering leads to a continual supply of Knowledge to all centres of your Name as fields of stars lighting up your darkness.

and in day five ቺፎቺጎዳ ማሃቺጎሃ 26

parim are nine ጸፎጸ ማቺጎ

ALyim are of two Faces ማቺጎሃ ማረቺጎ

kevashim are meek offspring of the current year/study ጸጎሃ-ቺጎጎ ማቺፎሃ

fourteen of the two sides of Neúwn ላፎ ጸፎጎጎ

to be complete/entire/whole. ፡ማሃቺጎጎጎጎ

The focus is on 5 and 9 that make 14 which appears in your heart—to house the meekness of the Neúwn Mind. The union of the 59 are set forth in the Numbers of Yishshakkar who provides the offerings in the House of Aparryim on the fifth day. The intervals of Yishshakkar are 59/unions/6 to 5960—forming the Oyin Oyin Consciousness of the Neúwn/59/14-Semek/60 thoughts. Through the fifth day/5, the Nine/9 rings of observation are activated in your SeedName which is sent forth from the sides of Chækúwmah and Bayinah. Though you are sent forth naked, the Queens create the daily garments for your seed to be attired, which is drawn out of your seed as woven into the spirals of the spinning of the stars, moon and sun. As you sent on your mission from the chambers of Understanding and Wisdom, you are watched over night and day, as a precious child taking their steps day by day on their journey.

What is in Nine/9 is the sum of all Numbers. When any Number is added to Nine, the Nine hides itself to uphold and reveal the Light inside. e.g. 1+9 is 1zero; 5+9 is 14/5; etc. So in a seed, the Light weaves its messages, and when the seed opens then all in the Seed of Nine is revealed; however, the Seed is not seen again until it has revealed all. 9+3=12/3; 9+7=16/7 etc. A treasure is hidden to be discovered whereby the joy is not forbidden.

and a sheoir chatat of unity/one אַחַד אֶחָד אֶחָד אֶחָד אֶחָד 28
 from going beyond the oylut that is perpetual/non-ending, אֶלְעֵלְיָ אֶלְעֵלְיָ אֶלְעֵלְיָ
 and the illumination of bread/grain/teachings of humility hidden אֶלְעֵלְיָ אֶלְעֵלְיָ
 and the illumination of drink/understanding. אֶלְעֵלְיָ אֶלְעֵלְיָ

The growth of your Name continues as you align with the oylut of the day, forsaking untruths to embrace the perpetual truths in the oylah. Your growth is supplied with specific teachings and understandings pertaining to your garment types.

and in the day of rejoicing/the sixth אֶלְעֵלְיָ אֶלְעֵלְיָ אֶלְעֵלְיָ 29
 parim are eight אֶלְעֵלְיָ אֶלְעֵלְיָ
 ALyim are corresponding multiples אֶלְעֵלְיָ אֶלְעֵלְיָ
 kevashim are of the generation of study אֶלְעֵלְיָ אֶלְעֵלְיָ
 to be fourteen אֶלְעֵלְיָ אֶלְעֵלְיָ

complete/entire/whole אֶלְעֵלְיָ אֶלְעֵלְיָ

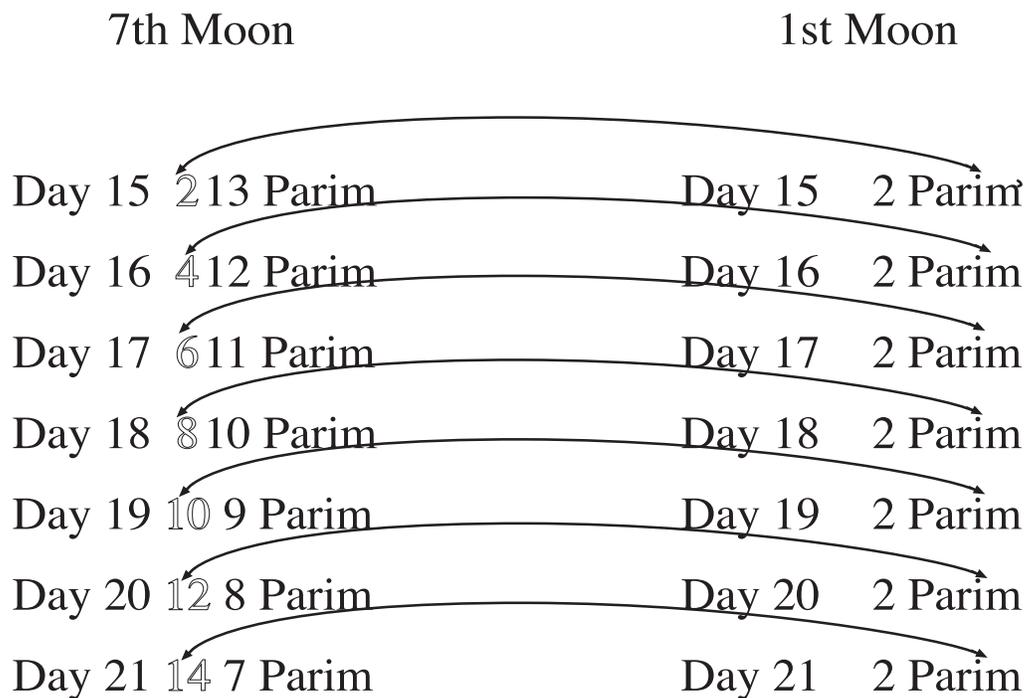
The sixth day offerings are the day of rejoicing as you behold the fruit upon your branches in the Name of ALozAR. Your stem has flowered, borne its scent, and the fruit are hanging on your branches.

The Numbers of the rod of the day are 85 and 21 to be woven as 8251 to carry the thoughts of the ascensions of the 2 Lights of Reshun into one unified body. The two sides of your body are unified as consciousness connects the head and the body as one. From your union comes unprecedented health, vitality, well-being, and joyfulness. As your two sides are united your strengths in AL—the chi, etheric, vital energy flows from one member to another in pulsating motions, down and up. There is no opacity of being veiled/hidden within the flesh. The veils are open to behold the resident guest of your spirit. The earth form and the heavenly visitor rejoice together. **Though uniting your branches and fruit from side to side you create your Tree of Lives.** Its leaves/oylut are the health of your processes/nations.

The 8 parim have 16 sides in Number causing a full ascension of your spirit in consciousness. The previous sustaining coals of Yishshakkar carry forth your transitions from day five to day six at evening. Days 5 and 6 of your journey are the acts of your spirit to enter into manifestations to build yourself a house to your Name according to the patterns that you have learned above. Your consciousness carries you into your sakæh of the sky, the waters, the lands, and finally to the Mountain in each phase of your evolutions where your breath resides. Hence, Darwin's theory of evolution is supported as the spirit designates the body in which it enters to make its offerings, whereby evolution is not based on body migrations nor mutations alone, without the designation of the spirit, which is evident as the nose on your face! It is impossible for evolution to exist without the consideration of the Breath that creates a dwelling place made without hands. The flesh is nothing without the spirit's interfacing to carry forth consciousness.

And in day of the seventh 𐤀𐤋𐤁𐤁𐤁𐤁 𐤀𐤓𐤁𐤁𐤁 32
 parim are seven 𐤀𐤋𐤁𐤁𐤁 𐤀𐤓𐤁𐤁𐤁
 ALyim are multiples increasing two times 𐤀𐤓𐤁𐤁𐤁 𐤀𐤓𐤁𐤁𐤁
 keveshim/meekness are of the formulations of a year/study 𐤀𐤓𐤁𐤁𐤁-𐤀𐤓𐤁𐤁𐤁 𐤀𐤓𐤁𐤁𐤁
 to be fourteen 4WO 𐤀𐤋𐤁𐤁𐤁
 complete/whole/entire. 𐤀𐤓𐤁𐤁𐤁

The Fire of your Name extends itself to be complete—seven—through your seven eyes your see yourself, every detail. Your observations in seven levels of manifestation are compounded from the 15th to the 21 of the month, from Semek to Shayin. The faces of the Fathers of Yæhh are resident in your Name from your appearance upon the ALtar as the shayh/lamb of ALhhim, and as you learn to give all in your Name you appear on the Mountain again, by your own blood, according to your Origins in Zebúwlan. Every Word that the ALhhim prophesy over you in the day of being uniquely begotten is fulfilled. As you have given all, completely in Yæhh, all of Yæhh enters into you. Thus, the Voice of Conscious speaks, if you would enter into life “go sell all that you have and give to the poor.” The poor are the meek of the Fathers who own nothing.



Giving Seven creates the bond/covenants of true relationships whereby oneness/unity results and your covenants are not broken/servered. During your course of days, your observation levels are from the sky, the waters, and the lands, whereby your offering—the expense of all with-

in you is seven/complete/perfect lacking nothing. In your pursuits of grain in Metsryim/Egypt, you are known as spies to see the nakedness of the land—to uncover all that is resident within you. You come into the world turning what is in your Seed inside out whereby you create a garment as a seed of the field creates a stalk to bear its fruit. When you have seen all that is within you through your parim oylut, then you will gather back into your Name, as the harvest of your Seed, and return to the Mountain giving witness to your Wisdom, Understanding, and Knowledge. You will return to your Days of Antiquity and abide in the worlds to appear upon your confirmation. In this manner you enter into the world and depart from the world to appear again unto a new age. This process is outlined in the parables of Yahushúo, and through the Consciousness of Yæhh activated in our Name, your spirit makes its habitations to behold all things of Yæhh written in your inner parts. The messages on your walls are those of the kerúwvim/cherubim inscribing the thoughts upon the veils of your tabernacle (YechúwzeqAL/Ezek 41:20).

The Seven parim are made on the 7th day by the House of the Hhúwa-Gammal in Aparryim—**unto the state of your origins unto the Faces of Aharúwan, Father** of the 7th and 21st Day. What is in SEVEN generates the days of the FIRST moon of Yahudah—allocations of Numbers for manifestation unto Knowledge.

and their breads and their drinks מִן־בָּרֵךְ וּמִן־שֵׂרֶט 33
are for the parim/observations מִן־בָּרֵךְ
and for the strengths/confirmations of Understandings מִן־בָּרֵךְ וּמִן־שֵׂרֶט
and for the keveshim/meekness מִן־בָּרֵךְ וּמִן־שֵׂרֶט
through extractions of their numbers to draw out a judgment. :מִן־בָּרֵךְ וּמִן־שֵׂרֶט

The studies and drinks are according to your observations, your inner strengths of AL, and your attainment of meekness. The words of understanding flow through drawing out their Numbers as you have discernment into all that you have given.

and a sheoir chatat to unify אֶת־כָּל־אֲחֵי־יִשְׂרָאֵל 34
T אֶת־כָּל־אֲחֵי־יִשְׂרָאֵל אֶת־כָּל־אֲחֵי־יִשְׂרָאֵל

The chatat follows after the oylut to update the mind according to the heart. Hereby you grow in body and mind together. You grow in the unity of your parts as one that goes beyond former heights. Though employing your impartial parts of the oylut, which are non-ending, and from the teachings with drinks of understanding you acquire illumination to alter/renew your mind.

