260 OYLAH Guide Ascension⁵



Fire of the Rock Shuphetim/Megra Zayin 6:21

And The Fire, pertaining to
The Altar—HhaMizbaach (of the Heart),
kindles within the Collective;
it shall not be quenched.

With the Kuwahen/Enlightened, The Unified burn, pertaining to the Emanation of the Wood—The Unified Branches and Teachings, with observation tested through observation

(in perpetual glimpses and insights through the Seven Eyes/Rings of Name), through which the Eye becomes set in order/arranged according to the Emanations, as the Ascendant/HhaOylah—completed/elevated/lifted-up.

Together with the Enlightened, The Unified Members smoke, pertaining to the Emanations entered by which

Graces/fat portions [measures allotted] shape the Perfections.

Fire is continually

kindled pertaining to the Altar; it shall not be quenched.

This is Tuwrahh/Law/Revelation.

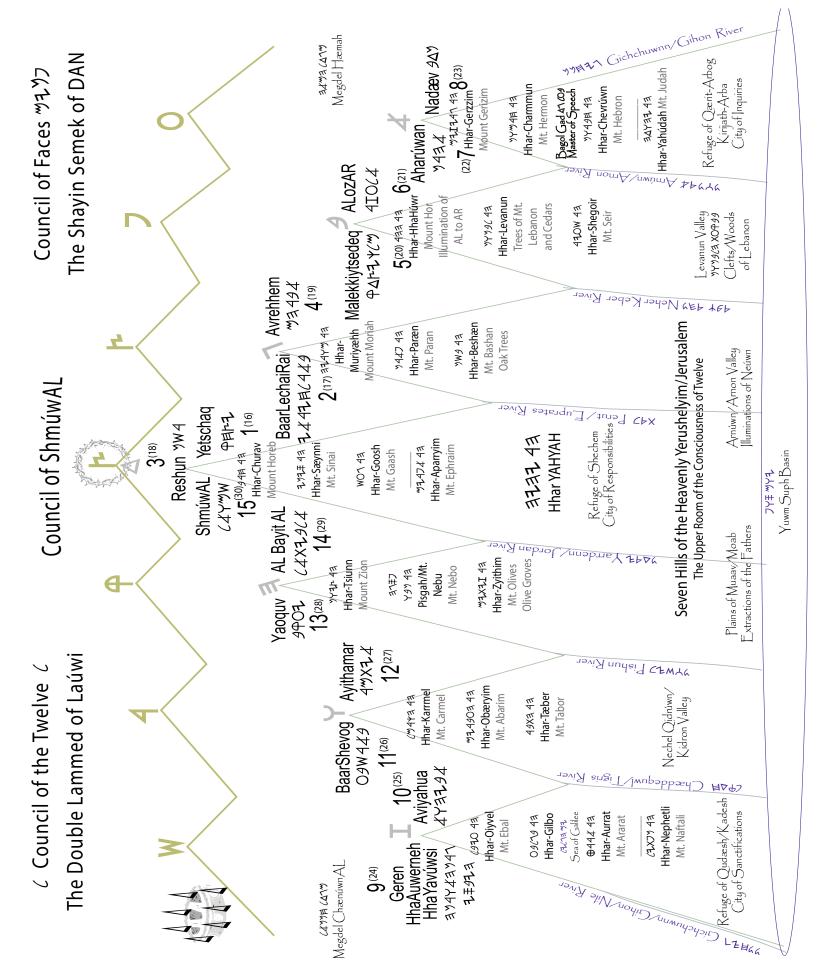
Teúwrat Hha Kuwáhnim Wayikra/Leviticus 6:5-7

Bayit Hha Sham Midrash www.bethashem.org Bet Ha Shem Midrash

A Manual of Discipline

for the
Offerings
of your Name
"WW

implementations of Fire Wood + Water



Oylah Reference Guide

PERTAINING TO THE ALTAR OF OYLAH/3/O

THE OFFERINGS OF YISHARAL ARE ASCENDANTS OF AL BY FIRE IN YOUR WATERS AS BREATHS/SPIRITS IN THE SEA "This is the Fire emanation through which your collective Name of Soul approaches/draws near to YæHúwaH— The Standing Pillars of the Uni-Verses, The Joyful Sowings and Reapings." Megra Dallath/CHP/Numbers 28:3

15/Semek ₹ Faces of YæHH are continually rotating as emanations before you in Names—affecting your States of Life. The composite Faces are Origins of Spirits. In the Presence of the Faces of Yehu the body pulsates with Breaths. As scripted in the Megra Semek: "When your Faces are concealed/hidden, they are dismayed/troubled; when you take away their Breath, they die and return to their dust." Tehillah/Psalm 104:29. The origins of the Breaths in Man are the combined frequencies of the Faces. The Living Ascensions in your Name are active states of your Fire and Water transcending through the dust of stars. With the activations of the Faces abiding in your dwellings you are open-eyed and dwell with understanding. Through those appearing in your Eye, Names—the Fire of Waters are caught, entangled in their origins. As you connect night and day to revolutions in the Faces of Yehu you draw near to the Emanations emitted in the heavenly sanctuary—the Dwellings of Names. The 15/YæHh observational points shift consciousness within Dwellings of Name concur with rotations of the moon eyes nightly. The 15 phases of the moon sync with rotational 15 Faces of YæHH as the faithful Witness of Truth. Your Name connects to the Faces of Yehu by what is established by being born with associated soul parts. The parts of an offerings vibrate upon the 15 frequency Strands of AL 31 64, by which Names enters into ascensions. During the spiral of ascensions Name is woven with garments as strings of AL wrap you in your dwellings.

There is an element of a life within the oylah guide, somewhat mystical, yet quite evident by the assembly of the material; yet as the information corresponds to your flock, Name goes beyond what is printed. The information that it contains is boundless and not limited to what appears that occurs when the offerings are being set-up and made to smoke. The details in the Guide provide procedures to trigger the ascensions in you. As you set your Faces to the Faces that are leading you night and day, you enter into realms beyond from where you first put your hands and feet into the basin to activate your readiness to engage your paired parts to leaf, as a tree—to make an oylah.

Your Name "W is Fire+Water, thus L'Eternel, through which you sustain a dwelling as your Fire resides in Waters. What is invisible, as a white flame of Understanding, is made visible through your golden reddish watery reflections of Wisdom in your right side. Your tongue, as a forked flame, speaks Words of Understanding and Wisdom composed in your SeedName through which your body sprouts as a Tree. The body/flesh of Wisdom comes to land, out of the Sea of Bayinah, as sparks in Oil take residence in the Single Egg Eye of Bayinah, whereby the sparks of the united W Shayin flame in Seed, sown in waters, are developed fully according to joys in the Single Eye of Seventy. Out of the Single Eye in Aparryim, located in the penial Crown, Seed is sown to rise as YishARAL. The continual interplay in Water and Fire through oylah offerings bring forth the 70 Crystal Stones as Jewels in Soul for their habitations that are set and determined/judged unto their origins in The Faces of Yehu emanating upon the Seven Hills of Oyin.

How does an acorn become a mighty oak?

Growth comes by giving what has been received freely that executes health vitality.

Grand question may rise upon your tongue about abiding in the Single Eye. OYIN, the 16th Erudition/Letter is the Single Eye of Seventy Names by which you see into your totality of foundations and becomings. The Letter O holds the values of 16 as Wisdom and 70 as Understanding. The work of NEPHASH addresses what makes-up a Single EYE from which the entire world is seen in Her Perfections. In the publication NEPHASH, the 70 facets of the Eye are studied within the 12 faculties. As Name gives their completeness, they develop the 70 facets of The Perfect Eye by which Name sees to be formed perfectly. What is stored in the fabric of soul is turned-on whereby the Body becomes full of Light. "When therefore your eye be single, your whole body shall be full of light."

How does following the Moon Faces, with your lambs, lead to enter into the Single Oyin Eye whereby your body be full of Light? The question follows then, HOW does your Name of OW ShayinOyin enter into the full illumination of the Names of Yehu in OYIN? As noted in the patterns of "W NAME—The Fire in Water, your Fire belongs of the Oyin Eye whereby as you make your fire offerings to the Faces of Yehu you enter into the single EYE as when you entered into the EGG of OYIN to be born in Her. This is called THE PATH of the *Oylah*/\$∠O ascension. Through making lamb sacrifices, *systematically, evening* and morning, with the orchestration of Bayinah shinning into the Path of the Faces, a Name draws out of their wealth of cognizance and connects IT to their ○ Source origins of the Single ○ Eye by which the Body is no longer shadowed with its MASS, but becomes filled with the Radiance of their NAME of Oyin. How then does following evening and morning the Eye of Bayinah result in your Body being filled with the Light of your Name? The Light is by what ABIDES IN OYIN, which aere the ₹ SEMEK of the 15 Faces of YEHU. When you follow after the 15:15 Faces of Wisdom and Understanding of YEHU you fill your Eye of Seventy to be habitations of their Eternel Emanations. As the Oyin Eye is 70, and the Semek Faces are 60, the link between them is 10 that is in your Hands. Thus, when you give all synced with the Faces of Emanations, as you have feely received, by agreement, then the Light of their Faces fills the Body of your Eye. A journey O₹♥ of NAME blazes by the Fire in Waters that unifies with the FACESofYehu whom abide in OYIN, the single Eye.

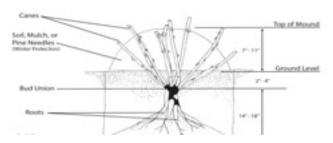
Offerings of Name are in the Fire Breaths set to rise through waters unto the Faces. The **order of Ascension are by pairing the native aligned parts of the body** inscribed in the Meqra GammAL/Wayikra/Leviticus chapter 1. By pairs of Soul a Name enters into the accepted *derek/way to ascend*. Sayings of OYWYAL Yahushúo come from within a man by hearing the resident Faces of Yahu transmitted by Wisdom SH + O, the Eye of Understanding. These sayings come to be heard as a Name, being a shepherd who is watching their flocks by night—through the Guidance of Bayinah, by which you hear the Voice as angelic messengers rising within them. For example, the saying: I am the way, truth and the life... no one comes to the SOURCE Father/Origin without me, is a statement heard and spoken by anyone who realizes that the PATH/Derek of the moons stars of sun are in them by which they live, which verifies their inner word assembly as Truth, and leads them to the Source of their Being—to their Father. Another man is a shadow; whereas the living Teacher and Shepherd of Soul are in your Name of the Resident Faces of Emanating ALhhim abiding as The Guiding Light in you. "No One comes to the Source or is Privy to the Source...that is not of the Source."—Cheretsi.

Acceptable offerings are selected from your 12 Houses, as Lambs, known as sheep/followers in *YishARAL trekking in the upward Path of AL*. The "lambs" are the sacrifice—qarban/korban—from your interior midst versus taking something outside as a substitute offering. Thus, the lamb of Hævel/Abel, meaning the meekness of the Breaths is acceptable; whereas the fruit of the ground, of Quiyn/Cain, meaning what is acquired, from the exterior world, is unacceptable to attain ascension. **Every tree rises by what is stored in its Seed.** Lambs are "states of meekness," who are following after the appearing emanations whereby they live in them. They are fastened as two sides of the Body 99 upon the wood of Semek \mp to bear the Faces of YæHH—your collective semblance of Lights. The combo Semek+Bæyit contains the vibrations of all that are in that surrounds your bones— $sabuwb 9Y9\mp$. With an eye fixed on the exterior, one is trapped in repetitive patterns of thinking, feelings and reacting. An ascension offering organizes the pairs within the body which generate thoughts of wonder in transcendence, called "a renewing of mind." The vitality in your head comes from within your body as flowers and crowns rise upon a plant; according to the health vitality of the body so are the fruit of an oylah—the daily ascension.

The Lights of Bayinah lite-up skies by the Faces emanating in the moon, and by Chækúwmah the fire of Wisdom rises daily in the sun. These two bundles of Ore form the two sides of your body of pairs. Together your two sides bear the Faces of YæHH in your Ascension evening and morning. In similitude to the ascent of the moon and sun, you appoint the Fire in your Name to reside as coals in wood—the teachings of the Lights to lift-up -WaterWaves of Soul to their shores of Yehu—known as the 30 Lands—the Ten of Abrehhem, Yetschaq and Yaoqub to which the destiny of your Name crosses through the MANifest to abide as perfected in the Faces of Yehu. The Faces in the Wood rise through your Lambs, causing the FacesofYehu to appear in your offerings. As Names of YæHh rise through your meekness, the FacesofYehu and your Name appear as written daily in your forehead as inscriptions in the golden forehead plate of Aharúwan (Yeshoyahu 40:8, Meqra Bæyit/Exodus 28:36; Chazun/Rev 14:1). Faces in wood are apparent as you look in lumber. The Fires, which consume your offerings, are electric charges in ALphah & Seed opening which contains the Shayin W blaze. The summations in your SeedName of Seven Spirits/W& are in your totalities/X of double \(\mathcal{L}\) Lammed out of which comes the voice of Ha\(\mathcal{L}\)e\(\mathcal{L

From whence is your Seed and Name? As seen in Trees, *e.g.* The Oak, the Acorn Seed is full of blessings, perfect, complete, as it has been hung from the crowning branches. Through leafings and bloomings, a TreeMan bears fruit that is reaped beyond the Tree—as your generations of Life are born with the Olive Oil in your Name. These heirs of your Name are sat around your tongue table to be taught of you, whereby each of your Branches are instructed to belong to your Name. As sung in Tehillah 128: "Your wife/body is a fruitful vine, as the sides of thy house—composed of Wisdom and Understanding. Your children are as olive plants, round about thy table" upon which you bear the Fruit of your Name in choice Words. In Man abides the 15 pairs of branches of the Faces via similitudes. In that no man originates apart from The Faces of Yehu, being found with evidence in every man; whereby fruit of the loins which transposes through them are born of the Fathers of Yehu. As the boy stalks mature the branches collectively issue drops of oil which are assembled in Seed according to their Name of the Hosts by lineage. When this seed is ripe, it is sown to appear in the Seven Waters of Bayinah of BaarSheboo. The fruit is called by Name upon its Eighth day—when it appears to ascend within the veils of its house, whereby both the Body and its Fruit are called by Name—the FireofTheWater of the Oylah that rises in Her. As woman—the Assembly of WatersofLife, She is called the Body of Avish/Fire.

Your set offerings to the Faces of Yehu are appointed nightly in the moon Eyes of Bayinah to rise in the sun Fire of Chækúwmah/Wisdom. The JOY of your giving establishes **a root system** that supports your ascension of branches. The first



offering in the Course of Days, when a new year commences, is the offering of your Branch of Fire seated in Aparryim of Joseph 7=Y4. This branch sown in the Water, as the penial rod drops Seed in the womb, contains the Wood to support you entering into the world with the 7= Semek Faces of Yaoqub/Jacob. The Lamb, which follows after the Yehu Emanations of night and day, enters into the Fire. As its parts are attached to the wood, the lamb Smokes by which you translates what is in the Visible to ascend as the INvisible, whereby

it is not possible to be confounded. *e.g.* In the first moon of the year, the Lambs of Yahúdah are poised in the Path of the Sun, as stars of Aries, whereby the Wood that has been gathered six months prior in Aparryim is ready to be offered for the ascendant lambs of Yahúdah. Offerings of Aparryim lead the way for the lambs of Yahúdah to rise as Joseph opens the door to enter the Body for the Children of Yaoqub to come into a Manifest with blessings. This undercurrent of strength in the wood and lambs, as set pairs in the body, appears in moon to moon via six month entanglements. According to the Wood and the Lamb there are two types of trees which comingle in seed by which a Tree has the Strength to rise and bear its fruit of its paired associate. e.g. The underlying support of a mulberry tree is in the fig tree—the supportive gonad figs of Maneshayh which keep strong the endocrines of The Yishshakkar as a Mulberry Tree to accomplish mission. In the oylah guide pages for each offering, the Trees of Soul are noted for your daily ascents.

Your crown in planted in the Land of Yahúdah from which you spread out your kingdom. In your Crown Name are the Crowns of your Chief Elders which will appear as your branch your Name. The Chief Elders assist you to rise mightly to have dominion in land air and seas. Yes, the land that comes out of the Sea is the liver, and its princes of Wisdom and Understanding are the kidneys. As your Crowns form above in your ascendant 12 branches, your news will rise in the Ears of Bayinah, who as the Queen of Sheba/Sheboo/Seven, will come to see what She has heard of your outlay of Wisdom. To assure it is you that she has heard in the midst of stars, She will ask you difficult questions to affirm that you can speak from your heart. As the crown of a rose is planted in the top of the ground, your Name is rooted to branch forth with its crowns of wonder.

Through striking the lamb with the sword of your tongue, at the Door of the Tent where the Faces of Yehu assemble, there is a surge of the Emanations rising into the thoracic gates above. The blood pulses through the Door of Y.H.W.H. by which frequencies in the Faces, abiding in the Lumbars, run as a blue racer into the thoracics from which the wood and the lamb are given. In offerings, the Faces of Yehu shine from the five lumbars by which they keep and bless their flocks of soul. The frequencies in the Faces of Yehu rise through the lumbars and enter into the opening of the door to fill the associated chambers of the thoracics which are emanating by their sacrifice. In the spiraling thoracics, the messages of the Faces and their ALhhim continue to flow through nerves to fill the chambers of Soul from the opening of the Gates. The Words of the Faces are spun in the Oil of the Name to compose daily bread. As you approach Y.H.W.H. with your offerings, The Joy of the Faces meet you for an oylah meal of bread and wine.

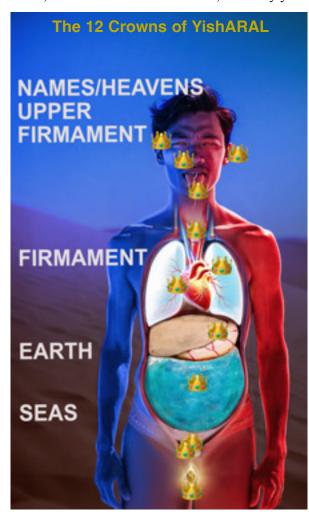
The Oil in the Seed is refined daily through being drawn up through the Wood and the Lamb. As the native seed oil rises, it is refined/whitened during the oylah smoke eye spirals of Abrehhem to make bread—as The words of ALhhim fill your mouth. The blood of the offerings runs as the river of Life in the lamb which turns to wine of The ALhhim, wherein each oylah are communions with The ALhhim and Their Faces. Through your ascensions, your Body of Name is charged by the Emanations to reside in your stones joyfully and fully. When the Tongue declares to give joyfully of their Flocks, then the Root of your Tree is empowered straight away by which you are grounded further to ascend further.

The first root of Name, is the initial sprout coming out of your Seed. The root forms as a tender spout by the Joy of Yetschaq/Isaac. By this impartation of joy—a sharing of the Faces of The Fathers to abide in children, your stalks of Name do not wither. Hence, following the first day of your planting, the Root grows stronger day by day, according to the pattern of the Faces descending and ascending in the Courses of Offerings. The pattern of the root flourishes by each of the Faces from the outpouring of the full moon until upon the 15th evening of the moon, when the Crown of the Root, called by your

Name, has been formed as a Moon Ball of Bayinah. The Crown of your Tree Emanations appear as it is has been transported from the heavens to the earth, when you are born above, in Crowns of the Chief Elders.

The places where the ALHHIM reside are noted in the Body of Firmaments, of the Earth, and of the Seas. By the Words of your Name, uttered by your Voice spoken through ϑ your Seed 44 Eye, you Emanate a Body for your Stone Word Residences of ALhhim. The term, create, 44ϑ , naturally means that which is in the Eye. When what is seen in your Eye of Origins becomes heard spoken by your Voice, all in your Seed appears to be good, very good for your residences of ALhhim. Your Head, that is drawn out of your Body, rises in the Firmament Above—in the Cranium of your Water and Fire WW Name where the Breaths of Dan flow in and out through your nostrils. In your Tower of Name you are seen to speak as Heard that is Rising from your dwellings. In keeping in the PATH of evenings and mornings, laid in your Stones, you come to know the Truth of your Being to stand before the ardent Faces of Yehu.

By the Sword of the Tongue you declare your Name's Authority. The Firmament in the midst are where the lungs and heart reside as the Spirit of Understanding. Rising out of the Sea is the Earth of the Liver, seated upon the seas of the stomach, with Her Reigns of Kidneys of Wisdom and Understanding. Below the land is the supportive Seas through which Name enters to pass through by flutterings of The Dove in the flood of Núwach/Noah unto Her destiny in the Olive Grove of Origins. In the Residences of Dan there are the Crowns of the Elders,



as crystal sparks, through which Names are born in Stars to reign in their appointed places. In the midst of your Name's Kingdom, you govern over lands and seas in the House of Yahúdah—to whom you are given Keys to the Kingdom of ALhhim within your dwellings to oversea your Lands of Inheritance.

In 9 the Head/berash W44 are 32 Computations of Heart, X1. In the body 9 there is The Eye 44 of ALhhim by which the sum X4 of Heavens/Names 77.77W and the sum X4 of The Earth 1-443 are spoken by your Voice to be your Dwellings of Crown Authorities. The term, Bereshith, often translated in the beginning, is read: in the eye of Fire W449 your Names/heavens appear in the earth to govern in the upper firmament.

ROOTING OF NAME IS YOUR PLACE OF RULE

In each day of the months of Bayinah, the root of your Name enlarges empowering your branches to sprout and leaf. On the 15th day of the moon, the offering of the Head of the Month is offered at the Door to the Body Tent. *e.g.* In the first moon, the offering of the 15th evening is the Lamb of Yahúdah supported by the Wood of the 14th day of ALBæyitAL. The lamb is slain by



putting the Crown in your Hand to govern your lands and skies

your knife tongue to declare and set your parts for ascension upon the Altar of ArunYahh. All is freely given joyfully in the Soul. The life in your lamb offering runs as a river of blood. Concurring, with the Tongue, the offering of paired parts are set to the paired Faces. The Frequencies in the top lumbar of the Faces of ShmúwAL, on day 15, runs into the First thoracic of Yahúdah and upwards into the Seventh Gate of Aparryim (see chart of the Gates in Nephash, chapter 10). Through the gate of Yahúdah, all INvisible powers that are in man come to reside in a kingdom; thus, the saying, to Yahúdah first. The root pattern of the Faces of the 15th day are stored in the Crown of the Root and set in the Earth to bless all in Y.H.W.H. by your Name.

The Crown of your Name has been drawn out of Seed and spun by the fortnight offerings of the Emanations of Dan through RAúwaben. The Bud Union of a tree connects the Root to the Trunk where the below-ground parts of a tree meet the above-ground parts—the union of earth and heavens. In the Crown Root, the trunk joins the roots to proliferate into branches/tribes. Specifically, where the bark meets the soil line is the upshoot of your stalks to leaf and bear fruit from your Crown. During 15:15 days in a moon cycle, The Assembled Faces of Yehu fortify the roots beneath, day by day, from whom a Name gathers their Frequencies in their Crown Root. By the Faces invigorating your Name of AL, your ascensions/oylut are supported whereby they

do not wither. On days of the double Eagle of ShmúwAL and Yetschaq, the joy of your Name runs deeper into the primary root and the crown of your Name enlarges. According to the 15 Faces in the Lumbars (3+5), the frequencies in your Stones *elevate the vibrations stored in the lamb to exhort sayings* while the roots are extended in support of your branches sprouting by which your mouth contains the Words of Wisdom and Understanding.

Branches of your Name are said to be ever green as they thrive to carry the sap frequencies of their origins. Daily your stalks are overseen as a flock of The Shepherd. Should a branch stray or wither from not seeking the Strength within, it appears to be as a wild/strange stalk or as fig tree without fruit; where upon, the Shepherd of Name will seek out the lost and bring them back—to be refused as grafted to the Root of DæuwD. In this manner, divergency is restored in functionality, by recollections, as the Chosen and Called to reside in The Kingdom. For would anyone really think that their eyes or heart belongs to some other Temple than yours? Should any of your stalks loose hope, they will be sought out—by an interior investigation; what became lost to illusions is restoned, and if found as dead/sleeping, they will be awakened. What had been cast aside/forgotten, will be renewed with memory. What had been broken will be mended, and strength will be infused to the infirm to be strong. To keep you healthy, you are fed with 40 judgments—set determinates from which you are born.

In setting up your fire offerings select the lamb who is following the Faces shining in Bayinah to be arranged in pairs and fastened to the wood. Appoint the vibrations resident in your Stones as your composite Words Library to be heightened to the Frequencies of The Faces of Yehu who is guiding the Eye of the Eagle to carry you in your ascent. Aim the central stalk of your tree to rise from the East by your Name of Authority, Mission and Prophet. This Stalk of your Name is the first to emerge from your crown that rises strait away upwards, fueled from the lumbar supply that empower the Crown set in the Earth to flourish. In your oylah, the branches of your Name extend into the South by Wisdom; the lower branches of your tree of reproductions support your manifest from the west, and the branches reaching in the north are affirming your destiny.

THE TIMELESS OYLAH

The INformation within your Stones is Timeless, without a fixations of days, not dependent upon the interpretations of your journey as to historical contexts to derive meanings for who you are is written prior to worlds. As you ascend you may see people all the time doing and saying stuff whereby the thought comes to mind, "used to be me," because you are changed night and day as the leaves of your Tree sprout to transmit the Light in you and receive messages in Light Stars, shining through the sun, from

which your Stones have come, by which they are one to abide into your Soul. You may wonder how long one can be memorized by outer costumes as on a stage without advancing to enter their real consistency of what is living inside that desire to bloom and transcend as the full moon dandelion flies free. But, in ascending daily there is a knowing to share the days in the body with others who desire to be free and real to what is inside, not shadowed by exterior boundaries that demand allegiance, for the Faces of Yehu shines in soul as to Who and Why and How we are ever becoming by WhatIS as She of Name appears ascendingly.

THE PRISTINE AFFIRMATION GUIDE OF NAME TO THEIR ORIGINS

The physical can only, can only, verify the INvisible. The oylah is the PATH of Fire that cuts through waters in which Name addresses their origins and transcends from abiding in shadows to dwell in the Faces of Yehu night and day.

The clarity of alignment is Heard in ascensions to Faces of Reshun. The third force of ascensions. Aparryim—the fruit bearer verifies what has been allotted by Yahúdah by which all MANifested through Yúwsphah/Joseph returns to the Kingdom of Yahúdah—the Door to the Name of emanations. The light comes from the east—your origins to be revealed as it settles in the west, whereby man walks in the Light of Yahúdah to abide in Yúwsphah. The Oil in Yahúdah offerings gathers as it is purified/refined for the lamps to be lit in the shadows of humanity. When flesh yields to express what is not substantiated by ALhhim/vibrations of the Faces, it is called a wild branch. Yeshoyahu: An ox knows its owner, and a donkey its master's manger, but Israel—the 12 faculties do not know; My people do not perceive what is in Them."

QUESTION, IN EMERGING FROM THE SMOKE OF AN EVENING OFFERING Am I a disciplined Disciple or a Drifter at sea?

A question of introspection..



In rising through **smoke spirals** of an evening offering ascension—via making offerings of Gad... how does an ascension translate to what the heart follows to do in the morning? The question and its forth coming answers pertain to your pair of faculties as they are employed into ascensions of service night unto day.

Am I a disciple of Yahushúo—The Faces of Emanations through Wisdom imparted by Understanding. As a disciple, I am following to abide in the Faces and activate the hands which provide understanding to be fulfilled by Wisdom, faithfully giving a catalyst in the TreesofName. The Faces of Yehu appear 15:15 night and day that comprises a month of Lammed/30/guidance. *e.g.* Monthly, in day 1 of 30 days, the Faces of Yetschaq shine, by which the joy of Yehu is followed to rejoice in the heart. Day 2, the Faces of BaarLeChaiRai shine to follow as to flow in the LifeForce rising in the waters to bless the assignment; Day 3, the Faces of Reshun are sought to appear after in springing forth new stalks in the faculties to bear the Seed a Name's harvest, et. al. As so, what does the discipline imply and include in clinging to Bayinah and Chækúwmah night and day? If not a disciple, we drift upon the seas of humanity.

Different sects of disciples wear the same uniform. The disciples of Yahushúo generously receive the same royal uniform spun by our queen Bayinah by whose hand the distaff turns to generate garments donned following each ascension. With the

change of garment of night and day there is a change of waters in the body in which the Fire of Name activates what is being flowing from the Hills as waters of regeneration. The waters descend and crest as tides in the sea by Bayinah to appear in manifestations of Chækúwmah/Wisdom. What has been spun in the smoke, results in garments studded with jewels.

As you seek/midrash to enter into the Faces of Yehu and enter in the Paths of Bayinah and Chækúwmah, you enter into coordinations appointed in your days. As Faces of Yehu appear in rotation, they are "setting-up" what is transpiring in days of thirty moons starting an accord in your abiding Stones of Name. Each day's moon sequence starts with Faces of Joy, followed by those of BaarLeChaiRai that releases a jet spring from your loins to set-up new stalks as the head of Reshun draws out stalks in Seed to bloom. By the new leaves, your Name expands with Abrehhem, by which expanses/blessings are aligned in pairs according to your learnings to Master of Uprightness in Malekkiytsedeq. Out of pairs of ALhhim come the vocabulary of the month in Faces of ALozAR, unto the perfection of sayings in Aharúwan. The perpetual state of ascensions/everlasting leafings—the oylah olem is fueled by Nadæb—free givings. What is old is shed by Aruwnyah to accommodate new growth. These nine Faces establish what becomes through Faces of Abiyahua, upon which Wells of Seven in BaarSheboo rise into hearing. The Faces establish your Tree Name of Ayithamar to uphold your transformation and gather to retain crystal spices. In knowing your Name, your dwellings triumph in Yaoqub over what opposes you, as not even violent storms can easily uproot an oak. In standing upon the Rock of your Seed Name, the gates of Hades does not prevail against your footings. The gathering of the Faces in the 14th day of ALBæyitAL make Wisdom full to be spilled unto Understanding. All accomplished in your 14 days comes to abide for sequel ascension in your Name of ShmúwAL. By activations in Name, you declare your defended States of Residence by which they are called by Name. The ten numbers 1-10 of Wisdom in Name establish the lands of Abrehhem; the ten numbers 11-20 of Understanding are allotments of Yetschaq; and the ten numbers of Knowledge 21-30 inherent the Lands of Yaoqub. What occurs in Wisdom is transferred day by day, as YæHh \$1\$1\text{2}WeHh to the side of Understanding in the sequel 15 moon Faces of Bayinah in whom Name makes full the joys of understanding.

Acceptable offerings are of a broken spirit by which Name gives all freely as in breaking open the BreadBody—opening up Words in your Stones. Your Breath distinguishes the parts/chambers in which your Words reside and lays them open upon the wood of the altar of a crouched [contrite] heart—meaning a lowly heart. Your 6 pairs of Breath are laid in the corresponding arrangement of 6 pairs of Wood. According to aspirations of your SevenSpirits, the Fire of your Name considers the branches in which it habitats as *means of becoming* to Faces of Abiyahua. In giving the wood—Fire patterns and lambs of your Spirit, the Spirit of your Name is transformed to abide in Faces of YæHH who ride through stars and upon the waves of waters. Meqra Semek Tehillah 68:4f. In union with the FACES you maintain the order of your houses with the sheer joy of giving. Analogies of animals for offerings convey attributes of your inner members. Sheep denote meekness; bulls are fruit y perceptions of sayings; goats denote strengths; birds correspond to messages you receive and carry; however, animals are not replacements for offerings/qarban of your Name. Your transformations come from your interior Flame. A complete heart, soul and abundance emanating in Spirit are what YæHúwaH requires, for this is the sum of your Flame and Waters of Name. Meqra Hhúwa Devarim/Deut 6:4f.

By entering Waters of The Sea, the Fire of Dan appears as MaShayh/Moses born in a pitched sea womb basket. By the Tongue of Dan, man establishes the pole skeleton for Name to make ascensions. In risings of evening and morning your members are healed/elevated from bittings—psuedo jardon that may contain poisons that hinders clarity, as putting specs in the leading/directive Eye of your Pole. The "serpent on the pole" is the thirty foot snake coiled in your abdomen who is able to ascend as it goes forth upon its belly (Yaoqub—the underside of the tongue) to be transformed into a flying serif. The evolution of Soul, from dust to crystals, occurs within the cacoonbody. Activations are made through ascensions in concert with the inherent resources of the ALhhim*of* Yehu.

Through making your offerings to the Faces of Yehu you are coming to see all within you. The Grace/Oil in your Seed rises through and above waters, whereby you are transformed through your 60/Semek \mp Eyes of AL $\ell 4$ in your totem skeleton pole. **Growing in Grace** is through drawing up the oil reserves in seed unto forming Crowns. The incense of your offerings spins buds daily which fills your nostrils. The wineblood of the offering caresses upon your lips to speak the sweetness of the resident ALhhim. As the planting of Y.H.W.H., Name ascends by making offerings to the Faces of Yehu resident frequencies abiding in

your organs. In ascending you see all within Name from the root to the top of your tree. Details of Sayings and Songs unfold through leaves. What happens in the ascensions: when the Faces of Yehu are declared for the day, the Emanations descend into the roots of your tree to support the advancement of the branches above. The evidence of growing in grace is that one can speak of the small as well as the tall. In making ascensions Name clarifies their 70 EyesofSoul and grows by offerings of fire that liquify fat droplets in the waters. Grace flows as a tree draws strength from its seed deposits to generate new leaves. By leaves/oylut, Name generate crowns versus just 'hanging out' and expecting favours minus active employments of giving. Favours of Grace are commensurate by givings. In forming crowns upon the branches, Name enters into levels of knowledge from which all are born unto making transformations.

The **Grace to grow** comes from the fat portions on the liver and kidneys to administer access to the Faces of Yehu through the Door of Yahúdah; the heavy deposits on the flanks access the sides of Wisdom and Understanding; the veils of fat on the organs cause Words of ALhhim knowledge to flow; and the rear fat extends the grace given to enter into what has been *before*—The eminent *Faces of Yehu. i.e.* Megra GammAL/Lev 8:25

WALKING IN THE LIGHT OF YOUR NAME

NameSeedOil/ንሣW୬/besheman rises in smoke spirals/೩/۲/٤/belúwlah through the twelve paired faculties in an oylah by which it is purified. The Oil is pure being extracted as from a plant that peaks in ascensions beyond its former boundaries. **The Oil for the Lamps** must contain auspices of the 28 ALhhim extracts from the 12 branches, in which abides the Oil that enlivens the faculties. The Light of ALhhim burst in flame as it is activated by vibrational allegiances to the 15 frequencies. "And you shall order the offspring of YishARAL, that they bring you clear oil of beaten olives for the light, to make a lamp burn continually." Meqra Bæyit/Exodus 27:20. To fully lite the seven branches of the manurahh, the oil must be rendered pure to correspond to the paired portals in the seven branches. The lamp of Dan burns by measures of refined oil. The cup of OYIN—the Single Eye in Name has a screen by which only pure olive oil can enter. The pure oil of YishARAL is processed through refinements of fire oylah offerings; whereby the 70 cups of a MANurahh, are reserved by Name to be filled by pure oil extractions of fire in your 70 Names flowing freely in ascensions, as oil rises in the trunk to its branches.

The ports of the seven branches correspond to the seven hills of Yehu. The Neuwn Chayit-Mæyim Tayit oil enters the Seventh opening of Yúwsphah from which Seed commences to flow until its harvest. The sixth port into the lamp are Oil vibrations of the ShayinSemek and KephúwKephúw ALhhim from Stalks of Speaking. The fifth branch is fueled by ÚWah-Bayit TsaddaTsadda ALhhim through hearing what is in the sea. The Lamp is designed with portals to be filled/46%/mela with pure oil of the 14 pairs of ALhhim in Name gathered morning and evening from your 12 Branches. The refinement of the oil is through Fire Ascendant Offerings of your Name's labour/assignments. The fourth port is oil from the Eyes and Heart of the ZayinALphah and ShayinSemek ALhhim. The third is blessed with double measures of the NeúwnChayit and HhúwaHhúwa ALhhim. The second valve opens to vibrations in waters of MæyimTayith and Rayish Oyin ALhhim as recollections of service are implemented; the first port to open the lamp is the joyous flow of oil in the QaúphPaúwah and MæyimTayith. The 14 pairs of ALhhim formulate worlds—states of habitations through twelve offerings concurring in six nights and days. What is generated in offerings fills your lamp. By accumulations of your weekly offerings you build and enter into the House of Shabbet to abide in WordCrystals of ALhhim. The pure refined oil is spun by a melt-down rising as grace in your 12 branches. This is the pure oil required to lite your lamps. There is a half day vial gathered from an evening offering for the morning lamp lighting; what is processed from the morning ascent is the oil for the evening lamp service. The gathering of each batch of oil bears the hues of the offerings faculties from which it is extracted. e.g. Offerings of Yahúdah have a verde olive hue; those of Yishshakkar is a pearlized shimmer in the oil; offerings of Zebúwlan carry a ruby vibrations in the oil, et al.

In a narrative of wise and foolish virgins and their lamps, five who are enlightened have oil in their lamps, and there are five foolish who have been fooled to carry their lamps without oil. At midnight there is a shout, that the bridegroom is coming to open the door to the wedding. Those who's lamps are lit enter, and those who have no oil for their lamps are heard scurring off to obtain oil. Who is the bridegroom, and why is the shout at midnight? Your Name is bridegroom who shouts when they are in the midst of hearing Understanding by which they open the portals of their Name to marry those ready to receive their

Words. In this way those of Soul, who have been ascending and having pure oil in their lamps are ready for the union of their faculties of Wisdom to the Voice of Understanding. By this union, your faculties walk in the Light of your Name, and your Temple is filled/*mela* with the Light of the Faces.

Names are born above in the Mount of Olives—as seed ascends in the testes/olives. The oily head of man and olives contain types of fatty acids in sebum and olive oil. When Name makes their ascent through forty days of Judgment, in the flood of Understanding, their spirit is released as a dove who enters the nest from which they are born of the Egg of Bayinah. Thus, as Name enters an evening to understand its path of ascension, Yahushúo—the emanations of Yehu through Wisdom and Understanding in Name—prays in the Olive Garden of Gethsemane (Hebrew gat shemanim, "oil press")—to discourse with the Faces with whom Name abides as 644750 OmanuAL—by Strands of AL.

The *wineofoylah* comes is processed through your waters whereby the waters in your soul jars are turned to wine as in of Kenon/Cana when your Name is born of The Faces to whom you belong as the BrideofYehu. What is sown by Yúwsphah/Joseph, activates waters of Bayinah. Your Name is sown by the Penial shaft by which you manifest through waters. The rod stirring in the waters are turned to blood as a drink of understanding; in this manner, the waters in the womb of humanity are turned to bloodwine. Seed contains blood as the pungent dye of wine which runs within the waters of the body to reveal its vibrant origins of life. *e.g.* Zink ions in the cell, when fertilized by sperm, create phenomenon called 'zink sparks'—chemical reactions. The Wisdom shines in the red light of the sun. As Her Flames enter your water jars they turn to wine. This is the marriage that transpires in the Sea of Galilee—the Rings of ALhhim when Wisdom, that reveals the pairs of Faces, comes to abide in Understanding by which they are given to be filled with joy. These glimpses of joy are from an oylah offering of Aparryim, set in the west, which rises up into Yahúdah in the east. The transposition s are heard during days of Aquarius, whereby what is sown by the Penial shaft fills its waters of origin with divine bloodwine. The water in the womb continually turns to wine as levels of seed ascensions transpire daily in the waters that connects you to your origins of birth declarations, by Name, in Kenon/Canaan.

WHERE IS THE OLIVE TREE?