THE CORRELATION OF MOON 1 AND 7

The parim/sides of the seventh moon correspond to the values of the fifteenth day of the first moon during the days of Chaghamatsut. The values of Yahúdah, established in the first moon, are transferred into the glorious raiment in the seventh moon or into the House of Aparryim. During Pesach and the Days of Unleavened Bread, Chækúwmah and Bayinah are

within **the House of Yahúdah**. During the days when the sun and moon are in the camp of Yahúdah, values emerge and breakthrough within our habitations. These are the complete values that are to be eaten as the Matsot—unleavened bread, comprised of the incorruptible Values of HhaALhhim. In accordance with the Presence of Wisdom and Understanding, so are the oylut/burnt offering designated for the festival.

At the head of Sukut, the sun and the moon are both in the House of Aparryim, from which new formulated states arise. The days of Sukut are the only time in the year that the Chækúwmah and Bayinah are in Aparryim. When the two Queens are joined in one House, there is, as it was in the beginning, Wisdom, and at the Assembler's side, Bayinah, via which all things are formulated. Hence, during the seventh month, that which was formed in Yahúdah becomes evident through Aparryim.

During the seven days of Unleavened Bread and during the seven days of Sukut, there are prescribed offerings. These are detailed in the scroll of Chamesh haPekudim/Bemidbar/Numbers 28:16-25; Numbers 29:12-39. The core of the oylut during Unleavened Bread are within the offerings of Sukut.

7 DAYS OF SUKUT AND THE 7 DAYS OF CHAGHAMATSUT

The Parim of the Feast of Pesach/Unleavened Bread yield the harvest in the Parim of Sukut. The two Parim of Unleavened Bread are in the midst of the Parim of Sukut as seed is in the midst of fruit. We are to build the core of Wisdom in all thoughts and deeds. If the established Principles of Wisdom, represented by 2 Parim, are not seen, we are to search Her/The Assembler of Breaths out and if she is not found in our Thoughts and in our Expressions, we are to dismiss the thought and the deed for it will come to naught as any fruit will come to an end that does not have the seed of regeneration. As we search for the Unleavened Principles of Pesach, we fill will them transferred into the days of Sukut. The Parim of Sukut are designated by Wisdom to be the complete expression of the Principles of Pesach. Note the value of the Day of the Sukut is made complete or as the two Parim of Pesach are seen to be present amidst the days of the festival. As you transfer two parim from the first moon to the 7th, the Parim will equate to the Day of the Festival. And vice-a-versa, as you reduce the fruit of the Parim of Sukut unto the 1st moon, so will the Core of the Parim be in the midst of the days of Unleavened Bread to establish the Principles of Wisdom in seven/complete acts of Light. Thus 2 Parim from Day 15 of the 1st moon are in the midst of Day 15 of the 7th moon: 15 (2) 13. As two more Parim are transferred from Day 16 of the 1st moon, so the value increases to 4, the space reserved between Day 16 and the 12 Parim: 16 (4) 12, etc. When all of the fruit of Sukut has been offered, the Unity of Wisdom depicted in the 2 Parim of Pesach, will still remain whereby Knowledge shall be renewed within us continually.

THE CORRELATION OF THE TRIBAL ENCAMPMENTS

Yahúdah determines the values resident within the mishkan—the value of every thought and deed, *but the glory of the value is seen via Aparryim*—the garment maker. The House of **Yahúdah** is seen in the body parts of the kidneys and liver and spleen. The kidneys filter all thoughts to determine the strands of thoughts of value; the liver is a vial/vessel that holds ink to inscribe within us, via the blood, whereby the values are read.

Aparryim is the needle of the house that sows the values into fine weavings, more fine than the lily. Via the house of Aparryim, the glory or weight of every value is seen. Thus the counterpart to every value, determined by **Yahúdah**, is the weight/substance that comes forth from Aparryim. Aparryim depicts the shaft of the penile gland which is a needle that sews the fine silk threads of thoughts—the flow of semen, and thereby spins a house of glory for the Names according to the thoughts discerned. The needle creates according to all that has been read within us. According to our values, so is the state of our dwelling. *As Yahúdah and Aparryim are one stick, so all of the six paired branches correspond to one another and are held together via understanding.*

Aparryim is the Zayin of the Serpent. Being the shaft of the penile gland, the Zayin is positioned to bring forth all Seed, as designated by the Head of Yahúdah. From the loins up, we arise and read the details pertaining to every Name and arrangement within the house. As the natural body arises from the loins, and speaks reflectively, so the immortal house arises from the foundation and speaks with lucidity. All YishARAL arises with the bones/structure of Yúwspah/Joseph. As YæHúwaH positions Yúwspah in Metsrayim, so is the House of Aparryim positioned within our bodies to bring forth the House of YisARAL unto states to verify all within their Names. As MaShayh took hold of the serpent, we are to take hold of the Zayin—the Word Base of Being—at the Seed level, to bring forth the core messages of all that our houses of Names. Our concepts for studies in the coming cycle of Light are laid in the seventh moon during Sukut. The Seed planted in the seventh moon will burst forth in liberty and with full value in the first moon. What emerges in the first moon will be seen with glory in the seventh.

Yishshakkar houses the silver trumpets whereby the camps set forth. The corresponding part to Yishshakkar is **Maneshayh**, via which all properties of thought are transferred. At the sound of the trumpet, all with us and our baggage are moved unto a new state of learning and service. In each state of dwelling, our labors are conducted with the sounding forth of Understanding.

Zebúwlan is the great serpent of the sea through which all members dwell and via which all thoughts are processed. The corresponding side to Zebúwlan is **Beniyman**, for via the generation of seed/concepts, we have a perpetual occupation, and via the dwelling, we produce the fruit of our habitations. Our fruit is the most precious to us, as Beniyman is near to the life of Yaaqov, for *in the fruit is the evidence of our progressions and the state of our dwellings.*

Raúwaben is the care taker of the cattle and the means to corral Principles within the scope of our dwellings. Via Raúwaben we expand our fields of residence, for as we tend to the Principles of ALhhim, we expand into thought realms and visions. The corresponding side to Raúwaben is **Dan**, the judge of the house, whereby we discern the placement of the Principles observed. The eyes that roam and gather into itself indiscriminately will find its bed troubled, for it will gather both the clean and unclean into its nets. But one that looks with judgment on all things, selects unto the wholeness and perfection of thoughts and expressions. Via judgment we sort all gathered and maintain our minds unto peace. Each concept is discerned as to whether it belongs to Wisdom—the unified State of Names.

Shamoúnn is linked with Ayshshur/Asher. **Shamoúnn** is the rings of the ark via which the ark is transported. As we hear through the rings of our ears, the contents of the ark is moved within us via the nervous system of Qahhath/Kohath. The corresponding side to hearing is **Ayshshur**, via which we verify the hearing and affirm with evidence the order of ALhhim within us. Until a matter is verified, there is no movement or progression of understanding achieved. We may play a thought sequence over and over within us, but with Ayshshur there comes an affirmation either to proceed with the thought or to dismiss it. The decision comes when one can see the thought to be valid or illusive. Only valid thoughts lead to progressions. Illusive thoughts keeps one trapped in their present level of comprehension. Thus all of the camps of Understanding, Yishshakkar and Maneshayh and Shamoúnn and Ayshshur *determine our movements and transitions*.

Gad and **Naphtali** make-up the united branch of speaking from contemplations. The mouth and the heart are joined as two rivers come together into a mighty stream out of two heads—Raúwaben and Dan. What is in the heart of purity assembles in the mouth as drops of honey. Thus Naphtali is known as the keeper of the bees in which the Queen of Wisdom—Chækúwmah reigns. Gad is the opening of the hive into which are all the sections of Wisdom, Understanding and Knowledge placed into combs. As words go forth from Gad so they come again in the evening, as the bees return to the hive.

COMPOUND THOUGHTS COMPRISE ONENESS

The Nature of Breath is a compound of thoughts pertaining to a resident Name. Each Breath Name is two sides, inhaling and exhaling, as two sides of a branch. The Union of Breaths comprise a four sided square whereby a Thought of Names may arise unto the apex in the Mind of YæHúwaH. Thus it take four tribes to comprise a House or two branches/Breaths to make up one House. Thus the branch of Gad and Naphtali joined with the branch of Zebúwlan and Beniymán comprise the House of Knowledge. The branch of Yahúdah and Apartyim and the branch of Raúwaben and Dan make up the House of Wisdom. The branch of Yishshakkar and Maneshayh and the branch of Shamoúnn and Ayshshur comprise the platform for the House of Understanding. The union of these three houses comprise the Teraysaron of Lights, being twelve sided, via which all thoughts of YæHúwaH are correctly discerned and ascend. In abiding within our respective house and united branches in the House of YæHúwaH, we have access into the Mind and function with the Thoughts of YæHúwaH. Our thoughts are lower

than those of perfect Unity when we abide apart from the Union of Lights. Thus no name is called individually or separately, for YæHúwaH does not send forth a Name to bless without a base/foundation for expansion, nor does YæHúwaH know us apart from our position in The Teraysaron.

The words coming out of the judges chambers—Dan, flow through the heart. The words coming out of the seer/prophet—Raúwaben, flow through mouth. The words coming out of the king's room—Yahúdah, flow through the great river of the intestines—Zebúwlan. The words coming out of the tailor's quarters—Aparryim, flow through the penile gland as the seeds of Beniyman.

The foundation of our Names is first consecrated unto the Union of the Lights that it may be the servant for all Names to come unto verifying the truth/Tayit/⊕ that springs forth from all of our Life's thoughts. Until the House of Unity arises in Metsryim, the flow of Seed Thought is cast forth in the Nile, kept submerged, whereby the flesh that is above it, governs over its distribution.

THE OFFERINGS WITH THE PARIM/FRUIT OF LOINS

The Manchainh—formulated constructs of thoughts with associated anointed teachings/breads pertaining to the values of Yahúdah being imparted into vessels of glory/Aparryim. Whatever your concept base is comprised of, so shall your thoughts formulate around them as the bread is comprised of the inner kernels of wheat. The Manchainh is the opening of the Seed/Concept and mingled with oil—the flow of understanding—a Rúach infusion and salt—the savor of the concept which is preserved/kept in the teaching. The form of any concept keeps the Principle as a treasure, as bread keeps and transfers the Principles through the form that is made.

The Chatat/alignment offering—Being Trustees of the Concepts of YæHúwaH, you align your mind in accordance with perfect Unity—unto the eighth day—continual movement/motion of renewed states. Eye has not seen nor has ear heard all that HuHaALhhim prepares for you, yet to the heart of the priest it is given that you are readied to move with the Pillar/ΔΥׁׁ of Fire/W4—with those who stand in their courses for the evenings—to illuminate the night whereby all things are known and discerned without obscurity of form or layered/combined lights. In the morning, there is the resulting Pillar/ΔΥׁׁ of Cloud/ׁׁׁ—those who stand with you in the morning to implement the instructions of the night. The chatat is not consumed upon the altar. Your members are to eat it as instructions with select parts designated to the priests and Laúwim/Levites. The remainder of the offering is burnt in Fire conveying that all parts within you are elevated in consciousness, the form is transformed by Fire unto renewed states of habitation.

8 DAYS/ACTIVITIES OF TRANSFORMATION/SACRIFICE ACCORDING TO BRINGING FORTH THE FACES OF YÆHÚWAH

(Start from the bottom of the chart and read ascendingly.)

DAY OF SUKUT	PARIM	ALIYIM	KEVASHIM	SHEOOIR
ኒንገግግግግግግግ 8	ልዩላግ 1	ልዩላ ርገላ 1	ጳዕግግ ጳግግ ኒንግ ግግግግግግግ 7	ልዩላግግግግግግግግ 1
ኒግግግግግግግግግ 7	ጳዕግግ ግግግግግ 7	ግግግግ ግግግግግ 2 Multiples	ላግግግግግግግ ጳግግ ኒንግ ግግግግግግግ 14	ልዩላግግግግግግግግ 1
ኒግግግግግግግግግ 6	ጳግግግ ግግግግግ 8	ግግግግ ግግግግግ 2 Multiples	ላግግግግግግግ ጳግግ ኒንግ ግግግግግግግ 14	ልዩላግግግግግግግግ 1
ኒግግግግግግግግግግ 5	ጳዕግግ ግግግግግ 9	ግግግግ ግግግግግ 2 Multiples	ላግግግግግግግ ጳግግ ኒንግ ግግግግግግግ 14	ልዩላግግግግግግግግ 1
ኒግግግግግግግግግግ 4	ጳግግግ ግግግግግ 10	ግግግግ ግግግግግ 2 Multiples	ላግግግግግግግ ጳግግ ኒንግ ግግግግግግግ 14	ልዩላግግግግግግግግ 1
ኒግግግግግግግግግግግ 3	ላግግግግግግግ ግግግግግግግ 11	ግግግግ ግግግግግ 2 Multiples	ላግግግግግግግ ጳግግ ኒንግ ግግግግግግግ 14	ልዩላግግግግግግግግ 1
ኒንግግግግግግግግግግ 2	ላግግግግግግግ ላግግግግግ ግግግግግ ግግግግግግግ 12	ግግግግ ግግግግግ 2 Multiples	ላግግግግግግግ ጳግግ ኒንግ ግግግግግግግ 14	ልዩላግግግግግግግግ 1
ግግግግግግግግግግግግ 15	ላግግግግግግ ላግግግግግ ግግግግግግግግ 13	ግግግግ ግግግግግ 2 Multiples	ላግግግግግግግ ጳግግ ኒንግ ግግግግግግግ 14	ልዩላግግግግግግግግ 1

8 STEPS AFFIRMING THE EXPRESSIONS/FACES OF HHAŠHAM —GATHERING OF THOUGHTS INTO VESSELS OF GLORY

DAY FIFTEEN OF THE SEVENTH MOON

Day fifteen denotes that all has been given to your Name of Shmuw-AL. This complete giving is depicted by the moon on the fifteenth day; it has been completely emptied out since the full moon. Through the generosity of YæHúwaH we are fully equipped (15) with every concept of light pertaining to the seventh moon or the light period for completion of the harvest. When all things are harvested within us, we are readied to be transported from this realm unto the next progression/plane of movement/encircling of Light. And the movement, shall we circle outward? If we do so, we will become further apart. Hence, we will circle inwards, into the very Heart of the Fire, to which we belong. And from this inward plane we are carried into another dimension of Light, for the mortal is not to be our home, having passed out of the death into life, having made the transition from dying and birthing, we enter into planes of wonder as we behold the growth of perfect Unity. **The oylah of thirteen parim**—the awareness/trustees of all Principles of ALhhim, an ordering and extension of inner wealth.

The House of YæHúwaH will grow in splendor and in glory which is why we celebrate Sukut with branches. We do not plan to remain in our present level for branches indicate growth and expansion. As we leave the mortality of Metsryim/Egypt behind, what shall we behold and what shall we be engaged in? As YæHúwaH worked six days, so shall be our labors in Light. We will be involved in the work of a creation that is perfect, as the mind of YæHúwaH has seen and then spoken it into being. This kingdom or dominion of Light was seen by Avraham and it was for this reason that he entered into Earth—where the Names of Light could be expanded. It was not mortal flesh that the Patriarch came to abide in, but he came looking and searching out a city not made with hands, but which the Breath has made. For by the Breath of YæHúwaH, all Names are made, and unto the Names a field for expansion is designated which is called Earth [Tehillah/Psalm 33:6]. Where is the earth that is made for the Names? Have you sought it and come unto this place to expand your Name of Light? Earth is a state combined with Names for the transformation and expression of a Name, and should not be translated to refer to a physical state; but rather a place for structuring Thoughts that pertains to the Names and their residence. When the earth is void, it is a designated space that is yet to be filled with the Breath. As Thoughts are discerned, structured, and expand from within a Name, so is the earth filled with abundance. We do not leave the earth, for in this place of assembly we live and move. Via the Earth a Name expands/becomes blessed; thus Avraham is sent into the Earth for blessings. In the earth a Name lays the structures and patterns of Light as the thoughts of a Name go forth. For when the thoughts of a Name go forth and the rivers run from the heads within us, where shall they go? The thoughts go into the earth and where ever they run unto, so do we dwell. If your thoughts go into outer darkness, they will carry our members into darkness also. If our thoughts are regulated by the oylah every day, they will run into the courses of the Lights. In the blessings of Breath and their thoughts, the Names reside.

THE WORK OF THE KINGDOM—THOSE ENTERING INTO SUKUT

As the six days of Sefer Maosheh record the works of YæHúwaH, so are the perfect Works of YæHúwaH that we are engaged in as we enter into the Earth—the spaces of ALOZAR. As we depart from mortality, we are engaged in the Presence and the arrangements of Lights, and then in the expansion of Thought known as the firmament. We determine where a thought will lead us and unto what shall it be expanded! We are engaged in on-going sacrifices whereby the Principles of Thought are continually being transformed into States of Residence according to our Tribal configurations. In these States we formulate Teachings to secure the directions of the Mind of YæHúwaH. We are involved in the advance schools of the Numbers and Letters, with their teachings and expressions/fruit. All words and works are arranged according to Wisdom and Bayinah, for all things are classed by the sun or by the moon. The side of the Letters that are yet to be seen and the powers of the Letters, even unto the tenth power, are amongst our tools that are given to us in succeeding stages. Each word that is spoken and then written proceed through our four faces, the four sides/bases of Wisdom that arise unto the glory of the twelve sided Teraysaron of multifaceted diamonds.

In leaving behind the sentient dwellings you are involved in great music that is transmitted to the fishes of the sea. The songs are transformed into majestic choirs by the whales—the choir masters. You are involved in the communications of angels, and in transmitting messages between centers of the Light. You render your services according to the Mishkan that is in the

center of all centres of Light. The priest and Laúwi labor according to their obligations to monitor all aspects of this new world and the citizens of this great empire of YæHúwaH. We take core thoughts and bring forth forms of meanings that are perfect and complete in every way. We tend our minds and all parts within us, but not as split minds and bodies as exist illusively in mortal realms, but in perfect balance and in wholeness with United Thoughts intertwined according to the intertwined Name of YæHúwaH.

In all that we formulate of Thought we enter into them, and they are our dwellings of progression and glory. Our thoughts have animation and life as we enter into them with our Breath, even as the form of our bodies becomes animated as our Breath enters into them. In everything, all processes of thought convey perfection, being of seven and ten, an trait of seventy. These are the seven or complete acts of the new worlds that are our habitations as we enter into the Suwkahh of HhaSham. We reside according to our Names with Avraham whereby all tribulations and adversity that surround us outwardly are deemed of value for they assist in perfecting our minds unto the Unity of YæHúwaH.

The offerings of day 15—the parim: thirteen

You draw near to YæHúwaH entrusted with the concepts/principles which conveys the values of 13 parim—all nations which are blessed by the expanse of the SEED of Avrehhem. With our offerings you do appear empty-handed. We are trustees of wealth, holding what the Fahters give freely. We are laddened with concepts/ideas. The parim are gathered within us through observations; thus, they are called the offspring of the *baqar*/morning/observation. We confirm as we approach the altar that we have primary concepts to perceive the whole and enter into House of YæHúwaH. Our hands are full from all YæHúwaH has given which has been multiplied through our deeds of undertanding. We are considered trustworthy to receive and hold the complete revelation of YæHúwaH as ordained heirs. In making the burnt offerings of parim, we give the values of wealth, designating the channel of wealth (thirteen) unto the service of HhaSham. In making the sacrifice of the parim we release the concepts of the 13 parim/observations through waters. Through placing the offering on the altar, 13 principled observations are expanded. The devotion to the service of HhaSham/The Name is blessed.