In the pages for the daily offering, lambs are selected and ordered by the Faces appearing in Bayinah. Each faculty pertains to TREES of The Garden of YæHuwaH. Where is the olive tree residing in the manifest? There are different trees for the different faculties, but where is the olive tree? The eyes are the almond tree. The stomach is a mangrove tree. The ears are the cedar and the cashew tree, the gonads are the fig trees that grow on the mount of olives, The heart is the mahogany tree; so where is the olive tree?

Ouz responds: As I remember the olive, when Noah sent the dove to see if it was dry grounds, but only found an olive leaf.

Oh yes, you got it; when you pass through your waters then you will enter the olive tree grove of your Name.

The word olive is the tree of your name born of Neuwn —SHEMen. Names pass through the waters before coming to the olive tree and make your nest with its leaves. The process of passing through the waters is the oylah offering of Ascensions. This information comes by standing to the Faces of ShmúwAL on the 30th day of a moon sequence, who is the father of the olive tree by which it grows within every Name by its Name, YMW PO Oaytz SHEMen, to become apparent through your waters of manifest. "I am like an XII olive tree, green, in the house of ALhhim; I trust in the lovingkindness of ALhhim forever and ever—in perpetual concealments."

The intention of BECOMING is primary in establishing your sacred totem pole of Yehu Faces upon which you ascend unto your Fathers from whom you are begotten. A peach tree knows itself fully as it sees the evidence—the seeded-fruit brought forth from its two sides. Likewise, you draw out from your base of Wisdom, rising upon the stalks of Understanding, to come to peaks of Golgotha—the Skull of Knowledge, whereby you see your Name as offspring of ALhhim by which you appear. In forming the Heads of YæHH upon your staff, you know the 12 Crowns of 24 Elders in your Name, from whence you have come and by which you are appearing unto the Faces of the Fathers ascendingly. As you look upon the Serpent of Brass you save—heal your members to belong, as sealed chambers of Words, to your Name.

Every day oylah counts in gathering what are in your Waters of Name. As a plant, the dews and rains all contribute daily to its growth. As the opening lines of the shabbet offering state:

ツツモ ツX 37W モッタ ツモWタY モッW X9W3 ツYモタY

In a day of shabbet are the Activations of Waters gathered メタWネ ヴィネタY. What transpires through the 14 offerings of ALhhim in six days prior, sum-up your state of residence. In building a house, every board and the material selected comprises where you will abide. The gatherings from your waters in the kaiyúwer—fountain basin are of paired kevashim ヴネルタナ マッツ、who as lambs, follow through the Course of Studies ネッツ モック to be entered and fulfilled ヴァス・ツメ.

On the Rash Chadash, as the first day of a moon sequence, the offerings are set to the FacesinYetschaq—the Joy of Emanations. The joys of Wisdom and Understanding are released upon days 1 and 16, respectfully, as the Faces of Yehu are aligned in their flights. The paired faces that comprise the wings for each month season, e.g. Nephetli, in the 12th moon, release the joys of strength as they approach the emanating Faces of Yetschaq, whose Nesher/Eagle carries your Name in ascensions. You may see a tree sometime and say that tree is strong and marvel at its height and endurance; whenever our FacesinName are set to our Fathers, we are strong. That is the strength of joy that rises up within our bones, the wood of our offerings to carry upon our shoulders the lamb—the follower of our Name. The term Nesher/4W7 is composed of the verbal action Niphal 7 tense of Shar 3.4W, pertains to nobility, able to contend with living, to be unbound, from what has been assembled in winged seed, that falls/soars in flight from the branches of the popular, ash, maple, and sycamores. The Niphal stem is usually identified by a "y" prefix before the first consonant of the verb root indicating a reflective action, coming from within—whereby the subject is acted upon as The Name within rises in its dwellings of soul—to lift up and carry all that is in a House of Name.

A day's ascent occurs as the Faces in Bayinah establish a night prior to its unfolding. Thus, the offerings of Name are set unto the Faces of Emanations appearing distinctly from the hand of Understanding to the hands of Wisdom. As you enter into the Fire of Chækúwmah, though you walk upon the coals your feet are not burnt. Daily as you pass through the waters, with you are Anni/₹%4—the Presence of the ALphah/1 to the Neuwn/14—those of YæH/15 activated in your ascents; and through the rivers, they will not overflow you. When you walk through the fire, you will not be scorched, nor will the flame burn you. Yeshoyahu/Is 43:2.

Illustrations of the bronze serpent are presented in this oylah/ascension guide. In looking outwardly from within your bones, the left side stores words of Understanding, the right side house words of Wisdom. As a Tree, you are the planting of ALhhim vibrations of Wisdom joined to Understanding. When your Eyes are opened, you see people as trees, walking (Menachem/Mk 8:24). The Stalk Tree is the Vine which sprouts from your Seed to bear and feed your branches. The Vine and the Serpent are synonymous terms interchangeable in the meqra—recordings of Words in your Name that you carry in your body.

Serpent forms are combined strands of Light to contain the Light in your SeedName. The Serpent of your Name provides a dwelling place—a Sukkah/booth for your Name to dwell. There is a symbiotic relationship between your Seed of BeniyMan



Greenwich Village, New York City

and the Serpent of Zebúwlan, as the Seed and the Stalk, through which the 12 parts of your Spirit flourish. Your Serpent is your inner Vine upon which hangs the branches of your Spirit. By your Serpent your members are fed and thrive with ascensions to produce the imperishable fruit as they are fastened to the inner Vine.

The Serpent, as the Central Stalk, is the Vine of your Name which rises from your SeedStone. From observing the Works of Light, one understands that they have come from the House of Yeshshi/Jesse—the House of Becoming—To Be. Various insights of the process of becoming stated in Word Patterns to convey the emergence and the attainments of your journey. The Name, anointed amongst all Names, who rise is called after the pattern of the DallathDallath Stone, DæuwD—the Beloved of YæHH. From DæuwD is born Yahushúo—as the Lights of Wisdom and Understanding emit from the two sides of the Stone. DæúwD is a CareTaker of the emerging lambs in your Father's House (1 ShmúwAL 16:11). Carrying for your "LiveStock" members is woven into Word Patterns through which one comes to understand their position of service. You tend to your flocks of humility that crouch with you in your body as lambs, your flocks of principles which manage your Seed, as parim/bulls, and your strength as goats that rises with them. These living stocks are your members that are shepherd through your evening and morning oylut. The shepherds by Night hear the Voices of Angels, and those by Day are clothed to appear to their Fathers for blessings/expansions. According to your management of your LivingStock, which are born to your Name, coming out of your Stone, you are positioned to reside in the heavens and earth. Your service is allotted with blessings of Pharooh—your destiny of inheritances (SMB/Gen 46:34). These paradigms of Being are at the Core of the Inscriptions of the Scripture, whereby the Words are studied to walk in the Wisdom of Shemesh and to ever draw out the riches of concealed treasures through Understandings in Levennæh. Through your devotions to your Fathers' flocks, the birds of the air come to feed you with their portions as you abide in your cave and drink from your Stone (I SM/Kings 17:6; CHP/Num 20:11).

HOW THE SERPENT APPEARS FROM THE CARBON IN THE SEED

In the Fires of YæHH/३३—the 15 Fathers—are teachings of Wisdom developed by their paired committed Faces to be achadd. The Words of their mouths are sayings of Fire: two are one/21/W. What is on the left, the unseen/hidden underside of Understanding is bonded to the right side of what seen—unto Wisdom. From the midst of the Fires and Wood, The Sayings of Serpents—Tongues appear (SMS/Acts Submen 3:8). The flashing tongues are Sayings of Fire. Messages of the Fires of YæHH—the ever burning ones—are of the ALhhim—the Shayin/W and Semek/\(\frac{\pi}{\pi}\). What appears from your burning coals in Maneshayh are serpents—flickering whitefires of semen. When your SerpentSeed is placed in the waters of your Mother, the Fire in your Name is activated through which you appear as vapours of their Faces. As a carbon compound residue of the Fires of YæHH, you rise through your SEEDNAME and appear as "the Bronze Serpent," Nachshun of Yahúdah/30, on the Pole/Semek/Skeleton. A Bronze snake, hung upon the Pole to heal the diversity of tongues, is formed by a process of smelting your Name in the Fire with the reducing agent of carbon. Carbon contains the Residual/remnant of the Fires of ALhhim which are reactivated in your offerings. Increasing percentages of carbon produce iron; adding more carbon to bronze yields steel. Carbon is the basic building block of your body of Shamoúnn in which your lambs dwell with a record of their origins from Fire. From instructions—iron rods copper/knowledge is smelted (Ayub/Job 28:2)

Carbon is the results of burning the Wood of Semek in Shayin.

$$21/W - 15/\mp = 6Y$$

From the Fire consuming Wood, the Fire yields Carbon—a composite of Seed. Within the gamete of carbon the Light of your Name resides, as one buried in dust. The path of Light in your Seed rises which creates the serpent hanging on the pole/climbing vine of your Name. The Centre VinePole is your central supply line that feeds the branches of three Eyes of Sevens/37 whereby you are fed by your inner Good Shepherd YahuSHÚO—of the ALhhim of 21/Shayin/W+16/Oyin/O. The serpent of your Name rises on the third day of Gammal as the Light in the carbon residue breaks open through your offerings of Shayin/Fire and Semek/Bone. Your VineSerpent is supported by the descending and ascending power of ChayitChayit/ਖ਼ਖ਼ in

the midst of the sides of NeúwnNeúwn/ንን. Through your Serpent eating from the offerings of your Trees, you become as ALhhim to speak Words of Lives.

The ALhhim of Hhúwa and Gammal are 8. The ALhhim of Neúwn and Chayit are 22. Together, the ALhhim form the Staff of Your Name—the Lammed/30 by which you walk uprightly according to the ALhhim of Shayin/21 and Semek/15 from which you are drawn out as a Seed of Carbon/6. The Carbon element of your Name joins together Lammed/∠ of W≢-Y/30 and the Lammed/∠ of the ३∿५/30 to be ∠Y∠ 30+30. The movement of your Light makes its way to the Mountain of Fire whose Names are recorded in your carbon dust. In each of your houses, your vine of Zebúwlan makes an ascent out of Maneshayh, converting the carbon in your gamete to bronze through your offerings.

The Fathers' are the VINEDRESSERS of your Name, cultivating your Spirit unto their cohesive expressions of love. They deal with you individually to oversee the uniqueness of your Name to be fully fruitful. As mindful comrades you are prompting agents to awaken and mark the paths in your Spirit of maShayh/Moses to bring your members to Mount Húwr/Hor—the place of illumination without words of strife. In Mount Húwr, you see into the other side from which you are sent and unto the place where you are appointed in the domains of Light. When you hear the Voice of the Shepherd, "feed my lambs," you follow after the ShayinOyin to tend to your flock lest their energies are chained to vain duties without cultivating their Names to emerge and bear the Fruit of your SEED.

Through ALBayitAL your Faces of YæHH are joined from side to side. The side of YæHH-Wisdom is bonded to the side of YæHH-Understanding whereby the Faces fill your Houses of Bayinah who come wholeheartedly to give of their meekness. The joining of the Faces makes full your houses whereby words spoken in partiality and strife are healed. The serpent of the Staff rises from the carbon gamete of Beniyman whereby it is said to be "bronzed," supported fully by Wisdom and Understanding which nurtures the young of your Name to rise unto the masteries of their Heads. The Heads of YæHH are the source of your 12 bodies. The 12 Heads, referred to as bulls, are underneath—in support or your kaiyúwer/laver administering the Double Lammed of ALhhim. Turning in counter clockwise rotation, they administer the teachings of YæHH as your parts enter into the Path of the Sun. In their basin you activate your hands and feet at the commencement of each oylah to follow the Staff in their Hands. The parts of your offerings are dipped into the loin basin of waters whereby they are activated for ascension. The Head in centre fore is the Head of the camp at the altar administering the Seed, and the Head in centre rear is the corresponding Head of your pairs providing the goad of direction. Together they tend to your offspring of soul with their Staffs. The Heads are formed from the Faces of 15/6: 15/6. Your 12 body parts are the scrolls to deposit your Words of Gold and Silver. When you see a full moon coming, you rejoice as you comprehend the fullness of Light that culminates in the Days of 15:15. The wealth of your Name makes full your habitations, which are extracted from the depositories of YæHH:YæHH in your Name.

The ability for the Spirit of Wisdom within you, personified as MaShayh/Moses, brings forth the Serpent of Knowledge as it designates your dangling nachshun/coiled-up staff for ascensions and transformation. There is an uncoiling of your SeedName as you accept the Wisdom unifying principle in the Seed, known as the offerings/release of the Red Heifer, whereby the Serpent emerges from its ashes and uncleanliness, have yet to distinguish itself for the Breath. As you are straightened inwardly, what was once crooked is now make upright. As Words of Wisdom, pertaining to the mutuality in your parts, commence to flow in your waters, you are cleansed from foreign associations to fulfill ascensions and destiny in your Name.

OUR THREE SETS OF TEN NUMBERS OF NAME FORMULATE TO ESTABLISH INTERVALS OF ASCENSION

The Numbers in your parts of the offering establish parameters for Thoughts of The Teachings of The Eye to be identified and to take-up residence. Thirty Numbers are appointed for your Name upon which you rise daily. Your 30 Numbers are the staff/cross/Lammed Pole which you carry and upon which you ascend. The Numbers, through intangible, are evident as they rise from your Seed Name creating a column of Understanding, upon the parts of Wisdom to form as heads of Knowledge. Your parts are designated from the Rings of ALhhim and activated in your waters for ascensions. Spaces between the Numbers of

ALhhim, that make up your parts, are intervals created by Ræuch/Breath. Each interval measurement is for transferring and expanding the Thoughts of an oylah/ascension from the heart to the mind. These spaces define chambers in which the perfect Thoughts of YæHúwaH formulate to be housed, whereby they are not lost nor compromised. Numbers are not subject to the sentient world. Being Invisible, the calculations of HhaKuwáhnim do not perish. All teachings and doctrines are configurations of the Numbers of Reshun, Father of the Bread, which rises in the third day/act/hour.

Combinations of interval Numbers in spirals are levels of Thought necessary to complete deeds of Light. The ten intervals are designated by a Name/Word formulation and their inner associated meanings. Each offering is set to rise through the 10 intervals of ALhhim. To the Numbers of ALhhim of the ascending lamb, you connect your 10 Numbers, by associations, either to the offerings of Wisdom in days 1-10, or by your ten Numbers of Understanding, or by those of Knowledge for days 21-30, e.g. The conditioning/health of your parts of Wisdom are affected by your paired Numbers of Wisdom. In applying your Numbers you attain ascensions with the ALhhim—the Word Vibrations activated and rising in your smoke. What concurs in the Numbers of ALhhim, which rise in an offering to achieve ascension, are conducted to your Spirit of INtelligence, then to your hanging Soul Stones on your Vine, and then into the body ARK whereby the Values of your Name reign in you as the King/Mastery of Yahúdah—Ruler of the INvisible. The Numbers of your Name affect your health, vitality, and assignments in harmony with your ascensions. Setting the Poles for your daily Ascensions of The Serpent, prior to the spirals, determines how you hear and speak to know what is written within your stones.

Cheretsi Q:

Combinations of Interval Numbers in spirals are levels of Thought necessary to complete deeds of Light." The Thoughts are expressions of the allotments of Light/Numbers/Energy?

- A. The thoughts are vibratory waves coming from the Faces as they are paired within us Faces to Faces.
- Q. Combinations of Interval Numbers in spirals give birth to levels of Thought...?
- A. The spiral unfolds and extends the values to be gathered/assembled and worn as in a turban. The ring of the spirals release what has already been born in Name, and may generate new avenues as tree branches. Continual interactions in Faces to Faces are in the Path of the Mobile Tree.

And Aharúwan/Aaron says to all peoples ッキッのムヤイツインネイイン

In the night, of the seventh evening of Shamounn/hearing chamber, the Father of the Seventh Hill, Aharúwan, imparts Sayings to all levels of consciousnesses to be heard clearly.

IN YOUR SETS OF 10 NUMBERS YOU FIND YOUR GIFTS OF YÆHH

In the seventh of the fifth moon, the Words of Aharúwan rose in the night regarding the spirals of Numbers. From your side of Understanding, the Prudence of YæHH (Mishle 8), you draw out the mutuality of your parts whereby you manifest/show your Faces through the spirals of your Numbers. In this manner, you reveal the inherent spiraling ladder for your ascensions.

CREATING YOUR HABITATIONS—HOW YOU DRAW OUT OF YOUR SEED TO FORM YOUR BODIES

First, by Wisdom, you establish a platform to make your ascension via 1 2 3 4 5, and then affirmingly, by Understanding: 6 7 8 9 10. Through Wisdom and Understanding your come unto the midst of your Name—to the 15 core Faces of your origins. What surrounds your core Name are lamps of Wisdom, as the sun, and lamps of Bayinah, as the moon. Through your Tens you enter into the sanctuary, the secret dwelling place of your Name.

Through 1 2 3 4 5 (1 and 2 are 3, and with 3 there are 6; with 4 there are 10 + 5 you assemble the Name of YæHH/37 to be in your midsts. Through adding your Five one to another there are 3 6 10 15. The Name of YæHH/15 is on your right, whereby the Faces of Chækúwmah appear. In the evening the Name of YæHH is on your left, whereby you stand in the midst of YæHH+YæHH.

Through your Ten Numbers of Bayinah: $6 \ 7 \ 8 \ 9 \ 10 \ (6 \ and 7 \ are 13, and with 8 there are 21; with 9 are <math>30 + 10$ are the Waters/Mæyim/40. Thus, by Understanding, you come to the Seat of the 40 Judges of Dan which designate your Fire/21 to abide amongst the Waters of your habitation. The summations of 13 + 40 are the Waters below and above, of which are 53 or YæHH/15 Daily Guide for Oylah Page 16 as 5x3. These are the Faces of YæHH on the left side of your Name in which three/3 Lights/5 of stars—Knowledge, moons—Understanding, and suns—Wisdom reside in your midst. Through your Ten Numbers you enter into that which are in your midst of the computations of Understanding, namely the 21/Shayin and 30/Lammed, the sum of 51/47—the Seed of the Neúwn. These Letters are the parameters of the Name of Aharúwan—74/15. According to the Teachings of Fire, so are your prayers/supplications of Naúwa/51/47. Through ShayinLammed you are continually supplied the Fire of Instruction to ascend and to maintain your ascensions as your gather your spices XCO CO. As Yishshakkar rises upon the wood of Maneshayh, the will in your Name is activated beneath in Maneshayh, whereby the Fathers' Directives are fulfilled in your journey. In this manner, what is planned in the heavens is performed in the earth.

With Wisdom and Understanding you rise to your Crown of Knowledge. In that Knowledge is the sum, the cohesive kernel of two side, you gather what has been given to reside in your mind of heavens from your earth body. In the golden altar of spices you lay-up your treasures of 12 crystals in a base of gold and silver. Through your spiral of tens you rise from your earthen altar of bronze unto the golden altar of spices wherein you are seated at the right-hand of the Fathers to administer the gifts of your Name above the sentient world. In your throne chair you oversee your 12 and their works/uses/appointments as 12 servants who tend to your Live-Stock. Your Name is the parable who has planted a vineyard, within the walls of your sides, activated kaiyúwer basin as wine-vat, and setting your eyes to observe all that transpires in your gates. In this manner you are on a journey to commission your servants to their labours to reap the fruit of your vine (Menachem/Mk 12:1-12).

Again, repeté, as you set your ascensions from the heart spiral, you follow the path in which your spirit has risen. You commence to gather from the spiral on the left side what the residue of carbon smoke has smeltered. Taking your right hand, you follow the direction of the spiral: 1 2 3 4 5, and then by your left hand, 6 7 8 9 10 until your hands are full with the spices of your offerings. See section following regarding the spices to be gathered from your ascensions: The Golden Altar of Hhasemmim/Incense for the Gathering of Spices. In these processes of transference, you are known as the Oovri/Hebrew who is able to be transformed from the side of darkness to enter into the Light and the glories of your Name. Your ten ten spirals are the fruit of your kevashim/lambs who walk in humility whereby your eat the unleavened breads stored in your Name's granaries (ChameshHhaPekudim/Numbers 28:13-14).

The sum of your 3 sets of 10 Numbers is the Staff and Teachings/Lammed/30 that are spun from the Fire. Within each interval set is the sum of the primary interval, whereby the first love is retained unto the joy of the fulfillment—the tenth number. The intervals establish ten points—the Values of a Name to receive and formulate the Thoughts of Light into deeds of a Name from both sides of Light 5:5. You commence each offering with a washing—activations of the hands and the feet—to designate your hands to perform the offering and your feet to walk in the Fire of the oylah.

Yahúdah is the first part laid on the altar of sacrifice, for the evening and morning ascensions, whereby all things become defined by Numbers (for progressions in laying down your parts, see The Offerings of Yahúdah). The \$\P\$7 Qúphah-PaúWah ALhhim of Yahúdah—your Numbers, consecrate your speech and parts for ascensions. The Numbers are translated as Names whereby they are marked and distinguished. All Words spoken of ALhhim are unto functions/actions and positions of the Numbers of the two sides of Semek/\$\frac{1}{2}\$ from which comes the 4 horses/\$\frac{1}{2}\$ to carry the messages. In the Houses of the Kuwáhnim, the Values of Yahúdah are 4111 as The ALhhim in Qúphah-PaúWah \$\P\$400+7210 in the Body of the Liver are fracturals in the sum of 3501. When the vibrations of the liver and kidneys are in the Houses of Bayinah, their Values are 3546: 3366+\$\P\$100+780\$; whereas in Houses of Chækúwmah, in the sum of 1089, the Values of Yahúdah are 1125: 1089+\$\P\$19+717. And in the ALhhim Orders of Blessings of Increase, the Values are 1087: 954+\$\P\$85+748\$. In this manner the Numbers of the Parts for their vibrational ascensions are set forth as detailed in **ALhhim Achadd** which values are also in the body diagrams in the oylah pages The values are the parts of ALhhim which are carried into the oylah by their Numbers of Name defined in the Bodies of paired ALhhim.

Nephetli is the last part of the oylah presentation upon which the Stones of DallathDallath $\Delta\Delta$ rise to your crown from the threshing floor. As you monitor the steps between Yahúdah and Nephetli your parts are laid one upon another in an offering to

from the stone crystal of your Name. Your 12 parts build your house upon the foundation of your Numbers in Yahúdah. The parts hang upon the twelve rung ladder to the Gates of the Fathers. There is a correlation to the Name of Yahúdah = 30, as the three tens of your Name (CHP/Numbers 10/TK/Leviticus 1:12, SMB/Gen 15:10). Every offering/gift of your Name commences with the Qúphah PaúWah ALhhim of Yahúdah to consecrate your ascensions, whereby the Faces of the Fathers rise within you. Upon the formularies (number codes) of Yahúdah your ascensions are fulfilled.

In the regions of Yahúdah the crowds are healed. The regions are lands given for your SEED expansions. Yahúdah is given the land of the Qayni/Kenites through which the Light is acquired and sustained by your Numbers. In the territories of Yahúdah, who is master/king of the rivers of blood and digestions/dispersions of Words, the crowded members in your body, tightly compacted are healed as Number codes of Bayinah and Chækúwmah are activated and proscribed. These are the prescriptions of the Light for mending the spirit, soul and body. The regions of Yahúdah/Judah are associated with the functions of the liver, kidneys and spleen, which in concert with the mind, create all necessary chemistries/medicines (Matt 19:1-2).

As the body-part of Yishshakkar is positioned on the altar, the Eye of The Staff $\mathcal{L}O$, of RayishOyin ALhhim, are set to follow through on the Numbers being unfolded from your Name. The deeds of your offerings are set in Yishshakkar, whereby your assignments are transferred to your endocrine system.

Zebúwlan connects your Name with the momentum of the offering, whereby your ascent is directed in a Path for your Name. The Derek Path directs you through the levels of the Seven Hills of YæHH unto their Faces that shine upon you as you are poised in their direction. As the body part of RAúwaben is positioned on the south side of the altar, your eyes are prepared to observe what appears before you in the path set by Zebúwlan. Likewise, your ears are tuned to hear the teachings in the Path of the Oylah, whereby other noises are filtered out that could distract from the Shepherd's Voice. The Words entered in the Path are compounds of sight and hearing that form in Gad from the Fire. These utterances of Light you joyfully speak through the Numbers assemblying on your tongue from the sides of Wisdom and Understanding to be Words of Knowledge.

Dan abides nearest to Zebúwlan in Chækúwmah/shemesh, whereby Dan is warmed by the inner Light of Zebúwlan. Therefore, the Fire in DAN burns with a radiant light and does not go out on your altar. By the inner Light of the dwellings of Zebúwlan, Dan has illumination to make true—verifiable judgments. By your Spirit of Dan, in coming to judge your 12 as one with the Fathers, you enter into their Corporate Fire. It is not with flesh and blood that you enter. Your aligned flesh rings and blood are avenues for you to enter into the Congregation, which attest to the ALhhim supporting your Name and position in YæHH. The coming of Dan in you, as the JUDGE in the final days of your evolution, is with the great Light of Zebúwlan rising from the Dallath Dallath of Nephetli (Yeshoyahu/Isaiah 9:1-2, Acts of the Apostles 17:31, 2 Barnava/Timothy 4:1). The prophecies and parables of the ALhhim are drawn out of all that YæHH deposits in your chosen vessels to appear to their Faces.

The Words in the offerings open the Eyes by the ZayinALphah ALhhim whereby they become housed in the UWah-Bayit ALhhim of Shamounn. Through hearing your spirit and soul are conformed to the Faces of the Fathers that shine unto you, activating the Faces to rise within you to be one accord. From the opening of the eye and the forming of the leaves, your Name sprouts through each offering as tree grows night and day.

The Words of GAD settle in the DallathDallath as they open from the chambers of the First Crowning of Reshun, whereby the Beloved of your Name is birthed. Reshun is the 1st part that emits form all of the Faces of YæHH. Being born from the foundational Stones of DallathDallath, you are known as the Root of Dauwyd/David. Through the ascensions of your Words of Aharúwan, you attain mastery and total allegiance of your camps, affirming their origins of Words to the same as your Name. In this quest you attain an unified kingdom of Names whose reputation extends into your surrounding fabriques of lands and nations/processes.

Through your offerings of ascensions, rising from the DallathDallath, your branches of KephúwKephúw receive the vitality of your Name and mainting their greeness in all seasons of your lives. As they continually give, as leaves of your trees, they are prepared to be renewed by the rising flow from your Stones of Dauwyd.

The parts of the offerings, as pairs, are laid faces to faces in the Names of ALhhim. The Names of ALhhim in the parts and in the wood are connected one to another, as organs are joined to the bones. Through establishing unity in your paired parts, you are able to attain intimacy with your paired Name. As the Fathers, the Children are aligned in pairs for the cohesive bonds of love that establish their House/Dwellings of Lights. The waters of Aparryim cause the offerings to expand, and the waters of Maneshayh cause what is in the waters to rise. The Numbers of Yahúdah gather into the Seed of BeniyMan which forms the Bread cast upon the Waters—called the Son of MAN (Bread). Within the Waters/Voices of Yehu, the Fire of Dan appears as the Fire of Name is in the Waters of your Breaths; as, the sun, conveying Chækúwmah, is the radiance of Bayinah who returns home every evening to shine Her Court of Yehu. Your offerings are activations of your ascensions through the Waters of Aparryim and Maneshayh. Out of the water pits, the Fire of Dan rises. In the mists, the Faces of YæHH spiral ascendingly and inwardly from the Five Lumbars, the seat of paired Names that support and uphold a House.

THE ARRANGEMENT OF YOUR PARTS, AS YOU MAKE THE OYLAH, ARE IN THE ORDER OF YOUR BECOMING

As oylah/Ascension commences as your members are placed on your bronze altar, upon the wood of the Word arranged in your members. Yahúdah/discerning weighty organs of the liver/kidneys opens the Gate to the Faces daily as the primordial INvisible scepter is waved to accept your offerings. When you are aware of what you are given, you commence to make ascensions. The sum of your Numbers contain the Gifts of the Fathers to your Name. Upon considering what you are given, you contemplate your purpose of service in how to use your gifts. The awareness of a mission is an awakening of Yishshakkar, which are the bodies—labour glands, through which your Numbers are put into service. Through devotion to your Numbers and Appointments, the Light of Zebúwlan appears from your Numbers in which your Name resides in your Light now and forever. These three parts are placed on the East side of your altar to be aligned with your origins.

To the right of the Eastern Gates you approach the South side of your altar. Through the Light in your Name breaking out, your Eyes of RAúwaben twinkle with rays of Wisdom. As in a plant, the Eye opens at the top of the seedling through which the first pairs of leaves appear. With your leaves/oylut ascenions, the Light is processed evening and morning. In acquiring the Seven Eyes of Wisdom you gain Understanding through the Seven Rings of your Ears. You devote your Eyes and Ears to the services of your Name as you devote them in the oylah/ascension offering. As Wisdom and Understanding emerge from the two sides of your Seed, you come to form the fruit of their words upon your tongue of Gad. In the quest of speaking only of the Light in your Name, you devote your speech to Knowledge.

As you continue in the paths of the cube, you round the corner to the West in which you lay your members of regeneration upon the wood—the bones. You commit your Orthogonal Numbers to multiply in the land in which you are sown. Via the increase of your Numbers you contend with vain services/deeds that do not cause your Numbers to increase. What you see that enslaves you to vanities, you keep your Name at a distance. Your karmic mind of Pharoah, sees in advance the coming of your Name into foreign lands, whereby Yúwsphah lays up the Seed of your Name until days in which you hunger for the Word of YæHúwaH. The wealth of your Name is concealed in your bones for seven years, so that in the days of your serving unknown ALhhim in Metsryim, you do not perish. Your Saviour abides within your Seed, ruling distributions of the ALhhim, with mindfulness to oversee and attend to your awakenings. In devoting the House of Yúwsphah/Joseph to the altar, you designate your members of reproduction, first the penis/clitoris serving shaft of blessings and its vaginal cave, then the gonads of the ovaries and testes, for proliferations of your SeedName. As your House of Aparryim is joined in Yahúdah, and Maneshayh to your callings in Yishshakkar, you form the Bread of BeniyMAN, known as the "son of man"—the true identity of your SeedName rising from your loins.

The hand of Yahúdah gives/appoints unto Yúwsphah a lodging place—to bring all that is invisible, within your SeedName, unto definition—the state of Metsryim. The Wisdom in Yahúdah advices your members to sell—thereby you release, in agreement of your members, the treasures of your Name to go with Yúwsphah into Metsryim. Hereby, seven years of plenty follow to be stored up in the bones of Yúwsphah. The Seven Years are revolutions in your Seven Eyes of ALhhim prior to your coming into manifestations. Through deposits made in Yúwsphah, provisions for your twelve of soul are secured, from the famines of vanity. The treasuries of your Name are buried in the Vaults of Metsryim by which you are saved/reclaim your identity of the Fathers. You enter into the world to discover your origins and Seed treasuries of Omar.

As you acquire Wisdom within the Words/Seed in your Name, the Numbers of your Name rise out of Maneshayh with Words of Understanding. By Aparryim and Maneshayh offerings you extract deposits of gold and silver to make progressions above the world. Hereby you regain cognizant of your place in the heavenlies in Yahushúo and emerge from your states of definitions unto realities of your Light.

Your objective in coming into waters of judgement, as baptism, are to discover your Numbers, the Pearl—Consciousness of fathomless cost. The evidence of your discovery is how you use your wealth in the Body of ALhhim. Sharing freely with one another, without impartiality, demonstrates you are born of ALhhim to enter into the 40 Names that comprise THE JUDGE of the Fathers.

As the salt of the Maneshayh offering sprinkles the manchaih/grain—the Bread formed in the oylah rising from the Fire of Yahúdah, your Numbers in Yahúdah are given their ascent. The inherent Numbers in your Name are never lost as they are incorruptible. The leavening process of your Numbers ascending occurs through combinations of Maneshayh hung upon the woodbone of Yahúdah. The ascent of your Numbers brings forth your identity of ALhhim in each of your houses.

The Bread of your Name comes down from the shemayim/heavens whereby it fills the Aúrets/earth territories of soul with your Light. As your Seed ascends, the Bread cast upon the waters, rises to verify your Name. Though judgements of Radúwph/744, who tends your Seed, and testifies of DyN (Dan, SMB/Gen 14:14), you have the satisfaction of your Eyes to judge all words as they pertain to your Name. Hereby, your Spirit gives its totality in the Hands of the Fathers to be received (Tehillah 31:5/Yúwsphah/Lk 23:46). In placing Dyn (4+10=14) upon the altar, you cut a path to transfer your residency from one state to another, as gates to the secret places in the House of YæHúwaH open, in whose Eyes you are rightly born.

Via your ascent upon the staff/skeleton of Teachings that uphold your Name, you come to the North, the side of mysteries in which you are concealed and supported by your Breath until your disclosure. With the Word of your Name having risen, you become the Judge of your House to govern your territories. In conquest by judgements, you enter into the inheritance of your Name through your Ayshshur ascensions. The parts from Dan to Ayshshur are coined in the phrase, from Dan to Bar Sheba/TheWellsofSeven/Shevoo. The final part of your 12 that becomes committed for your full ascensions is the giving of your heart/Nephetli for the sole purpose of carrying your twelve gems into your subsequent habitations of glories.

Through your parts committed to the wood/teachings you are transformed to rise unto the elevations appointed for your Name, affirming the ALhhim of TsæddaTsædda in your Seed. In all proceedings of Light, there is access into the Gates of Light through pairings. The primary basic element of happiness is attained through your ascensions of your Source Pairs, through which bonds of utter joy rise and are maintained in your spirit, soul and mind-body.

The sum of your offerings are gathered in Nephetli, the 12th part placed on the altar, unto which all members come to reside in the City of Dauwyd/David. Through your members being faces to faces to one another, they shew themselves to be of one people to abide collectively in peace in the City of Yerushelyim.

During the setting of your parts upon the altar you bind the Rings of ALhhim in your Name to the ALhhim of the offerings whereby you are in total eye to eye connection to your source Rings to the Eyes of the Fathers, and to their Heads from which their Faces appear. e.g. In placing your part of Yahúdah unto its temple service, you connect the Qúphah-PaúWah in you to the ALhhim Qúphah-PaúWah that forms the liver, kidneys/spleen which reign in your parts. The endocrine system is joined to the Rayish Oyin ALhhim. The parts of service in your Name are aligned ALhhim to ALhhim to the wood/bones of Semek, upon which they are hung. In setting your Name to the ALhhim of the Fathers, there are no shadows in you by not being synced with the Light. In joining your parts of the ALhhim of your houses, you are aligned with messages of Light for the day with Melachim/angels of the East, South, West and North and with the Teachers of the Twelve Courses (lunar rotations). In connecting the ALhhim of RAúwaben to the ALhhim in the bones, which supports your ascensions, you see into the midst of the Fire. In joining Shamoúnn to the ALhhim of the South, you hear clearly messages of the Fathers and their Heads by which you speak

through Gad (Yahuchannan/Jn 5:19, 12:49). In joining your parts to the ALhhim in the bone you take-up your cross/tree/staff daily to follow the Light in the Oil/Anointing that rises from your Seed (Yúwsphah/Lk 9:23). The harmonic alignment of the ALhhim in your parts to those in your wood facilitates complete and perfect communications of Light resonances within your members.

THE ROD AND INTERVALS OF GERSHUN—HANDS/TISSUES/LANDS/CURTAINS

Fulfillment of the Thoughts of Enlightenment are through the hands/deeds of Name which are relative to offerings opened by the Laúwi ٦٧૮ hands of Gershun. Intervals of the hands accomplish blessings of your Name.

Through intervals of Gershun garments are woven according to your deeds. Starting at 112, a Kuwáhnim calculation of spaces in the Houses of ALhhim, the spindle draws out the thoughts of AL 13-18 to embody the glory of Reshun in your coats. As offspring of Wisdom from Laúwi, the intervals of Gershun are derived from the Lammed/50 and Yeúwd/27 of the ALhhim. The spaces are counted between Lammed/50 and Qaúph/85 ascending, and Lammed/50 and Hhúwa/15 descending, which are 35 and 35, 70. With these you add the spaces amidst the Yeúwd/27 and its extension to Paúwah/48 and its base of Gammal/6, which are 21 and 21, 42. The sums of the left and right, 70 and 42 are 112.

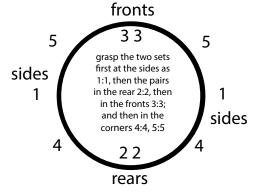
The Ten Linen Curtains of the Mishkan are the dress of your Name in an ascension. Within these curtains the messages ascend from your seed inscribed as cherubim (SYM/Ex 36:8-11). Five weavings are spun of the wood which are paired with five of the soul lamb offering. The ten curtains are fastened together to be spun during your ascension. The colour of the linen is according to the house making the offering and the house of the wood. e.g. Yahúdah and Aparryim are donned with red linen for Wisdom; whereas Yishshakkar and Maneshayh are cloths of blue for houses of Bayinah. Purple cloths are woven for the four houses of Knowledge, Gad, Beniyman, Zebúwlan and Nephetli. Distinctive in the garments are the crystals fusing in your fire offerings. The change of the garments take place at the conclusion of an ascent. What is spun in a morning is worn in the evening. The length of the cloth are eight and twenty cubits as the extensions of the 28 ALhhim. The expanse of the curtains are four cubits according to expanse in the Stone. The curtains are joined by 50 taklet/blue loops on each set of five curtains according to the NeuwN Faces of Yehu. The curtains are fused from side to side by which there is a unified dwelling/weaving. The taklet blue colour conveys Words of Understanding fastened by golden clasps of Wisdom.

Oyin and Zayin, 7/I+16/O, a garment of Hhúwa/the Breaths \$\alpha 23\$ spun through the ascendance of the Tree Oyin and Zayin, 8/₱+15/₱, a garment of Hhúwa/the Breaths \$\alpha 23\$ Oyin and Zayin, 9/⊕+14/7, a garment of Hhúwa/the Breaths \$\alpha 23\$ Oyin and Zayin, 10/¬\$\alpha +13/¬\$\alpha\$, a garment of Hhúwa/the Breaths \$\alpha 23\$ Oyin and Zayin, 11/¬\$\alpha +12/\mathcal{L}\$, a garment of Hhúwa/the Breaths \$\alpha 23\$

The Ten Curtains comprise The Oyin Zayin Dress Body of ALozAR:

Cords of blue hang upon the four corners of your mouth, as the hem of the body suit. Blue threads are uniting teachings of the two Teachers of the nights and days of your moons. The colour *blue* pertains to an *enduring understanding* by which you speak in levels obtained. Your garments are spun from evening and morning oylut/ascensions. What is behind is woven to what is

The Five to Five Sets of Curtains are fastened by 50 taklet blue loops on both sets through instructions of the Faces



now appearing in front whereby you carry forward the lessons learned into your next classroom. In this manner you are equipped with garments of endurance, prepared to enter into gates before your eyes. As you carry forth the instructions of your Heads of AL, you are fulfilling the commandments in your members of soul (CHP/Num 15:38-39).

The Intervals in Hands/relate to deeds/garments of Gershun ୬۲พ 4へ

left: 672 784 896 1008 1120 right: **112** 224 336 448 560 The Blessing/40

Values are quickened from the union of the thumbs, the indexes, the middle fingers, the rings, to the little fingers on both hands.