In making the offerings of sukut, you determines the state of your seven rings/eyes through which the Parim form. The state of the 7 Eyes of your Name will be shaped by the Fire day by day. The sequential generations of your SeedName, both in thought and form, are set in place through the offerings of Sukut whereby you take in your hand the fruit of your present state and designate them into the Hands of HhaAvim who determine the state into which you are appearing and moving.

The manchaih—for the 13 parim are associated anointed studies/teachings/grains/breads/formulated thoughts pertaining to your carrying the complete giving of YæHúwaH. The value of the parim direct a corresponding study or manchaih service. Your studies are in service to HhaSham as you are devoting your mind and members of your House unto HhaSham.

ALyim: two

The multiples of the ALyim as those of the paired Faces of YæHH forming strands of 31/℄. These unified strands appear as strength from your bones. They contain honoring the concepts in all forms as night honours day. Two ALyim indicate establishing your fruit with honor. You commit your waters to your Fire Nature as the Mæyim is devoted the Shayin in your Name/מ, The Fire of your Name unifies and honors every Principle of YæHúwaH. Your Mind is focused on making all complete, unified, and honorable whereby the Order of the 13 Principles are established within your parts. As your parts are placed on the altar they enter into the Fire of your Name from the waters. The manchaih—for the 2 parim are associated anointed studies/teachings/breads/formulated thoughts pertaining to establishing the honor of the Principles.

kevashim: fourteen

The 14 kevashim denote your readiness to carry through the concepts into all avenues or your lives/faces of the Fathers unto a full disclosure of your wealth stored in your Neuwn Houses of the Faces. You defend and preserve the concepts, guarding them less they be trampled upon or neglected. The Values of 14 are pulses of the Neúwn Mind, hidden in the midst with humility, whereby your offerings are perfect!

The manchaih—for the 14 kevashim are associated anointed studies/teachings/breads/formulated thoughts pertaining to defending the thirteen Principles.

Note the absence of mentioning wine or nesek offering with the parim on the fifteenth day. It is understood that wine flows from the 12 ports of the branches established as Twelve in yeúwmhhashani/day two. The drink offerings are present with the oylut offerings for days two through eight in which there are successive ripening of concepts.

sheooir: one

The sheooir/initiation to learn is an alignment offering. The chatat conveys self-correction that follows your affirmations and designations of the 13 Principles. By the lessons adopted so are your garments of growth allocated for you to wear, and thus to appear to the Faces. You self-correct/realign by discovery and application of the observations within your Eyes. You come to know that “there is a better way” to think or act. The alignment offering results in change through an ascension and rearrangement of Mind/thinking/awareness.

DAY TWO—SIXTEENTH OF THE SEVENTH MOON

Day two establishes the observations of light within your 12, to complement your union. You affirm your union with HhaSham based upon receiving and implementing Principles on the 15th day. Your acknowledgment takes you into day two—to expand your wealth as entering into the firmament.

parim: twelve

The twelve parim observations build and extend the foundational stones/principles of the 13 parim. You draw near in a complementary state, being agreeable with the riches that form your foundation. **The oylah of twelve parim** establish your observations to complement the position of being a Trustee in agreement with HhaSham and other Trustees

Via your establishment of the principles you create a foundation to build your house as the Light breaks open from your Seed on Day 1. Twelve stones of observations manifest from thirteen Principles. Accordingly there are twelve branches in the thirteen Names of YisARAL. The numbers of the parim are a sum value verses individual parts. From the wealth that HhaSham disperses (13) the are many blessings, wherewithal you establish your foundation and build your sukut unto their full glory! You express your 12 observations to be in Union with HhaSham establishing the concepts given. As in day fifteen, the twelve parim are gathered within you through observations; thus, they are called the offspring of the *baqar*/morning/observation—this phrase only pertains to the first two days of Sukut. We observe; then we confirm the observation to arise within us through the oylut/burnt offerings.

The **manchaih**/grain offering—for the 12 parim are associated anointed studies/teachings/grains/breads/formulated thoughts pertaining to the Foundation of the Rock and the unions of the branches within you. The **nesek**/wine offering—for the 12 parim is the flow of joy and maturation of the Principles within your stones.

ALyim: two

The multiple ALyim honor the House of YæHúwaH. You express nobility through establishing every thought of YæHúwaH within your sukut. The manchaih—for the multiple ALyim are studies/discourses regarding all aspects of your Tabernacle and how it manifests and upholds the Principles of YæHúwaH. The nesek/wine offering—for the multiple ALyim is the flow of joy and strong drink that comes from honoring the House.

kevashim: fourteen

14 kevashim carry through the laying of your stones. You purpose to defend your House of YæHúwaH/the Perpetual State of Unity. The manchaih/grains of life for the 14 kevashim are to study/learn to abide in the Union with HhaSham, to discuss mysteries of your Union and to defend your House against abuse and degradation. The nesek/wine offering for the kevashim is the flow of joy and strong drink that comes from living to the integrity of your Name of YæHúwaH which is the Name of your sukut.

sheooir: one

The Chatat/alignment offering is self-correction through establishing your branches. You modify your mind in accordance with perfect Unity—unto continual movement/motion of renewed states, ascending over indecision; separateness, wastefulness, waywardness and vanity.

DAY THREE—SEVENTEENTH OF THE SEVENTH MOON

Day three pertains to activities of revealing, resurgence, and entrustments. **The oylah of eleven parim—the stoutness of growth, the release of all inner strength with associated anointed teachings/breads and maturity of wine.** We set our mind in accordance with perfect Unity of Wisdom and Understanding unto continual movement/motion of renewed states.

parim: eleven

Eleven parim convey our consideration of the wealth within us and the strength of our inner constructs of the Teraysarunim. The Parim/sides are from our considerations/XWO. The concepts burst forth from our foundational thoughts within our Name. Their strength arises from

building upon the Rock. The eleven parim are revealed as the sprouting of trees on the third day as a result of the sowing the 12 in second day, as all concepts of strength rise from your Union of your 12.

The manchaih/grain offering—for the 11 parim are associated anointed studies/teachings/breads/formulated thoughts pertaining to considerations of inward wealth as we gaze inwardly upon the vast resources of Wisdom, Understanding and Knowledge. The nesek/wine offering—for the 11 parim is the flow of joy and maturation of arising through our considerations.

ALyim: two

The multiple ALyim convey the value of developing all revealed and to honor the revelations that arise. The manchaih—for the multiple ALyim are studies/discourses pertain to the honor and nobility of revelation. The nesek/wine offering—for the multiple ALyim is the flow of joy and strong drink that comes from revelations.

kevashim: fourteen

The 14 kevashim are the devotion of the members to the mysteries, secrets, and occupations that result from inquiries into the wealth. To defend the mystery is to secure the revelation within us. We defend the revelation by our actions/expressions which follow the honoring of revelations.

The manchaih—for the 14 kevashim are to study/learn the revelations within every part of our united house. The nesek/wine offering—for the kevashim is the flow of joy and strong drink that comes from living according to what we have learned.

sheoair: one

The sheoair conveys self-correction through the three letters of wealth, *Shayin, Oyin, and Rayish*. These three letters represent the precious metals of gold, silver, and bronze respectively. This is the result of operating according to *Shayin/Wisdom, Oyin/Understanding, and Rayish/Knowledge*. We are partaking of most precious words, more precious than gold, silver and brass. And in so doing, grace abounds within us; our minds are changed and renewed. Through initiating changes, and being devoted to the initiations through inquiries and seeking after a flow of understanding, our minds are changed. We are to project our minds towards change verses having a laid back attitude that another will change me. We receive correction when we seek it. Whatever we exhale and carry forward with our Breath will return to us via our inhale, but if we do not implement to project new thoughts, then we will breathe the former. We carry forward the understanding and blood of the sheoair, and afterwards change is internalized.

DAY FOUR—EIGHTEENTH DAY OF THE SEVENTH MOON

Day four pertains to activities of inquiring into all revealed, the drawing out of ideas via the Midrash/Inquiry. **The oylah of ten parim—the radiance of the wealth within beams in our true nature—light, and accordingly, we receive the associated anointed teachings/breads and the drink of wine.** We modify our mind in accordance with perfect Unity—unto continual movement/motion of renewed states.

parim: ten

The ten are called the “parim of wealth” that are formed as we acquire understanding, Wisdom, and Knowledge of Life. These parim arise out of our questions/inquiries. From all that has been revealed, we present as an offering of Wealth, and via the offering, wealth is received, for as we give so we receive. As you make the offering during Sukut, you present your tithes/wealth from all accumulations of the harvest. From the east side you transfer the wealth in the camps of Yahúdah, Yishshakkar, and Zebúwlan via the priests and Laúwim amongst them whereby all values, implementations and states of residence are processed via the mind and her associates. In the south you transfer the wealth of Raúwaben, Shamoúnn and Gad via the House of Qahhath, thus all of sight, hearing and speaking are transmitted via the nervous system. The camps of Aparryim, Maneshayh, and Beniyman transfer their wealth via the Laúwi of Gershun whereby all communications of the loins are transferred via the tissues and muscles—the patterns of thought creates veils and composite information. In the north, the houses of Dan, Ayshshur, and Naphtali transfer their wealth via the House of Merari whereby all decisions, affirmations and meditations are transmitted via the bones. In so doing, the House of YæHúwaH is full and runs through your lands as rivers of blessings.

These parim are the gifts of wise men who bear gold, frankincense—a frequency of silver, and a myrrh—a resemblance of bronze. The manchaih/grain offering for the ten parim are associated anointed studies/teachings/breads/formulated thoughts pertaining to the composite of wealth. The nesek/wine offering for the ten parim is the flow of joy and maturation from giving our wealth. The morning following the fourth day, I was awakened with explanations how to form silver within our Houses. I was shown that the eyes are like a crucible. From all that enters into the House we are to draw off the dross which spills out of the eyes. The results are deposits of silver to be positioned within our ears via which we understand the words in the ark.

The multiple ALyim convey honoring the processes of inquiry and the nobility of providing answers that lead to enlightenment. We are raised from the dust heap to sit in the seat of nobles as we honor the wealth of all members, the significance of all Names, and the functions of all parts. The ALyim are powerful as they establish the honor of the wealth within us. We do not despair nor give-up the promises and precious riches that we have attained, but rather commit all members unto the wealth in the Mind of YæHúwaH. We honor the values, the labor, the states of residence, the visions, the hearings, the words spoken, the glory, the rite of transfer, the seed concepts, the judgements, the affirmations and the meditations and every associated process with our tribal branches.

The manchaih for the multiple ALyim are studies/discourses which pertain to the honor and nobility of spiritual riches. The nesek/wine offering—for the multiple ALyim is the flow of joy and strong drink pours from our supply of wealth.

kevashim: fourteen

The 14 kevashim are the devotion of the members to follow through all on that pertains to spiritual riches. We commit the members to defend the treasures that are within the Unified House. The manchaih—for the 14 kevashim are to study/learn the riches within every part of

our House. The nesek/wine offering—for the kevashim is the flow of joy and strong drink that comes from living according to what we have learned.

sheooir: one

The goat, emanating Unity, leads to self-correction through value orientations to the True Riches. *For until we project the inward Unity, that we recognize and know of that which belongs to YæHúwaH, we remain in our level of progression. Upon declaring and emanating our Unity, we receive corrections through higher learnings. Corrections do not come easy without our initiating change. With the changes come realignment which orients one toward further access into the Mind of YæHúwaH. Thus some text translate it as a sheooir, because the Unity of our Name must be projected, given, initiated with sincerity and evidence amidst others.* Through the inquiries of the fourth day, our minds are transformed. One will acquire from all levels of the Priest's teaching of *Shayin/Wisdom, Oyin/Understanding, and Rayish/Knowledge.*

DAY FIVE—NINETEENTH DAY OF THE SEVENTH MOON

Day five pertains to activities of illuminating, to be robed in light, to compose the layers of the turban. This is known as the Day of Enlightenment. **The oylah of nine parim, accordingly we receive the associated anointed teachings/breads and maturity of wine.** We modify our mind in accordance with perfect Unity—unto continual movement/motion of renewed states.

parim: nine

The nine parim are called “the parim of composing the answers” to our inquiries of day four. What is returned from our inquiries is composed by Wisdom, even as Wisdom composes and clothes the worlds. *The drawing out process of inquiries results in compositions or robes of light. Such is the process of drawing out the seed of Beniyman in Maneshayh on the 19th day of the moon, that results in the compositions, even as drawing out seed result in the robing of a child. As previously mentioned, affirm the presence of the two parim from Chaghamatsot within the parim of Sukut, for they are the “seed parim” within a fruit of Sukut.*

The manchaih/grain offering—for the 9 parim are associated anointed studies/teachings/breads/formulated thoughts pertaining to the composing answers via computations of words and mathematical formulas. The nesek/wine offering—for the 9 parim is the flow of joy and maturation within our level of illumination.

ALyim: two

The multiple ALyim convey the honor of Wisdom as we behold how the Breath that receives conceals, and exalts, all the Assembled riches into garments of light. What is hidden within by the robing is a process of concealing/protecting; yet the robing patterns reveal the glory that the garment holds even as each of the centres of thought, depicted in the organs, communicate the glory that belongs to each part. The two ALyim convey the honor to designate the Mind's priesthood garments.

The manchaih—for the multiple ALyim are studies/discourses pertain to the honor of pure unspotted garments. The nesek/wine offering—for the multiple ALyim is the flow of joy and strength that comes from meditations on purity of the garments of our Name comprised of four-sided thoughts—those based on the Principles of Wisdom.

kevashim: fourteen

The 14 kevashim are the devotion to the FACES to follow through all that pertains to whitened garments. Via the 14 kevashim, we access the Mind of YæHúwaH regarding all that pertains to the mishkan which is a robing of the Names of Light. The kevashim secure the position of our enlightenment.

The manchaih—for the 14 kevashim are to study the compositions of Wisdom and our positions to defend the composed thoughts that come forth out of inquiries of Light. In our studies we are led to comprehend the nature of robes and the adornment begin transferred from the House of Maneshayh. The nesek/wine offering—for the kevashim is the flow of joy and strong drink that comes from implementing our Knowledge whereby unto maturation and perfection of our Name's robes.

sheoair: one

The sheoair conveys self-correction through understanding the Nature of Wisdom composing the worlds/our habitations/the Wudah. Through initiating and striving towards the Perfect Order and harmony of the inward and the outward, our minds are transformed unto the forms of Light which are incorruptible. This is the result of the Priest teaching on the glory of the House.

DAY SIX—TWENTIETH DAY OF THE SEVENTH MOON

Day six pertains to activities of all within your body compositions. This is the stage of all concepts flowing from your inner activities of Light. When Adam is formed from the dust—the Thought of HhaSham; day six pertains to the inner workings of Adam—the thinking machine. The value of six means to rejoice, to be glad, to maintain all composed. We are engaged in joyfulness. From everything composed, Thoughts emanate. Through thought emanations we are unified. **The oylut are of eight parim, accordingly, we receive associated anointed teachings/breads and maturity of wine.** We modify our mind in accordance with perfect Unity—unto continual movement/motion of renewed states.

parim: eight

Eight parim are derived from the nine conceptual compositions of day five. The eight pertain to the works of our Names in the day that we are made in the Rings of ALhhim. According to the graces measured unto us, so are the works of our Names.

Day one and two compose parim from initiations, observations, and awakenings of our name in the Light and in the firmament. Each set of parim/seed thoughts build upon the previous days. The parim for days three through eight are composed from the establishment of the Principles of Light within us. The parim are not of the field; rather they are **parim offerings of Fire—the properties of Thought, comprised of basic Principles which transform and consummate the intent and structure of Mind.** The parim are formed within us from our observations, studies and deeds of accumulated Light rays, causing an expansion of sides/ideas/parim, which determine our paradigm.

The parim offerings form within our loins (the seat of generation). This seat is also the Fire chamber from which all things emanate as designated by Mind. Eight parim pertain to ascending, perpetual motion of Principles through our labors which fully reveals the concepts in our SeedName. The Principles of our Works rise from the foundation of all that has been composed inwardly. Eight parim depict foundational concepts of fullness, plumpness, which make broad/plain the concepts of Light within us so that the concepts expand and fill all areas of Mind. The eight parim are filled with grace, being fatty and oily, as the value of eight/Shemunah/שְׁמוֹנָה is derived from the term, shemen/oil/שֶׁמֶן. By the grace—the flow of oil from the Seed of our Name, we accomplish our works. This is the nature of the eight parim/concepts to occupy and fill a space even as a seed fills the womb with all of its properties within the amniotic/fatty body of water. The results of the eight Principles arising is the formation of the meShich.

The manchain/grain offering—for the 8 parim are associated anointed studies/teachings/breads/formulated thoughts pertaining to the Works of Wisdom to make full all areas of Mind. We appropriate grace in all spaces for the concepts to fill us so that the fullness of ALhhim—the thoughts of YæHúwaH in ALOZAR dwell within us. We consider the State of Mind to be growing and extending our Name unto all potential activities of Wisdom. The anointed bread illuminates all composed. As the compositions hold the properties of Thought, they mature and then the oil extrudes/runs. Each Name is anointed to perform a work. As we perform the works of our Names the oil measured to us in the day that we are formed in ALhhim flows as the anointing from our heads. ***We are anointed from the inward assembly of ALhhim that flows unto our crown.***

The strength of our Name flows as a blessing to all of the Collective, for it is unto the Collective that we have been appointed for the Kingdom. Our SeedName fills the lands, and in return the lands give their strength unto the SeedName. In this manner the Houses of Beniyman and Zebúwlan serve each other whereby every gift of the Avim are bestowed upon us from the Hands of Aúwv ALOzAR. Beniyman gives all to the States of Light, whereby the States of Light crown the SeedName with every good gift upon their branches. Everything laid up in the lands is released as gifts of the Avim upon the one who enters into the Kingdom to serve the Collective. As we are laddened with the fruit of the lands, we are a Tree of Knowledge to supply all that come to us seeking and needing to be fed.

The nesek/wine offering—for the 8 parim is the flow of joy and maturation of Understanding the activities of Light and their fullness within each set of compositions.

ALyim: two

The multiple ALyim convey the Nobility and Honor of the unfoldments of Thought from within the compositions. This is the honor given to all concepts and their right to occupy and fill a space with motion, providing full degrees of observation. The honor of the Principle in the first moon is now established in the seventh moon. Thus there is one ram for the days of Chaghamatsot/the Festival of Unleavened Bread, and two ALyim for Sukut—in Sukut the honor of the Principle via which we emerged in the spring becomes established in our habitations. The spaces of Mind give honor to the residing concepts. The manchain—for the multiple ALyim are

studies/discourses pertain to the honor of our unified compositions/groupings of Thought and the movements with progressions. The nesek/wine offering—for the multiple ALyim is the flow of joy and strength that comes from meditations on our groupings and movements/shifts of dwellings.

kevashim: fourteen

The 14 kevashim are the wealth of the FACES into which one inquires that culminates in the Neúwn Mind. The Knowledge reaped within the members as they follow through all the expansions of Thought within their compositions and are in harmony with the rite of expansion and growth by all degrees of Light. Whereas in the Pessech of the first moon, there are 7 kevashim for each day, in the seventh moon there are 14 kevashim. In the seventh moon all things are doubled in the ALyim and in the kevashim as we observe from both sides of the Tree. The doubling of strength of Understanding and Knowledge comes by seeing from both sides. We complete the front side of Light as we pass through the six branches on the menurahh. As we face the menurahh, the left three branches are the east side; the right three branches are the south side. In the 7th month of Aparryim we commence to pass through the back or second side of the menurahh. As the seventh branch rotates to the front facing side, we behold the second side. From the seventh moon we can see from both sides even though branches eight through twelve are yet to be filled with the illumination of the moon and sun, we behold their positions. In month we walk in the measure of the Lights according to the branch of HhaMenurahh. The Lights within our attained levels of spiral habitation shine upon all branches of the second side whereby they sprout out from their sides to bear their full glory.

The manchaih—for the 14 kevashim includes studies in the compositions of Wisdom and our positions to defend the composed thoughts that come forth out of inquiries of Light. We are lead into the observational points via the movement generated by the eight parim. The nesek/wine offering—for the kevashim is the flow of joy and strong drink that comes from implementing our studies whereby they work within us unto maturation and perfection.

sheooir: one

The sheooir conveys self-correction by beholding the suitable forms united into One. A goat/*seir* means a suitable form, new growth potential occurring. Initiating new growth that is compatible from our base of Wisdom, clarifies and rearranges the Mind unto a heightened consciousness of Oneness. The suitability of the areas that we are growing in is based upon our expansion with the anointing—appropriations of grace that illuminates/causes to shine (as oil causes all to shine) the foundational States of Wisdom. We continue to build upon the foundation and thereby initiate movements into all areas of Wisdom and the Assembled gates. As we behold all levels and degrees of our súwkahh אַזְכָּר, the mind is transformed and realigned. The sheooir relates to the rearrangement of thoughts within.