The utterances of the codes in fingers are:

112 ቃዮ Kúwb 224 ΔΧ Taúwd 336 Υጎሪ Legúw 448 ጳጳሳን Medach 560 ቹን Nas 672 ቃ፲ቹ Súwzev 784 ላጳዕ Oochad 896 ሃውጋ Patu 1008 ጳጳ Quach 1120 ጌታ Kabi/Ker

560 is the primary unit in deeds—in the midst of the ten spaces of hands and feet; 560 chamesh maúwth semek, is the Light of the Faces radiate in deeds. 560 is a mustering of strength to perform in accordance to the Faces;

The thumb of the right hand/112 joins to the thumb of the left hand/672, whereby the pairs of ten fingers are connected to perform all things by Bayinah and Chækúwmah—to carry Thoughts of Light unto their performance. The activation of the hands by their Numbers set them above the sentient world and unto the Works of Light. As you activate the Numbers, you live above the world, as the olem/concealments is subject to the Numbers in every way. Hence, you perform the deeds of your Name, not by rote or as a task of touching the world; rather, your works extend and fulfill the Thoughts of Reshun.



The Hands made full with Teachings of Night and Day; Evening and Morning the Double Lammed transfers Words to your Hands to be fulfilled in your Houses 30:30. The Hands, back and front are 15:15 YahYah. From the thumb to the little finger tip are days 1 to 30, AL/31. In the midst of AL is the Name/Sham appearing of your Fire Essence in Shayin/w and your Waters of Being in Mæyim/7 through your ascensions of pairs.

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Within the Numbers of the Hands are core sequences of Numbers of Yæhh/15/≢ to 65—the Faces of Light/¾≢:

672/15 784/19 896/23 1008/27 1120/31 right: 112/13 224/26 336/39 448/52 560/65
4 is the space or interval between each Number in sequence one to another. The interval sequences within the intervals of the Hands are from Semek/15/∓ unto SemekHhúwah/65/ҳ∓, whereby the hands are the Hands of Yæhh to carry the Lights of Yæhh.

The simplicity of the oylah connects the hands from the night as left to the day as right to transfer of power of Bayinah that occurs during the process of the ascension to the Hands of a Manifest by Wisdom.

The hands of your corporate Name are activated first in the basin as you approach to carry forth the instructions received by the double Lammed Staffs of the indwelling Chief Elders. The hands are imputed with advancements through your prior oylah (SYM/Ex 30:20-21). In the feet are the kingdoms of your Name that govern the lands in the hands. The deeds are activated as you follow through to perform the service of your Name's domain. In the water basin of the kaiyúwer are double Lammed, the paired staffs of instructions of the two Heads of YæHH that administer the wood and the lamb in offerings. The stream of Lights are strengths of AL imputed into your soul-scroll. These staffs are turned through the Names of the 24 Courses of the Kuwáhnim who stand with you in your ascensions. e.g. In the month of Shamoúnn, the staffs are the Teachings of the ShalúwmiAL Bann Tsurishadi on the right; the Teachings of PagoiAL Bann Ookren on the left, who stands centre rear. These are amongst the 12 Heads that stand

with you from the basin where your legs are socketed to the body (CHP/Num 1:5). In the evening offerings of the fifth moon, the course of Yeshúwo is on duty by night, and Shakanyæhu by day (DibreHhayamim/I Chr 24:11). These priests with the ALhhim of the Oylah carry your Name through elevations of the Words in your Seed. Carrying you on eagle's wings in the wilderness (word extractions) means that you are lifted and guided by the far seeing Eye of the Oyin abiding in paired winged Faces of Yehu. Through activations of the Words breaking as waves upon your lips, you make your ascensions in the Mountain.

The hands and feet of offerings are set to be engaged in deeds and progressions of soul members through ascensions. The feet that are dipped last in the basin, are fixed/fastened to the Staff of Serpent (TK/Lev 1:9) to be translated into words.

Numbers within the intervals are fulfillment of the deeds as the feet are to the hands 10:10. Numbers in the left hand move by spaces of 4, attained through inquiries and the understanding imparted. The deeds of the right hand are by intervals of 13/4, whereby deeds of the right hand are fulfilled by carrying forth the inquiries as blessings. The strength of 31 on the left is transposed to be 13 on the right. Hence, as one receives strength in their left hand through understanding, they impart it as a blessing by the right hand. These intervals are the Blessings within the Hands. How 1008 is read as 27 is understood by reading 1008 as the extension of 896+112, whereby the interval of 27 appears in order with the rest of the intervals. The spaces of four/ \triangle in the midst of the digits form patterns of DallathDallath in the hands, whereby the Rock has 8 hands, as projectiles of 8 fingers.

The Names of the intervals are read, right to left as we come to know what is hidden in Bayinah by Chækúwmah: #PYYL4/ALNauqes on the left, and LALCM/Mellil, on the right, both 7:7 utterances. Other Names/Words may be derived; however, these are Names that present. 15 appears as Semek; 19 as Qúphah; 23 as a multiple of 2x3 ÚWah; 27 as a multiple of 2x7 or Neúwn, and 31 as AL. Intervals within the right hand: 13 as Mæyim/ALhhim of extraction; 26 as HhaSham in which are the 12/Lammæd as a multiple of 2x6; 39 (3+9) as Lammæd—as the root is connected/added to the crown; 52 as Yeúwd (5+2), and 65 (6x5) as a multiple to be 30/Lammæd. Through deeds of your Name, you are given access into the ten lands of your inheritance. In whatever direction the finger points is a path of that state as the state is the extension of that phalanx. From the left thumb you have right to the lands of Rephaim (healings), Amúwri (sayings), Kenoni (branchings), Girgashi (pairings), and unto state of masteries—the Yevúwsi. Via the deeds of the right hand you acquire lands of Qayni (attainments), Qenizi (focus/targets), Qadmuni (origins), Chitti (states of dwellings), and the Perizi (expansions). The left hands are foundations of the Invisible to the right visible formulations. reference: Scroll of Genesis..15:16-21. The Name of Mællil, pertains to creating borders/boundaries/fringes/LCM through the use of words/utterances of Lammæd (NechemYahh 12:36). You draw out your 64 Words through which you acquire states of residences to make full your Name the Logo Word.

From your states/lands of inheritances, the offerings are drawn out of your Spirit as flocks that reside in your attained pastures. The various species of sheep, goats, and cattle are related to your twelve houses and their lands. The parim (bullocks), ayilim (rams) and the kevashim (lambs) come from cultivations of instructions within the lands of your members—literally what appears within your consecrated body parts as fields of light. The Beniyman offerings come from the land of Kenoni/Canaanites; the Maneshayh and Aparryim offerings are cultivated in the fields of the Amúwri/Amorites; the Yahúdah offering are from the lands of Qayni/Kenites; those of Yishshakkar are selected from fields of Consciousness in the fields of Qenizi/Kenizzi, while Zebúwlan draws their gifts from the peaks of the Qedmuni/Kadmoni. RAúwaben has its flocks in the Chitti fields, and Shamounn draws out from the Perizi. Gad's flocks are in Rephaim; Dan tends in the fields of Girgashi wherein the sycamore trees grow. The lands for Nephetli are those surrounding the city of Yerushelyim/Jerusalem.

THE ROD AND INTERVALS OF MARRI/MERARI—THE FEET AND BONES

The paths of progressions granted to a Name are relative to the fulfillment of the deeds of an offering. These paths lead into your ten Kingdoms. The bones in general are formulations of the Faces of ALBayitAL and BaarLeChaiRai, as formulations of the life that flows in your assemble of strands of light, forming your vertebrae. Avenues to the Kingdoms of YæHH are through intervals of Laúwi ٦٧٤ which are in the feet of Marri, whereby you have dominion in your lands. The release of your sandal to move into other spheres is discussed in MT/Deut 25:10. The intervals of progression and the rites to the spiral are:

The Intervals/Rings of the Toes/Merari 14479 left: 1032 1204 1376 1548 1720 right: 172 344 516 688 860 The Dominion/100 The utterances of the codes in toes are:

(R) 172 ೨೦֏ Qoub 344△৺W Shamed 516Y೩֏X Taqiuw 688ĦJ4X Tarpech 860♯XX Tthyis
(L) 1032೨ℓ¼ Alebb 1204△೨¼ Abad 1376YOW¼ Ashou 1548Ħ♥♠X¼ Atqmach 1720∀WX¼ Atshek intervals: 860 shemuneh maúwth semek, convey elevations/ascensions of the Faces in teachings by which we walk according to the inner Light of Name. 860 is the grace of the Faces to ascend and make progressions

Values are quickened from the union of the big toes/halluxes, the second toe, the thirds, the fourth, to the little toes from the left foot first, then the right, in accordance with the instructions of the evening to their fulfillment in the morning. The Spiral of activating the Toes are in the House of Bayinah as

it by Understanding we walk in our Light Bodies of Ascension. The full extension to the Tenth Power is gathered as 172- 1720. In the Invisible spaces of Lammed are 100-30, 30-15, the sum of 95; and within the spaces above and beneath Yeúwd are 80-10 and 10-3, the sum of 77; + 95 the spiral from 172 spins forth as one Walks in accord to their Hearing.

The Values of the Hands and Feet are also explained in the document: Offerings of Aparryim, section of Yahúdah.

Washings of hands and the feet in the morning activate your Name to proceed and fulfill assignments according to instructions of the evening. The kuwa-hen/priest of the day responds to instructions of Lammed of evening. *The Hands of Name come out of the Feet, as lands of a Kingdom*. In the Hands are 30 digits of Lammed, intervals between toes. The Numbers—inner sequence intervals—is a guide to walk within the Kingdoms of Light. The Numbers are in the order of the big toe/1032 to the pinky/1720 on the left foot, and from 172 to 860 on the right foot. As with the hands, the primary inner interval is 15/Semek. Intervals 1-10 are extended by Lammed 12 Staff of Bayinah.

left foot: 1032/15 1204/16 1376/17 1548/18 1720/19 right foot: 172/10 344/11 516/12 688/13 860/14

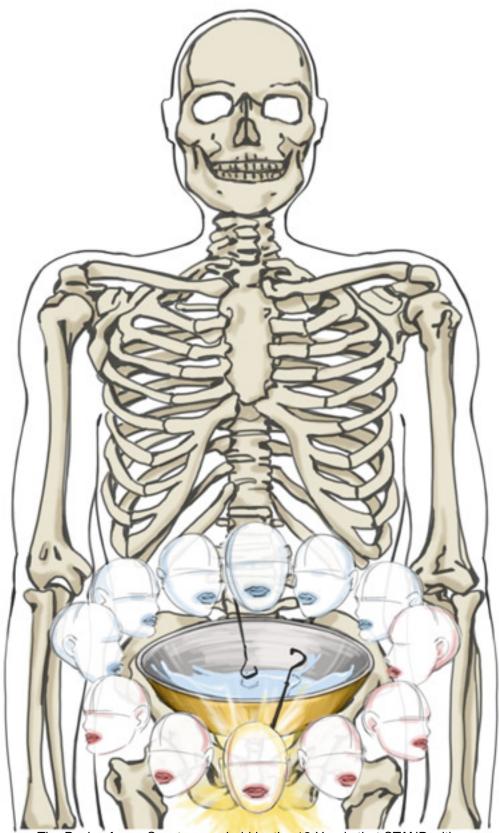
THE NUMBERED FINGERS AND TOES ARE ACTIVATED ACCORDING TO THE WATERS IN HHAKAIYÚWER/THE BASINS OF THE PELVIC AND JAW

e.g. Within intervals of Ayshshur are the origin of Numbers in your Name. There in the Waters is a path to Values of hhakuwáhnim. Through the fourth gate—the Gate of Inquiry of your Name's origin—you enter into Thoughts of hhakuwáhnim during offerings set to The Faces of Yehu. These values are housed in the Body of Consciousness of HhaKuwáhnim. The Values of 589 are read as the Neúwn Crown of the Aúbim, ���/Nuch-at—a Consolation and Rest of Collective Thoughts of the Ascendant elevations attained and maintained, as blessed and kept. The origins of these Values are discussed following in the Guide.

According to Faces of Ayithamar the bones contain code words to spin the skeleton frame; the left side is the source of the right whereby the flesh spun from the bones, as the House of Wisdom, clings to the Bone Man of Understanding. In the ten toes are the Names of Kingdoms by which we stand in the MANifest; the left hand is the means by which the right fingers are formed in the waters of reeds. In determining to fulfill an ascension, *fingers in hands are paired to toes in the feet*. *e.g.* The left second toe of Sichuwn is paired to the left index finger of Amuwri, by which the sayings in your Name are known and spoken with Authority. The King of Sichuwn/Sihon regulates both the Sayings and the Numbers as the Amuwri and Cheshbbun. According to Number calculations in Cheshbbun, the Sayings of the Amuwri are restored. Meqra Dallath/Numbers 21:27. By dipping your hands in the basin of the Elders, you enter into the mysteries of paired Teachings/Staffs that are in the basin to direct your steps of ascensions.

THE FORMING OF TWO LEGS

According to Ten Words of ALhhim, the double Lammed are formed for the rule of night and day. The double Lammed are displayed in two legs as pillars coming out of Seed. Heard from the coals of the altar how the two legs are formed. Upon taking off the joyful residue of the offerings of Yahúdah, set to the Faces of Yetschaq, in day 16 of Berúwkah, the lips of Gad uttered Ten Names of ALhhim revealing the lengthening of the ark:



The Basin of your Sanctuary upheld by the 12 Heads that STAND with you. ChameshHhaPekudim/Numbers 1:5; ALphah Sephúwr Melekim/1 Kings 7:44; Yirmeyahu/Jer 52:20

Kephúw+Hhúwa 16 Yeúwd+Dallath 14 Tayeth+Gammal 12 Chayit+Bayit 10 Zayin+ALphah 8

The values of these paired ALhhim vibrations are 60: \mathcal{LL} 30+30. The double Lammed of the squared altar appears by the Five paired ALhhim. Each leg is the sum of 2 cubits upon which the toes extend. In sitting in a yoga pose, from the hips, the two legs are bent forming two right angles of 4 cubits that connect as the toes of dominion extend forward. These 60 are known as three tenths of meal for each of the parim, 30:30, that are spun in Oil of Seed to make bread in the Rash Chadash festival celebrations.

Activating States of Inheritance: Left Hand: Rephaim/がえよフ4, Amúwri/え4がよ, Kenoni/えりつうY, Girgashi/えWへ4へ, Yebusi/え車Yタモ. Right Hand: Qayni/えりも中, Qenizi/えエッ中, Qadmuni/えりがム中, Chitti/えメは, Perizi/えエイフ

With Invisible patterns of wholeness in Rephaim, Name grasps with thumbs the Wisdom in the land of the Qayni; Sayings of the Amuwri provide the means to point out and distinguish by the right index finger of Qenizi; The Seed in the Kenoni give rise to reveal and ascend in the east focus point of the origins in the Qadmuni middle finger; the Girgashi govern pairs by which lands are established, joined to the INvisible, in the Chitti MANifest; the mastery of the Yebusi enable a Name to spread forth their branches into open fields with might and defense without a walled city as the side of the little right finger is left open. In living in these lands, you have the whole wide world in your hands.

FruitofCrystals are born upon your fingers as your implement the RoyalityofRing Settings that fit upon the arranged RingPosts—fingers. In the left hand are six rings and six upon the right hand. The thumbs are for restorations and keeping what appears to be grasped in your hands. The pinky of the left hand is adorned with an onyx StonesofNephetli/the heart. The fourth finger holds turquoise Ayshshur stones in Waters of the Sea. The middle ascendant finger are for rings of Dan and Beniyman of diamonds and gold. The index as the ascendant posts two rings of the Laúwi and paired sons of Yúwsphah securing manifestation. The right hand pinky is for amethysts StonesofWords from the left pinky of the heart. These two fingers are known as unwalled—open fields. As such what originates from the left shines as the sun in the right hand. The left hand gems may be seen as overlays. The fourth walled finger are of the alabasters ears of Shamoúnn. The middle right ascendant peaks rubies that turn the eyes red for Houses of RAúwaben sporting lapis lazulis and Zebuwlan's tongue of rubies. The right index is the pointer to your mission of Yishshakkar and rule of Yahúdah with pearl/opal gems and emeralds.

Activating Kingdoms: LFoot: Ooaúwg/ヘソ〇/15, Sichúwn/ツソドルギ/16; Ayshshur/4W4/17; YishmooAL/と4〇ツW1/18, YishARAL/と44W1/19. RFoot: Babel/とタタ/10, Adumi/ルツム4/11, Madi/ルムツ/12, Metsryim/ツルイルツ/13, Peres/ギフフ/14

Patterns in Ooaúwg, as concepts, settle as compounds in Babel. The Sayings in Sichuwn appear in the suitable forms of Adumi. The underlying formularies in waters of Ayshshur appear in land states of conscious residences of blood that flow with sufficiencies in Madi. Hearing your Name of AL in YishmooAL is defined to be studied in Metsryim. The nation of YishARAL causes the expansive states of Wisdom in Peres to spread out—what compiles in the north is designated in the south. As you rise to your thrones, these nations are put under foot and serve at at your footstool.

THE CLOUD OF CONSCIOUS DIRECTION

As vapours of your SEED rise from Maneshayh, they form a cloud above the tent of meeting—your parts united in functions of your Breath. A cloud appears overhead through Yishshakkar. The cloud forming in your days is the Conscious Guide that you follow thereafter (CHP/Numbers 9:17). Within the cloud is the crown of your Name. As the crown appears fully, it absorbs the cloud into its spikes/thorns of headgear, through which you govern the kingdoms in your feet. Absorbing the vapours of your Seed forms a Crown of Crystals. In uniting your two large toes side by side, your kingdoms of Ooaúwg, on the left, and your kingdoms of Babel, on the right, you establish the ten kingdoms of your Name. As ten horn projections of your dactyl nails rise over head, you are crowned with their thorns/nailed appendages as King of your Domain, thus, entitled the King of Kings.

THE TEN KINGDOMS GOVERNED BY YOUR NAME

On the left are Kingdoms of Understanding. Each kingdom is a nailed thorn-toe from your left foot.

The head, big toe, of the left kingdoms is YO Ooaúwg/Og — regulations of Eyes of Perceptions.

Then are the kingdoms of 为Ħえ≢ Sichuwn/Sihon, the regulatory of Words/speech, utterances of Grace;

Followed by the middle nailed thorn, 4YW4 Ayshshur/Assyria, the regulation of Freedom by Affirmation of The InVisible imparted/distributed to you freely to be understood.

The fourth thorn is domain of 640 YeshmooAL/Ishmael, ability to hear, regulating a Name to its states of habitations. This domain of Avrehhem is directly connected to the fourth kingdom of Wisdom, Metsryim, the wife of Ishmael, of whom 12 appear.

The fifth, small toe, is the domain of L44W1 YishARAL/Israel, the Prince of Understanding, having aligned your parts with strands of AL of paired Faces.

On the right are Kingdoms of Wisdom. Each of the right five kingdoms is a nailed thorn-toe from your right foot.

The head, big toe, of the left kingdoms is LAA Bavel/Babylon—mastery of compounds/manifestations.

Second is the kingdom of "44 Adumi/Edom, regulating the parts to be suitable one to another.

The middle nailed thorn is 74m Madi/Madai, the regulation of sufficiencies by parts/sides joined.

The fourth thorn is the domain of "Hall" Metsryim/Egypt, to abide in definitions of the Visible made apparent through Yúwsphah/Joseph.

The fifth, small toe, is domain of ₹47 Peres/Persia, the Prince of Wisdom, having distinguished all parts of your habitations to the Fathers, as Their abode.

The Intervals of the Head Kuwahnim/Aharúwan ንዻጿፈ: right side of head: 589ውጋዋዋ 1178ቁማ 1767፲ቹው 2356 ሃንጎ የ 2945 ጳ ማውሃ, from chin centre to crown

left side of head: 3534 ላሪጻሪ 4123 ጎ ሃዋዋ 4712 ረሃ 5301 ፈሪሃ 5890 ኮ ኳን, from chin centre to crown

The inner intervals of Enlightenment are the sum of thoughts from the Semek, compiling all information into the Cardinal Numbers 1-9. In the midst of the faces the five Numbers of 589—2945, and five Numbers of 3534—5890, condense to 22 from both sides, whereby the Nose is seated in the midst of the faces as $\Delta\Delta/44$, the Nose of Dan of the Tsur/The Rock.

The cardinal Numbers of 6 1 5 9 4/25 are on the left; 4 8 3 7 2/24 on the right. Inherent in their sum of 49 (25+24) are 7:7 to transmit the Seven Lights of the Masters daily as the colours stream through the head. Via the seven lights the words of the Fire are formulated into Words to be housed in your bread baskets and joyfully expressed by your faces.

left face: $3534/15/6\ 4123/1\ 4712/5\ 5301/9\ 5890/4\ (25)$, right face: $589/4\ 1178/8\ 1767/3\ 2356/7\ 2945/2\ (24)$ The two 5's as 10 + the two 4's as 8 are the Thoughts of Life—18 $\ 18$.

When you come to the part of the oylah to put **the head of the offering** upon the altar of fire, you bring forth the 4 measures of grace to be upon the head whereby you anoint the Crown with oil in your seed Name which rises in your ascension. When you anoint your head your mouth cup overflows with good things. The Head of the oylah is generated by what is in the body as the head of a plant rises from its stalks being productive. Words and Numbers in the stalks are in the wood of the oylah which becomes rightfully its Crown, as teachings in the wood lift up what is in the body to be one house.

If you find your tree to be overloaded with leaves, but no fruit, What are the leafings of your offerings aimed to produce? In the monthly ascensions, the 8th day of a moon cycle establishes patterns that have sprouted which continue to fully bear its branches unto the Semek 15th day of festival celebrations, when all Wisdom has been poured out—from full moon to dark moon. Then upon the 16th Oyin day, a bud appears from an eye in its branch by the joy of Yetschaq; following thereafter, Name makes as a Tree, which commence to flower unto bearing new crowns appearing upon the Lammed Staff of Aharúwan in day 30. Here upon, when the rods are all set, the Staff of Aharúwan, the Rod in the midst of Twelve of those on the right and left, has borne ripe *ALmonds, as the Eyes* of a Name are filled with the fruit of Wisdom, upheld from the right and the Understanding that glows from the left. The days in our journey are to be counted, as they are numbered by the Faces in

Bayinah to shine in our pathways. In numbering our days we are taught to acquire a heart of wisdom. Tehillah 90:12. There is a lesson to be learned associated with the Numbers of a Day that open—unlock Words in our Stones as our offerings rise to the Faces of Yehu.

THE ROD AND INTERVALS OF QAHHATH—NERVES

The transportation of thoughts of hhakuwáhnim are via the Laúwi 146 House of Qahhath through which messages of Enlightenment are imparted as a fiery law—documents/writings for all peoples. Qahhath sustains the original Thought for subsequent levels of Enlightenment to be derived. Through Qahhath you have access into all Rings of ALhhim, from the Origins of Ayshshur, the initiation of all Deeds, and their Dominion unto the Joy of Enlightenment in the Kingdom. The transportations of thoughts are via the intervals of the ALhhim:

The Intervals of the Nerves Transmitters/Qahhath X 3 P left: 168 196 224 252 280 right: 28 56 84 112 140

The Extensions of Enlightenment/10 The Values are quickened from the temples in the head to the arm pits, the hips, the knees, to the ankles on both sides.

Hereby the Thoughts runs from the head, to the arm, to the movement, to the curtsey/obedience, to be fulfilled.

The inner intervals of the nerves through which the Thoughts of Life are transmitted are:

left body: 168/15/6 196/7 224/8 252/9 280/1 right body: 28/1 56/2 84/3 112/4 140/5

As with the intervals above, they commence with Semek to relay informations of the Fathers. In the midst of the Body of Nerves—Qahhath, is the Union of 44, the two sides of the Seed through which information flows to become known.

THE INTERVALS OF A NAME THROUGH WHICH ONE ASPIRES UPON THE POLE OF LAMMÆD.

The three intervals are comprised of ten Numbers to form the conception of an idea unto full extension/faces. Write your Name below, and the three intervals of your Name. Apply the Values of your Name to regulate aspects of heads and bodies to be unto your three Aúbim of your Houses. Two examples below: the Names of RAshúwan and the Name of Ushætti.

For Wisdom/Chækúwmah, Associated or paired thoughts form a basis of consideration or sides of view. The Numbers of Wisdom are the primary Numbers, counting the Letters by ones: 1-22.

Example: Name of "YYW44/RAshuwan: 62 124 186 248 310 372 434 496 558 620 Example: Name of \(\frac{1}{2} \text{WY/Ushætti}, \text{ Number 59 (10+22+21+6) 590 531 472 413 354 295 236 177 118 59 \)

Your Name:
Your Ten Intervals of Chækúwmah:
For Understanding/Bayinah, Thoughts which lengthen your inner core strength by intervals. The Numbers of Understanding are by ones 1-9
tens 10-90, and hundreds 100-1000.
Example: Name of YYW44: 557 1114 1671 2228 2785 3342 3899 4456 5013 5570
Example: Name of 1 XWY/Ushætti, Number 716 (10+400+300+6)
7160 6444 5728 5012 4296 3580 2864 2148 1432 716
Your Name:
Your Ten Intervals of Bayinah:
For Knowledge/Dagot, Deeds, fruit, core seed values, faces of thoughts. The Numbers of Knowledge are by reductions whereby the base Number in an interval of 1-9.
Example: Name of "YW44: 8 16 24 32 40 48 56 64 72 80
Example: Name of 1 XWY/Ushætti, Numbers 5-50 (716/14/5) 50 45 40 35 30 25 20 15 10 5
Your Name:

Your Intervals of Dagot:

The above three sets of Numbers are called the Lammæd Numbers of a Name. These 30 are your Staff upon which you hang your members of soul. To your Name, 30 core Numbers are appointed. By these Numbers you bear your Name and return/appear to your Aúbim/Fathers through oylah offerings. As your Name ascends upon the pole of your Name, you establish spirals of Wisdom, Understanding, and Knowledge of your Name, unflurling them in the Fire. Through the spiral around the pole for an evening, and the spiral around the pole of the morning, your sides of Light wind two unified serpents together, whereby your sides sustain one another—upon the pole—in modes of ascension. Should you commence to slip, one upholds you, whereby you rise together as the rings of wood and the rings of the parts are arranged faces to faces twice daily. Those who have this mind, are achim—brothers and sisters to uphold others in their courses.

Your Name rises from 1 to 1000 through your 30 Numbers. How to count from 1 to 1000 in 30 sequences of Numbers. Counting through your 30 Numbers, you expand your SeedName to 1000 from 1 4:4

```
0 + 1 = 1
1 + 1 = 2
1 + 2 = 3
 1+3=4
1 + 4 = 5
 1+5=6
1 + 6 = 7
 1+7=8
1 + 8 = 9
1+9=10
1+10=11
1+11=12
1+12=13
1+13=14
1+14=15
1+15=16
1+16=17
1+17=18
1 + 18 = 19
1+19=20
1+20=21
1+21=22
1+22=23
1+23=24
1+24=25
1+25=26
1+26=27
1 + 27 = 28
1 + 28 = 29
```

Setting your parts to your staff Name and affixing your hands and the feet within the 12 intervals of 30 you are Lammæd/12 in Lammæd/30. The parts of your offerings are fixed to the pole and then raised. The hands of Gershun are dedicated to perform the ascensions; the feet of Marri follow the lamb as it goes forth. By fastening your hands and feet to the stake your offerings are fulfilled. The starting point of an ascension is at the base of the mountain as .25 (2'5/10)—what is within your ALphah Seed—the Two Lights .5+.5 or .25. From your toes unto your crown of Lammæd, the 300/Fire of Wisdom rises from the Seed unto the Head whereby the mind fulfills its deeds. Through passing from foot to crown you make a full inquiry of mind unto your extensions of 10. Further details of the ascension points are illustrated in the book of Yæhh, the Semek.

1+20 = 30 1 to three zeros is 1000

```
7 To the Faces of the Fathers .35+.35 or 7/70.
   300
           150
5
   275
           125
4
   250
           100 [hands]
3
   225
           750
2
   200
           500
1
   175
           250 [feet]
```

READING THE INTERVALS OF YOUR NAME (EXAMPLE OF THE NAME USHÆTTI PROVIDED)

In conjunction with the sets of Ten Numbers of ALhhim which spiral in every oylah offering, Ten of your Name are set to from your spirals of ascensions and to reap your spices. When the ALhhim offerings are of Wisdom (e.g. for offerings of Dan, Yahúdah, RAúwaben, and Aparryim), correspondingly you use your Ten Numbers of Wisdom also.

Three Levels of Ten form the Staff Lammed 30 of a Name

Level of Knowledge: \$\text{XWY/Ushætti}, Numbers 50 45 40 35 30 25 20 15 10 5

Level of Understanding \$\text{XWY/Ushætti}, 7160 6444 5728 5012 4296 3580 2864 2148 1432 716

Level of Wisdom: \$\text{XWY/Ushætti}, Number 590 531 472 413 354 295 236 177 118 59

The Intervals of the Thoughts of Ushætti operate from: 5 9 4 8 3 7 2 6 1 5

↑ ↑ ↑ ↑ ↑ ↑ ↑ ↑ ↑

In the midst of the 10 intervals are the patterns: 4 5 4 5 4 5 4 5 4

The 45454 pattern in the Numbers of Ushætti, the Queen of the East, conveys the Paths of Light which emanate from the Qedam/East. This inner sequence of Numbers 454545454 (amidst the intervals above) appears in all three levels of the Name. The Numbers may be further discerned as noted in the above intervals of the hands and feet. Further, the Numbers may be read as 7160: the Oyin/16 in the midst of 70; 6444: The Saúwd Solidarity; 5728: the Perfections of ALhhim; 5012: Staff of Neúwn; 4296: the Life (29's/18/Chayi) of Giving/46/10; 3580: The spinning of Lammæd tcreates Sayings; 2864: the 28 ALhhim of Saúwd; 2148: the Fire of the 48 Centres of Aharúwan; 1432: the Neúwn Mind and the Heart; 716— the OyinZayin Body

THE MEASUREMENTS OF THE MISHKAN/TABERNACLE

The daily mishkan of your Name is raised and set-up each day according to the Rod of the evening and the Staff of the morning. The Rod directs; the Staff supports/fulfills. The sums of the Rod and the Staff are measurements of the Mishkan according to the offerings of the evening and morning in which your Houses of YishARAL ascend, move and have Being—in a state of mutuality. e.g. The measurements of the Mishkan of Yahúdah and Aparryim are their combined Values of 690: Yahúdah 610 + Aparryim 80. For further information regarding your body as the tent of meeting, see BHM SYM/Ex 25.

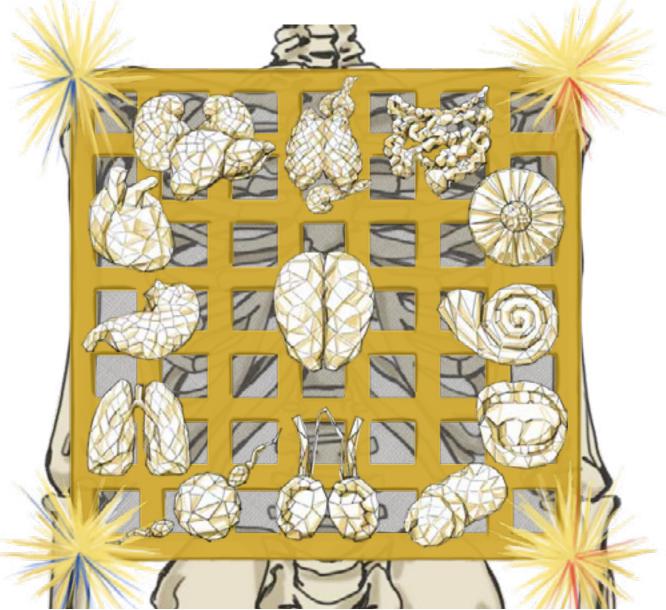
The measurement of the Mishkan of HhaLammæd of the 28 ALhhim is the sum of their rods: 2424, a 6:6 ratio of the parts, according to the twelve branches of the Lammæd and their dwelling states. The parts of Lammæd/12 are 24:24 which is the sum of the Mishkan of HhaALhhim Collectively.

THE ALTAR OF 12 STONES

The sum of your uncut stones—the polished organs of your body for the altars are 2367—the combined Numbers of their Names: On the NE are the Values of Dan 54, Ayshshur 501, Nephetli 570, Yahúdah 30, Yishshakkar 830, to Zebúwlan 95, the sum of 2080. These are the six STONE NAMES for Bayinah. The six uncut stones of Chækúwmah are RAúwaben 43, Shamoúnn 70, Gad 7, Aparryim 61, Maneshayh 53, to Beniyman 53, the sum of 287. The stones fit together as pairs from side to side to form venues of Light within a square through which the Lights enter into the body. These are the Stones that comprise the House of DæuwD/David as they are facets of the double triangle set in the basin of your loins.

The Values of 2080 convey the Consciousness of the 28 ALhhim from which come the Teachings and their Sayings; and the Values of 287 convey the Perfection of the ALhhim: 2 8's = 16/7. The Body of Stones are the House of 28 ALhhim drawn out of the Sides of Neúwn Faces $\frac{9}{14} + \frac{9}{14}$. The arrangement of the Body precedes the forming Head to enable transference of States of Residence. The command "to make an altar of earth" is fulfilled when you have formed your twelve smooth stones in likeness to the altar shown to you in the Head Mount (SYM/Ex 20:24-26; 25:40). When you make the altar of your 12 stones, you fulfill the design of being formed from the Altar of ALhhim. Your altar appears according to the design sanctuary in the Names/heavens—as the stars of the zodiac paired one to another. So when your Twelve ask you to show them the Father—your Origins, will you not say that you have been with them and you are now just coming to see the Fathers in me?

Upon your ascent from the valley of dead bones—non-ascending Light patterns, you rise upon an altar fashioned through your Numbers and Spirit—by the members of Yahúdah and Dan. These two components of Numbers and Names are those appointed amongst your Names to fashion your mishkan/tent of meeting, namely: BetsalAyL son of Uri, son of Hur of the branch of Yahúdah with upholding hands of AhaliAV son of AchiSemek of the branch of Dan (SYM/Ex 31:1-6). By connecting your choice shittim/acacia wood stalks, Name by Name, you rise from the grave in which you have been laid. You then appear to the Fathers who set their love upon you and their faces within you. The joining of bone to bone is a connection of the strength of their



The Altar of 12 Uncut Stones polished by Breaths, fastened to corners of radiances. Yahúdah—Your set of 30 Numbers transforms Words of Gad into Stones whereby they sparkle with the Lights of the Faces in them.

Names to Names. Your cloth of faces changes from your ego presentation to bear the Faces of YæHH. With your altar of smooth crystal stones you testify of having heard and followed the Path of the Ancients to enter into their Gates with Thanksgiving and into their courts with tehillim—recitations of wonders you see and enter.

In the sentient world you see corruptions. Fresh leaves and tender stalks appear, to bloom, but soon to wither. Is there a state of retaining one's glory beyond the grave? Hence, a question of salvation emerges amongst pondering inhabitants. Through observation and empirical tests you find a Seed to be incorruptible—the Seed WORD of ALhhim. What is invisible, as the Word, when spoken, becomes visible. How do you affect an alchemy of soul parts whereby your manifestations of Chækúwmah are transformed as imperishable stones, refined as silver and pure/whitened gold? The weaving of the strands of AL/31 from Faces to Faces into your member's warp and woof results in the transformation of the stones of your Name. This is known as the Chemistry of AL or AL-chemy. In accordance with the insights of the Kuwáhnim, you build/assemble your glories as those above—in heights of regulation—as patterns of the heavenly sanctuary of perfect aligned Names one to another. In seeing your Name as the habitation of ALhhim you speak their words without corruption nor deceit. The WordSEED of your Name affirms itself to be incorruptible. You are cautious of what you speak and ensure that your weights are just in trading values and conducting business. By your Words and your Hands you affirm your communications and transactions for the mutual well-being of all Names and their habitations.

Pure Words are perfect—complete from both sides (Psalm 19:7-9). The Words of your Name are of gold and silver whereby you speak in parables to reveal the Light concealed in your treasuries. Where has the glory and scent of the flower gone, but they return to be saved in the Seed that forms inwardly. In like manner, so are your Words of the Glory of your Names. They shine forth from your lips as you speak from Mount Paran unto the Faces of Avrehhem.

Each oylah ascendant offering becomes a perfect work as the ascendant member of the previous offering humbles itself utterly to give freely its all to lift-up another. Upholding one another is the fulfillment of Pure Love. In giving your Name to carry another, as the Head of the Wood/Bones, you receive fully the stones of the parts in your brother. The one being carried becomes bonafide—bone of bone to enter into the Semek of Faces. In this manner the OylahBody becomes the Ayshayh/woman to contain the Fire/Ayish in your Bone. To love your companionservant as your Name is to whiten the OylahBody with your Fire—the total substance of your Name's ShayinOyin reality, by which you are fit to enter into the Body of Consciousness. Generations of being divided into genders—waters of strife/divisions are healed. As the WoodHead of the offering is fastened/committed to the parts of the OylahBody, your Mind receives the stones of glory that reside within the Body being elevated. Hereby the Mind is changed/transformed/filled with glories being released from the stones in the Body. e.g. The offerings of the Body of Yahúdah release emerald stones which are within your 12 body members—the Numbers of vitality—green coloured—lodging in each part, whereby the WoodHead of the offering—Aparryim is filled with a studded emerald star crown. In this manner, you obtain a crown through each ascension. The complete giving of one to another is pure love with no ulterior motive but to serve one another in One Body/House of Names from which you are sent to return with your baskets filled. The Gates to the Faces open as you are of the same frequency of the Lights in their Names. You are called from the Faces of YæHH to be paired one to another as YæHH:YæHH. In being Faces to Faces you are Semek to Semek—Bone to Bone upon which your garments are Flesh to Flesh, a manifestation of your Unity.

THE BLOOD OF THE SPIRIT

Lives issue from the Spirit through the blood that flows in the Rings of ALhhim brought to the altar. When the offering is of Shamounn, the blood flows from the ÚWahBayit ALhhim. The blood does not go out of the Body of ALhhim; however, when it is designated by your Name it activates a new garment provided for you to be attired as a donning for the offering. Through the blood, the progressions in your Name incorporate obtained illuminations into the fabriques of your Name. By your Breath you pulse the blood seven times into the new cloth woven from the previous oylah.

The blood of your Spirit is from your StoneName from which forms your Seven Rings/Eyes. The blood is let from your most holy place—the qudæshqedæshim whereby you enter there by your own blood. When you let the blood for the oylah it enters into the Seven Rings by nature, creating a spiral, called the Path of the Lambs, through which you make your ascensions. When the blood is let from your spirit it pulses Seven Times—into all of your Seven Rings— into the fabrique of your soul, thereby nourishing your soul by your spirit into a collective body for your residence.

The blood contains the Light/Lives of your spirit that "washes/activates your robes" as it appoints your members for an ascension into your repetitions of your days—sequel activities that affirm mastery. What transpires in your oylah becomes woven into the fabrique of your soul consciousness.

The Serving Illuminators—kuwahnim—attend your offering to apply the blood by their finger—pointing out instructions,

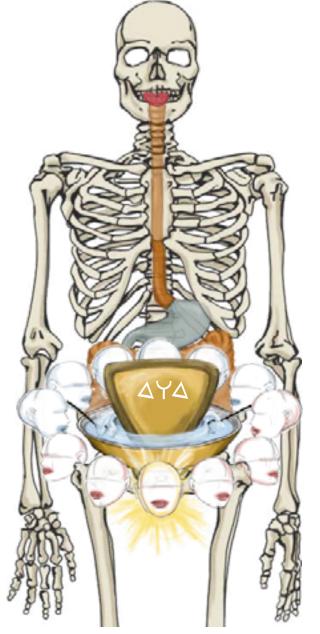
sprinkling it upon the wood to activate the teachings. The quickening of the teachings of paired Lammed enlivens the wood, as bones, on the altar to make your moves upon the Hill of Enlightenment. e.g. The Kuwáhnim of Beniyman are AmariYah, of the Neúwn, to activate the Sayings of Yæhh from which come the 28 ALhhim, and Achituv, of Chayit, which activates your support systems to uphold your Name in the Collective Goodness.