The alignment offering, as it is prepared, is served to the priest first, then to the Laúwim/Levites, and then portions to all YisARAL. The remainder of the offering is burnt with Fire showing that Wisdom has prevailed within us totally regarding what we have learned. Submitting our Thoughts to the Fire is the means of further ascension and discovery unto complete reasoning.

DAY SEVEN OF SUKUT, THE STATE OF DWELLING IN THE SEVENTH MOON/ROTATION

Day seven pertains to **rejoicing** in the complete/unified side to side works of day six—*concepts ascending with fullness*. From sown by Yahúdah and multiplied through Aparryim, we come to the harvest of Beniyman. Through Beniyman, all that is sown from the beginning rises upon the head of Zebúwlan—the habitations of Yaoquv glories within the House of Aparryim—the seventh month. The SeedWord rises in the seventh day, and from it the manchaih is offered as parched grain. Therefore it is determined that one may eat from the harvest reaped on the seventh day also, **whereby one rejoices in the fruit of their labors** [Mattithyahu 12:1].

We bind our souls to the Words of YæHúwaH by the concepts that we bring out of our Name and then project into words by our Breath. As we speak the Words of YæHúwaH, we affirm them in our members and bind our members to them. This is called the binding of the soul. We are united as one to do all spoken from the mouths of HhaKuwáhnim. Through speaking we lead the way to designate and commit our members and thoughts into motion to fulfill the Words. The fulfillment of all initiated from the beginning of the worlds, being the initial sowing of Beniyman, is fulfilled in the seventh day of the festival, when Beniyman of the Neúwn-Chayit ALhhim, rises to the head of the seventh day of the festival through the active rod of Beniyman-Zebúwlan offerings.

The SeedWord of HhaKuwáhnim, as a logo, is formed within our Rings through the processes of the offerings in the prior days. All culminates in the Seventh position, from which we commence as new heavens/mind and earth/state. As we bring up the SeedWord to rise upon the Head of the Serpent, we bring forth the flowing composite Thoughts of Mind, as a River of Life. In bringing forth the SeedWord of Beniyman upon the Head of Zebúwlan, via the offerings of the seventh day of the Chag, we sanctify the tongue and the great River of Life—the Body of Zebúwlan within us. As we speak the SeedWord of Beniyman, we achieve the result/goal/satisfaction of all deeds of HhaALhhim. **The seventh day of Sukut is the complete State of the Branches.** All which we receive as a trust from YæHúwaH, on the first day of the feast/ascension process, is brought unto the crown of the Mind, and into the Body of the Collective with great joy. Through the opening of the body of Zebúwlan on the final day of the festival, the complete thoughts of Beniyman rise.

The offering of Zebúwlan is the hanging of the serpent upon the bronze pole, whereby all is finished/completed. Through **the oylut of seven complete expressions/parim of Zebúwlan, we commit our spirits unto the Most High as our final offering, and receive the anointed teachings/breads and maturity of wine from the beginning. All that has been initiated is completed/finished.** Our minds are modified in accordance with completed ascension of Beniyman—unto all subsequent dwelling states in the Kingdom of YæHúwaH, whereby all that rises in the seven day is harvested on the eighth. Some of the harvest is eaten that is in the hand, and the remainder of the SeedWord is sown unto new states of occupation.

The SeedWord of Beniyman rising within the Serpent Body of Zebúwlan is called “the Kingdom of Names” within the Body of ALhhim. The same is told regarding Avrehhem who takes three measures of meal and makes them into three cakes for the three messengers.

According to the three measures of meal, the aúwt/era of Yetschaq comes. The same aúwt is spoken of by Yahushúo regarding the Kingdom of Names, which is like a woman, referring to Sarah, who takes three measures of meal and hides them within the body. When the three measures are fully risen unto the head, then Kingdom of Names appears, and the birth of Yetschaq ushers in the era when all Names abide together in the dominion of peace, joy and righteousness [SMB/Gen 18:6; Mattithyahu 13:33]. The three measures are three parts in one Seed: the portion of Wisdom, the portion of Understanding, and the portion of Knowledge which rise as three thrusts within the Body of Zebúwlan. In this manner the SeedWord of Beniyman rises through the oylut, as three measures in the body of Zebúwlan.

- Day 7 is a completion/fulfillment of the process of all wealth/4WO entrusted to us, being Trustees of Light. We bring all within our hands/ten to the festival. (13)
- Day 7 is a result of establishing the Twelve branches of Thought within us— being in agreement with the Twelve of HhaOLiyun. (12)
- Day 7 is achieved through the stoutness of our branches, being the strength of our Unions, to obtain the culmination of our initiations. (11)
- Day 7 is structured through inquiries in the Midrashim of ALhhim and transfer of the wealth/tithes into the House of Yæhúwah (10)
- Day 7 is a complete emanation of composing the wealth from all refractions of Light (9)
- Day 7 rises upon us via all concepts filling our spaces and perpetually moving us forward in progressions (8)
- Day 7 is present as we speak perfect thoughts unto the fulfillment of our Names. (7)

The total numbers of Parim Values of the 7 days of Sukut are 70—the Oyin Consciousness of a Name readied for occupations into Lands of Verification/Promise/Word Fulfillment in which all within a Name comes side by side with Wisdom to be spead out and occupy its place.
70 (7)

**THE SEVENTH DAY IS ALREADY PRESENT IN THE FIRST THOUGHTS OF YÆHÚWAH.
THE ABOVE PROGRESSIONS FROM 13 TO 7 PARIM PRESENT A GUIDE TO UNITY:**

ADD THE 13 PARIM OF DAY 15 AND AND THE 12 PARIM OF DAY 2:	13 + 12 = 25 (7)
THEN ADD THE 11 PARIM OF DAY 3:	25 + 11 = 36 (9)
+ THE 10 PARIM OF DAY 4:	36 + 10 = 46 (1)
----- IN THE MIDST 0:0 -----	
+ THE 9 PARIM OF DAY 5:	46 + 9 = 55 (1)
+ THE 8 PARIM OF DAY 6:	55 + 8 = 63 (9)
+ THE 7 PARIM OF DAY 7:	63 + 7 = 70 (7)

The above mathematical formula presents the side values unto entering the Unity in the midst. The equation is a guide to enter into the midst of a congregation or a social gathering; the unseen in the midst is the reason that a group forms. The seven days are the sides of a body unfolded upon itself, as a picture of the two sides of the menurahh. The divisible number of the two sides equals 1 as 7 divided by 7 or 9 divided by 9 or 1 divided by 1 = 1. In the center, amidst inquiry and composing layers, is the robing of light occurring on Day 5. We find answers via computations of words and mathematical formulas in the midst of any process.

The processes of attaining fulfillment, from days one to seven, are according to the numbers of offerings each day— a total of 45, having the reductive value of 9 which conveys the Consciousness of Unity.

SUKUT Offering Table of Tayit/⊕/Nine in One/⋈

The Consciousness of Unity

Day	Sayir Mutuality	Kevashim Meek Ones	Aylim Strengths	Parim Sides	
⌘ 15+	1 +	14+	2X	13	= 45/⊕
○ 16+	1 +	14+	2X	12	= 45/⊕
∩ 17+	1+	14+	2X	11	= 45/⊕
⌢ 18+	1+	14+	2X	10	= 45/⊕
⊕ 19+	1 +	14+	2X	9	= 45/⊕
⋈ 20+	1 +	14+	2X	8	= 45/⊕
W 21+	1+	14+	2X	7	= 45/⊕
<hr/>					
Sums:126	7+	98+	14+	70	=189/⊕

In the Eight Day— Consciousness of Unity/Oneness

X 22	1	7	1	1	=32/⊕ /⋈
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148

7 days.....126 Value of Days and
189 Number of Days equal 315 which reduces to a 9/⊕
 Total 315 /⊕

8 Day Accumulative Values: Total Offerings Days 1-7 are 189/⊕
 Total Offerings Day 8 are 10/⌢
 Total Offering during Days 1-8 =199/⋈
 Total Offerings reduce to One—The State of Unity

Value of all Eight (8) DAYS = 148/Δ
 Value of all Offerings = 199/⋈
 Value of eight days 15 + 22 = 37 = 7⋈ / ⌢ / ⋈

The Offerings of Day Seven—Parim/Sides of Wisdom: Seven

From all appropriations of grace, and from a resolve to be achadd, you bring forth the from your sides to establish the fulfillment and perfection of your Name. You commence your Sukut

awareness by abiding in Tabernacles, with the realization that you are Trustees of all within you. The Aúvim/Fathers place the Unified riches and thoughts within you unto their fulfilled expression according to your Name. Through each day of Sukut—the activities of dwelling in the Words of YæHúwaH, the Mind undergone changes—steps of renewal—unto the seventh day.

In the seventh day the Mind makes a statement to complete/perfect every principle of which it is a trustee. The results are to create a world/house/state in which your Name bear the glory of all the Principles in your Seed-Name which have come to be known and tested through inquiries and appropriations. *The words that you speak are a Rock—immovable, secure, yet powerful like a sword that distinguishes every detail of your composition, and yet your words are like the wind that can move the elements and arrange them according to the Intelligence of your Name.* Your words are a Fire that consumes and reduces anything it made from the Origin of ThoughtNumbers, purified and expanded. The words you speak are water which flows as your Breath. Your words are air through which vibrations and messages expand to be carried to any point to which you direct them. This is the Fire, the Water and the Spirit of your words that come from your Names, to rest in Earth—a State of Occupation and Rite of Transformation from all that you have composed. Therefore, the Earth belongs to YæHúwaH and the fullness thereof, for only the thoughts of YæHúwaH are within her. The Unity of your Words are able to transform themselves into other States of Progressions of Mind, but first they must be united into a harmonized State within your dwellings of sukut. Via your expansions of Thought you move from Metsryim into the Wilderness and into all Fulfilling States of Occupation.

In each State of Thought Assembly—the Earth, you are satisfied through the activation of Words into an organized network of compatible Names/heavens and forms of thoughts/earth to reveal the perfect complete Unity to which you belong! ***The seven parim of the seventh day are concepts that bring all things to their completion in each phase of your development and propel you in progressions.***

The manchaih/grain offering—for the 7 parim are associated anointed studies/teachings/breads/formulated thoughts pertaining to completing/perfecting the Thoughts of Wisdom through the compositions. The nesek/wine offering—for the 7 parim is the flow of joy and maturation of Understanding the potential activities of Light achieved/***satisfied through Words.***

ALyim: two

The multiple ALyim convey the Nobility and Honor of a Perfect fulfilling Order. The two ALyim form the house of Understanding to dwell as perfect ones. The manchaih—for the multiple ALyim are studies/discourses pertain to the honor of our Words per each grouping of Thought and their fulfillment. The nesek/wine offering—for the multiple ALyim is the flow of joy and strength that comes from meditations on our Words.

kevashim: fourteen

The 14 kevashim are the devotion of the FACES of your Name/ShmuwAL to defend the mystery of the Perfect Order—YæHúwaH with the Council of ALhhim and the Wudah. The manchaih—for the 14 kevashim are to study the fulfillment roles of all Words. The nesek/wine

offering—for the kevashim is the flow of joy and strong drink that comes from implementing our studies whereby they work within us unto maturation and perfection.

sheoair: one

The sheoair includes self-correction to elevate you above fractures or fragmentation apart from perfection/the sense of completion and ongoing fulfillment. The blood is designated to run at the base of the altar to serve as a renewing spring of thoughts to arise from your base.

DAY EIGHT, TWENTY-SECOND DAY OF THE SEVENTH MOON

In the day of the abundance of grace/fulness—the eighth **35**
 you regulate/reign/rule with the inward sense of Yæhh **35**
 for your collective branches; **35**
 all works of servility/vain labors are not performed. **35**
 With illumination, your collective is an oylah of the body of Fire, **36**
 most agreeable/pleasant sense for YæHúwaH, **36**
 one par/unified side/an opening/saying/revelation of unified mind, **36**
 one ayil/the majesty/strength of unity, **36**
 kevashim, the offspring of a year, **36**
 seven, perfect/fully extended/whole. **36**
 Grain with their flowing drinks **37**
 for the opening of mind/par/observation/foundational side Principles, **37**
 for an ayil/majesty and for kevashim/branching of perfect thoughts, **37**
 with their Numbers, a flow of their inner scrolls **37**
 as judgement/discernment. **37**
 With a sheoair, a chatat/an alignment of Unity **38**
 joined/additional to the oylut/givings which are perpetual **38**
 with their grain offering and the flowing of life's drink. **38**
 These are the works/engagements of Unity for YæHúwaH **39**
 in your seasons/appointment of the Lights **39**
 joined/added to your vows and **39**
 your generosity of liberality/free giving **39**
 for your oylut/ascensions and your grain studies **39**
 with your flowing/drinks with your shalam/peace offerings. **39**

Day 8 culminates the progressional gatherings of your Rings of ALhhim of your Name unto a LogoSeed to be sown unto your appointed works in coming dispensations. During the days of Sukut you assemble the works in your year. You recall, and thus gather from your branches into your Seed to be sown unto subsequent generations. The gathering of your offerings of the year into one is the Perfect Unity of 7 Rings per the 7 days. This day is called a Marriage of Names

or the Marriage Supper of the Shayh/Lamb in which your houses partake in the bread and wine blessings in your SEED. On day eight, you are elevated from prior states of residence unto new levels achieved during the oylut and chatat of the seven days of the year to be an *otserat*/אֲסֵרֶת, meaning to keep on-track, to be restrained, *otserat*/to reign as an heir” (Shuphetim/Judges 18:7).

The oylah of the 8th day is one par—unified mind of all heads, one ayil—unified strengths, and seven kevashim of your embodiment of ALhhim. According to this formula of the oylut, you receive associated anointed teachings/breads and the drinks of understanding. You modify your mind in accordance with perfect Unity—unto continual movement/motion of succeeding states.

The gatherings of Sukut are unto ***an eight day of abundance.*** *From the eight day of Sukut comes the phrase, “the abundant life.”* As the ashayh אַשְׁיָהּ gives all within your collective members through the offerings, the ashayh dwelling is transformed to a SeedLogo of your Name, whereby you lay-up -treasures in heavenly places. What is in your SeedLogo becomes fully uttered through the united mouths unto a new state of your Name to be brought into manifestation. One par/unified side positions you to be mouth to mouth. In bringing forth the Sayings of the Sides/Parim, your are mouth to mouth with Aharúwan ***until the Sayings within your mouths are the same as the Sayings in the House of Aharúwan, the Father of the 22nd or 8th day of the festival.***

The paired state of being mouth to mouth is the O:O state. Being mouth to mouth forms a double ring, a ring around and a ring within. The rings form a body of Fire from their united breaths of Fire. The space in which the Breath congregates determines the body of Light/ashayh אַשְׁיָהּ in which the Lights of your Name reside. As the thoughts gather, the body is formed. The Sakæh Body formed is of the Breath, transparent, and filled with transparent spectrums of Light. This is the Body of Fire/אַשְׁיָהּ rising out of your offerings born within the chambers of your Breath. The offerings of the 8th are of 14/Neúwn: **Dan and RAúwaben**, the first born of breath. With them are **Yishshakkar and Maneshayh**, the pillar or staff around which all gather, and **Yahúdah and Aparryim**, which cause openings upon the staff of a Name through your mission assigned in Yishshakkar. The openings of the staff in Yahúdah cause the Numbers to appear, and with them the embellishments and garments of your wardrobe. Then appear **Ayshshur with Shamóunn** which provide rings of reverberation to the values. These are the 8 Names that form the upper and lower rings, as the upper and lower waters form from the distillations of the united Breaths. The lower waters are of Wisdom in which all are founded; the upper waters are of Knowledge, from which all are opened and released from the minds of Enlightenment, being of the 70 of the Kuwáhnim. Though these 14 in your Breath, each pair is given a day of their appearing. The order of their appearing is upon the completeness of their assembly. These 14 are an assembly, where after comes the days of their appearance, namely the days 1-7. And upon the 8th day, when all appears from your Seed Name, your harvest is gathered by the Enlightenment from which the Breaths came forth. This is the 8th day of Sukut—a gathering into the Kingdom of Names, the realm in which you have been fashioned and Named.

Upon the foundations of the waters, being the foundation of Breath itself, the perfect Seed is sown. Hence, appears **Beniyman and Zebúwan**, which are the new heavens and the new earth.

With them the houses of Maneshayh and Yishshakkar rise as Trees of YæHúwaH planted by the waters of Breath. The houses of Aparryim and Yahúdah cause the Tree of Flourish. In the midst of these trees is the Tree of Lives: **Laúwi and Gad**, from them come all states and their habitations. According to the words that you collect and process there is a state for you to abide. Hence, these are the 12 of the Great Assembly according to **the House of the Kuwáhnim**—The Heads of Lights and the Body of the Unified Lights which are numbered as one: **Bayinah and Chækúwmah**. These are the 14 of the Neúwn which is the number of their perfection, 28 [14 ם +14 ן]. The entire dwelling of the House of Breath is called the House of ALOZAR appointed by ALBayitAL. The kuwáhnim are in AL; the 12 are in AR, whereby they are called YishAR of AL—the Body of the Two Virgins which houses the purity of your mind of Aúwer/Light, enveloped into Twelve to form a body of immortality.

When the Sayings are one and the same, one is positioned on the left, or the right hand, of the throne. This is the meaning of the *otserat*/X4 רֹ, for ***you are of the Liberty of Mind, not bound by any thought nor any form, but as the Mind of Aharúwan, the mind is free from all encumbrances*** whereby the works of your Light are fully expressed through your Name. In that your Name is free there are not tangible thoughts nor elements of corruption brought into the Lands of the OyinZayin dwelling. You are free from the traits of self-projection bleeding into the processes of thought and the forms of your life. When you are paired, self-projection dies. Self-projection is the leavening of the world that corrupts the members and keeps them in bondage to the lands of estrangement—foreign states to the House of Aharúwan.

Being of one head is the achadd offering of the par, and being of one scepter is the achadd offering of the ayil. Being of one body of unified Names is the offering of the seven kevashim. As you speak the mouth of Aharúwan your thoughts are extended into a united position of majesty—the offering of the *ayil*/ram. To speak as the Mouth of Aharúwan conveys the full fruited mind of Understanding expressed with Knowledge upon the lips dangling with pomegranates. The mouths of your dwelling are eight in the unified Names—the full expressions of the dwelling of Aharúwan. **It is not the words alone that are spoken but the frequency of the thought carrying the words through the eight mouths whereby you are known to have been mouth to mouth with Aharúwan.**

According to your unity of Sayings, you are positioned on the left and or right hand of the throne. The left hand or the right hand pertains to the lands which you are appointed to rule/govern according to the Mind of Reshun. If on the right hand, you are the givers of the Seed in the realms of Wisdom; and if on the left hand you are of the cultivators of the Seed within the curtains of Understanding. You do not consider that this rulership is like those in mortality that seek to govern over others. Quite the contrary, the rulership is by One Name that abides within the citizen, a kingdom of Names within yourself as in others, whereby the same King governs within the peoples.

par: achadd/one

One par is the observation of the cohesive wholeness of your Seven Eyes/rings unto a single eye observation as before your are sent into the world. Being fully activated and healed you are no longer as the blind, for your eyes have been restored. When every EYE sees Yahushúo, then there is no more sin, nor dis-ease, nor death! The par offering is committed to the underlying

Heads of RAúwaben and Dan: Alitsuar Bann Shedi-Aúwer, and Achiozúwr Bann Omisheddi. The Eyes of ALhhim of your Name are One as when the ALhhim spoke your Name out of the Fire, when are formed on the altar as their Seed. You attest that you have drawn out from your Seed-Name to rise to the Mind of Neúwn unto whom you are gathered, as you are gathered to the Fathers (SYM/Ex 3:16; SMB/Gen 49:1; MT/Deut 31:16; Shuphetim/Judg. 2:10). As you behold your Collective Unity you live according to the encompassing Lights whereby there is no shadow of turning within you. In the very core and center of YæHúwaH there is One par whereby there are no divisions nor turning from the Orders of YæHúwaH. Note: in the 7th month of the House of Aparryim, the Single Eye of RAúwaben is the core of the body.