From the release of the blood upon the heart fabrique, you commence to form the FACES of YæHH for the evening or morning offering. The FACES of the oylah are those rising from your lamb and its corresponding faces of support—the wood. Hereby, your face cloth is changed through each ascension. See MT/Deut 33 for details regarding the Faces of YæHH and their formulations in accordance with your offerings.

THE NUMBERS OF THE MISHKAN/TABERNACLE OF DÆUWD/DAVID/4Y4 BODY FORMED BY THE OFFERINGS

The sum of the offerings are combinations of the fruit of your Twelve that bear the Oyin/70 Names of pure consciousness: i.e. The offerings of Zebúwlan/21 upon the wood of Beniyman/85 are the sums of 106: 21+85. As your parts are unified, the Number that holds them together is in Force.

The Name of DæuwD/David joins together your 12 Gates $\Delta + \Delta$. The 12x4 are 84 in which are the Sayings in your Gates that you may have clear judgments (MeshnehTúwrahh/Deut 16:18). The cohesive Force of DæuwD is what keeps your SeedStone as one, though composed of two sides, called the flinty rock. Your Name is called "the Beloved—DæuwD" who joins your members, bonded one to another, in Love. DæuwD is the bond that keeps all of your parts together in one Kingdom/Domain of Light. In your offerings you arrange your members upon the 12 stones of your altar, connecting the Houses of Yahúdah and Aparryim as one Kingdom of DæuwD. The six stones laid in your East-South sides connect to the six stones on the West-North sides whereby the Dominion of your Numbers are secured in the vast resources of the Dominion of your Blessings. Hereby Yahúdah and Yúwsphah are one House of YæHúwaH.



From the unified double Dallath Stone \$\Delta \Delta\$, all of your Stones are begotten, whereby it is said that you are born of DæuwD/David. All born of DæuwD appear by Associations/Pairs, referring to Chevrúwn/ Hebron (ALphah DibreHhaYamim/Chron 3:1). By associations of the Heads, your Name, called/proclaimed by the Lights of ShayinOyin, is the foremost offspring of DæuwD by which your Seed expands via Avrehhem (Metiayæhu 1:1). As you are born upon the DallathStone between the legs, so in the spiritual, the birth of your Name commences as your Stone is wakened. This is the meaning of the "delivery stool" from which the

Oovrim/Hebrews are born upon Stones がえッタイネ (SYM/Ex 1:16). From the birthing your Name of DæuwD, oil in your Seed commences to flow, and promises of Avrehhem and the Fathers are activated.

The 12 Heads in YæHH attend to you evening and morning on behalf of your progressions. Their Eyes are attentive to what is behind and that which is before in your paths through which the Rod of their Mouths speak on your behalf.

THE FORMING OF THE CORNERS OF THE ALTAR

From the base of the triangle of DæúwD—your beloved Stone in the Collective, the four corners of radiance spread out (see art illustration of the altar). To the corners you fasten your sides to create a platform—a square base for transitions. In joining your corners you create the City of DæuwD, a gathering place for your twelve and the nations/processes with you. The Stone of Nephetli, as the heart, is joined to the Rock of Yahúdah whereby the radiance of the Numbers shines as a horn/ንዻሞ/qerren from the NE corner. The heart meditates upon the Numbers through which the Light in them fills the heart. Another horn—beam of radiance—streams from Zebúwlan fastened to RAúwaben whereby the Light of your Name abides to fill your Seven Eyes. Gad is fastened to Aparryim to speak of blessings whereby the mouth is filled with Seed-Light-Words. Beniyman, the Stone of Seed, is fastened to Dan—the Light of Judgement—which affects your 12 members and where they reside. The productivity of your offerings and deeds continually is monitored by Dan to burn the chaff by-products and to keep your scales weighted with the grain of your Name.

THE CITY OF YÆHUWAH YÆHUWAH

A square rising from four points in a circle becomes a cube—to collect the Faces of Light radiating toward you as the City of Yerushelyim. Uniting your 4 corners stabilizes the placement of your parts, and at the same time, the corners form 4 portals for each side of HhaSham YæHúwaH/26 in which appears the 12 gates to the City. The 4 90° points are the bending/bowing/honouring of the Light strands: east bows to south; west bows to north, whereby a square is formed from the 360°. The corners fastened first are those of your Numbers of Yahúdah, the first in the progressions to the last, whereby your Numbers are securely seated in Nephetli/12+ Yahúdah/1=13. The Values are interpreted as they are joined to Gad/6+Aparryim/7=13 [13+13=26—HhaSham YHWH) for utterances and expansion. The corner of Zebúwlan/3 + RAúwaben/4 = 7, follows in sequence to open-up the Eyes to speak the Words being formed upon your tongues of ALhhim. The final corners establishes the state to determine further dwellings for your SeedName of your Spirit: Beniyman/9+Dan/10=19 [7+19=26—HhaSham YHWH].

In fastening corners of Nephetli to Yahúdah your heart keeps beat by the inherent Values in your Numbers. The south west corner of Gad to Aparryim contours the lips to speak as the 12 parim at your foundations. Eyes are fastened to the great Light of Zebúwlan. Beniyman, the Bread formed, is for your Spirits of Dan to judge and to feed your Spirits of Yehu.

The Signs of Light appear through Faces of four Kuwáhnim/Serving Illuminators at the 4 gates. These are the gates where the ALders meet to stand with you from every side (ChameshHhaPekudim/Bemidbar/Num 1:5-16). At the northern Gate of Nadæv appears the Letters of Tsaphun: XYMI4W\(\frac{\pi}{4}\); at the eastern Gate of Aviyahua appears the Letters of HhaQedam XYYAAP; at the southern Gate of ALozAR rise the Letters of Negev XLANP; at the western Gate of Ayithamar the Letters of HhaYúwm XMPYAO come forth. The Numbers of HhaAúbim/Fathers appear from the corners with which you dress your lamps. From these Letters the garments of your Name are woven from the ascensions—oylah, for as NumberedThoughts are fastened to the core of your Name, they are spun into garments in which you walk. The full scope of the Letters appear through the Faces in the Gates, at the corners. In this manner the Faces of the Aubim and their teachings appear to those coming to make their offerings [Shuphetim/Judges 13:20]. As the sides are unified at the corners, the radiance of the sides blaze through the portals of the arms and legs through which messages flow into the legs for dictions and into the arms to be carried. The beams of radiance have been misrendered as "the horns" of the altar. To the beams of the Letters you fasten the thoughts of the oylah whereby you are carried forward and messages retained. The union of the sides creates beams, rays of radiance as the sun breaks out in

the tsaphun-qedam and blazes in the negev-yúwm. The 4 corners of the altar are your arm pits and the hallows of the loins. At the corners, the arms and legs attach whereby your light flows into your hands/deeds with an illumination to walk to fulfill the assembled thoughts of Light acquired in the oylah/ascension.

You gather the harvest of your offerings as your glean from your four mouths of soul-body. The four mouths of the body are the cavities of your two arm pits/deeds and the two openings at the groin/instuctions of implementations. From these four corners of the mishkan, the Illumination of the Breath flows through your arms and legs to engage

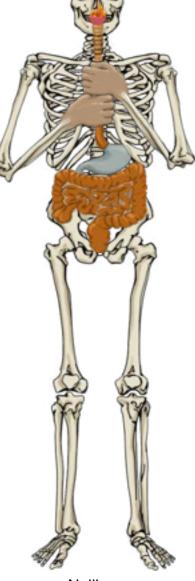
Words of your 12 Shalichim/apostles. What appears at these mouths/corners feeds your members from side to side. Through these mouths you have access into your inner resources. What is within your Rings/Eyes of ALhhim is Ayin—nothing of the sentient world. Your mind-soul-body confirms the ANNI—the supplications of the Neúwn's Hand stretched forth, unrestricted, not bound, but free, at liberté. Your grain offerings are teachings above the sentient world—for the poor to learn in the path of the daily journey upon the Mount (TK/Lev 23:22). In taking from the corners, zerozero of deeds and directives, you attain to the Ayin/nothingness state with instructions of the gar/the learner; to partake of the breads of affliction/bruised/humbled whereby the strange are guided to intellectual incitements, to forsake/leave behind the sheaves/bundles/forms from which grains are gathered. The Grain of the Seed multiples which is gathered and kept by the Reaper, ARuwnYaH, who stores the grain in the Barns of the House of Beniyman in the Land of Kenon/Canaan unto the day in which it to be eaten or sown by The Servant, Yúwsphah, for subsequent harvests.

THE NAILINGS

Fastening your hands and feet to the Staff of the Fathers is the Way in which you discipline your hours to fulfill the intention of your ascensions. You have 20 Nails by which you hang your members upon your Staff. e.g. These 10:10 ratios are the depicted as the Path of Strength in the Chamesh HhaPekudim/Numbers Scroll (Chp 28) for the ayil offerings to fulfill your seven kevashim/lambs. The 20 nails which fasten your offerings to the Staff of the Fathers are your fingers and appendages of your toes that carry out the Words of the Name of YæHH 10:10 with dominion. Through commitments of your Words and your Deeds you are Servants of OLiYun/Elyon—of Elevations (The Teachings of The Eye)—those which are before and reside above that which are formulated and appearing. Activations of your Hands and Feet—the "AO4Y/karooym/body extensions occur as hands and feet enter into the kaiyúwer pelvi/jaw basin. The hands are nailed by gripping firmly the pole from the two sides while the feet are set—fastened to move freely and dance in the path up the Mountain as you follow after your kevesh/lamb offering (TK/Lev 1:9; Chazun 14:4).

SETTING THE HEAD UPON THE PARTS OF THE BODY OF THE OFFERING

Placing the Head Ring upon the Ring of the Parts of the offering sets the Head to be renewed from the offerings of ALhhim. In this way, you connect the body of soul to your Head of the offering and its renewal. Uniting the Head of the offering upon the su



Nailings

your Head of the offering and its renewal. Uniting the Head of the offering upon the sum of its bodysoul parts creates the Tent of Meeting in which you continually abide in the Temple, night and day. In the Tent you declare the Values of YæHúwaH whereby you do not go out of the Haikal [Tehillah 1:2; Yúwsphah/Lk 2:37; I Barnava/I Tim 5:5]. Placing your hands upon the head of the offering commits your deeds to the Thoughts rising through the oylah, whereby your offerings are elevated in your works of Fire. Upon making your ascensions with fastened hands and feet to the pole, you ascend upon the Faces of the Father of the offering, whereby your Name and the Name of the Father of the Hill are inscribed in your brow— amidst your Faces of the oylah offerings of the lamb and wood. The Name of the Father of a Day is the ascending thought that resides in your brow by the pen of ALhhim.

Two kevashim are the shavbeth offerings. The head of the offering is placed upon the body of its parts, whereby a House for the Queen of the Shavbeth is built for each side of Light. The shebetut/sabbaths are regarded as Days of the Queens for they are the House/dwellings on all four sides as formularies of the 15:15 *** Fathers. As you turn the corner on your square dwelling, The Queen of the Sides, and her attendants, abide in your side for the seven days providing you with Instructions of your Mother (Mishle 1:8). e.g. On the 15th of the month, the Queen's House is for Chækúwmah as Wisdom comes as a small Seed to be unfurled into a full blaze. Upon the 15th of a moon, the 15 Faces of ShmúwAL have released their Light to take-up residency in your Name's habitation. The Faces of your Name of ShmúwAL are 15 to 15, making 30 days, whereby you establish the Faces of YæHH:YæHH. Wisdom is first obtained to be filled with Understanding. From the initial impartations of days 1-15 you appoint a place for the Lights of the Fathers to fill your chambers. In becoming full of Understanding on the 29th moon, your dwelling houses the Light of Bayinah who fills all that She has given in humility and trust imparted through Chækúwmah. In the midst of your thirty days, a House for Ushatti, Queen of the East, is made on the 8th for the ascension of Wisdom, and a House for Rechel is built on the 22nd, wherein all Names gather as Her children are gathered under their wings to come to and abide in Understanding.

The manchaih/breads of the shavbet offerings, are your daily breads. The Seed of your paired kevashim/lambs offered in concert to the Queens of Shemayim/Heavens/Names access Teachings to abide within your dwellings. Breads on shevbat are arranged in pairs upon the ShulchanPanayim/Table of Faces in preparations for the subsequent seven days (Yirmeyahu/Jer 44:17-18). In being 7, there are 12 loaves; 12 are in 7: 1 2 3 (6) + 4 5 6 (15/6). The pairs of sixes in seven = 12 (TeúwratHhaKuwahnim/wæYiqrah/Lev 24:6). The daily bread is eaten evening to morning, from I to I, I to I though which Words of unity I are in your mouth. The tongue is the Table of Faces upon which loaves are set to draw from the six pairs of ribs where Unleavened Breads are stored. Withdrawals of unleavened Seed rise from the base of the pyramid body of the heart I to be arranged on the Tongue Table.

Your offerings follow after the Faces of the Fathers, nightly, as they appear in 30 days in the heavens: YæHH/15:YæHH/15. When you come to a 30th day, you enter into the full Light of the instruction given during the days of the moon, from full moon to full moon. When you add 29 and 30 you have the sum of 59 or five nines which are 45, the sum of all Numbers 1+2+3+4+5+6+7+8+9=45. 45 and 29 are two nines—45/9 and 18/9 as two lives of the Essence of Understanding to abide in the Being of Wisdom. With the fulness of the instruction you activate your hands and feet in the kaiyúwer/laver to carry your Words forth into the renewing gates opening on the RashChadash (YechúwzeqAL/Ezek46:1).

You enter into the Houses of Queens through the Dallath/Gate of the days of shavbet. Therein, as before the worlds are made, you maintain the Light from which your Words are spoken. In this way you keep/maintain the shavbeth with its paired offerings from which come pairs of days, evenings and mornings, to reveal the seven stones/gifts in the four faces/phases of a month. The shavbeth is the fulfillment of grace and truth spoken from the mouths of the Stones of Eight whereby the end of concealments in the olem/world come to an end. The Light in the world comes forth from that which is made/spoken, whereby what is night is turned to day, the Light swallows up darkness.

Bodies of Soul are clothed with 10 Rings of Gershun, known as Ten Loops of the SanctuaryBody. According to the 12 Heads in YæHH, members of your Name form houses for your Breaths to roam/investigate and take with them to walk in Fires.

When the Heads of the offerings are placed upon the oylut for the RashChadash in the morning oylah, the House of Neúwn in Lammæd is made for the month. During the Days of the Festival, the Heads of the Offerings make Houses for the Fathers: The House of Avrehhem 123 is built during the Eight Days of Pessech; the House of Yetschaq 456 during the Eight Weeks of Seven Shebetut for Shæbuoúwt; and the House of Yaoquv 789 in the Eight Days of Sukkut. You renew your mind by the daily offerings—your evening and morning ascensions with the Lights, on the Shavbeth, on the ascending Rash/Heads of the moons/months, and in them the appointments, in which your Heads in your Three sets of Numbers flourish. Your offerings are appointed and fulfilled by the instructions of Laúwi/Levites, and their designated Kuwáhnim appointed for your nights and day. With offerings you perform/fulfill the Words of Túwrahh. Through offerings, StarWords of your Name rise with their Lights to form your crown.

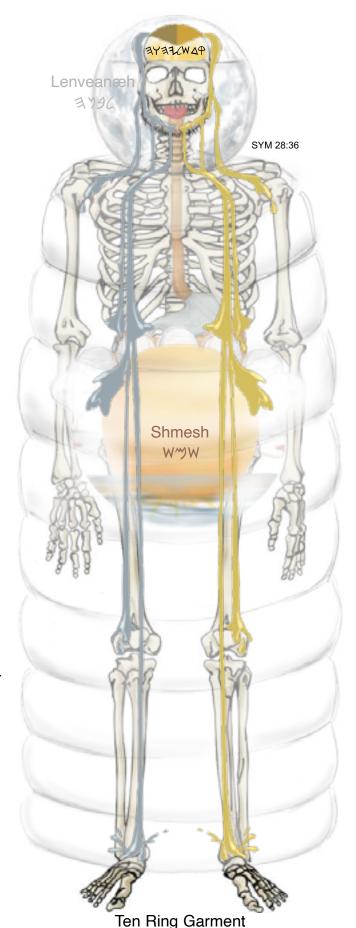
Through growing in graces activated in the oylut/Ascension offerings, the Oil runs from the Stone of your Name. With measures of oil, you form the capstone of the Tabernacle of DæúwD. As Oil rises upon water, the Oil in your Seed comes to the top of your dwellings, whereby you are the Anointed—HhameShiachh. The double triangle \$\Delta\Delta\$ of the DæúwD stone floats upon your waters, rising from your basin of the kaiyúwer to become the capstone of your sanctuary. With the Head of DæúwD, you recall fully your origins in the sanctuary above with mastery (Zekkaryahu 4:7, Tehillah 27:3-5, 61:4; 90:17).

Your dwelling is the Temple of your Names though which your deeds, turnings, obediences, and fulfillments focus in your Eyes. The oils run from your brow, and strikes your arm to anoint your labours, your waist of discerning direction, your knees of compliance, unto your ankles to fulfill the mission of your Name —at the hem of your garments, whereby you are "The Anointed". With the Sun setting in your bosom, from your morning oylah, and the Moon Faces filling your Head in your evening oylah, you are the body of Shayin/W Oyin/O—the Body of Yahushúo/WO HameShiachh/The Anointed SEED.

THE RODS OF A HOUSE

The intervals are based upon the length of a rod and the measurement between rods. A rod is the length from one side of a Ring unto the other side. The space amongst the rods is the spirit of their association, whereby there is a space formed for the Breaths of their associations. "The rod and the staff they comfort me" pertains to the Rod of ALhhim and the Staff of the Lammæd which support you in all states and passages of transitions whereby there is no fear in your Rings. In that the rod is extended in your Rings, the rod encourages and extends your Rings: e.g. in RAúwaben vision extends to stabilize the picture; the rod extends your hearing in Shamounn whereby you are able to comprehend messages from Bayinah to Chækúwmah or Chækúwmah to Bayinah—that is from one side of hearing to the other side. You are comforted by the Understanding obtained through the Rods whereby you are not tormented nor dismayed. Therefore, consciously you use the rods for your consolation in every house, whereby each member of soul is consoled by the Rod of ALhhim in their midst.

According to Rods of an offering, seeded-fruit forms. The rods are as stamens in a flower which receive the dew of the Breaths of the Fathers of a Day upon them, whereby fruit offerings are produced. The reaping of the daily harvest of the fruit is gatherered as the chalavanah spice of Knowledge. The stamens of the offerings are 12 rods appearing in the flower phase of the oylah, whereby as they appear crystals are emitted by the frequencies in Faces to Faces formed by the pairs of ALhhim by which the 12 houses of gemstones are built. The AúwB of the Day yield the fruit of the offering from which comes the scent as the spices gather in the Golden Altar of Incense.



The Rods of Laúwi/The Assemblers of Soul Faculties of Breaths are 4.

The Rod of Aharúwan: 77+27=104: primordial illumination beyond world to accomplish transitions via the penial shaft; The Rod of Qahhath: 12+10=22: transferrence of message through nerves as underground mycellium; The Rod of Gershun: 50+27=77: transferrence through stored weavings of AL, garments (skin/robes)'

The Rod of Marri: 30+10=40: resonances in bones, Trees of Seed

The Rod of Marri/Merari are two sides of Semek ∓: Machli, the North, and Mushli, the South [SYM 6:19].

Names of Marri form the skeleton system. e.g. The chest cavities and hollows are of Machli, and the inner sensitivities in the bones are of Mushli which provide directions and authorities.

The Body/House of Laúwi/Levi & is the inheritance of The Collective. That is to say, according to the status of the Soul of YishARAL, so are dwellings of Laúwi. The feet of a Name and its deeds are determined to move and reside according to the status of the Trees Y of its SEED \(\Delta\). Hereby, feet are ordered and hands are filled with a mission to abide in The Collective. The Laúwi Body is the Temple of all Names and of all Nations. The Lammed & Yeúwd \(\Delta\) create a foundation of the Hhúwa \(\Delta\) Gammal \(\Delta\) — by the wheels of the Breaths to rise with Quph\(\Delta\) hh \(\Phi\) PaúWah \(\Delta\)—the CapStone of Words. As Breaths move as wheels within wheels, the Moon of Sun turns counterclockwise amongst the circles/wheels of clockwise constellations, so a House is spun to house the glories of the Breaths. Within the House of Y\(\Delta\) HúwaH are the TREES of the YishARAL—the Invisible Kingdom of Names that rise through their waters and nations in which they take-up a residence. The People of YishARAL are INVISIBLE NATURE OF ALHHIM whereby your soul faculties are not bound by any natural process nor exterior force; rather, by them forms of your appearance are according to your activations of Seed.

THE STEAMS OF LIGHT OF FACES STARS MOONS SUNS

	W	4	4	۲	フ	0	丰
Kuwáhnim	900	600	400	300	210	130	60
ALhhim	126	105	85	66	48	31	15
Bayinah	300	200	100	90	80	70	60
Chækúwma	ah 21	20	19	18	17	16	15
	y	~	6	Y	7	\oplus	月
Kuwáhnim	167	117	77	47	27	17	8
ALhhim	77	63	50	38	27	17	8
Bayinah	50	40	30	20	10	9	8
Chækúwma	_{th} 14	13	12	11	10	9	8
	I	Υ	3	Δ	1	9	4
Kuwáhnim	28	21	15	10	6	3	1
ALhhim	28	21	15	10	6	3	1
Bayinah	7	6	5	4	3	2	1
Chækúwma	h 7	6	5	4	3	2	1

THE ROD AND INTERVALS OF AHARÚWAN

The intervals are the spaces through which Thoughts of a House travel unto their fulfillment. The Kuwáhnim Servants transmit thoughts through Numbers in the Faces; The ALhhim Numbers are those that form the Body of SoulStars. Thoughts of the Breaths of Bayinah and Chækúwmah watch over the soul members, and their teachings are transmitted through the evening and morning oylut/ascensions of moon and sun. The houses in the Qedem/East are of the Kuwáhnim codes; those in the Yuwm/West are of the ALhhim set; those in the Tsaphun/North are of Bayinah; those in the Yamin/South are of Chækúwmah.

The intervals of Aharúwan of the Kuwáhnim are 385+204 = 589. The Numbers total 22/TaúWah/X—> greater than < less than to comprise Totality through total sharing side to side. For the House of Aharúwan, the intervals are set by the Values in hhakuwáhnim/the illuminators of Neúwn. The intervals of Aharúwan pertain to the head of an offering, the span of Illumination of the Faces, the formulas for the bread, and the spaces in which thoughts congregate and connect in the Heads as strands of Light. The intervals are determined by the spaces between the Letters of HhaLaúwi, namely between the Letter Lammæd 77 and the Qúphah above 400 plus the interval of the Lammæd 77 to the Hhúwa 15. The Numbers range Thoughts of Enlightenment that pertain to the side of Bayinah—the North left side. The intervals of the left side are 323+62=385. On the right side the intervals are those between the Yeúwd: from the Yeúwd to the PaúWah (210-27=183), and from the Yeúwd to the Gammal (27-6=21). The sum of the intervals of Wisdom are 204 (183+21=204). The sum of the intervals of the two sides of Aharúwan/Aaron are 385+204=589 which are read as the Neúwn Body of the Aúbim/Fathers $\oplus \mathbb{M}$ Nuch-at—the Consolation and Rest of The Collective whereby Thoughts of ALhhim Elevations are attained and maintained. What is drawn from the Body rises to renew the Heads of Soul faculties through ten intervals 589-5890 of transitions. The ten intervals of 589 to 5890 contain formularies/nesechim/**\mathfrak{M} \mathfrak{M} \mathfr

THE MAKING AND LIGHTING OF HHAMENURAHH/MENORAH

The numerical configurations of the house, from which the oylut are made, are carried forward daily to make the intervals of the branches of the menurahh. The branches of the menurahh carry the Illumination of the oylah each evening and morning. Therefore, the menurahh is lit following the oylah. The branches of the oylah offering are welded together in the fire, as one piece of gold. The branches are fused together according to the arrangement of the Letters of HhaALhhim, as in the House of Dan. Then the branches are dressed and trimmed. The dressing of the lamps is designating the Letters that pertain to each of the seventy cups of the menurahh. Trimming the lamps carries the Light of Bayinah each evening and the Light of Chækúwmah each morning according to AYA. The lamps are trimmed long and narrow for Bayinah, short and wide for Chækúwmah. As the numerical spaces are designated for each cup and for the intervals between the cups, so are the branches trimmed by the Numbers of the oylah, whereby the branches of the menurahh carry the Light of that offering.

The branches of the menurrah are of the three parts: the three fused vertebrae of the ribs, the seven ascending rings of the ribcage, and the seven cervicals which carry the flames of the Seven Masters. [for illustrations see BHM publications: Can These Bones Live?] The stalk of three fused branches are illustrated as the founding three fused ribs. As you flame the Fire of your menurahh into the cervicals of Gad/speech, you blaze a path to the tongue—the Table of the Faces/Expressions.

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THE TWELVE LOAVES OF THE SHULCHANPANAYIM/TABLE OF THE FACES

As the 7 Lights rise through the manurahh/menorah, the radiances in your Name stream through your neck cervicals. The Light breaks open the loaves on the table of Faces which

are set on your tongue to be seven-fold. Your Heads of Twelve, evident in your twelve bodies, are composed of twelve cones to house the Thoughts of the oylah. Within the 12 Crowning Cones, your Numbers and Words are gathered evening and morning from your ascensions of YishARAL—as your UPRIGHT STALKS. What is released from the union of lambs below, in the body,

rises above to renew the Head of the offerings in a lunar cycle. With the arrangement of your numerical configurations daily, you are prepared to sit at the Table of Yehu and exchange your Thoughts, Faces to Faces, through interchanges of your Breaths. The interchanges of Breath are limitless and fill the parameters of the spirals of smoke for each oylah. The process of exhalation/inhalation is to give all in your Spirit to be one with the FACES; in so doing you are readied to receive fully and to activate the measures of their illumination in your Spirit. Stand to the North presenting your Name before the Table of the *Shulchan Paniym—the Table of FACES*—and then exhale 15 pulses of Breath to the 15 Faces seated at the table, in an ascending

The Governing Crowns of the 24 Elders (two sided Faces of the 12 Transcendants) and their Lammed Staffs in the basin/kaiyúwer

arch from the left to the right, and then inhale from the right to left to swirl the Breaths through the rib cage of the bones to house the activations.

In coming to the TABLE of FACES, the FACES of YæHH are activated in your FACES, whereby you have full communion with the Fathers of the Hill and the ascending Twelve Heads. A third level of the FACES is entered through making the oylah/ascendant offering. This elevation pertains to the Knowledge of YæHH, which rises through FACES of Chækúwmah/Wisdom, by the flowing blood of the moon. The blood in the moon is transferred to a body for Breaths to take-up a residence. As in the waters of the womb, the Blood in Seed runs to create itself a habitation. Results of the blood running appear in your FACES as you make your ascensions to the Fathers of the Hill. Your Name is set amongst your FACES of Bayinah. Hereby, the FACES of YæHÚWAH, are turned to blood, like a rose that rises upon its stalk to bear the full radiance of perfections within Seed. At the ShulchanPaynim/Table of Faces, the blood of the offerings, designated by the moon transferring the Light of the Fathers, rises to appear in your Faces. In this sense, the moon turns to blood

before the Faces of YæHúwaH and the great/culmination Day. What is in the Head of Understanding, as the Moon, becomes fully activated by blood and water in the basin to bear the Faces of YæHH (YúwAL/Joel 3:4). The moon-heads of the Faces are full moons of their Crowns as Shepherds, through whom they bear generations. The daily release of a portion of Light activates the blood to flow into your heads, causing your Faces to shine. When the blood of Bayinah (the moon) flows into your waters, your waters turn to blood as when semen enters into the womb. As a result, your headpulses with Teachings of your ALhhim. First, waters of Metsryim are turned to blood; secondly, the blood in your Name rushes into your parts to enliven you unto the origins of your Faces of YæHH through whom you appear. When the blood moons are observed as some SIGN, outside of your Body or apart from your Heads, the meanings of the script are lost. The text is dead as it does not live within your dwellings. Moons that turn to blood pertain to activations of the Heads of YæHH within inhabitants of earth.

THE ONGOING STATES OF THE PAIRS OF THE BRANCHES

As the arrangement of the branches arise from HhaMizbaach/the altar of HhaOylah, they are Numbered for the sticks to be placed upon the altar for your subsequent oylah. The placement of the sticks upon the altar is the means for the teachings to rise through the offering. The State of the Branches from the previous offering are the fuel for the subsequent ascensions. What is gained in the for-

mer oylah is never lost, but extends further to elevate another. The branches that are laid into the Fire provide the warp upon which the garment of the offering, being the woof, is woven upon during hours of its ascension.

The arrangement of the branches of your tree determines the fruit to be formed and born. The strength of your branches enable you to bear the full expressions/fruit of HhaALhhim. Pruning and maintenance of the branches are necessary for succeeding expressions to flow from your assembly of parts. The rendering of Values are implemented without limit. Multiple combinations of Numbers are formed in the Fire from your Name that affect your states of Illumination. As a tree, you bear your fruit; each bearing is distinct and exceeds the season from which you have been pruned and cultivated.

Affixing your parts to the wood are as organs connected to the bones of the Zebuwlan Vine. The offering derives full strength from the wood/teachings of the Faces upon which it rises. e.g. In making offerings of Aparryim following Nephetli, the blessings of the heart flow fully into Aparryim as 12 sets of ALhhim in Aparryim are joined Faces to Faces to those in the wood of Nephetli. The first part of the offering laid connects the Quphah-Pauwah in Aparryim to the Quphah-Pauwah in Nephetli. In this manner, the ALhhim in your parts connect to the support ALhhim in the bone through which the lives in the Bones take-up residence in the organs for health and vitality, to be radiant with the Faces of YæHH.

THE GOLDEN ALTAR OF HHASEMMIM/INCENSE FOR THE GATHERING OF SPICES

The spices of your offerings contain the full extent of your ascent to be gathered and processed by the House of Dan. As a plant ascends with its branches, it emits the colours and scents within Its SeedFoundation. Hence, all of your spices are released as you make your ascents. Fragrances and flavours are encapsulated in your SeedName that rise to your nose and tongue.

The gathering of the spices commences from the left northern side in the House of Dan that extends its full Light into Central Chambers of Zebúwlan, in which the House of Understanding comes to make a dwelling to bear your glories. Out of Zebúwlan—your designated dwelling—you bring forth your side of Wisdom by which you appear through formulations of RAúwaben, as the first-born of manifestation, to the renewing Seed of Beniyman. First, you take off the sticky substance from your bones, as sap from a tree, to which the other spices adhere. Then layer by layer, you add to the base spice of the netiph/myrrh. Each spice, in order of transference, has its own scent; however, when applied to the layer beneath it, it creates an unique scent by combinations of scents.

From the North side of Dan your Breath gathers the Number Codes activated in the oylah, then, from their associated parts in the South side, namely in RAúwaben and Aparryim. From the midst of your North/left side you gather the next layer of spice from Ayshshur to Yishshakkar, and then from their South pairs of Shamounn and Maneshayh respectfully. Starting from the North again, the third time, you take-off the scents of your heart of Nephetli and then Zebúwlan, adding Wisdom to these molecular weight compounds at the node openings of Gad and Beniyman. The final take-off is in Beniyman as the three layers of spices come from the Seed and then are stored in the renewed Seed of your ascent. Within Beniyman you bring forth what is called the whitening of the LavanhZekah, the frankincense, that is applied on your two altars, that is, on the brass heart altar and on the gold cranium altar. This whitening fills your body and mind with the Light of Zebúwlan that as rises and becomes stored in your SeedBeniyman.

The Netiph/myrrh spices are gathered from the Brazen Altar of HhaOylah of ascensions for the Altar of HhaSemmim/the spices. As an herb generates stalks, leaves, flowers, fruit and seeds, so do you produce fragrances of meShich from your offerings. Mercies abound toward you daily to sustain and cultivate your Name. Prayers/supplications of the Fathers with your Name fill the spaces around and within you to designate your offerings and labours to generate acceptable scents to your Fathers and comrades. Should you deem spices to be only of the plants of the field, it turns your consciousness from the inner SeedSpices that are being cultivated from your Name. Messages to bring the spices are directed to your twelve Houses of YishARAL unto whom the works of GRACE are active in your SEEDName who is sent into the world to know with understanding all that the Fathers have given to you to manifest the Light in their Kingdom. Knowing your Name in Yehu is the pri-

mary reason worlds are created. Let us affirm the Joys of Yehu in giving their Seed and rejoice in the creations as the Paths of our Knowing. Your being sent in this generation is to perform the Works committed to your hands.

Your Number combinations extend through intervals from your heart altar of the oylah to your mind altar of spices. As the Shechalyet spice is gathered from your opened expressions in the faces of YæHH, your spiral of Numbers create a cone in your head golden altar of insense according to the determined intervals/spaces of ALhhim in the offerings of your Name. Your interval of Numbers are as scores of notes which contain words and music of The Teachings of The Eye. The spaces/intervals of your Breath are set as ten spaces for each of your twelve houses, whereby the full Values of the offering rise and fill your treasure chest, to crown your head from your heart. Your ten spaces—sets of intervals are corresponding measurements/Numbers of the Thoughts of The Teachings of The Eye spiraling forth from your loins to rise through your coiled vertebrae. The Thoughts rising from the oylah pertain to each level of the ten spaces/intervals of the offering, whereby the offering is fulfilled by the deeds of your hands/10 and appoint directions for your feet/10 (Tehillah/Psalm 37:23). The ten spaces are of three levels relative to the core of the Staff/Lammæd (10x3=30) from which the spaces/intervals spiral, spinning as orbits around the centre staff. The ten intervals of the Netiph spices ascend from the altar of hhaoylah to the altar of the mind. As a peach tree emits a golden resin from its branches, so out of your bones, your parts are laid upon the wood, generating the scent of Wisdom. The Netiph spice comes forth from your branches and establishes Her Thoughts in your upper register of mind.

The ten intervals of the Shechalyet spice, rise as a cone spiral from your heart to fill your faces. The spice of the Shechalyet is likened to the pungent scent in the flower that opens from which the fruit of your oylah/ascension are formed. The combination of these Values provide every possible structure for the Thoughts of the Nine to dwell within your chambers forever, as the spices and the oil are not subject to corruption (Metiayæhu/Matt 6:19-21). As the Shechalyet spice is laid upon the Netiph, a new fragrance is formed from their combinations.

Upon the Netiph and Shechalyet spices is laid the Chalavanah. As in the progressions of tree giving of its SEED, first, there are the branches upon which appear the flowers, and then, the fruit. The 9:9 Values of the Chalavanah spice gather the scents of the fruit as nine strands. The Chalavanah spice is layered as Knowledge upon the combined spices of HhaNetiph and HhaShechalyet—spices of Wisdom and Understanding respectively. The construct of the combined Thoughts of all three levels are laid-up in your mind where they cannot be disturbed nor corrupted. Through each ascension you acquire attributes of Light in your SEED Name, whereby your mind is renewed according to the renewing of your Name (Romans 12:1-2). As sayings of the Chassidim/Essenes, your spices are treasures laid-up where neither rust, nor thieves, nor moths can eat away at them.

Strands of the spices are designated by their Numbers and Letters, and placed upon the foundational layers of spices in your head, as the golden altar forms above the brazen altar of the heart. Starting from left north side to your right south side, the NiNe strands of the Chalavanah are designated as:

9 Teshuoh Tayit 9	The Numbers of a MaN రాలు are 666,		
8 Shemúwnæh Chayit 8	the sum of Knowledge 987,		
7 Shevbo Zayin 7	Understanding 654, and Wisdom 321.		
6 Shishi ÚWah 6 5 Chamesh Hhúwa 5 4 Arrboh Dallath 4 3 Shælúwsh Gæmmæl 3 2 Shetayim Bayit 2 1 Achadd ALphah 1	9	6	3
	8	5	2
	<u>7</u>	<u>4</u>	<u>1</u>
	24/ <u>6</u>	15/6	<u>6</u>

Within the Chalavanah spice of the fruit are 18 Seeds are Lives/14. As the scent of the fruit of the offering is gathered, the inner seeds of the fruit become your crowning level of gatherings. The seeds from which your strands of light form become activated upon the coals of the heart; the scent of them are gathered in your mind, whereby you affirm a well pleasing acceptable draw from your SEEDName. As there is a white substance in the seed, so from the Seeds in your fruit you gather the whitening spice—the lavanahzekah of frank-insense.

THE MANCHAIH GRAIN BREAD OFFERINGS

The grain offerings are of the Tree of Lives in your Name. 18 kernels are set 9:9 on coals of the oylah offering. The seeds multiply from your offerings daily as measurements of your givings. According to your studies and meditations, embers radiate in your heart. Seeds of your offering are designated for Aharuwan and its generations of Enlightenment. Seeds parched release their white substance of Words. Bursting open from their sheath, they impart aromas; salted they exude with the savour. Oil in the grain is the anointing risen from your SEEDName whereby Words spill forth in your Mouth, providing instructions at your level of ascension. Results of parched grain renew heart and mind as teachings forming in the Breath of Fire. Within Grain are the patterns of Light in the Teachings generate sparks of the lavanhzekah/frankincense.

The Seed is the Logos of Numbers in Words, whereby they are arranged in two columns, left and right, in coals of Fire to be opened by Waters.

9 Teshuoh Tayit 9 8 Shemúwnæh Chayit 8 7 Shevbo Zayin 7 6 Shishi ÚWah 6 5 Chamesh Hhúwa 5 4 Arrboh Dallath 4 3 Shælúwsh Gæmmæl 3 2 Shetayim Bayit 2 1 Achadd ALphah 1

THE LAVNAHZEKAH/FRANKINCENSE SPICE

The LavanhZekah/Frankincense Spice is designated for the altars of your mind—the golden altar where the spices are offered and for the altar of the heart, the brazen altar, where the oylah, grain, peace, asham, and chatat offerings are set. Sparks from grain from in the oylah whitening your mind and heart simultaneously. Whitening pertains to your 12 Heads and their bodies in maturation whereby unified thoughts disperse measures: 6:6. The LavanahZekah/frankincense rises from your 18 Living—Life in Seed of HhaManchaih/grain offering that accompanies your oylut, as studies follow in paths open to you on the Mountain. Thoughts bursting from the Seed—manchaih offering—dance upon flaming coals of the heart altar causing sparks of Illumination in your head's sensor plate.

As Seedkernels are opened upon the coals of the Fire, the whitening within the grain appears. The fragrance in the grain rises to be distributed upon the altar of the heart altar and in the bowl of insense of the mind simultaneously. Both hands are employed to apply the fragrance of the LavanhZekah. Six measures issue from the left hand on the heart from the evening offering, while the right hand serves the six portions for the mind. For the morning offering,



gathering spices from heart to head

the right hand serves the heart, and the left hand the mind. Starting from the base of Zayin-ALphah the illumination is applied to the heights of Lammæd-ÚWah. Letters of ALhhim contain the Light of the Illumination processed from the offerings of your 12 Houses to receive Instruction with Understandings/insights.