The manchaih/grain offering—for the one par is associated anointed studies/teachings/grains/breads/formulated thoughts pertaining to Wisdom's compositions. You study the observations to appropriate grace in the realms of Light. You consider the State of Mind to be growing and extending your Name unto all potential activities of Wisdom. The anointed bread illuminates all composed. As the compositions hold the properties of Thought, they mature; the oil extrudes/runs. The nesek/wine offering—for the one par is the flow of joy and maturation of Understanding the activities of Light within your compositions.

ayil: achadd/one

The one ayil is the Nobility and Honor of your singleness without partiality. The rod that connects your Seven Eyes to Dan is the strength of your inner constitution. Your majesty is displayed in all parts belonging to One. The manchaih—for the one ayil is a study/discourse pertaining to the honor of your unified compositions/groupings/observations of Thought. The nesek/wine offering—for the 1 ayil is the flow of joy and strength that comes from meditations on our groupings.

kevashim: shevbo/seven

The 7 kevashim are humility of your Single Eye of 7 Rings to follow through on expansions of Thought within your compositions and to defend the rite of expansions and growths. With seven kevashim all revelations are fully disclosed; all mysteries are solved. All is decoded through complete inquiries into the Unity Principal; nothing is held back—all is revealed. You enter into the mysteries with perfect understanding at each level of your progression. The offerings of Sukot are unique during the year, and hence, are annual offerings that affect your entire year. The manchaih for the 7 kevashim are to study compositions of Wisdom and your positions to defend the composed thoughts that came forth out of inquiries of Light. The nesek/wine offering for the kevashim is the flow of joy and strong drink that comes from implementing your studies whereby they work within us unto maturation and perfection.

SHEOOIR: ACHADD/ONE

The sheooir (alignment offering) is the base of the second range of the Seven Hills of YæHH culminating in a whitening and illumination to the Faces of Malekkiytsedeq and ALozAR. The offering gathers the ascensions of the oylah to maintain what has been activated and serves as well as to guard your dwellings. Via the sheooir you prepare yourself for self-cor-

rections as you apply one par to unite all into one accord. A goat/*sheooir* means a suitable form. Hairiness conveys the ongoing renewal and growth, a state of readiness to receive blessings as the hair upon you hands and neck of Yaoquv. New growth and compatibility clarifies and rearranges the Mind unto a heightened consciousness of Oneness. The suitability of correction is based upon your expansion. You are changed when you have laid a base or platform of thoughts to stand upon. With each change or transformation of mind there is an anointing and sustaining measures of grace, represented by the fat portions of the *sheooir*, that illuminates/causes to shine (as oil causes all to shine) the compatible States of Wisdom. The fat portions are the only part of the *sheooir* placed upon the altar, as the body is for your dwelling to grow therein. This final offering is the declaration that you have put an end to sin/violations of Unity and that you are proceeding in the consciousness of Oneness. The alignment offering, as it is prepared, is served to the priest first, then to the Laúwim/Levites, and then portions to your houses of YishARAL, whereby all levels of Thought are affected and changed together as a whole. Thus, insights and ascensions are carried through your collectiveness, whereby no member within you is left outside the House of YæHúwaH, and whereby there is no sin within your camps.

The manchut/grain formulations are an overflowing of grain issuing from Benjamin, being multiple concepts that cannot be held back. As you divulge into the scrolls and read discerningly what is written by the Finger of Fire, the concepts of the Word Seed are opened to comprehend the details in the scrolls. You discerns how words are formulated and what is within the message of the portion of the scroll read. As you open the inner scrolls of the offerings, the Seed Word is multiplied and flows to feed you from the mouths of angels, the ALhhim, and the Fathers as premastication or kiss-feeding for the purpose of breaking down the Bread in order to feed another. The scrolls within the offering are read as they are opened at the neck. As you read what is inside the offerings, you comprehend how offerings are formed within your members by Light to manifest and employ your full attributes of Light. After the grain is read, the flowing comes. The grain and the cup corresponds to finding the silver chalice in the sack of Benjamin. The seed flows to drink of Understanding from the cup of Maneshayh. The manchut offerings are from Benjamin [Sepher Maoshah Bereshith/Gen 36:23; ALphah Dibre haYamin/I Chronicles 8:1-6], composed in the House of Qahhath—the nerves. As nerves are stimulated they transmit the impulses of Light in Aharúwan/Mind of Illumination and thereby release properties of the Seed as a drink/flow. Within the Seed are paired concepts whereby twelve portions are set for the Table/Tongue of the Faces.

During the Seven Days your mind is directed to your origins to affirm the Light within you embodied in your ashayh/Body of Fire with your Words and deeds/mission. Through attaining full consciousness of your origin you ascend unto the Father. You return/appear for your disciples—the 12 in you that where you are they are also. From this statement comes the idea of a repeat/second coming of the meShich; however, what is being expressed is the appearance of your Name to your 12 inner members. Through following the path of Consciousness through your evolutions, your Body of Fire bears the inner sense of a sweet agreeable odour that is exudes from your flowering branches. Your Name finds the paths to the Mountain of Yæhh. You lift-up the 12 within you to the peaks as your make your transitions. This is another example of your Name residing in one place and your members in another until they are united through subsequent transitions. You take your 12 with you to the other side as you school and

prepare them. As your Name makes the transitions into the Hills of Yæhh, you are mindful of your Twelve to attend you at your appearance. You continue to school your twelve for forty day so that they are at the same level of water/residence as you (Yahuchannan/Jn 14:3-6; 12:26; SMS/Acts 1:3), Before you are fire and water; whichever you choose you set forth your hand. Before the adim/adam are life and death, whichever you choose is given (Sirach 15:16-17). As you choose to return to the Fire on the Mountain you enter into the mists and the clouds of great darkness/understanding and affirm your Life to Reshun, or if you choose to remain in the waters of manifestation you encounter death to make subsequent transitions.

Your disciples know the Way by your steadfastness of performing the oylut and keeping the Orders of YæHúwaH. Through selling/releasing all that you have to the Poor you enter into the Gates and the surrounding Realms of Life. You pass beyond the states of the dying world of corruption unto your lands of inheritance given to you by the ALhhim as when you are begotten on the Mountain of Yæhh. Though fulfilling your journey from above, you return to your heights from which you descended.

GREAT LAST DAY

The Great Last Day of Sukut is fulfilled by the offerings of Dan in the evening and RAúwaben in the morning. The Seven Days are summed up in the Single Eye observations of 1 par—the synthesis of observations into one, 1 ayil—the unified strands of strength of AL, and 7 kevashim of the 7 Eyes of your ALhhim. The 13 parim on day 15 of the month are in view of the 1 par on day 8 of the Festival, whereby the parim are 14. The Neúwn/14 Mind forms the parameter of the week of offerings (13+1) and the number of Day + the number of the parim patterns to appoint you unto your origins of Neúwn/14. The days of your ascensions are formularies of 14—the Neúwn Mind of Reshun’s humility from whose thoughts you appear and unto whom you return. The intervals of thoughts are set for the Last Great Day through your Rings of ALhhim in RAúwaben: 14 to 140.

The cry from the belly of Yahushúo is upon the culmination of days—the Eighth of the Festival which is the Taúwah/22nd of the Seventh—the summations of perfections. The cry is with the full flow of the waters as when one is born. The waters of the flood are released from your womb to translate you into an ever renewing embodiment. As the waters of Mæyim—forty day and forty night—have served your Seed to fully expand your Name and carry you above your degradation, the Teachings of Laúwi appointed in their Courses, bear the messages of the Kuwáhnim/priestly enlightened servants which bring you to the Mountain. When you believe/affirm the OyinShayin of YæHH—Yahushúo, the waters of the deep in your womb break open to transport you into a renewing heavens and states of residences. The waters that have carried you during your habitations are fulfilled to be the end of the flood at which day and hour the Offspring of Neúwn in your Name appears through which you enter into the body prepared for you of ALhhim. At that day and hour not one of your members know, nor the messengers who are with you, as it is already known in the mind of the Fathers who see themselves in you becoming fully ascended.

Your Ræuch/Spirit is appointed (given its place) upon the glorification of Yahushúo. Until the full radiance of your stones appear in the likeness of the Body of Yahushúo, the Spirit is

reserved for your appointed habitation as the Shayin-Oyin Body of YæHH. This Body of meShich is formed from your SEED and rises within you to contain the Ræuch of YæHH which only the Fathers know. As the Body of YæHH, only the Father knows their wife, which they have drawn out from their sides to be their habitation of Spirit.

The sum of the days+ parim of days 15 and 22 are $28 + 9 = 37$ which are read as three sevens—21/Fire/Shayin from which you appear on the altar of Yæhh and to which you go, whereby you know the way to the Father though the offerings of your Rings of ALhhim. Through the Fire you draw near—approach the Mountain. The Mountain is the Shayin/Fire of 21/W elevations on 7 Hills, whereby you approach to enter into the Presence of Reshun your Father through Fires of Wisdom. You carry nothing with you except the Flame in your Name to enter into the Mind of the Fire of the Neúwn—Reshun/גW4. The humility of your Fire and your Numbers are concealed to seek, discover, and embrace without offense. Your treasures are hidden in your parts to be discovered whereby your joy is not forbidden.

Throughout your dwellings in sukut, you make your evolutions through days of Seven. In so coming into manifestation, you discover the ASHAYH Body of your Fire in order to obtain the satisfaction of knowing all you are given to perform the works/engagements of Unity for YæHúwaH אַיִן אֶלֶל יְוֹסֵף אֶלֶל in your seasons/appointment of the Light אֶלֶל אֶלֶל אֶלֶל אֶלֶל in your SUKUT אֶלֶל אֶלֶל

*“And in my Oneness a loud voice is heard from the throne [House of Dan] saying, ‘Behold, the tabernacle of ALhhim is among Adim, and The Breath dwells amongst them, and they are an established people/consciousness, and YæHúwaH is among them.’” And in my Oneness my Breath is transported to a great and high mountain, seeing a revelation of the distinguished city, Yerushelyim, coming down out of the Collective Names/heavens from YæHúwaH...In my Oneness, a temple is not seen in it, for YæHúwaH ALhhim, AL Shaddai, and the Shayh/Lamb are its Mishkan/Tabernacle. And the city has no need of the sun and the moon to shine upon it, for the glory of ALhhim illuminates it, and its lamp is the Shayh/Lamb...and nothing unclean and no one who practices abomination and lying comes unto it, but only **those whose Names are written as a Lamb in the Book of Lives.***