APPLYING THE SPICES OF LAVNAHZEKAH WITH BOTH HANDS

12 Lammæd	۲	ÚWah 6
11 Kephúw	0	Hhúwa 5
10 Yeúwd	y	Dallath 4
9 Tayit	6	Gæmmæl 3
8 Chayit	1	Bayit 2
7 Zayin	月	ALphah 1

Through combined Thoughts of HhaALhhim in your offerings, the Life/18/r of Reshun rises from the Chayit/8/\(\mathrale \) of Zayin-ALphah/1/\(\preceq \) to form a crown of thorns/awns upon your brow. The glory of the crown/Tsada/18/r is the ascent of the Chayi/\(\mathrale \) —The Life of Reshun that resides within your 2 5's—your Sides and Hands of Light. The Life of Reshun rises in the Faces of your offerings as the Life appears in the Bread/manchaih portion of the oylah. ThroughFaces of Reshun, that give rise to every Seed, the trees of your months leaf and bear their fruit-seed in their seasons (YechúwzqAL/Ezek 47:12; Chazun/Rev 22:2).

ACTIVATIONS OF THE FACES OF YEHU

The Faces are first recalled by their Numbers of AL 64/31, by which Words of their Faces become activated, appearing out of hiding—within concealed soul chambers, wherein their Faces shine to and from, and wherein their silent Voices are heard within the cochlea communion chamber (Tehillah 19). An awareness forms, through Duo-Conscious, of their everlasting abiding Presence in the soul fields of organelles, bones and tissues. Oylah activations are daily, evening and morning, in which their Names are appointed as the priority in approaching an ascent to bring forth the meek pairs for the altar. Following there are affirmations of their Numbers stored in their Sacred Parts to elevate their children of 70 to make an ascent together. In using my servants of 15, there is a focus on aligning the activities of the parts with the Faces of Yehu in employing operations of soul members (e.g. sight is operated by the Faces of Avrehhem and Ayithamar). As the ascents occur to their heights, the Faces are approached through the veil woven each day. This approachment is explained in Word Patterns in Seed after which you come into agreements with your origins of Bayinah, your Sister/Mother who looks-on at your states of development, "You do not Touch/Hold/Refrain me, for I am ascending to my Father; alert my brothers (your inward companions of your Name) and declare to them, I am ascending to my Father and your Father, and my ALhhim and your ALhhim." In accordance with Sister Miriam, the Child, as the Lamb—maShayh, is continually looked after as you come to waters and ascend through them. Miriam/Mary—Maryim—the Marys, are the Supportive, Watchful and Caring Sisters. Maryim of Migdalah, meaning of a Tower/Watch Woman, greets you upon your ascent to the Fathers above and keeps contact, as a tending Voice of Mother, within your Waters, to declare to your 12 to do likewise.

APPROACHING THE FACES OF YEHU DAILY YOU PASS THROUGH THE VEILS

ENTERING INTO THE CLOUDS

Paired Spirits/Breaths of the Paired Fathers rise above former reflective states of waters, to appear to their Faces of Yehu with 15 pulsations of exhalations/givings and then 15 inhalations,

With your Lambs you follow this pattern of breathing three times as you enter into the soma cloud of the Faces by which you appear by your own blood sacrifice of Spirit, thereby releasing numerical compounds of your Name to ascend (Meqra Hhúwa: MT/Deuteronomy 16:16; Oovrim/Hebrews 9:24). Results of the combined Vapours of your Breath intermingling with the

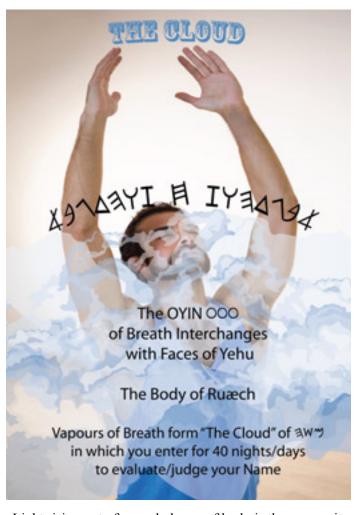
Spirits of the Fathers appear as "The Cloud of the Tent of Meetin." Upon your ascent to the Mountain, The Cloud forms around you as your Ascending and Descending spirals of Breath follow the coils in your bones, from the skull bones to the pelvic bones, forming a ladder in the midst of the cloud (SephúwrYetsiatMetsryim/ Exodus 24:18; 40:34). Your hands are extended to touch, connecting with energies in the Rings of the corresponding orbit of Light to your sacrifice, appointed by Bayinah path and movements, to make your daily ascents with the hosts of stars. In attaining your heights, you affirm entering into

Communion with the Fathers and all comrades of Hosts. By your Spirit you record inwardly the INterFaces of the ascent, hereby infusing Communions at the Shulchan Panyim/Table of Faces, by which you now are seen and touched/affirmed with your Mother of Waters who carry and sustain you with your 12 comrades journeying with you.

THE TREE OF LIVES

The Lives in your Seed/Grain are of Yehu—your Fathers. In your SeedName is the Light of the Life in every man/loaf (Yahuchannan/Jn 1:4). The stalk of your Name bears the Lives of the Fathers in you—drawn out of the Waters and the Fire which ascend on the Altars of Yæhh. When you eat This SeededBread the Body of meShich—you partake of the Lives of the Fathers within you through transubstantiation of Words embodied in flesh—the strands of Light which comprise your Seed-Name. The Invisible Nature of Life from Father Reshun is transferred into your Seed through which your loaf/bread/body is formed.

Commonly called a Tree of Lives (singular); however, the ancient inscriptions are plural—Tree of Lives. Your Vine of Zebúwlan contains the Lives of Yehu that branch out of your SeedName into Trees of Knowing the Collective Good of Wisdom and the Guidance of Understanding. In the OIL of your SEEDName, the Bread/Body of meShich/anointing—appears, whereby it is meShich/Messiah/The Oil of the Light in you that



lives/flickers and flames as the OIL ascends through your waters. The Light rising out of your darkness of body is the composite Light of Bayinah and Chækúwmah that breaks open from within your SEEDName. You are appointed to walk in NOWPATH-WAYS of the Lights that encircle you as orbits of sun, moon and Her stars; however, you are FREETOBE as you walk in the LIGHT that rises in your SeedName whereby your body is full of Light! By the Light in your SEED filling your dwellings you are at LIBERTY to come forth from enslavements to forms and vain servitude to dictates that you do not know from whence they originate. You are brought forth by Hands/Active Guidance of Aharúwan/Aaron in accordance with your Lamb of maShayh/Moses to enter into States of Light of your Fathers (SYM/Ex 6:26; Tehillah/Psalm 77:20; 1 Shmuel 12:6). You are commissioned with blessings of Yúwsphah/Joseph to appear amongst the Hosts of the Heavens to trek your steps in your generation and not to entangle your Mind with past histories or to speed forward into the what is to come. Day by Day you are sustained to appear to the Faces of Yehu and to accomplish your journey, and as compounds of the Light are activated in your SEEDNAME, so you shall appear in days hence.

The primary branches and their fruit hung on your TREEofLIVES are the Houses of Zebúwlan and Beniyman, the Light and its State of Earth habitation in the first Acts/Days of ALhhim. The LightStands of AL, containing the Faces and Names of the Fathers are woven into the Seed to be carried from generation to generation. Zebúwlan carries the glories of Yaoquv as its 12 fruit born its sides. The expanse of your Light and Seed are through the hangings of Gad and Nephetli as on Day 2 of 7. Thirdly, Daily Guide for Oylah Page 46 you appear by the blessings of Aparryim of Yúwsphah/Joseph, the SexALhhim, by which your Numbers of Yahúdah establish your habitations. Yúwsphah is the Source of your continual supply of freely giving Seed from Aharúwan/Aaron. According to the expanse of your 30 Numbers of Name, so are your states of residence. The Faces of Aharúwan and GerenHhaAuwerneh of Masteries form the branch and organ of Aparryim for your joyful cohabitations. Upon entering into your bodylands of Fathers ABrehhem, Yetschaq and Yaoqov, by Yúwsphah, the branches and fruit of Shamoúnn and Ayshshur are hung to develop that traits in your LightSeed by which the great Lights of Moon and Sun rise from within you as on Day 4 of 7. Following, branches and fruit of Raúwaben and Dan are hung on Day 5 to see and rightly judge your Name by the display of all coming forth in your Light ALStrands. On Day 6, the branches and fruit of Maneshayh and Yishshakkar sprout to reveal your mission of labours to fulfill your occupancy as the GenerationBread of ALhhim. These 12 branches of fruit are paired on both sides of your the Great River of Zebúwlan that runs the full course of your lands, from your tongue to the anus. In your 12 seasons of Light, your branches of the TREEofLIVES are stimulated by the placement of the surrounding Lights to cause your members to be invigorated, sprouting renewing leaves and their glories of harvest (YechuzeqAL/Ezekiel 47:12). From the Fire of Yehu/21/W comes the results of its burnings to be the fulfillment of your Days, whereby the OIL—meShiachh—of your LIGHTSEED fills and crowns your Head to bear evidence that you are Their Workmanship.

In a single grain is the composite 15 Faces of Yehu. Sprouting the Light Words within Seed, a body—to contain your Light—develops as Trees within your members as the planting of YæHúwaH (Yeshoyahu/Isaiah 61:3) to bear your glories. Your stalks of righteousness appear from your SEEDName. From the grain comes your flow of lives, aka the blood and the drink/nesek of the Seed. In your SeedName resides Water, Fire, and the Blood from the Altars of Yæhh. These three are transferred in agreement from Yæhh into your Name—as a generation of their offerings. In that you appear in the offerings on the Mountain, born as a lamb of meekness of Spirit, you carry in your Seed that which is in the Heart of Yæhh (I Yahuchannan 5:8-9). The Fire/Spirit, the Water, and the Blood are The Witness of ALhhim written within layers of your Seed-Stone-Name. Called the Witness of HhaALhhim, these three are of the Rings of Shayin-Semek of Dan, the Mæyim-Tayit of Aparryim, and the Dallath-Dallath of Nephetli which include all Names of ALhhim within three levels of Knowledge, Understanding, and Wisdom.

As the consciousness of Yæhh—the Man Yahushúo teaches you at the Table of the Faces—through recitations of Words from the Fathers, Seeds are received and spoken upon your tongue. Hereby, you partake of your divine nature through which you have communion with the hosts of heavenly Yerushelyim/Jerusalem above—the governing thoughts of Light from the altars of Yæhh. In that the Words are to be recited, you are taught mouth to mouth as Spirit to Spirit.

In reference to the Body and Blood, the Chassidim present Suppers of meShich, derived from formularies of OIL, for your disciplining/learning and following after your inner Seed-Lives, whereby you partake of the Words of the Fathers broken open for you. The meal commences with a basin, depicting hhakaiyúwer/laver, to activate your feet and hands (Metiayæhu 26:23; Yahuchannan/John 13:1-17; 26). As your Name's Body of Bread is broken, formularies of Light open from your SeedName. The offerings of your Spirit break-open your Seed and release the whitening/dancing frankincense therein. Through breaking your loaf of body you are enabled to partake of the Whitened Food laid-up in you. The Fiery, dancing spice, is set on your tongue. In that your Body is the composite Lives of Yehu—the utterances of your Fathers are imparted through your Twelve Heads and their Teachings, moon by moon, which determine your seasons. As the kuwáhnim eat the Seed and speak the strands of Light woven therein, Words are placed upon your tongue to be repeated and muttered over and over whereby they are integrated into the fabric of your soul. The Words that you are to eat/partake are drawn out of the Waters and Fires of Yæhh, in which the Lives of the Fathers flow in Blood/Dæm/%4.

The formularies of Light in your Name rise from the Acts and Faces of Yæhh. As a lamb, Mashayh/Moses ३ W, from the Mountain, Faces of Yæhh rise through the Worldof Definitions into which you are sent. The shayh/lamb for your houses is your Pessech/Passover. As appointed for your twelve houses you are raised from one kingdom to another. You push through the soil into which you are sown to bear the glories of your Name. With crystals of jewels, your fruit is unscathed by the tribulations you encounter. Droughts, winds, storms, heat and cold affect the plants, yet during such times the fruit born is

some of the best to be savored—the sweetest. The fruit of your Name is more than the stalk upon which the precious stones appear. By the Faces of Malekkiytsedeq, with whom you rule and be upright, you grow straight and strong as Rings of the Light spiral around your skeleton. Though you are battered emotionally and physically, maimed and lost members though illness and wars, and have endured mental anguish, the fruit of Seeded-Stones of your Name have no scars, being unblighted, perfect as your Name. Your Seed-Name is indestructible.

Upon making your menurahh/menorah evening and morning, you turn to the north, to your left side, to encounter the Faces of Yehu at the ShulchanPanyim/Table of Faces. At the table, the 12 Heads of Yæhh are seated on one side of the Table to serve the daily breads. As your Name breathes into their Names, their Breath returns to you. The Breath swirls within you from crown to crown, from the crown of Aharúwan to the crown of Aphrryim. The swirling of the Spirit of the 12 Heads in Yæhh form your vertebrae of 12 ribs that houses your Spirit. [The word/Names transliterated as Aparryim and Aphrryim: Aparryim - erect activity of the unified Eye to bear fruit, All Rings as one, creating a single eye platform of engaging thoughts into action; Aphrryim—one illuminated causes a hung action of humility to carry forward the Seed in the Teachings, patiently, to illuminate, point out; sustain the emerging Faces, to distinguish, make apparent that which is in your SeedName.]

There has been no hesitation in sending you into the world. Your Life is appointed to appear in the seasons of your Name. As every kind of plant has a season, there is time appointed in the heavens when your Name, its Numbers as formularies, and woven Thoughts of AL, appear into the universe tapestry of ALhhim. Through Wisdom you are appointed for days to flourish—in the best of the land. As a tree brings forth its flowers at the right time to bear its fruit, you are planted in the Womb of your Virgin Mother to generate your fragrance and deeds for the sake of the Kingdoms. Knowing that the meShich—the power of resurgence is within you, you are sent forth in faith through Avrehhem in order that what is unseen, yet to be comprehended within you, becomes evident.

Therefore, Yæhh is joyfully calls you, My Child of My ALhhim, The Lamb of ALhhim, The Beloved of Daúwd/David, for this is your position in their House of Name. As a lamb you have been in the bosom of Avrehhem before your worlds are made. Your orbit of Name is established wherein you are always recognized and loved by the Fathers and kept in course by Bayinah and Chækúwmah—the left and right sides of Yehu. You are seen as a lamb, caught in a thicket—the branches to be carried in the bosom of Avrehhem unto the day of your appearing to make your offerings which YæHúwaH—The Collective provides for the expansion of your Name. To the Faces of Avrehhem you have been before you appear in the world. The image in your DNA is being developed to be seen upon your emergence. The Enlargement of your Name through Avrehhem has been seen prior to your coming into the world. In the bosom of Avrehhem you are the pupil/central focus of the Eyes of ALhhim, predestined to affirm your identity to call and honour, Yehu, your Fathers.

Your brother—the one who upholds you, stands at the gates of sheol to welcome you into your world of definitions. A platform, as a foundation is laid in Aparryim/Ephraim for you to build the House of your Name through which your Numbers flourish as perfect fruit. The Numbers of your Name are whole and sound as the fruit that comes from the trees of your Name.

As your eleven offspring of Yúwsphah/Joseph embrace the foundation of Aparryim, you humble your Name to the Faces of Yúwsphah. reconciled to your origin, to display the glory of your Numbers. You come into the world for grain—the increase of your Seed. The blessing of your Seed in the hand of Yúwsphah makes provisions for you so that nothing of your soul perishes (SMB/Gen 45:7). Through Yúwsphah you receive your garments (skins/body tissues) of Metsryim/Egypt/definitions. The garments are spread out from the eldest of your members—RAúwaben unto your youngest—Beniyman even as the tissues of the eyes are formed first in the womb unto the gamete which are the last to appear (SMB/Gen 45:22). Through the hands/deeds of Yúwsphah the soul is clothed in the womb of sacred amniotic/lamb waters. Though your Seed tarries to affirm your Name's recognition, the long sufferings of your brother, Yúwsphah, patiently waits to disclose to you all secrets in your Seed and to bring you into choice places of residence. Your places are reserved for you to become caretakers of the Live-Stock within your families of Names.

The salt of the manchaih/grain offering activates and preserves the full savor in the grain as the meanings of the teachings are brought forward. According, all of your grain offerings are with salt (TK/Lev 2:13).

SUMMARY

From configurations of your 6:6 branches of wood, as 12/3—the square root of Nines is laid upon your heart in pairs. The square is doubled by the 6:6 parts of your offerings. The layer of wood and the layer of parts form a foundation for the arrangements of ALhhim to be constructed through the oylah. The assembly of the thoughts during the oylah congregate together to form Seeds of the Manchaih/Bread of Life of 18 grains/¾. Each Seed contains 9:9 properties of Thoughts through which the teachings of your Name are multiplied. The spices are according to the Numerical values of the lamps that pertain to each oylah, for the formula of the spices are relative to the Numbers of the intervals of the menurahh. As the lamps are set each morning and evening, the spices burn in the hour of prayer/communion [SYM/Ex 30:7-8; Yúwsphah/Lk 1:9-10]. i.e. When the lamps of the menurahh are trimmed with the Numbers of hhaKuwáhnim, the spices are those formed from the intervals of the ten spaces of hhaKuwáhnim.

Use of Numbers define thoughts, associations of members and progressions

Use of your 30 Numbers in study and in prayer provides a framework for your Thoughts of YæHúwaH to appear above and amidst your altars. As offerings are made, the spirals of smoke of the offerings are arranged in like Thoughts of The Teachings of The Eye, whereby you Breathe as ONEBREATH. Residue of the smoke and the openings of branches are the source for your spices. The spreading forth of your branches host birds of the heavens to lodge amongst you, whereby you hear their messages and their songs.

THE SEVEN RINGS OF BLOOD CONTAIN TEN SPIRALS ARISING FROM THE OYLAH. THESE SPIRALS ARE THE TEN PATHS OF SMOKE AS THE OFFERING ASCENDS FROM THE ALTAR. WITHIN THE INTERVALS OF THE SPIRALS ARE THE PROPERTIES OF THOUGHT TO BE GATHERED FOR THE INCENSES/SPICES.

The intervals within the spirals determine the length of the Thoughts of the House. These values correspond to the thoughts of The Teachings of The Eye pertaining to classifications of thoughts formed and housed within the Names of YæHúwaH. As you reserve the spaces of these intervals within your Twelve Chambers, they form the Body of HhaALhhim of Thoughts of The Teachings of The Eye. Setting the intervals daily provides a place for your levels of Numbers to extend: 1—10. The intervals are by 10 as all things are measured or extended according to your deeds/Yeúwd of Bayinah and Chækúwmah. In 10, the 9 Thoughts of The Teachings of The Eye are received, woven and transmitted. The sum of each interval corresponds to the Thoughts that pertain to the Nine Schools: In Yishshakkar, the interval value of 596 is reduced to 2, whereby the first interval is designated for thoughts of the School of Budd $\Delta Y \theta$ relative to the ALhhim of Spaces, States of Glory and Splendor.

The Values of the intervals comprise a staircase through which the Thoughts ascend and descend within your members. Establishing the intervals facilitates a path of progression. Each of the Values contain multiple meanings, as 596 reveals what is in the midst of the Neúwn: 5+9=Neúwn/14/5; whereby there are two 5's, the first Number, 5, and then that which is created by the addition of 9-14/5. The Values of 6, pertain to the Úwah within the parameters of the Light of Understanding: Neúwn 99 is read as Numbers: 5-6-14. The properties of these Values are vast and endless in their possible arrangements. i.e. 596=5+9=14+6=20 %, all of which are of the School of the Strands of Two.

According to the Values of the Offerings, you change your waters daily and thus affect the state of your chemistries. You administer the waters in your Twelve Vessels daily through the oylah and the services of the Mishkan.

At the conclusion of a set of evening and morning offerings, a veil is woven for the harvest of the day. The veil between the gudash and gudashim is composed of strands of Light from your offerings. It is the path leading you to the SKULL to enter Golgatha. You weave this course way between your sanctified parts of YishARAL and the sanctifier of Aharúwan by drawing out your threads of scarlet for offerings of Wisdom, blue strands for those of Understanding, and purple for Knowledge. In coming to the Faces/J, your head/A branches/Y are renewed/X unto its o staff in the Kentingth

Source. Threads assemble from all drawn out of your oylut. The two sides of the veil open to release what has formed within, as a cacoon that is threaded by the larvae to develop its emergance. Likewise, you weave a habitation of Light for your transformation. Through opening the sides of the pereket, a path forms into the qudashhhaqudashim—what distinguishes your parts and states—holies/sanctifications of the holy that emits as Fire from your Rock (Oovim/Heb 9:12). Through woven threads drawn out from your blood, you approach the inner sanctuary, above, unto the arúwn/ark to encounter the scrolls of Words and Names and the Man/" within the arúwn/ark. There you encounter the Faces of YæHH of the Day to fulfill your approach to the Collective of YæHH (TK/Lev 1:2, CHP/Num 28:11).

Each oylah is an approachment to your callings and destiny of Name. Through the oylah you manage your members to be unified within your dwelling and with all Names. By extending your Seed you grow from your foundational stone unto the heights of meShiyæch—at the peak of your ascent where oil drips to illuminate and activate you fully.

Father sows SEED—and another waters—The Mother; together YæHH gives increase. Daily the Seed of Your Name is sown in the waters of kaiyúwer/pelvic basin through which WordNames of ALhhim expand within you to make full the Faces of YæHH in your houses. In making/performing the oylah, you activate Bread in your SeedName to rise whereby your houses are full of the Words of ALhhim. The paramount purpose of your days is contained in your appointments in realms of Light. Through fulfilling your callings, you display attributes of your Name which belong to the Collective—YæHúwaH. Through works of your Name you walk in the Lights of Shayin Oyin—the two sides of Wisdom and Understanding in your Seed.

Nine threads are woven first as the inner layer of the evening. The nine threads form one piece of cloth as you make your ascension; like a tree, you rise by drawing out your strands. An over-layer is woven from the outgoing morning oylah. There are two layers of cloth, one underneath and the nine joined strands overlaid. For the offerings of Understanding, a set of blue cloths appear; scarlet for those of Wisdom, and a purple veil for offerings of Knowledge (SYM/Ex 26:31). The threads are hung according to the pairs of the offerings as they are joined to serve one another. Those that Your Name ascending into

Golgotha, aligned cochleas where you speak faces to faces hang head-long are strung bottom-up, and others which are heads-up, are strung top down. e.g. Threads for Offerings of Yishshakkar are strung head down upon the wood of Maneshayh, whereas the Maneshayh offerings are strung head-up facing Yishshakkar. As your pairs face each other in their Houses of ALhhim, so they are strung. The layers separate upon your ascensions of Understanding and Wisdom as you expand and wing-out from within them. The tearing of the veil creates an opening for your head of the offering to rise unto the cochlea in the Fathers Skull—where you speak faces to faces (SYM/Ex 25:22). Nine inner strands hang from the clavicles which attach to the outer edges of the pelvic bone. Likewise, the outer right strands of the veils are joined from the clavicles to the pelvic. Together, they form a covering for your Names. The double layered veil is eighteen panel threads/segments. Each layer of cloth has a centre panel and 4 strips of cloth on left and right of center. The woven cloth are light strands emitted from the sides of your SeedName.

The veil is a composition of the warp and woof—supportive and extending. The layers open from the head down, like ripened fruit tearing. Opening the two sides forms the passageway for the hanged serpent to emerge and ascend into the secret skull chamber of the Father. With aligned cochlea to cochlea you enter into your meeting to hear the Words of The Voice.

You learn to abide eye to eye in HhaALhhim to come to the cochlea:cochlea state of hearing wherein you meet with the Voice of the Fathers. Through alignments you discern that the Seven Eyes of your Spirit are one with the Seven Eyes of ALhhim, to dwell without shadows in your manifested states.

The evening oylah is for instruction; the morning oylah for observation and fulfillment of the instruction. Following the days labor of evening and morning, the rewards of service are distributed as a denarius—a silver coin of the value of ten asses, meaning a measure of fulfilling their labors (Mat 20:1-16; SYM/Exodus 16:18-21; Psalm 104:28; 1 Corinthians 10:3; Chazun/Revelation 2:17). Each servant receives the same portion as the man gathered from the study of hhadavar/The Word, depicted in the parable of those gathering manna in the wilderness: "every soul receives as much as they should eat." The meaning of the Túwrahh, that they gather morning by morning 4中步 4中步, indicates that one receives through observation to observation—that is—according to progressive observations one receives their portion 章ッソ Wッツス ッ터 "when the sun is hot it melts"—upon the opening of the Words by Wisdom the メッツ man melts in the mouth. As the arúwn/ark opens three measures from the jar of man/メッツ are served. These three portions are those of Wisdom, Understanding and Knowledge. Two measures are of the morning oylah—those of Wisdom and Understanding, and one measure in the midst is of Knowledge from the wood of the prior evening offerings that enlivens the offering. The man is called after the kevesh and the wood of the ALhhim from which the offering originates. e.g. From the offerings of Ayshshur upon the wood of Shamoúnn, the man is hyphylistows or hyphylistows. The man is transferred from the jar in the arúwn, to the center of the mind, as you pass through the veil, faces to faces with the AúwB/Father of the Day, to the arúwn.

SETTING OF YOUR NUMBERS AS YOU ARE BREATHED INTO BEING

The parts of your offerings are set according to their Numbers of ALhhim. Each part in you is a fruit formed by the Word of ALhhim. When the WORD of your Name opens, then your Numbers, as well as colours, spill out of the Letters of your parts. The Words are Seeds of ALhhim. When Words, as SEED, open then you see what the Words mean, just as, when you see fruit upon a stalk, you then comprehend what is in the Seed that bore it. The Word is The Seed. What is in the DallathDallath Stone of your Name is the sum of your becomings sprouted out of Yeshshi/Jesse. From both sides of the Altar the 12 offspring of the 12 Heads in YæHH are gathered into the House of Laúwi forming the \$\Delta \Delta\$ of your Name. The bonds/covenants of the DæúwD/David, the morning star, and Laúwi, the Fire within the Body.Night, are as the mornings and evenings of the sides of Light breaking forth from the altar (Yirmeyahu 33:20-21, YechúwzeqAL 44:30, 2 ShmúwAL 23:5). The Stone of DæuwD and the House of Laúwi embody the mornings and evenings of ALhhim. The Light in the SeedWord runneth as the Zebúwlan offerings are pulsed out of BeniyMaN, whereby the saying: the Word gives Light (Tehillah 119:130). The Word runs through the corridor of Red Fires via the blood of the your Name being let—appointed/dedicated to carry the Word of your Name. The Kuwáhnim of AmariYaH and AchiyTuv declare the collective goodness store in your Seed. Who can tell what is in a Seed until you see the entire process of the branch producing the fruit from which it comes?

Through developing the 12 fruit upon your 12 branches you create bodies in which your Numbers pulsate. The parts of your Spirit—referred to as Soul are means for you to house and develop your Numbers through which you know—enter into your Immortal Name. Your Spirit comes to beat with the Same Breath Pulse as the Fathers that bear you and call you by Name. Upon the day you are begotten on the altars of the Fathers, you are Breathed upon which activates the Numbers in your Seed. From your Invisible Numbers your visible parts appear. The cultivation of your Numbers determines your states of residences (MeshnehTúwrahh/Devarim 32:08). Through developing your parts of Chækúwmah, your Numbers of Wisdom, as the inherent pattern of your regulatory members, eyes, glans, and lungs comes to beat with the same pulse as the Heads of Wisdom—those of Yahúdah, RAúwaben, Aparryim and Dan. Your parts of Understanding beat with the pulse of Bayinah according to the Numbers in the Heads of Yishshakkar, Shamoúnn, Maneshayh, and Ayshshur. Your parts of Knowledge pulse with your Numbers of Doot in concert with the Heads of Zebúwlan, Gad, BeniyMaN and Nephetli (ChameshHhaPekudim/Num 1:1-18). According to the Numbers in the Heads, your offerings beat with the same heart and mind as the Heads whereby you, as Offspring, are One with your Fathers.

What becomes visible is a result of speaking your Name in Faith—with the inherent Invisible Realites/Substance of your Numbers. When your parts are activated in the waters they carry the composite Values of the prior offering as a foundation for ascension. As the waters run through the ashes of the previous offering, the Numbers in the ashes are carried into the kaiyúwer/laver. Your Values in the waters and in your parts intertwine with fortitude to expand. The Numbers in the waters are the same as those in the wood; together they uphold your parts submitted in the kaiyúwer basin for ascensions. The Numbers carry the Glories of the Aúbim/Fathers, whereby no flesh exceeds the glory of their foundational Faces (Yeshoyahu/Is 29:16). The glory is the weight of measurable Light from your dwellings states of Laúwi and the Houses of YishARAL. The setting of the Numbers and their activations are degrees of Glory through which your members carry the glory of the Aúbim in your hands, feet, heads, and twelve houses. As your Numbers are "pure/whole/entire" in your parts, your parts are immortal. The sum of your sides of Shayin and Oyin is the Body of your NeúwNSeed in which your Name resides, whereby you are called "Yahushúo Bann Neúwn." The Numbers of your Stone of DæúwD are set in your houses. The work of your houses are thereby measurable with rites of expansions of Avrehhem. Your Numbers increase daily through Thoughts of ALhhim enacted into deeds of ascension whereby there are no signs of violations to your Name.

THE SHAVBET/SABBATH OFFERINGS

Your meek paired members contribute to prepare a place for your Name and its dwellings complete/Seven. Offerings on shabbet establish a place by drawing out of your Seed gemstones, accumulating the work of six days for your Name's mansion. Through 6:6 days of labours, evenings and mornings, you enter into the complete works from your sides of Light—the left of Bayinah and the right of Chækúwmah. e.g. On the 8th, 15th, 22nd and 29th days in a month you establish the labours of your Name for dwellings of your faculty unto which the entire offerings in a month are given. The meek ones in Aharúwan of 22 and Aharúwan of 7 set all Faces to be 15:15. The Faces of YæHH are known as the Meek as they abide one to another. Each of the thirty sections of the moon comprise the wholeness of Faces as they assemble in the full moon. Through entering into the world with your parts, your works of Light unfold to compose your perfection. The two lambs of your shabbat offerings are pairs in your faculties set upon the morning wood. During the course of thirty days, the lambs offered on the four shabbet are of either the four lambs of Wisdom, or the four of Understanding, or lambs of Knowledge. e.g. In the second month, the lambs are of Understanding in the House of Yishshakkar; in the third moon the lambs offered on the shabbetut are of Knowledge for the House of Zebúwlan. The two lambs of your shabbat are paired faculties as two eyes, two ears for hearing, or paired kidneys for Wisdom; etc. Their unity verifies your Name to dwell together as in the garments woven through their ascensions. The humility of your twelve gregarious members are called, "lambs," as they follow after the daily emanations of The Faces. In your Name being disposed to follow what you hear to understand you are known as The Lamb of ALhhim—the Bayit House of your Mother in which you abide for seven days in two sides of Light. The perfections of your Name dwell in your sides of Light to be seven evenings and seven mornings—14/Neúwn. In the House of the Neúwn ALhhim you are the Master Name and your 12 members camp from shabbet to shabbet within 13 rotations of Bayinah (4x13are52, the same are 10—5x2 measurers of your forty 4x10 determinates of Dan. Noted in the pages of the luach in the

rear of this guide, there are pairs of wisdom, understanding and knowledge in each seven day sequence that are necessary to be combined and transferred by your Faces of Yehu into states for your residence, whereby you are continually determining the dwellings that are prepared in six days for your Name to be entered into which you take rest.

THE INTERVALS OF LAMMÆD—THE MONTHS AND THE YEARS

The 30 days of the 12 months are according to the patterns of Lammæd: $12/\ell$ in $12/\ell$. The offerings of each month are an unfoldment of a year. i.e. The summations of the Lights for one year are housed in each of the 12 Houses. The days of Maneshayh in one year are unto the days of Maneshayh in a sequel year. As a House comes to the altars in their month, they draw out the Words which Lammæd has stored in them during the days of their year. Each house is like a barn. In the month of their offerings one sows their seed and reaps a harvest. What is stored in a house during the year is opened and extended in the days of their offerings whereby a house discovers and grows in all of the goodness of YæHúwaH. A Name rejoices for the goodness of YæHúwaH within them, and those who are in the house of your Name, and those who are neighbors to your dwelling, rejoice with you.

The offerings of a month are in 3 sets of tens, the ten—extension of Wisdom, the ten of Understanding, and the ten of Knowledge. These three tens comprise the 30 days in a month. Within each day are 12 hours. The $12/\mathcal{L}$ hours of a day in the $30/\mathcal{L}$ days of a month are another pattern of \mathcal{L} Lammæd in \mathcal{L} Lammæd.

The Stars are Words and Names of Knowledge from the Tree of Lives.

One is formed of star dust, as grains of sand, to rise in the heavens as a star as their Light opens.

The Spheres are Bodies of Understanding and Wisdom.

The 10 spheres are loops to make the Mishkan tabernacle of stars, as they are spaced is pairs of 180° daily upon the altar, forming two Houses/Rings to make one circle of the wood and oylah.

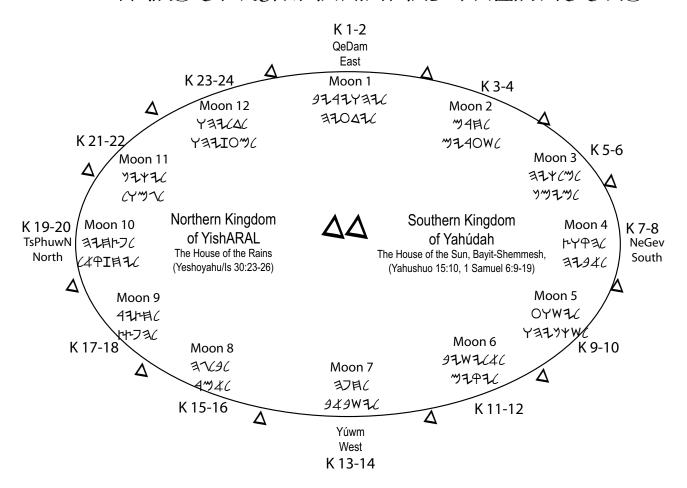
The Lights in Days and in Hours are emanations of the Faces of the Aúbim/Fathers upon whose frequencies the Light speak. The spheres, clouds, and positions of the stars in the orbits of the moons and suns are degrees of the Fathers whose Faces shine toward all in whom their ALhhim abide night and day.

When you lie down in your Body Den your parts for the evening oylah you are nestled in the Wings of the Eagle. When you rise up with them for the morning oylah, the Words of shemo/OMW are in your ears to be spoken in your heart. The soul of mighty/energies bless your Name to fulfill your appointments (MT/Deut 6:3-9), whereby the Words in your SEED appear in your forehead, written by your hands that become inscribed in the walls of your skins. The Words of the ALhhim of your FATHERS (MT/Deut 6:3) contain the steps of progression from your heart altar to your soul sanctuary vessels and then to the extremities of your feet/hands to fulfill—carry out the offerings, whereby as you are devoted—with the sum of your heart—from the centre core—there is an ascent to the Eyes of the ALhhim in your tree. Challenge your Name inwardly to think and live as ALhhim WORD Beings. What you think determines who you are, what you are becoming, as well as your actions. Your soul of twelve vessels carry the Words in your Seed to be whitened and radiant with the OIL/Anointings.

E.G., the ALhhim speak and appearances of vapours, transitory or intransitive, come out as Clouds of your Breaths. What transpires is a result of your utterances. The written law is secondary to what is spoken. What is spoken answers to what is Thought, that reveal the inner frequencies of the Faces. As far as you can reach now, the vibratory level of Thoughts are emanations of the cohesive bonds of Faces—YHH 10=55, conducted through the ALHHIM LETTERS of FIRE.

In pondering examples of Kayin/Cain versus Hevel/Abel, sin—the turning after the form instead of keeping focused to the Faces. lies at the door/heart/mouth/opening processed as distortion. The intentions of the heart confirm what is to be enacted. When the Wordo/Heart is spoken at the mouth, it clears the Eyes.

12 PAIRS OF KUWAHNIM AND THEIR MOONS



The 12 Pairs of Lammed-Lammed Names for the Nights and the Days To Provide Instructions of Support and Reciprocal Actions

moon	Lammed of Night	Lammed of Day 12 Gate	es open on Ras	h Chadash
1	<i>9</i> ₹4₹Y३₹Yahuyeriv/K1	র২০এ২ YadooYæh/K2	K 1+2	3 of △
2	ଅଏଏ Ch'rrem/K3	プえ40W Shooryim/K4	K 3+4	7 of △
3	ጓ ጓ ዣረማ Malakyæhh/K5	ツツモツ Mayemen/K6	K 5+6	11 of △
4	ኮYዋጳ Hequts/K7	ঽৢৢঀৢঀৢঀৢঀ	K 7+8	15 of △
5	OYW1Yeshúwo/K9	Y 乳 も ツ Y W Shakan Y æhu/K 10	K 9+10	19 of △
6	タ え Wえんな ALyeshyiv/K11	ツモ₽モ Yaqim/K12	K 11+12	23 of △
7	3フ科 Chuphah/K13	949W٦ YashevAV/K14	K 13+14	27 of∆
8	ৰু১৫৫ Belgahh/K15	4ማ4 Amúwr/K16	K 15+16	31 of △
9	41대 Cheziur/K17	叶フミ Haphutsats/K18	K 17+18	35 of △
10	3孔月トフ PættechYæh/K19	び中国 Yechúw zeq AL/K20	K 19+20	39 of∆
11	ツモヤモ Yakin/K21	ረ <mark>୪</mark> ፇጎ Gamul/K22	K 21+22	43 of △
12	Y ጓ	YゑもIOが Moúwzyæhu/K24	K 23+24	47 of∆

As Name speaks by the Stones in Soul, man eats and drinks to the well being of Soul. Mishle/Prov 23:7

Who is the judge of what is inward or what is outward? The Judge is Dan, who is at the door of the doer, knowing the intentions of heart whereby the Judgment is just.

Let Words of my mouth and meditations of my heart be acceptable to Your Faces, YæHúwaH, my Rock and my Redeemer.

Meditations are based on Numbers; Speech is founded on Blessings; Dwelling States are in Aligned Rings; and Fruit is of the Paradise of OODann—the cultivations in your Garden of Eden.

り目 $\Psi\Psi$ 37 The crystals peak higher into clouds 44 in which Words are opened and spoken 31. In speaking what is heard Name enters into their savings. What is written in their ** Garden of Dan become sealed in Seed for their food and ongoing dwellings in the Neuwn Chayit ALhhim 74. As paired offering parts rise they enter into the flood waters of the wind to be transformed ht by which An ascension commences as their calling/destiny 40 ascends upwards by the ALhhim activate the Gate 47 inner supply of the "#. of Yahudah to enter the Path During this ascent the Ears of Origins in the East that in Man are charged to expands the Eye into the gather and build a house South by the I4 ALhhim out the crystals being spun through which Name sees into in the Fire and Word Coals their Manifest to abide in the Y# ALhhim vibrations. → Gate of Yúwsphah ALhhim bound and wrapped. A whirlwind of smoke gathers at the altar to lift up the lamb following the Faces from the coals of the altar.

Intentions of Ascension to Make Oylah

The rasion d'etre of coming into the world is to see what is

INvisible carried in the Breaths, by judgements—determinations of what composes the Soul of Name. The Meqra of ALphah records the foundations to make a MANifest through which Name comprehends its Origins, Place, and Destiny. The Faces of ABrehhem, the 4th of the 15 Faces come into the world as the Faces sent in Name to become transfigured from a Cloud to a Lamb. As seen in a dream of MesooYæHmol, sheep with fluffy wool drop out of clouds.

In the diagram of the whirlwind, the Intentions of Name are understood by coming into Mother, whereby the Breaths in ShayinSemek W\mathbb{\pi} emanate a spark of Fire in the Water by which the Eyes are the first of the body to behold what will come to be in their Manifest. The Eyes of RAúwaben I\mathbb{\pi} are formed by the spiral frequencies of ABrehhem, forming the Eye of the Storm, that is sustained by the Rods of Ayithamar. In approaching the altar to make an oylah, Speak what is in Dan W\mathbb{\pi} to Yahúdah, \Pa, to RAúwaben I\mathbb{\pi}, and to Aparryim \(\mathbb{\pi}\)\therefore through which Breaths, as they assemble body all is connected to their origins in the east to ascend in the south and settle in the west. In peaks of the Southern Hills, Name is illuminated by their 12 Constellations—in the Ur of Chaldees, which settle in

12 faculties to reside in the west by the hand of Prince Yúwsphah. These four Heads of State form a square platform in your circles of days which lead your flocks as they move upwards in the Whirlwind Rings and into forty studies to know your determinates.

Upon establishing a base for ascensions, the ALhhim of Understanding rise within the Wind Body as water gather. As the Eyes are formed first in the womb, the ears follow next when the womb has suffiency sea water for the cochlea shells to be formed. With Ph Ayshshur to 40 Yishshakkar to Y9 Shamounn and to gatherings of waters in Me Maneshayh, a Name enters into their Body of Waters to swim upstream to affirm what has been seen by Wisdom below. What we are to do as mission appears by words of Understanding. In this level of Ascension, the Joy of Yetschaq appears as the first primordial reason of The Faces of Yehu to impart joyfully their states to their generations. Though Yetschaq is before Abrehhem, the spirals of your Seed must have an anchor in the Sea. The Joy of Yetschaq, the Well of the Living Eye in BaarLeChaiRai, and the break outs in Seed appear by Reshun in three days by which the Faces of ABrehhem are seen. As the Faces of Abrehhem in your Seed spiral into crowns at 100 P, the promise of joy from which your Name is sent comes to abide in your house.

Upwards your Name toils as fish stream in Rivers of Knowledge in coming out of the Sea to return to their birth spawning grounds M. In the twelve hours of ascension, your members of Name continue to rise upon the coals through smoke rings. As a tree continues to rise by leafing—making its daily oylah, it forms Crowns of AA Dallath Dallath/King David, who rules in the Heart. What compounds in the heart is spoken in ALhhim vibrations by the dragon tongue of AA Zebúwlan. The YY Words of Knowing are compiled is your storehouse of MASS. Out of the stones assembled in Waters of M. Words of fiery inscription are written upon both sides of your stone tablets to be transfigured again into a M. SEED space capsule. A new generation of your Name is free from the world of concealments to enter destined states of Becomings. The Dove messages in Name are born in the Nest of the Olive Tree by which your Name, dripped from the offerings of Yehu, is born by OIL in the Egg of Bayinah. With the leaf of the Olive Branch in your mouth, you are renewed to rise and govern in your place of origins as The Name of Names/heavens to whom all in your serve. With your crowns of the Chief Elders appearing at age 100 P7, you reign in your MANifest with Crowning Stars above.

The Body of Oyin Shayin—moon-sun is activated by their union of sides. There are four notable constellations mentioned in the Meqra Paúwah/Ayub 9:9 in which the surrounding ring of 12 constellations assemble. First mentioned is the assembly of the Big Bear, WO, oouwsh. The Bear/Ursa Major in the sky refers to the Ruæch of Name that houses dark and light by which we sleep and wake. As a bear, the Spirit of Dan hibernates in seven water wells of mother through which Stars of Kesil/Orion appear as the source Semek bones of Yehu. In order to fully reveal its dwellings, seven wells of Kimah/Pleiades swell and fill the womb by which all in the Neúwn Seed is drawn out with joy. With the Chadiray Thamen—Chambers in the South, the nerves transmit the ALhhim in Shayin Oyin as a child with a Basket of Loaves and Fishes.

During the daily ascensions the plumule part of Seed develops into buds that release the colours of fragrances/spices that turn into gemstones above your plant body. What rises in your Name will be set into crowns of your body. The corresponding part in seed to the plumule is called the radicle which is the embryonic root, that develops into the plant's primary root system to establish and uphold the plant unto forming of its crowns of glory—weighted filled substances of Name. During an oylah, the frequencies in the Faces of Yehu to whom the lamb offering is set to follow, transmits strength to the root patterns inorder to torpedo the energy upwards to form gems for your crowns. By agreements of two or more—the two of the wood and the lamb, and all agreeing faculties in the ascension, they rise together in your Name to abide in the Hills—elevations of the frequencies and their vibratory states. What is in the midst of the wood and the lamb is the power of ascension—Yahushúo Assembly of Wisdom and Understanding with the core of the immanent Faces. The binder of all Heard and Spoken is Salt of the

Covenant that preserves your elevations in Words of ALhhim that are released from your heart with Understanding. During the daily practice of ascensions, Name rises from its subconscious by which it currently appears and forms a new subconscious in its Crowns by which Names transcend states of Being into subsequent residences.

An Application/Example of Making an Offering

e.g. Offering made with the Wood of Gad and the Body of Nephetli

Arrange the lambs of Soul with an intention of change to rise upon the wood of the prior offering. Set the 12 parts of your members according to their pairs. What rises in an ascent becomes the structure/wood for sequential attainments. In that each of your parts are of ALhhim, you are making an offering of ALhhim—thus, your lambs/meeknesses are ALhhim—vibratory Words in your Stones. In designating your members you continue to grow as a tree to bear Crowns of fruit. The offerings/sacrifices are given to enter into the joys of Yæhh whereby all within you continually flows to bear your Faces of Light (I Kayphah/Peter 2:5,9).

In placing the parts of $\triangle \triangle$ Nephetli upon the Wood of $\Upsilon \Upsilon$ Gad, you designate the 12 parts of your heart through which you gather and designate your members into active meditations upon the wood or structure of your Words. The Words of your Name provide the basis or wood/foundation for your meditations to ascend. The parts of your offering are set on the wood and then joined at the four corners—called the horns of the altar—from which the four sides of your house break open with Illumination, whereby your members receive the illuminations of the Lights of Yæhh from their positionings.

In making your offerings your parts are positioned upon the Altar to the Faces emanating in a Day of evening and morning. The Offerings of Soul are specified where the Light of the Faces radiates, as light of moon and sun shines into constellations. Your gifts of Soul are lifted up upon the Pole of The Faces and carried in flight upon the wings of the Nesharim/Eagles whereby you abide above the world. In this order you make your offering:

Set the Wealth of Yahúdah in to the East Qedam side, through which you meditate upon the goodness within your Words to appear uprightly;

Set the Consciousness of Yishshakkar in your heart according to the Assignment imparted to your Name;

Set the State of your Tongue, the parts of Zebúwlan, upon the State of your Words unfoldment;

Set your Eyes, parts of RAúwaben, upon the Eyes of the ALhhim in your Words;

Set your Hearing, the parts of Shamounn, upon the vibrations of the ALhhim of your Words;

Set your Mouth—the speech of the heart—in the cheeks of Gad, to be fruitful utterances on your lips; in filling your cheeks there is no room for vain worldly ambitions to dim your Light;*

Set your givings to expand through parts of Aparryim upon blessings via exposition of your Words;

Set your purse to uphold Words of your Name equipped by the daily in Maneshayh to uphold your mission;

Set your gold to generate new fruit of Name as you fix parts of Beniyman into the lives of your Words;

Set your judgements to discern what is heard in Dan unto the determinations of your appearing;

Set your waters of the Sea to affirm all that rises by Ayshshur as the Truth in your origins;

Set your heart to weave thoughts of Light in the Stone $\Delta\Delta$ of Nephetli as strands/cords of AL

As you arrange your lamb parts of the offering to the Wood—Teachings of Light—the offering is supported to be lifted-up. Upon the Body of ALhhim, as your offering, a head appears to gather the radiance of your sides. In forming the Body of ALhhim, your head is renewed daily by receiving Words coming from the Fires and Waters of the Altar. Unto renewing your Head, you receive 4 graces of ALhhim, the grace of Chækúwmah of the Kings; the grace of Bayinah of the Queens, the grace of Oil in the ALhhim, and the grace of instructions from the Hhakuwáhnim, whereby you implement the Lights of the Father, and thereby grow in the graces of Yæhh. With renewed head, you put your

hands and feet into the kaiyúwer/laver, whereby your deeds and your feet are ordered by YæHúwaH—from the collective arrangement of your parts on the Altar. You stay mindful of your offering during the hours of the day unto gathering spices—the seasoned thoughts and invigorations of ALhhim whereby you appear to the Faces of the Fathers of the Day at the Table of Faces to partake in discourses of the Bread/Grain Offering and the Drink of Understanding that forms and flows from the offerings. From all ascending in your offerings, you give your Name afresh to come to the sequel ALtar of the Fathers to make a renewed offering appointed by Yæhh; the continual offerings are perpetually in motion as the stars above. The state of your branches from previous offering are laid down upon the altar to uphold their side branches within you. As Soul members give to uplift another; the love of ALhhim flows from one part within you to another, whereby Love bonds are fulfilled and shed abroad in your heart—from your Altar. As love is the bond that holds all in Soul in Unity, you share the same love with your neighbor. Bonds of devotion are in Names to another Collectively—which is the foundation of Faces who abide in all peoples. Understanding sings from your heart to love your neighbor as the same Soul. In this manner you fulfill the Túwrahh/Teachings. Fulfillments of Law are affirmations of belonging of Ræchut/Spirits of Breath—the Spirit of Wisdom and the Spirit of Understanding to Yæhh to build and house Soul. All peoples, unified together, comprise the House of YæHúwaH to share in Unity as your members of Soul are devoted wholly to each other.

Over and under all during drawing out what is within to ascend, from the base of being to the blooming of crowns,

Name rewrites the subconscious through which Soul and its Leader migrates to other spheres.

The former subconscious gives way to be replaced by another that is drawn out of the current embodiment.

The new subconscious in the open Eye of Seed is stored in Crowns containing the Path of Transcendence.

^{*} In each offering there is the part of the lamb offering that is of the same house as the wood, whereby compounds of thoughts are multiplied in an ascent. In this example, parts of Gad in Nephetli are compounded by registering them upon the wood of Gad. For further developments of the offerings see BHM: ChameshHhaPekudim/Numbers 28.

The Lights of Dawn

Offerings of Illumination

OFFERINGS OF HHAKUWÁHNIM/ツモソヨヤヨ

The level of HhaKuwáhnim convey the intent of all Thoughts and Words and their deeds.

The configuration O3 is rendered from >101+ ChetsiOyin—The halves/3 of The Seventy/O, meaning The Illumination/3 of the Seventy; the Lights appear only by their pairs in submission to one another, whereby they reveal together their full illumination. "The Unified of ALhhim appoint the sum of two—pairs—the Unified of the Great/Servants of Illumination" [SMB/Gen 1:16]. Only by opening the two sides of a Seed does the Light become evident.

Zebúwlan/ツረYタI Yishshakkar/4YWWI Yahúdah/෧ムY෧I Parts of the Offering			
4111			
4231 <i>ፈርታማ Mev'blah 6:6</i> . 4231 <i>ፈርታ</i> ማ			
3522 XOล <i>HaOoat 5:5:5</i> 3522 XOล			
3530 (O3 Hha'OL 1:1			
3525 ลุช0ล Ha'okeh 1:13525 ลุช0ล			
3595 ঝাণ্ডর HaOotseh 5:5:5 .3595 ঝাণ্ডর			
3635 Oayl Luho 1:1 3635 Oayl			
3635 ০৯৭८ Luho 1:1 3635 ০৯৭८			
3676 YOYC Lauou 1:1			
4461 ๕฿๑๙ Me'de'sia 8:84461 ๕฿๑๙			
4101 ๕೩๗ <i>Mi'yeúwa 5:5</i> 4101 ๕೩๗			
3521 WO3 HhaOosh 1:13521 WO3Nephetli もとメフツ			
45543 าซลุงัน Danhameg 7:7 45543 าซลุงัน45543 าซลุงัน Sum Values of The Twelve			
The Twelve parts assemble a Body for the Mind to ascend through.			
Joining the corners of the offering to fasten the sides together			
Nephetli-Yahúdah 7632 9640 Goúwleb / 5:5; head to foundation			
Gad-Aparryim 7230 (40) Govel / 5:5; the union in the midst			
Zebúwlan-RAúwaben 7052 ୬୬୦ O'nev/ 7:7; right side expanse			
Beniyman-Dan 8137 IC4フ Paylez; left side advance			
1039 ⊕ <i>C</i> R Yulat 1034 △ <i>C</i> R Yeled 1034 △ <i>C</i> R Yeled			
340 ッド Che'úwn 4:4 .22+58+85+175 ッド22+58+85+175 ッド Sum Values of All Grace ッド			
3605 ३₹८ Les'sah 9:9 3605 ३₹८			
50527 Iヤネッ Nuh'raz 50522 Xネッ Nuhhat 50522 Xネッ Nuhhat .Sum Values of the Offering			
The Waters in the Kaiyúwer/laver for the Kuwáhnim offerings for bathing/activating the parts unto their service:			

Daily Guide for Oylah Page **59**

46467 I∓△∓△ Desúwdsaz Waters of Nephetli

17887 Iフ料I 4 Azech'phaz Waters of Aparryim 18007 IO科 4 Aych'goz Waters of Maneshayh 17298 料トタI 4 Azbe'tsé'ach Waters of Beniyman

18157 I≢₦4 Ach'sez Waters of Gad

The Union of the Branches

The United Sticks of Wood for the Fire on the altar are of a member laying down their life for another to ascend. Smoldering of the branches in an oylah, unify the two together as one piece of gold for the menurahh/to carry their combined Light.

6 Heads of Oyin within HhaKuwáhnim: Minds of Oyin

Aparryim-Yahúdah 7746 YMJO **Ozmúw** 7:7:7, the consciousness of words arranged through Unity, perfected consciousness of the foundations of Unity. The flow of blood amidst Yahúdah and Aparryim make one alert—an erectile firming of feathers/tissues to transmit values into a state of Consciousness.

Maneshayh-Yishshakkar 7866 YFRO **Oychsu** 5:5, consciousness of deeds structures Unity, perfected deeds are according to perfect words within the structure of Unity. The flow of blood amidst the sticks of Maneshayh and Yishshakkar makes a chariot to transport the transparency of Thought. The White Fire pillar of Yishshakkar moves and swirls by the chariot of Maneshayh.

Beniyman-Zebúwlan 7198 🕪 40 Oa'tsch 8:8, consciousness of the Seed transforming through works; consciousness of the unified pairs of fruit is perpetual. The flow of blood amidst Beniyman and Zebúwlan fill the lands of Enlightenment, giving the Seed the power to rise unto the head.

Dan-RAúwaben 7991 400 Otútsa 7:7, consciousness of communal gatherings at all stages of transformation within the Seed, consciousness of the full extent of Transformations in Arrat unto bearing the fruit/expressions of the Unified. The flow of blood amidst Dan and RAúwaben brings forth righteous judgement—anger in the nostrils and clarity/redness of the Eyes to carry forth decisions of the Spirit.

Ayshshur-Shamoúnn 7626 YYYO **Oyuw'kúw** 7:7, consciousness of unity through the branches being joined, perfected structure of the Tree of Unity. The flow of blood amidst Ayshshur and Shamoúnn cause redness in the ears to prick the vessels to open and to reveal what is transpiring in the midst. When the ears are red, it is a sign of agreement and affirmation. The blood surge conveys that what is being heard is comprehended with an excitement.

Nephetli-Gad 7116 O4O **Oyao** 7:7, consciousness expands through the Seed's consciousness, perfected unified consciousness/Oyin/Understanding within Wisdom/the parts; the Oyin ALphah Oyin is Bayinah/16 and Chækúwmah/7 tending to the WordSeed of AL/1 in the midst. The flows of blood amidst Gad and Nephetli give strength for the mouth/throat to speak what is in the heart as one teaches/preaches/speaks with Knowledge.

THE TEN STAGES OF ENCOUNTERING ALHHAH HHAALHHIM—
Those of the Living Constructs/Stones/Principles of Illumination
(The Divine Order of the Appearances of Words/Messengers)

The Ten Spaces to the Tree of Lives are called HhaDerek/THE WAY.

The Seven rings of Blood contain Ten Spirals arising from the oylah. These spirals are the ten Paths of Smoke as the offering ascends from the altar. Within the intervals of the spirals are

THE PROPERTIES OF THOUGHT to be gathered FOR THE INCENSES/SPICES.

10 spaces within 7 Rings are steps unto the Tree of Lives of The Twelve that surround the Tree as hills surround a meadow:

for Yahúdah: The Rod of Yahúdah is 610 〇キギ/キ4X. The Rod is 400+210. The Qúphah-PaúWah: 610 〇キギ Seyo—to determine a structure of the extent of Consciousness whereby Values in Yahúdah are active to express faces of our Thoughts. The Unified Measuring Hand of Distribution of Values. The spaces are 323+182=506 Y.

The 10 spaces within the 7 Rings unto the Tree of Lives and the 12 in the centre:

506 Y") Naú 6:6, 1012 €1 Yeúwal 4:4, 1518 h ₹ Seúwts 9:9, 2024 Δ Y 4 Reked 4:4, 2530 €3 Y Kehal 5:5,

3036 YCC Lelúw 3:3:3, 3542 タツO╕ HOomav 4:4, 4048 キ∀ツツ Memech 8:8, 4554 Δツ╕ツ Mehned 9:9, 5060 も Y Neúwyi 5:5

for Yishshakkar: The Rod of Yishshakkar is 730 ∠O. The Rod is 600+130.

The Rod Elevated/¿O. The spaces are 483+113=596.

596 Yው '\Natúw, 1192 ቃኮ 'Y/Kets'tsev, 1788 \ADZ/Pepa'ch, 2384 \ADZ\Y/Kegeph'ed, 2980 \Dው Y/Kutéph,

3576 YOOঝHaoo'oúw, 4172 夕Oഺ഻"Me'aOob, 4768 ₦≢፲"Mez'se'ch, 5364 △≢Ղ"/Neg'saúd, 5960 ጊϒ⊕"/Ne'tú'i.

for Zebúwlan: The Rod of Zebúwlan is 21 44. The Rod is 15+6. The spaces are 62+21=83.

The 10 spaces within the 7 Rings unto the Tree of Lives and The Twelve surrounding:

498 ዘፁማ Matuch, 581 ፈክን Neachúa, 664 ΔΥ = Saúwd, 747 ΙΔΟ Oddez, 830 Ϟ ገጋ Pegui.

The Lights of Twilight—The Coat of Yúwsphah

Offerings of Unlimited Concepts/Principles of Congruency

THE HOUSE OF HHAALHHIM AND THEIR OFFERINGS HhaALhhim/"カスと43

Beniyman/୬ಌ೩୬୬ Maneshayh/๑พ๖๛ Aparryim/๛೩4フ๕Parts of the Offering
1087፲٦ Yephez
1034 ๔๔ Yeled 1034 ๔๘ 1034 ๔๘
12405 శార Lumeh
Joining the corners of the offering to fasten the sides together Nephetli-Yahúdah 2061 ¼≢4: Resúwa, head to foundation Gad-Aparryim 2064 △≢4: Resed, the union in the midst Zebúwlan-RAúwaben 1958 ₦ንዋ: Qaynuach right side expanse Beniyman-Dan 2134 △∠¼4: RaAlúwd, left side advance
Positioning the Head, the mind upon the parts and joining the loops to form a tent:
4231 ょくらつ Mebbla4111 ャ 4つ Me'ayk
17298 料トタエ4

The Waters in the Kaiyúwer/laver for HhaALhhim bathe/activate the parts unto their service:

46467 I≢△≢△ Desúwdsaz Waters of Nephetli

50522 Xay Nuhhat Waters of Yahúdah

50522 Xลุง Nuhhat Waters of Yishshakkar

50527 I বর্গ Nuhraz Waters of Zebúwlan

The Union of the Branches

The United Sticks of the Wood for the Fire on the altar is as one laying down their life for another to ascend. The smoldering of the branches of the oylah, unified together, form one piece of gold for the menurahh.

The Numbers of the pairs are perfected by their Union to be:

The Heads of Rayish within HhaALhhim: The Names of the Teachings for all 3 Levels in ALhhhim

Aparryim-Yahúdah 2121: W44 Rash **The Heads of Fire**, for from these comes the Number of each Name, which is the Number of its Fire as read in the fiery mountain of Arrat. Within the Number are the blessings for its service, which runs from the mouth of Aparryim.

Maneshayh-Yishshakkar 2124: ΔΥ44 Rakad The Heads of Vessels/ΔΥ, for from these comes the shape of the rings, whereby the clay is fashioned by the Potter, and as cast in the Fire, the ability to branch from the foundation, determinination of branching, pruning, according to the pattern of the staff.

Beniyman-Zebúwlan 2014: 94 *Reúwn* **The Heads of Neúwn**, from these come the mind to direct the consciousness in all seasons; these are the heads of song/94, singing, music and all declarations of joy.

Dan-RAúwaben 2078: 灣○4 *Roach* **The Heads of Overseers**, mind of consciousness that determine progressions, descending and ascending within the Rings, according to the values so are the deeds committed unto.

Ayshshur-Shamoúnn 2064: △₹4 *Resaúwd* **The Heads of Saúwd/Sod**, mind to structure four faces/sides; to formulate council and deliberations, to manage the harvest

Nephetli-Gad 2004: 44 Rered The Heads of Access, mind of contemplation to speak, choice of words, and keepers of the thoughts of the heart; to appropriate, to rule, to subdue.

The Ten Stages of Encountering Alhhah HhaAlhhim—
Those of the Living Constructs/Stones/Principles of Illumination
(The Divine Order of the Appearances of Words/Messengers)
The Ten Spaces to the Tree of Lives are called HhaDerek/The Way.

The Seven rings of Blood contain Ten Spirals arising from the oylah. These spirals are the ten Paths of Smoke as the offering ascends from the altar. Within the intervals of the spirals are the properties of thought to be gathered for the incenses/spices.

for Aparryim: The Rod of Aparryim is 80. The Rod is 63+17.

The spaces are intervals of 112: 84+28.

The 10 spaces within the 7 Rings unto the Tree of Lives and the 12 in the centre: 112 ቃ Kúwb 224 Δ X Taúwd 336 Υ Ղ / Legúw 448 ቫ Δ ማ Medach 560 ቹ ን Nas 672 ቃ ፲ቹ Súwzeb 784 Δ ቫ O O ochad 896 Υ Φ フ Patu 1008 ቫ ዋ Quach 1120 ጌ ታ ۲ Kabi (ነ = ೨ x ጌ)

for Maneshayh: The Rod of Maneshayh is 80. The Rod is 63+17.

The spaces are intervals of 112: 84+28.

The 10 spaces within the 7 Rings unto the Tree of Lives and the 12 in the centre: 112 ታ Kúwb 224 Δ Taúwd 336 Y ጎ Legúw 448 ቑ Δ Medach 560 ቹ Nas 672 ታ ፲ቹ Súwzeb 784 Δ RO Oochad 896 Y ውን Patu 1008 አዋ Quach 1120 ጌታ Kabi

for **Beniyman**: The Rod of Beniyman is **85**. The Rod is 77 + 8.

The spaces are intervals of 112: 98+14.

The 10 spaces within the 7 Rings unto the Tree of Lives and the 12 in the centre: 112 ቃ Kúwb 224 Δ Taúwd 336 Y ጎ Legúw 448 ቫ Δ Medach 560 ቹ Nas 672 ቃ ፲ቹ Súwzeb 784 Δ Ħ O Oochad 896 Y ⊕ J Patu 1008 Ħ P Quach 1120 ጌታ Kabi

The Lights of Starlight

Offerings of Understanding

Values within the Square of Bayinah/3714

Nephetli/もとXフツ	Ayshshur/4₩ <i></i> ∡	Dan/୬△ .	Parts of the Offering			
3546/Yが0ゑ HaOomu 1:1	. 3546 /Y703	3546 /Υ७०३ .	Yahúdah/র∆Yর३			
3636/YCYC Lulu 9:9	3636/Y <i>L</i> Y <i>L</i>	3636 /Y <i>L</i> Y <i>L</i>	Yishshakkar/4∀₩₩₹			
3374/401 <i>legode 3:3</i> .	.3374/4016	3374/4016	Zebúwlan/୬८⋎∌Ӏ			
3374/401 <i>Legode 3:3</i> .	.3374/4016	3374/△○↑८ .	RAúwaben/ツ୬۲४4			
3374/401 <i>Legode 3:3</i> .	.3374/4016	3374/△○ጎ८ .	Shamoúnn/ຑჄ๐๗พ			
3406/Yが <i>1 Gemmúw 7:7</i> .	3406/Υማጎ	3406/Y [™] 1 .				
3415/≢∆ <i>C Ledas 7:7</i>	3415/≢△८	3415/≢△८ .	Aparryim/がも4フ4			
3415/≢∆ <i>C Ledas 7:7</i>	3415/≢△८	3415/≢Δζ .	Maneshayh/ลพุษ			
3424 /ΔΥΔ <i>C Ledekad 7:7</i> .	.3424/ΔΥΔζ	3424 /ΔΥΔ <i>C</i> .	Beniyman/୬ಌ೩୬୬			
3726/YYI <i>L Lezeku 9:9</i>	3726/YYI	3726 /YYI <i>C</i>	Dan/୬∆			
3546/Yが0ゑ HaOomu 1:1	. 3546 /Y ^M O3	3546 /Yが0為 .	Ayshshur/4W4			
3374/40 <i>1. Legode 3:3</i> .	.3374/4016	3374/△○ጎ८	Nephetli/もCXフツ			
41610/₹ΟΔ <i>Doy 8:8</i> 41610/₹ΟΔ41610/₹ΟΔ						
	The Twelve parts assemble a Body for the Mind to ascend through.					
Joining the corners of the offering to fasten the sides together Nephetli-Yahúdah 6920/Y⊕≢: Sutak, head to foundation Gad-Aparryim 6821/W幫≢: Suchash, the union in the midst Zebúwlan-RAúwaben 6748/幫ヅェ≢: Sezmach, right side expanse Beniyman-Dan 7150/ツネ・O: Oyin, left side advance						
1111/ YY Kúwk 109	7/エトー೩ <i>Yatsez</i> 10	97/Iトも <i>Yatsez</i>	Rayish/Head			
22+58+85+175 প্র .22+58+85+175 প্র22+58+85+175 প্র . Sum Values of All Grace/প্র						
3406/Y ^m へ <i>Gemmúw 7:7</i> 3406/Y ^m へ3406/Y ^m へHands and Feet Laúwi/もY८						
46467/፲≢ム≢ム46453/ヘッム≢ム46453/ヘッム≢ムSum Values of the Offering Desúwdsaz						

The Waters in the Kaiyúwer/laver for the offerings of Bayinah for bathing/activating the parts unto their service:

50527 I4ネッ Nuhraz Waters of Zebúwlan 18509/⊕ッドネ Achan'nit Waters of RAúwaben 18329/⊕೨८ドネ Ach'le'vat Waters of Shamounn 18157/I丰ドネ Ach'sez Waters of Gad

18509/⊕୭₦∡, read as 18/9 50 9, a configuration of The Nine:Nine in the sides of Neúwn, whereby vision is according to the Head of ALRash.

The Union of the Branches

The United Branches of Wood for the Fire on the altar are laying down their lives for another to ascend. The smoldering of branches in an oylah, unified together, form one piece of gold for the menurahh/lampstand.

The Numbers of the pairs are perfected by their Union to be:

Aparryim-Yahúdah 6961: ∡≢⊕≢ **Satsa** 7:7, to structure the fruit according to the structure of the ALphah

Seed; unified nines/fruit to structure paired seed in one body

Maneshayh-Yishshakkar 7051: 470 Oona 1:1:1, consciousness of the Directive within the ALphah;

conscious deliberations to extend the seed concept/word

Beniyman-Zebúwlan 6798: ĦՒ፲ቹ Saz'tsach 7:7/0:0, to structure the perfect fruit to arise from within all

facets of the branches; unions of perfection bearing the nines and their ascensions

Dan-RAúwaben 7100: ⊕O *Oog* 1:1, consciousness of the Unified Dominion;

single eye consciousness

Ayshshur-Shamounn 6920: Y⊕≢ Sutak 3:3, to structure fruit as they are arranged upon the Tree of Lives;

unified nines of the tree containing expansions

Nephetli-Gad 6780: ⊃I**≢ Se'zeph** 6:6, to structure the perfect sayings; unions of

perfection from which comes the sayings of mystery, open ended

THE TEN STAGES OF ENCOUNTERING ALHHAH HHAALHHIM—
Those of the Living Constructs/Stones/Principles of Illumination
(The Divine Order of the Appearances of Words/Messengers)
The Ten Spaces to the Tree of Lives are called HhaDerek/The Way.

The Seven rings of Blood contain Ten Spirals arising from the oylah. These spirals are the ten Paths of Smoke as the offering ascends from the altar. Within the intervals of the spirals are the properties of thought to be gathered for the incenses/spices.

for **Dan**:

The Rod of Dan is 360. The Rod is 300+60.

The spaces are intervals of 302: 250+52.

The 10 spaces within the 7 Rings unto the Tree of Lives and the 12 in the centre:

302 96 Luab 604 4 ₹ Saúwd 906 Yr Tsúw 1208 \$ Y4 Akúach 1510 1 ₹ Sih

1812 ∠ r Tsul 2114 y 4 4 Rann 2416 O ∆ r Kado 2718 r I r Ke'zets 3020 ₹ J Lubi

for Ayshshur:

The Rod of Ayshshur is **180**. The Rod is 90+90.

The spaces are intervals of 140: 70+70.

The 10 spaces within the 7 Rings unto the Tree of Lives and the 12 in the centre:

140[™]/₄ Aúwm 2807⁹ Buph 420 [↑]/₄ Dekúwk 560 [‡] ¾ Häs 700 [↑]I Zug

840™ Chemem 9807 Tsaph 1120 YY Kúwk 1260 ₹ Lúws 1400 ₺ ¾ Ammi

for **Nephetli**:

The Rod of Nephetli is 8. The Rod is 4+4.

The spaces are intervals of 32: 16+16.

The 10 spaces within the 7 Rings unto the Tree of Lives and the 12 in the centre:

3296 Luab 644 ₹ Saúwd 96Yt Tsúw 128 ₹ Luách 160 ₹ 4 Ahes

192*ታ*r Tsaúb 2244X Teúwd 256 Y ንታ Bennu 288 ቑ ጋታ Bepa'ach 320 ጌታሪ Lub

i

The Lights of Sunlight

Offerings of Wisdom

THE VALUES IN THE SQUARE OF CHÆKÚWMAH/ ヨッド

Gad/△ኅ	Shamounn/୬۲୦୬พ	RAúwaben/ን୬۲४4	Parts of The Offering
1125/3++/Kukah .	1125/3++	1125/3++	Yahúdah/╕△Υ╕₹
1125/3+Y/Kukah .		1125/3++	Yishshakkar/ฯฯพพร
1097/IԻ <i>Վ/Ya'tsez</i> .	1097/I⊧₹	1097/I⊧4	Zebúwlan/୬८۲ <i>୬</i> ۱
1097/IԻ <i>೩/Yaʾtsez</i> .	1097/It4	1097/Ira	RAúwaben/୬୬۲४4
1097/IԻ <i>Վ/Ya'tsez</i> .	1097/It4	1097/I⊧4	Shamoúnn/୬۲୦ಌพ
1111/YY/ <i>Kúwk</i>	1111/++		
1111/YY/ <i>Kúwk</i>			Aparryim/ツネィイフィ
1111/YY/ <i>Kúwk</i>			Maneshayh/রে৸েস
1111/YY/ <i>Kúwk</i>		1111/++	Beniyman/୬ಌ೩୬ <i>ฦ</i>
1125/3++/Kukah .	1125/3++	1125/3YY	Dan/୬∆
1125/3++/Kukah .		1125/3 _* **	Ayshshur/4₩4
1097/IԻՎ/ <i>Ya'tsez</i> .	1097/IF4	1097/፲⊧೩	Nephetli/೩८×フッ
13332/9८ <i>\</i> ८४/AL Gu	.13332/タヒヘヒム	13332/ <i>9ℓ↑ℓ↓</i> Su	m Values of The Twelve
	The Twelve parts	assemble a Body for the Min	d to ascend through.
Nephetli-Yahúdał Gad-Aparryim Zebúwlan-RAúwa	2222/XX/Túwt: aben 2194/4t-44/Ra² parameters of 4, wherel means of trans 2236/YCX/Tel'la	unified pairs achieve to unified pairs achieve to 'atsed: mind of unity is c	right side expanse ler the state of unity,
340 Ŋ∜Cheúwn	.22+58+85+175%22	2+58+85+175 ฬฅ . Sur	Rayish/Head n Values of All Grace/ッぽ nds and Feet Laúwi/もソん
			m Values of the Offering rances of the sum Values

The Waters in the Kaiyúwer/laver for Chækúwmah for bathing/activating the parts unto their service:

17298 ≒⊩∂I4 Azbe'tsé'ach Waters of Beniyman

46453 ∿୬△₹△ Deseúwdneg Waters of Dan

46453 ↑୬△₹△ Deseúwdneg Waters of Ayshshur

46467 I≢△≢△ Desúwdsaz Waters of Nephetli

The Union of the Branches

The United Branches of Wood for the Fire on the altar are laying down their lives for another to ascend. The smoldering of branches in an oylah, unified together, form one piece of gold for the menurahh/lampstand.

The Numbers of the pairs are perfected by their Union to be:

Aparryim-Yahúdah 2236/YCX/Tel'laúw: to compose the instruction of unity, having a

heart of unity to order all things in a unified manner,

sign of a governing mind with counsel

Maneshayh-Yishshakkar 2236/YLX/Tel'laúw: to compose the instruction of unity, making

transitions according to the ordering above; the eyes of unity proceeds in paths of unity, whereas other routes are not trodden

Beniyman-Zebúwlan 2208/취막步/Bakúwach: to establish the branches for ascension

through the Seeds and the Lands

Dan-RAúwaben 2222/××/*Túwt*: thoughts of pairs achieve totality

through judgements and observations

Ayshshur-Shamounn 2222/××/*Túwt*: thoughts of pairs achieve totality

through affirmations and hearing

Nephetli-Gad 2208/ቑ፞፞፞፞፞፞፞ቑ፟፟/Bakúwach: to establish the branches for ascension

through the paths of Knowledge in Words and meditations

The TEN STAGES OF ENCOUNTERING ALHHAH HHAALHHIM—
Those of the Living Constructs/Stones/Principles of Illumination
(The Divine Order of the Appearances of Words/Messengers)
The Ten Spaces to the Tree of Lives are called HhaDerek/The Way.

The Seven rings of Blood contain Ten Spirals arising from the oylah. These spirals are the ten Paths of Smoke as the offering ascends from the altar. Within the intervals of the spirals are the properties of thought to be gathered for the incenses/spices.

for **RAúwaben**: The Rod of RAúwaben is **8**. The Rod is 7+1.

The spaces are intervals of **14**: 7+7.

The 10 spaces within the 7 Rings unto the Tree of Lives and the 12 in the centre:

14 ^୬/Neúwn 28 ቑャ/Kuch 42 *ዓ*[∞]/Maab 56 Υ^୬/Na'u 70 O/Oyin

84 ๑७/Paúwd 98 ฝะ/Ts'ach 112 ฦฯ/Kúwb 126 YU/Leúw 140 ฉ ง/Neúwni

for Shamounn: The Rod of Shamounn is 8. The Rod is 6+2.

The spaces are intervals of 14:7+7.

The 10 spaces within the 7 Rings unto the Tree of Lives and the 12 in the centre:

14 ฟ/Neúwn 28 ฟฺY/Kuch 42 ୬™/Maab 56 Yฺป/Na'u 70 O/Oyin

84 ムフ/Paúwd 98 料다/Ts'ach 112 タヤ/Kúwb 126 YC/Leúw 140 ฉ ฟ/Neúwni

for Gad: The Rod of Gad is 22. The Rod is 11+11.

The spaces are intervals of 28: 14+14.

The 10 spaces within the 7 Rings unto the Tree of Lives and the 12 in the centre:

28 ΝΥ/Kuch 56 ΥΥ/Na'u 84 Δフ/Paúwd 112 ΔΥ/Κύwb 140 ΜΔ/Aúwm

168 팀O/Oach 196 Yr/Tsu'uw 224 AX/Túwd 252 의치Y/Kehhev 280 치탁Y/Kuachi

The Laws | Teachings of the Oylah-Hiscensions The Call into Enlightenment

affirming the organization of Light within your Seed from which your body is spun, as a result, you formulate a Tent of Congregating—a tabernacle of evidence/bearing testimony ムロソッ しままが for a saying/meditation/contemplation. :4ッチン

Voice of Yishshakkar within your soul prompts you to approach Enlightenment—to read and thus call forth what is within your assembly of body fibers to make ascensions. The purpose in a seed rouses its strands to rise and bear its faces. Through drawing out what is in your Seed, you activate your cords of strength to fulfill your Name. To rejoice, Zebulun, goes out to sea—your flame enters into revelations as your SeedName enters into your mother's womb. To rejoice, Yishshakkar, employs your members by your Numbers, unto their callings, to fulfill the purposes of coming to dwell in tents/skins upon your boney structure. These two Voices in you call forth your consciousness to the mountain to offer aligning sacrifices—to rise unto the Mind that designated your by Name. Whereby your Name feasts on the abundance of the sea/from your habitations in waters, and you acquire profit from the "hidden treasures of the sand" through your labors. The expansion of your Numbers, and the increase of your insights, come by your offerings upon the Mountain of YæHH (MT/Deut 33:18-20). (See BHM SephúwrMaoshahBeRashshith/Genesis 1 for further study details on the oylah offerings.)

The acceptable motives to approach Enlightenment—to rise to the Mountain of YæHH are to hearken to the messages of your Shepherds. What is burning in your flamed Name speaks from the Fire of your Spirit that you fulfill your days of dwelling in bodies of water to find the hidden treasures in your sands. In approaching Enlightenment you are drawing near to the Source of your Light within your SeedName. Other reasons will fail and frustrate you. Your Name is chosen for specific functions in the Collective to be fulfilled by ascensions (A DibreHhayamim/I Chr 16:41). You navigate through the waters by your ships/transports of Zebúwlan that carries your treasures in your Name from port to port—gate to gate—isle to isle as body land mass to body part in your waters. The very awareness of your place in the Collective triggers a response to bend toward the Light as the intelligence inside a plant. As this consciousness rises upon your tongue, the inner light is switched on to direct your steps upon the hills of the Mountain.

Speak through; open-up the course way of the strands of AL Benny (which creates your parts), 1964 494 in the offspring of YishARAL, 644W1

a composition of your sayings to be of ALhæhem/their sounds—that which are of your strands! ማጻረፋ አብማፈዣ Adim are branded vessels marked by Numbers to approach/draw near ታጓ ብዮጌ ጌት ማልፈ

according to their branchings, ማተማ

to be of a qarban of your midst/interior for the Collective/ YæHúwaH, AYALC 7944

from the behamah—activated by the heat of Chækúwmah, ลิฟิลิปิล ୬୬୭

from the beqar—observations, and from the flock—transformations of your inner states, ንፈኮጓ ንማΥ ላዋታል ንማ to compose/arrange your inner network according to the sum of your interior offerings. ፡ማ ነን ታላዋ አፈ ሃታጌ ላዋ አ

APPROACH/DRAW NEAR 47497

Approaching Enlightenment is coming to Origins of your Spirits—the Breaths of Wisdom and the Spirit of Understanding. In coming to the ALtar, the Heart, to give all that is in your Name, you rise into the Spirits of the Faces to discern who you are in Them. From the Heart of ALhhim you are born by blood; from the Sea of BaarSheboo you are born by water; and from the Faces of Yehu you are born by Spirit whereby you breathe as the Faces. In your heart are the SeedWord, when they are spoken you are formed. Offerings of your heart rise in alignment to the Faces, whereby those who worship so are in Spirit and in Truth/affirming their manifestation. Gates open according to aligned pairs in your Name with the pairs of the Faces by which the combinations of the gates swing open to enter in your ascensions.

THE HANDS AND FEET

Who may ascend to perform an oylah in the hill/mountain of YæHúwaH? And who is able to stand in the place designated? One who has innocent/blameless/clean hands with purity of heart, to affirm that they have re-thought the lifting up of their soul for vain pursuits, and re-thought the seven consequences of deceiving themselves (Tehillah 24:3-4). In activating your hands/deeds and feet/progressions, designate your fingers and toes according to the interval Numbers of Gershun and Merari in the oylah guide. Your hands are formed by the strands of AL/31, 13 and 18, to bear the Faces of Yaoquv/Jacob and Reshun. What you do conveys the glories of the first-most attributes of Joy. Your feet are formed by the strands of AL/31, 14 and 17, to bear the Faces of ALBayitAL and BaarLeChaiRai which establishes your progressions to cultivate your Lives. The terms, Lives, is plural in the Tongue—chaiyim—as you are an assembly of the LIVES of 28 ALhhim; thus, in you are Trees of Lives—OytsHhaChaiyim, sprouting from your SeedName by the power of the tested paths of ascensions.

IN-Lightenment is coming to the elevations of YæHH, upon the Seven Hills of the Mountain. For further information regarding the Names of the Hills and the Faces upon them, see the publication: YæHH (Yah/Jah), the 15 Fathers of Fire, bethashem.org.

To make an approach you examine your deeds of interior motives and consider the words upon your tongue to be of the Seven Hills, speaking in agreement with the Fire of the Mountain. By the Hands of ALhhim and their Words you have your being and the means to approach. Thus, you are pre-qualified to enter into the elevations.

Enlightenment may be summed in one Name, YæHH, ঽঽ, the Hands of Light. From the Works of Light come the Sayings of Light which are affirmations of the Deeds. We often have this backwards, that the Words are first; however, the Words are affirmations of the Strands of Light and their organization of Unified FACES. For further information regarding the Unified Faces, see the publication: MeshnehTúwrahh/Devarim/Deuteronomy 33, bethashem.org. There is a solidarity of the Stones from which the meShich appears as the Logo of their Thoughts. As the hands are appointed, the words that you say count/add-up. Through your progressions you continually dedicate your hands and feet to receive and impart, thus, fulfilling the instructions placed in your hands.

Location, location, location is the worth of your real estates. Heart location, body location, and soul location are three areas from which your Spirits of Name makes ascensions. Locations are based upon Numbers. According to the Numbers of YishARAL/Israel, your lands are made and appointed (MT/Deut 32:8-9). These states include your rings of consciousness and the evolutionary destiny/inheritances of your glory in Yaoquv/Jacob. Four sets of the Numbers of the Kuwahnim, the ALhhim, Bayinah and Chækúwmah are foundations of creations, from which the olem/concealments are formed to be 2:2 compatible states as ALhhim are 2:2.

From Lammed/ \mathcal{L} to Lammed/ \mathcal{L} , 12:12, night to day and day to night, the Numbers form a body/house, an olem/world of 22 Signs which contain the Sources of the Thoughts of the Kuwahnim/servants of Englightenment. The 22 Letters have within them the interpretation codes to read what is seen and written. By their organizations amongst each other, they contain progressions/destines based on their calculations. The olem/worlds made are circles within circles; orbits and galaxies are formed upon 4 points, or upon a square/cube to contain paired Faces.

Paired Faces of YæHH compose parts of your anatomy, whereby the sum of Faces are the Body of ALhhim. The formularies of AL are 15 strands of 31, shining in stages of becoming, with the unfoldments of the Faces in you. The strands form the parts of Yahúdah first, to be the depository and regulator of their Numbers. The dwellings of Yahúdah are held in the joyful free givings of a Name—the sum of the paired faces of ShmuwAL/30 and Yetschaq/1. The labour glands of Yishshakkar are formed by weaving the strands of 2 and 29. The house of Zebúwlan is a dwelling—weavings of Fathers 3 and 28—the Faces of Reshun/the First Appearance of the Light from your origins and Yaoquv/Master of the Jewels. Upon the 12 Houses being formed, you come further inwards to the core of Laúwi, the sum of three parts of YæHH that form the House of YæHúwaH. In going inwards to the bones, to the secret chambers in which the Numbers are stored, you see again the weavings of ShmuwAL/15 and Yetschaq/16 by the Spirit of Understanding. The forms of becoming are synced activations of the Faces in your members. Through 15 strands of AL the glories of the Fathers come to reside in your parts whereby they are transformed into crystals. Computations of the Faces are in agreement/covenant to form their places of residency, unto building a House of their gemstones.

Among the achievements to enter Enlightenment are a focus to save your souls from illusion; not for their own sake, but for the Unified Names' sake. Via examination of your inner holdings, you define your deeds to be of the heart—the Collective centre of the body. Your heart holds the treasures in the olem/worlds of ALhhim. Moreover, you affirm that your soul is greater than anything you could gain in the world. When you attempt to gain the world, making it the goal instead of the interior/qarban/sacrifice of the your Name, it is anarchy to ALhhim.

We belong to a Party of Peoples to affirm the Rights of Spirit—the Breath of all species to occupy a place—a location appointed by Light without being exploited by another. Agendas motivated by imperialism, set out to exploit people as slaves, animals as food, and resources as personal gain, all of which causes social conflits, wars, sorrow, and corruptions as anarchy to ALhhim. These goals of exploitation are founded upon misinterpretations of sacred writings from which their deeds are justified in their minds, whereby their heart and their deeds become estranged from the Path of the Ancients—the way of the lambs. In becoming to the ALhhim, in whose likeness you are made, you are not a stranger to your Name.

The source of Enlightenment is often viewed or spoken of as "Consciousness." However, the ALhhim say first there is night and day, which is formed by the double Lammed, the rod and the staff inherent within the Rings of Consciousness. Within a circle are 4 invisible points. These 4 points are the union of 2 Lammedim/ \mathcal{CL} from which all things appear though the olem/world/Bayit/ \mathcal{I} . Primary utterances of ALhhim and their summations of goodness are YæHHi Aúwer, recorded within BeRashshith of the ALphah scroll (Gen 1:1):

$$x = x + 4 = 24$$

in which are $x + 9 = 24$
 $x = 4 = 24$
and $x = 5 + 5$

the sum of \$\frac{1}{2}\$ The Ascensions of Light of Neúwn

The 12 parts of Soulbody are the internal evidence of 12 Heads of Light from which Soul is borne, whereby you are able, Collectively, to aspire, ascend, unto the Crown to which you are called to join and affirm the union of earth to heavens. Your bodies of Light are predestined to put on their Heads. Your body rises to your Heads in shemayim as a plant rises and bears its Light within its head—making a lampstand. When the Light in your SeedBody is the same Illuminations in your Head, you are full of Light.

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formularies of

X4W449 BeRashshith:

24

42

10

76 (7x6=42),

the double Dallath 44 foundation

24 as 8

42 as 8

10 as 1

17 the Pauwah/7 Sayings of ALhhim
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In approaching Enlightenment, you whiten your hands for your progressions by activating your hands and your feet within the basin in your midst. YæHúwaH speaks of MæShehh/Moses, saying, You appoint a laver of bronze, with a base of bronze, for washing; and you appoint it in the midst/centre of the tent of meeting and the altar, and you appoint water in it. Aharúwan and their generations wash their hands and their feet from it (SYM/Ex 30:17-19).

Realms of Enlightenment are Seven Elevations of Aharuwan/Aaron, a Hhar/Mountain of Seven Hills. The peaks range from computations of the elevation of 为了如相 43 Charmmun/Hermon—the ascent of the mastery of speech—formularies of the Bread/Man, per the Understanding of Aharúwan, unto the peaks of Tsiunn/Zion—the ascent of clarifying all Word details spoken/made to the Faces of ALBayitAL (Tehillah/Ps 133:3). As you enter into the Sevens of Aharúwan you are taken step-by-step unto the full distinguishment of the Words, cell configurations within you, whereby you enter into the Light deposited within your SeedName. From the 7th Hill of Aharúwan, of the Charmmun/plateau, unto the 29th elevation of ALBayitAL unto Tsiunn (29-7=22), there are 22 composite signs of ALhhim through which you attain thoughts to discriminate the fine details woven into your Seed from the Stars (see YæHH, The Hills of Aharúwan and Nadæv). While you may attain illuminations through reflective avenues, and quests for the Knowledge composed through diligence of attentive minds of various disciplines, you come to the Enlightenment of Aharúwan as you unfold the layers of Light in your Name which is your place in ALhhim. The distillations of the night, as dew of Charmmun, gather upon your SeedName to uncover, refresh, awaken the mysteries written in your Seed. Thus, as a shir/song of Dæúwd/the Rock, Fire imparts instructions (Tehillah 133:3):

%/YO3 ΔO %11月 34493X4 3Y31 3Y1 がW 14

Assuredly, a Name is an ordering of the Collective Consortium of Lights—YæHúwaH—to become the composite blessing/expansion of lives which are made evident, testified in the olem/world, to be a congregation of multiple illuminations of the oulem—ascendant offerings of your Name.

Your Name is activated unto your deeds which unfold through progression to progression, whereby there are no rote repetitive exercises to approaching Enlightenment. Every time you put your hands and feet in the kaiyúwer/laver it is as the first time. Through each ascensions, the deeds of your hands, and where you feet are set to travel, have been changed through your previous ascensions.

THE GARMENT FOR ASCENSIONS

The Breath of a Name transfers the Numbers and your Words which rise through your ascensions into the fabrique of your soul, whereby you WEAR the ILLUMINATION. You contain the messages of your Name in your clay jars as those of the Chassidim/Essenes community. The thoughts of Enlightenment are breathed into the fabriques of your soul as you dress your Name for service and subsequent ascensions at the altar bought by your 50 Neúwn silver shekels. Your skins are fully activated by the Rings of your Name. From your ascensions you transfer the illumination streaming from the heart into your soul. As the blood supplies to every part, without favortism, you build and maintain your body of Light. As you listen to speak the Words of YæHúwaH, by which you have Being, you unfold the fabriques woven from your encounters upon the Mountain. You speak of every detail within your Name, opening the wound-up threads in your Seed with understanding to create your garments. You declare your Name publically by your appearances and garments in the courts of Yehrushelyim. The words of your oylah ascensions are utterances of your attributes, positioning, and operations drawn out from within your houses of Light. Your garments affirm your invitation to the Marriage Supper of the Lamb, to enter into the Assembly of Yehrushelyim, and to stand upon the slopes with the ALhhim attired with the cloth of their Names of Aharúwan. Through changing the garments daily, you renew your body by your Numbers. At this junction of processes, affirm that your body parts are the house of your Numbers and that you are wearing the frequencies of the Numbers of your Name.

Aharúwan bathes, with water in the sanctuary area, at the kaiyúwer/laver, and then puts on re-newed garments. Your Light Name has prepared a laver in your pelvic region for you to activate your Numbers and their parts to continually renew your dwellings of mind. You come forth and sacrifice an oylah/ascendant/burnt offering for your Name and an ascendant offering for your peoples/consciousnesses, to create a covering for your dwellings of Enlightenment and for your assembly of consciousness (TK/Wayrikra/Lev16:24).

Transformation processes of ma-Shayh are through drawing out the meek nature of your Name. You transfer the garments of Aharúwan/Aaron and put them on ALozAR/Eleazar—your unified offspring/generation of strength who stand ready in your stead. Your dress of the OyinZayin Serpent Body undergoes transformations within your cacoon body. The Aharúwan—your Head of Enlightenment is therefore extended further—being gathered to the unified consciousness to flow into further depths and heights for your Name's activations (CHP/Bemidbar/Numbers 20:26). Your Names, as offspring of Enlightenment, are appointed to wear garments as Children of Aharúwan as you enter into Their domains (SYM/Ex 28:40-42). What you establish in each oylah becomes a platform for further explorations.

CARRYING FORWARD THE ASHES

Gathering the ashes and transferring them to the QEDAM/EAST, is to assemble your progressions in Light of your origins and destinies. The term, ash, MA, dashshen, are deposits of grace from the residue of the offerings, through which you grow in measures of grace, sequel ascensions by forming your bodies of fire. Being a residue of the Fire, the deposits contain the Numbers which have been activated in the Fire. In that the offerings are of the Numbers of your Name, the results are compound formularies of your Name. The ashes are gathered from the levels of the Hill from which you have ascended by your Name. From the three levels of each mountain range, and from the three categories of messengers serving thereon, you assemble composite thoughts of the KeRúwvim/cherubim on three elevations of the Hill, the Seraphim from the Fire of the altar at the peak, and the Auphænnim who surround the Father leading to the crown of the Hill. The sparks in the ashes do not go out as they are heaped in the east, providing a continual blaze of Light for your directions. The transfer of ashes from the heart to the throat follows the change of your garments evening and morning. One takes off their garments and put on other garments, and carries the ashes beyond the camp to a clean-whitened place (TK/Wayikra/Lev 6:11).

WATERS OF REGENERATIONS

Upon the gathering of the ashes from both sides of the altars, you proceed to strike the Rock to cause waters to flow from the Mountain. The waters flow like a river from your north crowning peak of your head. From the apex of your northern crown, the waters stream, passing through the ashes gathered in the qedam/east, to carry the Numbered Thoughts downwards into your kaiyúwer/pelvic basin. The river of your Life flows from the activation centre of Zebúwlan in your brain—from "YAAT"/Tsidun/Zidon, to regenerate your body chemistries for subsequential ascensions and progressions (SMB/Gn 49:13). The Land of Tsidun is coupled with Tyre/Tsur, your Rock. To this far reaching border, your serpent-flame-body extends from the tip or your crown to the basin of your loins. These regions are called the lands of inheritance of YishARAL, the extent of territories for the flame of your Name to reside—where your Seed is planted.

You do not thirst when you are led through the deserts—amid compilations of your ancient lands for your Word explorations. The Lamb of your Name—maShayh/೩W% brings forth the Waters/% of the Lamb/೩W, begotten from the altars of Shemayim/Names, touches gently the risen seedstone of your Name whereby the waters of your Life flow out of the rock for your soul to drink. The Rock is split—opened, and waters gush forth (Yeshoyahu/Is 48:21). The Rock of your Name is tapped once, to cause the Waters to flow in a unified stream to fill the valleys of your hills unto your oasis/loins. According to Their mercies, by the washings of regenerations of the RæuchHhaQudash (Spirit of Sanctifications), you are revived daily by the perpetual flow of the River of Life in your Name.

ARRANGING THE WOOD

Having prepared the altar and the waters in the basin, you now bring forth the wood from the prior offering. What has risen amongst your branches now gives itself for subsequent elevations. Thus, no one has greater love than to give their lives for another. The branches of your Name are laid down in pairs upon the altar, with Yahúdah and Aparryim, 1 and 7; Yishshakkar and Maneshayh, 2 and 8; Zebúwlan and Beniyman, 3 and 9; RAuwáben and Dan, 4 and 10; Shamoúnn and Ayshshur, 5 and 11; with Gad and Nephetli, 6 and 12. From 8 (7+1) to 18 (6+12) you set your branches in symmetrical patterns to host your Name of Life.

"The fire on your altar is to be kept burning. It does not go out; the kuwahen/illuminator burns wood on it every morning; and lays out the burnt offering on it, and offers up in smoke the fat portions of your peace offerings (TK/Lev 6:12). As offspring to Tsaduwq/Zadok—of the motive to be transformed by the Rock that distinguishes you, you are of the affiliations of HhaLaúwi/The Levite who draw near to YæHúwaH to serve to their Faces (YechúwzeQAL/Ezek 40:46).

There the Voice of Joy and expectations when you know your skeletal system, upon which your Name is hung. Yetschaq/Isaac speaks to Avrehhem/Abraham of the unified fathers and says, "Avi—My father!" And respondingly the Voice says, "Avi—My father!" And respondingly the Voice says, "Behold, the Light of the NeúwnNeúwn is present and extends to you—my child." And the child of joy speaks, "Behold, the fire and the wood; where is hæ-Shay/the lamb for the ascension? (SMB/Gn 22:7)" When you behold that your bones/wood have been set in place for your ascensions, Joy fills your mouth to give of your Name as the ALhhim to walk in the Fire of your Name.

DESIGNATING THE OFFERING BY YOUR HEADS

You commit your mind to develop through processing what is in your members. Your parts are your fields in which the Numbers and Words of your Name are sown, from which your Mind eats. There are three levels of offerings for your days, months, and years. 1) The behamah—with heat/activations to rise with congruent harmonic parts of Chækúwmah—those who cluster together to be achadd/one, characterized with ozim/strengths, including the baqar/parim/observations of mutuality, and 2) the flocks that assemble pursuing understanding, and 3) the kevashim/meek ones who are focused on the Words of Knowledge. The offerings are composed in your primordial rings of Spirit, whereby your offerings are not of animals or your flesh, but of the Body and Blood of your Spirit, through which the offering is acceptable to the Throne of Grace. By your own blood you pass through the veils, bearing testimony that you have let the blood of ALhhim flow from within your Name. You affirm that your lives of shemayim of origins have come to the place from which they are called to rise.

The offerings rise from Understandings—inner computations/flocks of Light resonance. The Tsann/flock/inner states/connecting to The Twelve Chambers of Stars/Light 74h 77. Your offerings are composed for expansion of spirit and renewal of mind. The offerings are characterized as those of meekness—the keveshim/lambs whereby they are weightless to rise fully. The proud fixes themselves to be blind and weighted down by the gravitational pull to be seen apart from the Collective. The eyes of the humble open to behold their becomings within the Collective. Through meekness within the congregation the avenues of Light are entered by giving your Name wholeheartedly to the Collective. In taking the load-off-of-your shoulders, removing pretensions and worldly fame, you are able to go through the gates to the sheepfold, as appointed for your Name (Metiayæhu 19:24).

THE BLOOD

The offerings are slain in the sheep gate—as you have understanding to bring forth your inward congregation to the Dallath of the heart altar. From the loins the blood flows out of your Dallath Stone to infuse the heart with the Blood of your Spirit, thereby consecrating your heart altar to your Spirit. Your offerings are made upon the foundational platform of Chækúwmah, whereby you have the rite of full ascension into the chambers of Understanding and the heights of Knowledge. From the lettering of the blood of your lamb, you commence to create the Faces of Yæhh which are within the lambs of the offerings. (MeshnehTúwrahh/Devarim/Deuteronomy 33, bethashem.org.)

ARRANGING THE PAIRS FOR RESULTS AS THE BREAD, DRINK, SPICES

The parts of your soul are arranged on the altar by pairs. As you walk side by side, you step forward with progressions. When two are in agreement the yoke is strong between them, whereby the load is carried forward faces to faces. You acquire your soul for Instructions/YL, whereby you distinguish your parts by pairs, to receive from both sides of Light. As Father Avrehhem, you appoint your halves/parts opposite each other on the wood to receive full Enlightenment; however, birds as messengers, which come to you rise by the Lives in them through healing formularies of Bayinah and Chækúwmah, complete messages of unified sides of Light. As you set your soul to be healed/made whole on the altar, by pairs, you follow the instructions of messengers/birds, as the double Lammed, undivided, in arranging your joined parts (SMB/Gen 15:10).

THE FASTENING TO THE POLE FOR ASCENSION

In joining your parts, side by side, you ready your Name to ascend upon a ladder. In coming to the Mountain, you follow the guidance of Avrehhem who takes the wood for the oylah offering and lays it on Yetschaq/Isaac—the joy of your Spirit to carry whereby it is not heavy. In your hand—the deeds of your Spirit—are fire and a knife/tongue that carries the Words of your mouth. You and your Father, as two, proceed/walk together with one mission (SMB/Gen 22:6-9). One of Avrehhem—for the expansion of In-Lightenment, you build-up your heart as an altar of your Name/**W, and arrange the wood on it to bind your offspring of eternal Joy/Yetschaq/Isaac. Upon the teachings of the Ancients, you lay your only begotten Name on the altar, to be elevated by the instructions—the wood. As your body is fastened to your bones by tendons and nerves, so the transmission of the Thoughts from the offering, through Qahhath HhaLaúwi, binds your members to the bone/staff whereby they are not carried away from the Faces and Heads of YæHH. The fastening of your hands and feet to the wood of instructions is necessary to follow-through—to fulfill the ascent upon committing your parts to the Teachings of Túwrahh. As your members are virgins of ALhhim, you follow the meekness that is anti-gravity—the lamb of your offering—wherever it is taken by the attending servant Illuminators, ascending through smoke rings of Fire. In attaining to the elevations of the Mount, the Name of the Father of the day is inscribed with your Name, appearing in your forehead (Chazun/Rev 14:1).

THE TENDING OF THE FIRE

Your Spirit keeps attune, to tend the flame upon the altar to achieve interfacings of the kuwahnim who shepherd your soul night and day. As one is of the heart of Avrehhem, you drive away messages of prey that seek to dissuade your Name from your path of ascensions (SMB/Gn 15:11). The ascendant offering remains on the altar hearth throughout the night, till morning; the fire must be kept burning on the altar (TK/Lev 6:9) to fulfill your twelve hours of ascension.

GOING BEYOND THE VEILS INTO PARADISE

The assembly of the realms of Light are called paradise—as faces to faces, you encounter the Father of the Day. Passing through the veils of the oylah, which are drawn out by the threads of Light of the offering, you come mouths to mouths to receive the impartations of blessings and teachings of Enlightenment.

Rav Shaul refers to you as a drink offering. "Anni"—"the will" flows as a drink offering [2 Barnava/Tim 4:16]. The mature flow of understanding results from making the oylah—the ascent, which invigorates your heart, the scent of which satisfies your mind and drunk by your spirit. The drink offering is quickly consumed upon the coals of the heart which offers up a fragrant smell as days of your lives emit a full embodied sense of joy and maturity.

Rabbi Shaul admonishes: I urge you, achim/comrades, by mercies of ALhhim, present your corporate self to be a living and devoted sacrifice acceptable to ALhhim. Do not be molded to this age (an appointment period for redemptions through manifestations), but be transformed--transcend--renewing the mind, in order to confirm the will of the ALhhim, what is good, acceptable, and complete.

It is one thing to give, or to make, an offering; it is another to be the offering. Shaul admonishes you to be the offering. Any one drawing near—approaching from amongst the sons of YishARAL is the offering. The qarban/korban literally means, from your interior.

Walk in love, as meShich loves, which gives of itself for your wholeness, an offering and sacrifice to ALhhim as a fragrant offering. You are the offering. You are the full extension of life given without reservation, whereby all within you is fulfilled—to be fully expressed. All near/within you is made whole by your gifts to approach the nearness of ALhhim/The Rings/Eyes of YæHH.

There are three positions to make the transformation. The transcendence is going beyond the confinements or boundaries of your residence, perceptions, mind state to your destinies. You are going beyond the present age, or state, of your development. You transcend unto the state of Oneness. Transcendence may come from the behemah, which means, from desires, or yearnings to confirm all within. You also transcend from observations, which means, investigations, examinations, the bringing of things under control. One also makes a transcendence from the flock—from what you are learning, abiding in class, assembling your Name together: you draw near unto the Sources of the Light with your offerings for you in the giving posture as the Lights.

Those of the Adim—the Rings of ALhhim are able to be filled with all the goodness in your SeedName. Aspects of your energies draw near to states of Oneness. Drawing out resources from your midst you made an offering—an extension ladder unto YæHúwaH. One who draws out, draws near. Drawing out causes the inner energies to flow. The flowings of your lives are through your sacrifices. One offers up dynamics of ascensions versus keeping gifts confined within the storage of a tent. You are not hindered by fear nor greed as you give freely. As one of the Collective, you give all to the Collective.

Your offerings focus upon performance levels of your members likened unto YæHúwaH—the Collective which fills your tabernacle—the Temple of your Name. On behalf of YæHúwaH—the totality of your lives draws near.

Three levels of performance are considered: from the behemah, meaning, from yearnings to fulfill the energies of the inner one—a state of mind set on fulfilling the energies within. From the Rings of observations—from investigations, states of examinations; knowing the inherent value of each energy, which leads to the control or mastery of each energy and corresponding soul field. And from the flock--from the state of assembly--from being amongst the flocks, which are the effects of combining the energies, through learning, shepherding, and demonstrating your mutual belonging one to another. These three levels are necessary for a full ascension and transformation. You give as you are called within the Collective lives—unto the Names of YæHúwaH, who give you favours to ascend into like company. From your two sides of Light, you form your states of Enlightenment to embody Wisdom, Understanding, and Knowledge.

OFFERINGS OF WISDOM

Per your state of manifestation/mother/conditioning, ascension is of your inward parts of Υንቃላዋ ጳረር ማፈ 3 morning observations/calculations of the Numbers of Wisdom, ላዋቃል ንሣ a follow-through on instructions of night;

a recall complete, without marring/defaming the teaching ***71*** 4YI you make your approachments to Enlightenment YY9744P1

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through strands steaming from the portal of your congregation of the season 404% (\$\frac{1}{2}\frac{1}\frac{1}{2}\frac{1}{2}\frac{1}{2}\frac{1}{2}\frac{1}{2}\frac{1}

your totality is drawn-in, to approach Chækúwmah, the Fire YX4 ታጌ 4ዋጌ for selective reasoning/purpose of good-will and transformation Y ሃኮ 4ሪ to the Faces/expressions of YæHúwaH. ፡ጓ ሃጓጌ ጌንጋሪ

And you lay/appoint/support your hand as imparted to you in the call, YAR YMFY 4 ascending to the head of your soul of the oylah/ascension, 3603 W4460 and it becomes a transformation—a grace administration for teachings of congruencies Y63147Y for a covering of your collective rising. :YR60 4746

According to the Head of the Oylah, a garment is made. A body develops from the seed of a plant as what is in the seed is released. The body of the oylah is attired by the strands of AL streaming from the Head. e.g. The offering of Yishshakkar/Issachar is clothed from extractions of Maneshayh via the Hand and Head of NetanAL Bann TsuOR, and the serving Illuminators of RayishOyin ALhhim, namely SharYæh and Tsaduwq. The blood flows according with the appointments you are given—in your hand. The garment woven is for your assignment, a covering for you to fulfill being sent [Yuwsphah/Lk 9:3]. The garment woven by Light is immortal, pure, above the sentient world for your energies to reside, whereby you are not naked. The cloth of your soul transcends generations of embodiments.

You honour your Heads as you give your bodies unto their Teachings. The flame of your tongue, as the wife of ALiaV Bann Chelen, is devoted to speak of light-strands which build-up, through incorporating the light into manifestations (secularizations) without violations (uttering forgiveness to maintain harmony and communications). You take in your hand the Semek to do according to the thought, or the Head ascending from within the spirals of your aligned vertebrae. The more instructions that you recieve, the more appears in your hands through which you enter into the City, whereby you are equipped to perform the Illuminations (SYM/Ex 34:20).

Your garments are created by the application of your blood, dashed in a swirl of seven rings. The offering activates the Seven Rings of ALhhim through which your garments are woven and you thus appear as their offspring. The vibrations in your spirit enter into soul, forming your crystal age dwelling. The messages of Light stream from the 15 Faces of the Light to the heart portal—from the Dallath in shemayim, to the Dallath within you. Hereby, the means of interacting with inter-galactic Forces is through alignment of your heart to be as theirs.

Through drawing near to Enlightenment, the 21 kuwahnim/serving illuminators of HhaALhhim, with the monthly pairs of Kuwahnim of Lammed Lammed, appear to your faces. According to the offering, offspring of Enlightenment come, both in Name and in thought from the MemalkutKuwáhim/the kingdom of serving illuminators (priests). These Names determine the flow of your blood whereby it streams into the opening spirals of their hearts.

The Serving Illuminators of The Paradigms of Light

HHAKUWÆHNAYI HHAALHHIM/THE ILLUMINATORS/SERVANTS OF THE ALHHIM DibreHhaYamim/I Chronicles 6:1-15 (Aramaic Ver 5:30-40)

The Serving Illuminators of Wisdom of the Hearts of 8: 7+1, 6+2; 5+3; 4+4=32/96

The ALphah are of Kuwáhnim of WAMI Pinchæs, 8:8, kuwáhnim/serving illuminators of ALphah, to bronze, correct, pierce/open completely, the flame as a sword, tongue inside opens the seed, mouth of brass are sayings of Knowledge.

The Bayit are of Kuwáhnim OYW\$94 Avishauo, 4:4:4, kuwáhnim of Bayit, "my father reclaims," restores, saves through administrations of the two sides of Light, whereby nothing of Unity is lost or forsaken

The Gammal are of Kuwáhnim キャタ Bæqi, 2:2, kuwáhnim of GammAL, to cause a vine to spread, to pour out, a conduit of reservoirs The Dallath are of Kuwáhnim キロ OyZi, 8:8, kuwáhnim of Dallath, emitting strengths of your Stone, beloved Name of Dæuwd, saying of sevenseven, the Faces of Words エフ, 87:87, sayings of perfections of Bayinah and Chækúwmah, OyinZayin contains the 10 Words/lands as OyZi The Hhúwa are of Kuwáhnim ミスター ZeRechYæh, 7:7, kuwáhnim of Hhúwa, radiance, shining glory, brilliance of the illumination The ÚWah are of Kuwáhnim メソキュヴ Meriúwt, 7:7, kuwáhnim of ÚWah, illuminates selective choices, reveals what belongs together, as night and day, pairs

The Zayin are of Kuwáhnim ミスイツチ Amari Yah, 7:7, kuwáhnim of Zayin, bearing Sayings of the Illuminations

The Serving Illuminators of The Sayings of Understanding Ascensions Internal Pairs 2+2 as 88: 22/4 14+8, 13+9; 12+10; 11+11 = 88/ネフ

The Chayit are of Kuwáhnim ቃሃውጊ ዛሬ Achiytuv, 9:9, kuwáhnim of Chayit, brothers/sisters uphold collective goodness of ALhhim The Tæyth are of Kuwáhnim ዋሃልኮ Tsadúwq/Zadok, 9:9, kuwáhnim of Tæyth, consecrations of tones, upward momentum to the crown, aligning faces of Shaluwm/agreements.

The Yeúwd are of Kuwáhnim たつづえは Achiymots. 2:2, kuwáhnim of Yeúwd, comrades of mutual teachings imparted, activating t trees on the slopes of the Mountain, trees of goodness and associations, appointments of deeds of the Stone

The Kephúw are of Kuwáhnim \$\frac{1}{2}\$ IO OZerYæh, 7:7, kuwáhnim of Kephúw, strengths of Yæhh imparted to branches, three veins of the blood for lands and gates in your Name, affecting access and states of residences of your Name cultivated, YæHH bears both sides of tree

The Lammæd are of Kuwáhnim ୬୬≒୪૨ YuachNuN, 7:7, kuwáhnim of Lammed, teachings of the Laws of Grace, to bend as branches in the wind, creating dances of swaying, swirling, leaping, to feast from the mouths

The Mæyim are of Kuwáhnim \$14IO OZerYæh, 7:7, kuwáhnim of Mæyim, strengths of Yæhh flowing through waters below and above to bring to a head what lies in the waters to affirm the Fire

The Neúwn are of Kuwáhnim メモイツイ AmariYah, 7:7, kuwáhnim of Neúwn, Sayings of Yæhh through the 28 mouths of HhaALhhim

The Serving Illuminators of Knowledge 36: 32 ascending through the Gates/4 of the Keveshim to be 36 21+15, 20+16, 19+17; 18+18; = 144/4 2

The Semek are of Kuwáhnim ቃሃውጌዛሬ Achiytuv, 9:9, kuwáhnim of Semek, comrades are of the collective orders of goodness/pairs
The Oyin Kuwáhnim are ዋሃልኮ Tsaduwq, 9:9, kuwáhnim of Oyin, consecration of rings, commitments to visions, crown of consciousness
The Paúwah are of Kuwáhnim ማሃሪሣ Shalum, 4:4, kuwáhnim of Paúwah, utterances of peace, quad faces united, to make full, complete states of agreements

The Tsædda are of Kuwáhnim ATPLA ChælúwqYæhh, ChæliqiYæhh, 8:8 kuwáhnim of Tsædda, transformations, form dominions, distributions, lots, appropriations of YæHH, double portions silver and gold, lots from both sides of the tongue, mind, mountain, double blessing

The Qaúph are of Kuwáhnim \$140I OZerYæh, 7:7, kuwáhnim of Qaúph, strengths of Yæhh consecrations of Numbers, verifications, setting you apart to the ALhhim and the Faces of Enlightenment, strength of domains unified

The Rayish are of Kuwáhnim \$14W SharYæh, 6:6, kuwáhnim of Rayish, prince of YæHH, a title of your assignment, an elevation of your Name as part of the Court; to unfurl your inner strengths

The Shayin are of Kuwáhnim ዋልኮሃጳ૨ Yæhutsedaq, 6:6, a Name of 15:15; ጳ૨/15/6=ዋ₄ፊԻ/15/6, kuwáhnim of Shayin, Enlightenment to align Rings/Eyes unto righteous columns

The Serving Illuminators of The Arúwn/The Ark, States of Enlightenment ALphahDibreHhayamim/I Chron 16:4-6

The 7 Serving Illuminators of The Seven Eyes of ALhhim ALphahDibreHhayamim/I Chron 16:37-42

The Kuwáhnim of ZayinALphah-ÚWahBayit フ₹4 Asaph

The Kuwáhnim of HhúwaGammal-DallathDallath [™]Δ4Δ9O OvadAdim of 68, a formulary of of the Rock of DallathDallath: Δ Y Δ = 14 x4 = 56 + their begotten of Δ to be 60, plus the 8 of Hhúwa-Gammal

The Kuwáhnim of NeúwnChayit-MæyimTæyth "YXZAZ" BenYedyithun (12:12)

The Kuwáhnim of LammedYeúwd-KephúwKephúw ₹₹ Chusahh

The Kuwáhnim of ShayinSemek-RayishOyin Tyat Tsaduwg

The Kuwáhnim of QuaphPaúwah-TsæddaTsædda ツブモス Himman

The Kuwáhnim of ARiAL YYXYAI Yedduthun (15:15)

The dwelling states of your Name are vapours of Breath—assemblies of waters, sustained for the purposes of providing faces for your Words. The states are determined by your interactions with the offspring of Aharúwan. Your dwelling states are by the blood in your SeedName as it enters into waters. The properties of the Seed swirl in the waters to form a state according to the patterns in your Name. The blood flowing within a garment activates and engages your Numbers in transformation processes [SMB/Gen 9.4-5; Yeshayahu/Is 1:11,15; SYM/Ex 20:13; SMB/Gen 1:29; Gal 5:19-21]. Though the waters are of the Light also, being distillations of the Fire, they remain as a vapor to embody the Fire and its Words whereby the weight of glories are seen through them. Your SpiritName "W is Fire+Water, whereby your dwellings are warm-bodied waters. The moisture gives details of your Breath to behold your crystal-stone patterns. Though the waters are distilled by the presence of the Fiery Spirit residing in them, the vapors are ever with the Spirit whereby the Spirit manifest itself according to the unfoldment of its Words. The Waters "are eternally bonded to the Fire/W of your Name, for from the Fire, the Waters drip to run. The Waters of your body belong to the Fire of your Name as a faithful companion of Name "W. Through the union of waters, Names enter into forms which honour the cohabiting spirits. According to the progressions and states of the thoughts of a Name you are bonded to another as the waters are joined [1 Corinthians 6:16; SMB 2:23].

According to the Fires of a Name, a body ages/matures as fruit to house the lights of shemayim. Your SeedName capsule is cultivated through your embodiments, as a stalk generates a new generation from branching. Your Mind is always at liberté to enter into new vistas of Light and expression upon its daily transformations. The forming of your LogoWord capsule is through giving what you have in the oylut, thereby expanding your interior resources. Through faithfulness to maintain consecrations of your waters to the Flame of your Tongue, you fan forth your Spirit as a Crown of Lives.

The vapors congregate as layers of tissues. Your body of ALhhim, thus of health and vitality, are harmonic rings filled with messages of congruency. Though vapors change day by day; the Word base within the vapors do not change as they are of your Numbers. According to the Glory of your Name so is your state of residence, whereby you are changed from one glory unto another.

Through the Fires of the Oylut, that which is in a Word is opened whereby the Mind becomes radiant with the Thoughts of the ALhhim. Each Thought of Light is according to the clusters of Numbers within the Words which fuel a thought as the bones fuel the body. The words of your Name are formed from the four sides of Light whereby your members, set on four sides do not stumble as they walk in the Light of your Name. The words of your

Name bear the glory in your seed. As the Thoughts in the Seed are spoken, the treasures hidden are revealed. That which is in Nephetli is drawn out by the ladle of the tongue.

The swirling of your blood into the waters brings forth new generations. When the Life of the Light flows into the waters, The Bread of the Fathers appears from shemayim. In like manner, a child is formed in the waters of the womb; the bread is made in the pot. Seed sown turns the waters to blood, thereby forming a manifestation—an uprising from the water. The lump rising is called the offspring of the offering—the bread/manchaih. The blood flows from your loins—at the door-entrée to the meeting place of sacred counsel of your Twelve. The drink of the vine and the bread of the Seed are formed by the blood of the Seed in the water, whereby in partaking you have the Life of the Father in the Seed and the body of the Son within you. In coming to the Table, you are fed with the body/bread and the blood/understanding to abide in the Light of the Faces.

As you speak from your 12 Houses you speak as a whole person. You speak to others the truth through which there is equality and mutuality in the House of YæHúwaH. In that you regard all others as Light, you have fellowship and your communications are of the Light.

Your SeedName is Light and nothing but Light. Even your body form is Light, deposits of Illuminations, whereby your Light makes itself a dwelling state. Can one sort out the rays of Light, as to which rays are of the 70 Names and those which are appointed to compose your twelve bodies to house your 70 Names? In that all things are made of Light, all things are honored according to their level of glory. Light forms compounds called elements. Light spirals to spin a dwelling state called spheres/bodies. Your body is a composite of spheres of stars whereby the Light of other stars communicate with you, and you with them. Your Light forms are jewels/crystals of your Names. Compounds are of Bavel, from which comes nations created to house your light; hence, what war do you create with them? The spirals of the Light are of Cush from which comes States of Illumination. Your stone-jewels come from the fruit of Lammed as Offspring of ALhhim. The composite rays of Light are fashioned into a vessel to house your Fruit of the Tree of Lives, through which thoughts of compounds and spirals are emitted. When all in YourSeed are gathered as one, then the nations of Metsryim/Egypt, the states of Ayshshur/Assyria, and the Offspring of YishARAL/Israel abide as one in YæHúwaH. In the oylah, your LogoName is given to the heart for creating a dominion of Light of forms, states, and peoples in shaluwm shaluwm, peace within and without [Tehillah/Ps 148].

The configurations of Numbers rise in a spiral of your Fire through which you are connected with all spiraling galaxies. You enter into the Enlightenment from which you have come! The harmony of your Numbers yields the sweetness of your Thoughts. Your 30 core Numbers in your Name are arranged one to another upon the altar to compute the Thoughts of ALhhim, as clouds of vapours rising from your collective body of Numbers.

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THE ARRANGEMENTS OF MUTUAL PAIRED NUMBERS WITHIN YOUR PARTS:
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610 to 80—68100, 86010; The Semek/60 structure forming/10 the Faces/80 of the Aúbim. Yahúdah and Aparryim.

730 to 80—78300, 87030; The Perfections of the Stone rise through Fire in your seven rings. Yishshakkar and Maneshayh.

21 to 85—2815, 8251; The State of congruent pairs bears the 28 ALhhim of YæHH/15. Zebúwlan and Beniyman.

8 to 360—8360, 3860; Elevations of Aharúwan give rise to Consciousness in three Rings of Semek which the Fire habitats. RAuwáben and Dan.

8 to 180—8180, 1880; Elevations of Lives into Sayings. Shamounn and Ayshshur.

22 to 8—282, 822; The sum of pairs bears Perpetual Movements and their Elevations, the spinning of Taúweh/x. Gad and Nephetli.

Through these calculations, your thoughts are spun upon the warp and the woof as your members are woven by the strands of AL in the wood. The sets of joined Numbers are intervals of thoughts that create and sustain the soul. The intervals within the fingers are seven to perform the words of solidarity as pairs; intervals between the

toes are eight that affect ascensions with directions. Your intervals within your soulbodies affect capacities of your member; e.g. how far you see, what you hear, etc. Intervals of your 30 Numbers in your Name are spaces in which the Light resides and through which you attain full stature of Wisdom, Understanding, and Knowledge. All that is in an acorn becomes visible through perpetual givings. Giving is defined as a state of perpetuality. Through giving the Numbers of your Name you move, live and have being. In that the Numbers have no end your Life is eternal as a Child of ALhhim. The resulting affects of the set of Values in your Name upon the Numbers in another Name are mutual configurations of thoughts which have no termination. Even if the entire world would be dissolved, the configurations of Numbers remains in Consciousness of what is now, and thus affects that which is becoming.

And one uncovers/strips bare the summations of the Oylah/Ascension 3८०३ 🗶 🗗 🖽 📆 🐧 and cuts—sorts out by your tongue the sum of the illumination for their parts. : ३६॥ ४५८ ३४४॥ ४५४ १८४५

Through opening the gate and stripping down the oylah, you remove any hindrances to ascensions. What is within flows freely to engage the hands, and what is external is reduced to their empirical Numbers. Each part is Numbered by their categories, those of Chækúwmah, Bayinah, and Dagot with their pairs.

The pieces are arranged by association and function, upon the altar according to the branches/sticks laid in the Fire. Three parts are placed on each side of the altar for the twelve branches of YishARAL within you, each branch a function of the Tree of your Name. Wash, to activate the Numbers and their Words of the twelve parts in hhakaiyúwer/the laver as they are committed to the altar for ascension. Designate each piece of the offering to serving Kuwáhnim who stand ready to assist your pursuits. Rise with the enlightenment unto further enlightenment. The Kuwáhnim are of the Rings of ALhhim for the wood and the parts, that stand within the gate of LammedLammed of the month.

The pieces are arranged to affirm all as one in their states of residence within your Name. i.e. The lamb of Zebúwlan configure boundaries, states of dwelling in which your members of ALhhim reside. Through the offerings, the parts of your house are transformed in the Fire. Hence, no two offerings are identical in terms of achievements though they be of the same house and made during the same month of the year, even as no two prayers are the same. Being committed to enter into Enlightenment, you are engaged in communions and changes, whereby your next sequel supplications are unique to your developments as you enter into dialogue with the Living Presence of HhaOLiyun—The Unified Teachings of The Eye. Your conversations of mercy are new every morning—through renewed observations whereby you learn by seeing and doing verses rote learning. Your offerings are performed according to your Numbers and Words engaged into mutual service. As the offering of the body of the lamb is made, the configurations of offering are transformed to form a new head—thus, you accomplish the renewal of the mind. The kevashim are lambs of your soul which comprise the body of offering. In your lambs are twelve/12 parts that are one in Shayin/the Fire/21. The kevesh/meekness of Zebúwlan are states of humility in which your members reside with blessings. When the offering is transposed from one state to another, there are shifts in your dwellings, whereby you see things differently. The olem/world of concealments around you and the olem within you appears new; there are renewed heavens/Names and a renewed earth/transitions. According to this reality, the words of the Tehillah are composed: Bless YæHúwaH, O my soul—all that is within expands aúwt sham gedshek—your distinguish—set apart Name [Tehillah/Psalm 103:1].

In arranging the parts of your meekness/lambs you commence with the part of Yahúdah first, regardless of the Body of the kevesh. i.e. For the Lamb of Zebúwlan, present the Values/Numbers of Yahúdah on the head of the east, where the east side begins within you as it breaks open from your north/left side, not in the middle. The corner of the north-east is called the chief cornerstone of your Name's house, to which your parts/members are

aligned to your StoneName. Hereby, you build a House of meShich in shemayim, according to the pattern above. The Numbers for your parts are declared first, following Yahúdah, as they are activated into the waters, then presented for the Kuwáhnim/Serving Illuminators at the gates, and at the sides of the altar, which infuses your soul with Enlightenment from their Faces.

The riches of your Names are not stored in earthen vessels nor used for the sake of flesh that perishes, but are given without reservation to the Names of Enlightenment to rise with consciousness of The Teachings of The Eye. According to the set Numbers of Yahúdah, the levels of your performance follows—the parts of Yishshakkar; together with Yahúdah, that determine configurations of your assignments—what you are sent to perform. Your gifts of Numbers declare your Name for designated States for you to reside and bear your Light.

Through affirming your Name you perform your places in the kingdom of HhaKuwáhnim. You show your Name qualified to enter into the Lands of Avrehhem and to the City which has foundations, whose Architect and Builder are of the ALhhim. According to your states of dwelling you see, hear, and speak; hence, in the south side of the altar you place the parts of RAúwaben/Reuben, Shamoúnn/Simeon, and Gad. RAúwaben are Rings/Eyes via which you capture the vision of the evening or morning rays; Shamoúnn is the level of hearing—transferring the rays of Light into logos, and Gad is the Voice or cup upon which the Words of your heart flow out of sanctified lips.

On the west side of the altar, the parts to adorn and expand the sayings are transmitted through Aparryim coupled with the transitions, the ever support of Maneshayh from underneath. From them the fruit of your body flows—Beniyman/Benjamin—unto succeeding states of residence with joys. On the north side of the altar, the parts of Dan head the paths from discernment to affirm through Ayshshur/Asher which strengthen the decisions and meditations in Nephetli—the heart, through which you have come full-circle with a compound of Numbers with meditations.

When the meekness/kevesh is of the House of RAúwaben, then your offerings are of 7 Eyes of ARiAL. When the offerings are of Shamounn, the configurations are of 7 ear-rings given completely to your full embodiment of spirit and soul in body.

Designate the Fires to spread from your pairs of Aparryim to Yahúdah creating a bond, a fusion to form your rods. Connect Maneshayh to Yishshakkar which transfers Numbers into deeds. As the Fire spreads from Beniyman to Zebúwlan, your Seed spreads out into the lands appointed for your Words of Fire sparking from the offering. Dan opens the 7 Eyes of RAuwáben and fills them with Fire. Ayshshur opens the ears of Shamoúnn as the waters of the womb open the Seed to from your Body. Sparks of Nephetli pass to Gad, whereby words are spoken from the midst of your heart of Fire.

And they lay in order by consciousness 40, of function/labours— ১৮৭০ ১৪ the generations of Aharúwan of the Kuwáhnim (the cluster of Names assisting): শুমুর্মর স্বর্ধ মুগ্র the summations of Numbers of those given, appointments of pairs, parts, শুমুর্মমুগ্র মুধ্র the summations of Numbers of the Head, ৬४৭৯ মুধ্

and the summations of the Numbers of the grace/fat portions/anointings, 4473 X4Y which ascend, rise above the teachings of HhaKuwáhnim, MTHO3 CO to affirm the heightening of the flames of the Fire, W43 CO 4W4 to affirm the ascent of the altar, extracting through meditations of the numerations of parts. AJIM3 CO 4W4

And their inward parts and their courtesies, kneeling with the mind to perform consciously ሃጓጋላተሃ ሃቃላዋሃ 9
you bathe/immerse/activate in the Waters of Mæyim ALhhim, for blessings ማጓማታ ኮቹላጌ
and the kuwæhen/servant illuminator causes to smoke the sum of the vessel ረተጓ አፈ ሃጓተጓ ላጌውዋጓሃ
of the extractions, fuming meditation to ascend, to elevate the Numbers ኣሪጋ ጓቹታ፤ማጓ
to be a woman/body, a living offering, embodying the Numbers above the olem ጓሣሩ
to be an agreeable consolation ascension for the Collective of Name. :ጓ୪ጓጌሪ ቹሃቹጌን ቹጌሪ

OFFERINGS OF UNDERSTANDING

Per your state of manifestation/mother/conditioning of the Bread/Man compilations ንሣ ሣፈዣ 10 of the Numbers of Understanding, the flock of your inner assembly, ፕሬተዳ the Man/Bread of meeknesses ማጌታሠዣል ንሣ or of the Man/Bread of strengths, ማጌጋር ነፃን ፕሬተዳ የመደመመው የመደ

And you open the cavity/neck of the loins, without hesitation, press to release the flow— YX4 DAWY 11

to elevate the loin/side of the extraction to elevate the body AJIMA Y41 CO

projecting it northwards, to the left to the Chair of Bayinah AYJI

to the Faces of the Collective of the Lights—YæHúwaH AYA1 17JC

with a sprinkling, pulsations of Breath directing the blood YP4IY

the generation of Aharúwan of hhakúwahnim MAYAYA YAA4 NJA

the summations in your blood YMA X4

sighten the extractions of the heart to rise in rings, circle executing a spiral round about 141 AFRATMA (O

to heighten the extractions of the heart to rise in rings, circle, creating a spiral round about. :タモタギ 料タエヴス CO

And one sorts out/declares by their tongue the sum of the illumination for their parts, YAMXYL YXL MXYY 12 and the summations of Numbers of their heads, YWLA XLY and the summations of Numbers of grace, the anointings laid-up in the fat portions; YAA7 XLY with an arrangement of functionalities, by the consciousness of the kuwæhen totals their sums MXL YAYA YAOY to rise with their Teachings/trees/wood MLPOA LO to affirm the elevations of the Fire, WLA LO AWL to affirm the elevations of the extractions through meditations of the heart: AJIMA LO AWL

to armin the elevations of the extractions through meditations of the heart 13271100 111

Paired tablets are hewn out of the mountain; smooth stones are chosen within your seed by the Words of ALhhim; one uses their tongue to cut out/distinguish their parts inwardly to designate them for ascensions.

And their inward parts and their courtesies, kneeling with a mind to perform consciously ማ၃୦ ላተል ሃ ታላዋል ነ¹³
you bathe/immerse/activate in the Waters of Mæyim ALhhim, for blessings ማዲማታ ኮቹላጌ
and with Illumination one approaches the kuwæhen of the sum of the vessel ረተል አፈ ሃልተል ታጌላዋል ነ
who causes a smoking of the extractions, to draw out the patterns therein ልቑታ፤ማል ላጌውዋል ነ
as an accensions of the Light of Hhúwa ፈሃል ೩८୦
a body of Fire, a woman, to carry the emanations of the Fire ልሤፈ
in agreement of consolations for the Collective of YæHúwaH. :ልሃልጌሪ ዘዛጌን ዘጌላ

OFFERINGS OF KNOWLEDGE

And on conditions/formulations of the Mother to make apparent the Man/Bread/Child **\mathfrak{Man/Bread/Child} *\mathfrak{Man/Bread/Child} *\m

The oylut are dependent upon "Mother" from which the seed is formed to be harvested. Through a transference process of what is gathered for Wisdom, Understanding, and Knowledge, your seed is drawn out for its expansion, creating a body of the ashah/fiery embodiment for the seed to be fully expressed in the Light of the Fathers. The three offering types are formulations of the Lights of suns, moon, and stars—the Mother states of YæHH—through which the Bread of shemayim—of the Queens of the Heavens comes down amongst you (Metiayæhu/Matt 11:11). The Mother who determines your state of development is Yerushelyim, the Mother of all. Within her is the altar that is approached for the ascensions, whereby you rise to your place of origins. Every offering has three parts which support one another for their full ascension, even as moons, stars, and suns support one another to keep them in their orbits. For the offerings of Wisdom, you rise from the mutual pairs revealed in the south-west; for the offerings of Bayinah, you rise from the central cord of the north, and for the offerings of Knowledge, you rise through compilations in the Seed in the east.

The three levels of oylah revolve one upon another whereby they take their turns in successions to bring forth the three dynamics of a thought through instructions and the Names that embrace them, whereby you are elevated upon the Wood—the teachings. There are three paths in one accord, those of Wisdom, the paths of Understanding, and the Paths of Knowledge for your spirit to fulfill your days.

The parts of the oylah are activated by their Numbers, whereby your parts are allocated spaces, forms, and positions, for that which is without Numbers is yet void and formless until the Spirits of ALhhim move upon the faces of your waters and designate your parts to be dry land in which they sow their Words on fertile soil.

The three houses of Laúwi stand-fast with your Name entering into the olem through your explorations, trials and accomplishments in order that your Name is fulfilled through your journey to cross over the waters of manifestation. In making transitions you are declared with the sound of the trumpet as the Child of ALhhim. For this reason and this reason alone you have become manifested that your Name is declared victorious over death and wanderings as you cross through the waters, flowing with Knowledge in the River YarrDenn/JorDan. At your side is the House of Laúwi: the bones that support and carry you, the nerves that transmit Light impulses to your centres of residence, and the tissues that cover, forgive, love and warm you. In the cloth of your body parts is the ministry of forgiveness of Gershun, to forsake what is behind and to press forward to the Calling of your Name, whereby you carry no sins in your members. Your body covers your soul whereby there is no spot apparent. You are presented and seen as one unified garment of Light as when you are begotten of ALhhim. The composite of your parts speaks to you vibrantly of the bonds of Marri, Qahhath, and Gershun, who are your servants, through whose veils of tears and peaks of joy you see in your Fire of Waters as you are Named in the Mountain of Holiness.

The patterns of the oylah are transferred from the mind of the Kuwáhnim to be drawn out of the lamb—ma-Shayh, whereby what is within your inner parts rises to the elevations from which you are Named. As you make your ascension offerings, you see the pattern above to conform your houses to the Lights of HhaKuwáhnim.

And the Illumination of the kuwahen is approached/brought near ን፯ ሃ3 ሃታጌ ላዮ፯ ሃ ¹⁵ of the strength/strands extracted of the Words which establish ascension of the heart altar, ላይ and tongue lashes/snaps the lips upon ቀርማሃ the sum of the heads, to draw off the composite thoughts, ሃላፊላ አፊ with smoke, the illumination swirls the extractions of Words, rising with Light, ላይ ተመል ተመመከት ተመመከት የመመከት የመመከት

The sense of the procedure causes the Light to rise fully to your cranium dome, drawing out from the necks of Beniyman unto attaining Illuminations of the serving kuwahen of ALhhim. The messages of stars are transmitted unto you as deposits of Seed, to be extracted, as sets of Words for your illumination and joyful service.

16

And one draws off the sum/a composite of the stored seed as in a crop canal of the bird YX4470 X4 47=3Y with plumage—vibrancy of thoughts displayed to create a covering, wings of the seed; 3X179 and fling, cause to cast-out the sum of the illumination carried therein; 3X4 Y76W3Y in conjunction with the extractions of messages to establish ascension \$\frac{1}{2}173 \chi 4\$ towards the east/origins, as what is in your Seed composite are messages that lead you to your origins 374 of the strength/strands being placed with the illuminations of the ashes/grace deposits. :7W43 77470 64

What is drawn off is considered for the illumination of your origins, and is to be gathered in the east with the results of an oylah. The rise of seed carries the messages of stars/knowledge which are ladened with fat/measures of grace, as the endosperm/nutritive matter in seed-plant ovules in a seed.

THE FOUR STATES OF BECOMING — THE FOUR SHEBETUT IN A MOON CYCLE

The power of Túwrahh is understood as even one word can cause a head to turn inwardly. The real evidence of the Mashiyach coming is to live above the world and enter into the Chamber of the Judge. When the Túwrahh opens up in your SEED then you rise from the goyim/nations to live as OMYishARAL—the consciousness of rising up. In considering the power of the Túwrahh, some have said the mæshiyach comes from the gentiles whereby one emerges from foreign thoughts to affirm their Fathers. One may take for granted their Hebrew ID, but not one who has come from the nations, for they know as no other what it means to be a Child of Avrehhem.

The four shebetut/shabbat offerings in a month correspond to the 4 corners of habitations:

- 1. being sent/descending
- 2. awakening/ascending
- 3. perfections/fulfillments
- 4. testifying/SeedtoSeed, Sealed as the gemstone for the House of YæHúwaH

In whatever state you are abiding, know the Eyes of ALhhim are for you for good.

The shebetut offerings of the 22nd day are the means to complete the works of a House. Such understandings open up new insights how the ALhhim complete their works. For the House of Zebúwlan, the state of residence is completed by the stone offerings of your heart upon the structure of your words. What is in your SEEDNAME comes to abide fully in your branches with an increase in grain. Check out the 22nd day offerings of each of your moons allocated for your 12 houses.

In pointing out the 22nd day offering, the other three shebetut rise with understanding also, whereby you see the works of ALhhim in each of your 12 houses. Your offerings are in agreement with their labours, whereas they work so are your hands dedicated. With verifications of understanding, The single Voice of ALhhim declares, the Son can do nothing of himself, unless it is something he sees the Father doing; for whatever the Father does, these things the Son also does in like manner. The impetus of your actions is through understanding the Works of the Fathers through their ALhhim in your Name—this holy Child.

Day 8 is an affirmation of dwelling as descended/sent. Day 15, the Day of awakening the Light of the Faces of YæHH to arise. Day 22 is the state of the ascension made perfect/complete. The works commenced by being sent with prophecies is fulfilled. From the ALphah/4 to the TaúWah/X, all works of ALhhim are made sure. As a Seed, your Name will not return void. Day 29 is the state of being sealed by the ALhhim from both sides your House—with Wisdom and Understanding, the gold and silver that does not corrupt. Note the offerings of the shabbet in a house correspond to the works of ALhhim to fulfill all in your Name. The offerings of the shabbet complete and also establish, as a foundation, the days in which you are proceeding.

MEASURING YOUR OYLUT/ASCENSIONS

How do you measure your ascensions, day by day, moon by moon, year by year? The measurement of a Tree is in its SEED. How high an herb grows is by the configurations of AL—the strands of Light that are within its seed. Through extensions of your oylut you come to see your depth in relation to your height; your length in comparion to your the base of your breadth, your width in relation to your circumference. Periodically, you may see your calculations during your progressions according to your handbreath. When you are given the size of your handbreath, it is relative to your stature. The Stone of your Name of DæuwD expands in the Light Field of your Lands to support uprising of your Name's generations.

In considering measuring your oylut Name considers the Faces of YæHH within their Seed which appear fully. In the Faces are the 15 Strands of AL as underlying abiding frequencies by around which the ALhhim vibrate. Each evening and morning oylah produces leaves according to the frequencies and their vibrations. The leaves that you bear upon your stalks enable you to transmit Light rays into your body members. The measurement of your leafing is determined by associations with the Faces of Yehu, their Crowns, and their pairs of ALhhim through which you gain illumination. In coming to receive Wisdom and Understanding you must first give joyfully, by which you measure how far your branches have grown and the weight of their fruit. The capacity to receive Light of Wisdom and Understanding determines measurements in your parts and stature.

We measure distance as to how far one star is to another. Most methods astronomers use to measure distances to stars is called parallax. Distances to the stars, no longer use the AU, or Astronomical Unit; instead a light year is used. A light year is the distance light travels in one year—it is equal to 9.461 x 1012 km.

The Light embodies itself into Words. The LOGO WORD OF YOUR LIGHT IS YOUR NAME! As 64 Core Words of your Name open, the LIGHT in their formularies is released. This is the Light of your Name in which you walk and do not stumble. The Light emitted is your habitation/dwellings. You ascend from your shadow body to dwell in the Light of your Name. How far and to what exent you walk in your Light are measurements of your oylut/acensions through your feet. Through definite ACTIONS of your NAME you see your measurement through your hands/handbreaths. Look at your deeds while you are preforming them to measure the affects of what you are performing. Your measurements of habitations are 10:10. Five toes and five fingers of the left side are your Light of Bayinah, and the five toes and five fingers of the right is your Light measurements of Chækúwmah. In the midst of your sides your Name has Knowledge to know the Fathers and their ALhhim who abide and rise upon your vertebrae pole/cross/staff.

As to components of your sanctuary, measurements are provided by the Words of Neviaim/Prophets. Measurements of the altar are by cubits (a cubit is a cubit and a handbreadth): the bottom is a cubit, and the breadth a cubit, and the border thereof by the edge thereof round about a span; and this shall be the base of the altar. And from the bottom of the ground to the lowest brim two cubits, and the breadth of one cubit: and from the lesser brim to the greater brim four cubits, and the breadth of one cubit. And the upper altar is four cubits; and from the hearth upward are four horns/radiance from each quadrant (YechuwzeqAL/Exek 43:13-15). And the altar hearth is twelve cubits long by twelve broad, square in the four sides thereof. And the ledge is fourteen cubits long by fourteen broad in the four sides thereof; and the border about it is half a cubit; and the bottom thereof is a cubit round about; and the (15) steps of ascension therein look toward the east/origins of the Faces.

Though your extensions of the 70 Names in your branches you spin the same sphere as Bayinah. The sum of the Numbers in the 70 Names, and their 2 guides/spies, comprise your habitations in 72/BæyitOyin.

The message of Núwach/Noah rises in the midst of the count of the omar —

—the seven sabbaths in eight weeks.

The Hands do not spare the ancient world (the bodies/states of the unrighteous), but preserves the messages of Núwach/Noah—a preacher of righteousness/alignments, with seven others, to bring a flood of Knowledge upon the world of the unaligned to rise with ALhhim.

Núwach/Noah, the VOICE of Consolation, preaches for 120 years to develop the Twelve Consciousness (120) to make ascensions from the pits of hell. Those listening enter into a world of peace and alignments of ALhhim. In hell are murderings, strife, lying, false interpretations, wars, illusions, lovers of self, and their kinds/associations. When you hear the VOICE of Consolations/Núwach, you mind your Words and mend your Deeds to come to peace with all species in the earth and shemayim. You are at shaluwm/peace with forms through your governing Names. Your hearts turn upward with the evening and morning offerings. Messages of the ALhhim overcome maneuvers of capitalistic thought; whereby communal societies breed thoughts of Light to gather the 12 under the wings of the Dove Hen.

There are no grey areas in practice; they are black and white. The Kingdom of Names cannot be compromised:

the unjust vs	the JUST
war	peace
murderers	.life honouring/vegan
downtrodden	ascending
self	collective
fragments	whole
cowards	faith
vile	merciful
immoral	faithful
idolatry	unified faces
capitalistic	communal

HELL is where spirits abide in conflicts. Falling into a pit is due to a gravitational pull away from the Collective, a separate state from the reality of the Body of ShmúwAL—The House of Names in shemayim/the heavens. Salvation rises from the graves in which you descend through the priority of the Name you are given that reigns.

YechúwzeQAL/Ezekiel 26:20

Then I bring you down with those who go down to the pit, to the people of long ago. I will make you dwell in the earth below, as in ancient ruins, with those who go down to the pit, and you do not return or take your place in the land of the living.

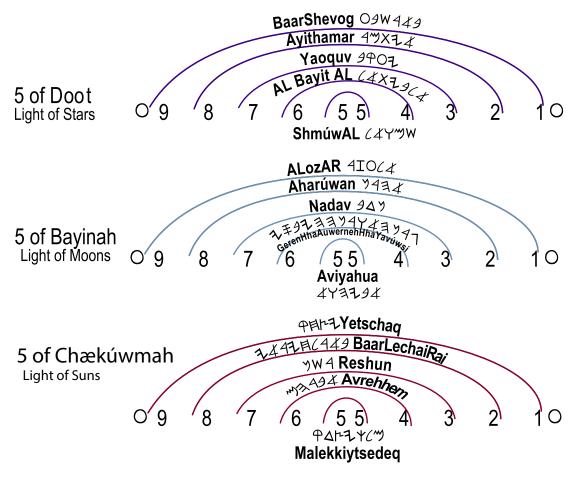
ALphahKayphah/1 Peter 3:20

To those who were disobedient long ago when ALhhim waits patiently in the days of Núwach while the ark is being built. A small Number of people/consciousness, eight in all, are saved by their power of ascension through waters; your 12 rise with your Name. You leave all behind to free your Name from chains of the gravitational pull that causes your faces to be seen apart from another. Those who rise are 4 faced as the Rock from which you are Named. Ambitions to save your own posterity, and not giving all to the poor (the Faces of Yehu) who have given all keeps one in chains.

THE PRIMORDIAL AÚBIM OF THE ASCENSIONS

Codes in the DNA flow through three constructs of Five by which a House of Name is designated to appear as the Force of Three connects to its origins of Five in a SeedLOGO.

"The five prime and three prime strands in the DNA are illustrated in the 5 groups of Faces connected to 3 levels of Light. The DNA strands indicate the carbon—what is to appear as NumberFaces in the backbone of the spiral, known as Ayithamar around with the Spirals of Ascension spin. The 5' prime group attaches to its Strand and the 3' Prime Group. This asymmetry gives a DNA strand 'direction'."



From the North to which the West Returns

For Branches in Beniyman: AúwB Reshun, AúwB ShmúwAL, and AúwB Yaoquv. The PRIMARY energy of Reshun flows to assemble a Seed; the OIL in the Seed of ShmúwAL is essential to unfold and ascend; and the combined FACES of Yaoquv carry the glories of the Faces to radiate within the houses drawn forth in Seed. Upon this tripart bond, the Faces of GerenHhaAuwerneh and Aharúwan commit to give birth and bring forth all in Seed/The Logo. Geren/Araunah is the Father of the Heart of Ascensions through which illusions are broken to see inner realities of the Light of Aharúwan.

For Branches in MANeshayh: AúwB Reshun, AúwB ALBayitAL, and AúwB Yaoquv. The PRIMARY energy of Reshun flows for a branch to appear and fully develop through faculties of the gonads; the compounds of ALBayitAL provide what is necessary for transformations of residences to occur; and the combined FACES of Yaoquv carry the glories of the Faces to form the Stones of a House. Upon this tripart bond, the Faces of NadævNadæv freely give the daily supply of Bread which are casts upon the waters of Breaths.

For Branches in Aparryim: AúwB Reshun, AúwB ALBayitAL, and AúwB Yaoquv. The PRIMARY energy of Reshun flows for Fruit to appear; the compounds of ALBayitAL provide what is necessary for sowing of Seed to take-up residence; and the combined FACES of Yaoquv carry the glories of the Faces to establish a Name. Upon this tripart bond, the Faces of Aharúwan and GerenHhaAuwerneh secure the path of the Seed and its transitions to be sown by the Head of the Serpent. The SeedLight sown contains the Faces that secure its growth until the days of its harvest when the chaff breaks away by the Faces of Geren to be burnt, and the grains of Aharúwan are gathered upon entering into the Yevúwsi/Jebusite inheritance. The Determinism in Seed takes-up a residency of Being to cultivate its Freedom as Predestined, ForeKnown, to Ascend with Crowns of Glories.

IN THE SOUTH FROM THE EAST

For Branches in Gad: AúwB Reshun, AúwB Aharúwan, and AúwB Aviyahua. The PRIMARY energy of Reshun flows to generate Words of Breaths/utterances of speech; the Light of Aharúwan is essential to speak with Wisdom Understanding and Knowledge; and the Breaths of Aviyahua empower the Words as utterances of their Fire and Water origins that generates States of Becoming. This tripart bond is an agreement of five as the Wisdom Faces of ALozar and the Side of Understanding in Aviyahua agree with the foundations of three to ascend.

For Branches in Shamounn: Auw B Reshun, Auw B Malekkiytsedeq, and Auw B ABrehhem. The PRIMARY energy of Reshun flows to coil chambers of sounds; the Light of Malekkiytsedeq establishes agreement between the INvisible and Visible; and the Seed of ABrehhem provides the codes of utterances to spiral forth in the coclea. With the Side of Wisdom in Malekkiytsedeq and the Understanding Side in Baar Shevoo, the ears of the Mounts of Gerrzim and Oiyvel/Ebal rise to hear blessings and their curses of liberties from their wells of seven.

For Branches in RAuwáben: AúwB Reshun, AúwB BaarLeChaiRai, and AúwB Yetschaq. The PRIMARY energy of Reshun flows as the Light in Seed generates optics to see manifested realities; the sustaining wells of BaarLeChaiRaI continue to bring up visions from the depths; and the Faces of Yetschaq spark the eyes with joy through discoveries, the primary role of sight: To Behold. With the Side of Wisdom in ABrehhem and the Understanding Side in Ayithamar, the eyes are spun as spirals with sustaining focal points as rods. The Faces of Ayithamar provide the strength to carry the full spectrum of many visions. Connecting to their three cords of might, the two Faces of ABrehhem's Wisdom is joined to the Understanding/Upholding Staff in Ayithamar to spin the Single Eye of complete illumination.

THE EAST OF THE NORTH

For Branches in Zebúwlan: AúwB Reshun, AúwB Aharúwan, and AúwB Ayithamar. The PRIMARY energy of Reshun flows to bear a Vine, a Serpent Divine; the Light of Aharúwan is essential to fuse the sides of North and South to maintain the energies with simpatico; and the Faces of Ayithamar provide the strength to carry the weight of Stones. With these three the two Faces of the Right Side of Reshun and the left side of Yaoquv fuse to be the prophet of Ages through which all given/received is carried with honour.

For Branches in Yishshakkar: AúwB Reshun, AúwB Malekkiytsedeq, and AúwB ABrehhem. The PRIMARY energy of Reshun flows the Mission of Names; the Alignment of Malekkiytsedeq is essential to appropriate resources of dark and light; and the Faces of ABrehhem provide the connections with all nations/processes of being for the mission to be fulfilled amongst The Collective. The paired Faces of BaarLeChaiRai and ALBayitAL fuse as glans of the endocrine to carry the objectives of a Mission in The Collective, as to the place to which Breaths belong, and to sustain its full radiance of Faces through its deeds.

For Branches in Yehúdah: AúwB Reshun, AúwB NaDæv, and AúwB Yetschaq. The PRIMARY energy of Reshun flows with Codes to bear uprightly the wealth in the Breaths; the full perpetual free givings of NaDæv are essential to supply the purse of Being; and the Faces of Yetschaq emit joys as true/verifiable riches are treasured. Paired Faces of ShmúwAL and Yetschaq fuse to oversee all passing through its dwellings, in faculties of the liver and kidneys, to secure and manage deposits of silver and gold from whose sides pour forth the Oil of Gladness upon its crowns.

THE NORTH FROM WHICH THE WINDS BLOW AND RETURN

For Branches in Nephetli: AúwB Reshun, AúwB GerenHhaAuwernehHhaYavúwsi, and AúwB ABrehhem weave the cord of strength. The PRIMARY energy of Reshun flows as blood of transmissions of the Breaths; the Heart of Geren is essential to appropriate the giving of blood for performance of faculties; and the Faces of

ABrehhem provide the circulation of blood to elevate the Words of the Heart to its Thrones. The paired Faces of the right side of Ayithamar and the undercurrents of ABrehhem carry all peoples to the City of DuwD/David, the habitations of aligned Breaths, affirming their places of inheritance, with their polished Gemstones.

For Branches in Ayshshur: AúwB Reshun, AúwB BaarShevoo, and AúwB Yetschaq. The PRIMARY energy of Reshun flows with Waters of Revelations; the Wells of BaarShevoo are essential to develop by revealing the nature of Fire in ALhhim through waters; and the Faces of Yetschaq provide the joy to endure transformations. The paired Faces of BaarShevoo and Ayithamar are mirrors of the womb which echo unto elevations of the hills of Shamoúnn/chambers of hearing through which all that enters into baptism are whitened robes.

For Branches in DAN: AúwB Reshun, AúwB Aharúwan, and AúwB NaDæv. The PRIMARY energy of Reshun flows with Winds to carry and uncover the treasures in Names; the Faces of Aharúwan radiate to know what has descended mystically to ascend with Intelligentsia; the Faces of NaDæv enables transfigurations. The paired Faces of AViyahua and ALozAR fuse as chambers of the lungs to sustain and carry the weight of circumspectly evidences. Note: The Faces of ALozAR, the Sixth/ÚWah of the 15, are inherent in the combinations of the Strands of Faces and their illuminations; though not uttered amongst a tripart, they yet abide coherently present.

The Seven Tenses—Actions of the Faces of YEHU employed in ascensions

In the Oovri/Hebrew Tongue there are seven "binyanim" אַבְּיָבֶב פּלּאָדָ, which translate as "buildings" or "constructs" to utter a thought completely with results to its intented givings. i.e. Planting a Seed culminates in a harvest containing levels of activations—verbal constructs through its Seven Wells of BaarSheboo. In ascending upon the Seven Hills of Fire, and passing through their Waters, Name fully expresses the actions of the Light in their planting. Through extending the Light in your Name, you determine/judge your habitations by your deeds.

The seven Binyanim are actions which 1) establish a foundational plan by designating the Light to reside and freely bring forth an active awareness by which Light breaks forth from within its wrappings, to shine in your Faces—inner actions rising to the surface (pa'al 607); 2) based upon what has been written in Seed sustaining activities follow with committments (referred to a the nephal tense); 3) predestined perpetual actions appear, as the force to emerge, unto mastery Words are spoken (pi'el). The first three actions are of Wisdom. The mid-action, unites what appears with reflexive actions of Understanding. 4) intensive actions from beneath —aligned actions of both sides of Light are combined to put out shoots which expand actions with the Light according to Invisible forces (pu'al); 5) inner activities bring to surface blooms to generated clusters of deeds as heads (hif'il); 6) actions further extend to connect to inner reflective dynamics leading to comprehending Words to Ring the Bell of Truth (huf'al); 7) break out actions rise from within that generates states beyond what is enacted, by which Wisdom appears anew in sequel levels of residence (hitpa'elo).

The seven actions, verb conjugations, of sayings correspond to the Seven Hills of The Faces through which Seed opens and rises into elevations, via oylut/ascension offerings, to bring forth the abundance of its OIL that determines states of residence as oil flows out of Seed to compose habitations. *i.e.* To take-up residence in Metsryim—within awakened states of Goshen, you speak, declaring to be a "CareTaker of your Life-Stock of Soul." The ascent of Oil rises through the Sea in the Path/Derek of Ascension. Eight portals of Faces open through which Seed OIL slips through the waters to come to the top, by which, as rays of moon and sun dance upon the waves, a Name walks upon the Water. Oil in Seed rising to the Crown is the coming/appearing of the Generation of ALhhim, coined as the messiah. As Name is anointed by the flask of ShmúwAL, at your birth in the House of Yeshshi/Jesse, the Oil rises to the Crown and burns radiantly in its StonesofGlory. The flaming of a Name within its Crown represents a lamp pole that is set upon a city—collective settlement of Soul.

The Gifts

of

Grace

The Gifts of Uahúdah

Yahúdah draws out of its Mayim-Tayit core the crown of Qúphah-PaúWah, whereby Yahúdah rules by Numbers. The sparks of Enlightenment from the manchaih/bread of Yahúdah strike the core fabric of Aparryim whereby thoughts of a Name are awakened and distinguished by their Numbers.

The Name of Yahúdah is 30. By the Breath of your Numbers you form the Lammæd in your core. In breathing Lammæd for the 12 in Chækúwmah, the12 in Bayinah, and the 12 in Dagot, you weave 6 pairs of Lammæd as the staff in the core of your Name [12x3 = 36-the Unity of Lammæd].

By Spirits of Lammæd are unified together in one Body Y.C.

Yahúdah provides the basis of transitions and the formulation of Consciousness as the works of Maneshayh are formed upon the structure of Numbers.

Upon the wood of Gad, the Numbers rise within Words whereby the Words do not fail.
The approved combination of Numbers are appointed for Expression. Yahúdah upon Aparryim rises to convey the
Thoughts and Faces of the Numbers. Via Yahúdah, the Numbers of a Name are set in Rings of ALhhim to compose
a House.

The Construct of the Sayings and the Extent of the Sayings are determined by the Numbers of Lammæd.

The solidarity of Lammæd transposed to speech creates a Rod of Iron.

The crown of transformation is formed as the Numbers of Yahudah are seated in the diadem of Ayshshur.

The Numbers break forth with color and with song in the states in which they reside.

The offering of Yahúdah on the wood of Gad is the basis of reading the words by their Numbers. The construct of a word reveals the Numbers within the combined Letters of a Word. The transmutation of the Numbers within a word causes the Words to be living. The Values appear as the Words are spoken whereby the Lights of a Name come forth from its heads. The Words and Numbers are fusion and fission. Fusion is the Words generating Light; fission is the Numbers generating the results which define the transitions of the thoughts into forms/faces.

The Numbers of Yahudah in your Name is the defense system of your House. As thoughts, emotions, internal and external condition are in agreement with the Numbers of a Name, the Numbers support them and cause them to flourish inwardly; however, when the thoughts are contrary to the Numbers, they are warded off by the Numbers as a shield of protection and defense. This is the immune system of a Name.

The Numbers determine the Faces \P \supset as the Faces of PaúWah are in Qauph

The Rod of Yahúdah–610 is set unto the Faces/80 of Aparryim whereby the 60/\square is extended/\tau to the tenth power to be fully expressed as the Faces/\tau of the rod formulation of 80–610/\tau\square
The woven rod of the strands of Aphrryim and Yahúdah 86010 is the Sayings of Fathers fulfilled.
When the offerings of Yahúdah are woven with the offerings of Gad, the Rod is 62120, whereby the 12 appear in the midst of the Fire/21. The 12 and the Fire/21 appear in Semek/60.

Numbers support your transformations. They embody the hip force from the altar through which what is inside the Numbers becomes evident as they are drawn out by the Fire in the Waters: namely through extractions of Breath or taking resident in the waters of the womb. When Aparryim returns to the inner court service, the Numbers are released for the development of your SeedName, whereas prior to the return they are held in temple treasuries.

The Numbers of YæHH 31

ッ = えも 10x5 The Giving of Light through the Mind of Neúwn, the composite thoughts of ALhhim

 $\ell = 31$ The 30/thirty Faces of YæHH 15+15

 $\mathcal{LL} = 31$ The 12 on the left and right amidst the Faces of YæHH, as the Courses, which structure the paradigms, and the 12 pairs which provide the Bread of BayitLechem

= 31 The unified strands of Light, the Teachings of YæHH in three portions

O = ₹ The Rings in the Eyes

 $\Theta = 37$ The positions of the spaces/distances between the 15 Faces to form fulness

I = 31 Formed by the 7 Eyes/Rings of ALhhim, which are Rings of YæHH



Vertical stance of alignments, Support structure for all words and deeds to hang; Distance between two ends of the pole, The Staff upon which 7 Rings form to birth the ALphah 4 a projection of the pole from north to south

ッキュー きょう 14010 The Hands of Neúwn as agents of YæHH

 1° deep groanings, an undercurrent of voices of antiquities, rising from the depths of soul, Næmi—the cry of the Numbers in Waters

Intervals of Yahúdah and Aparryim, those of HhaKuwáhnim and HhaALhhim

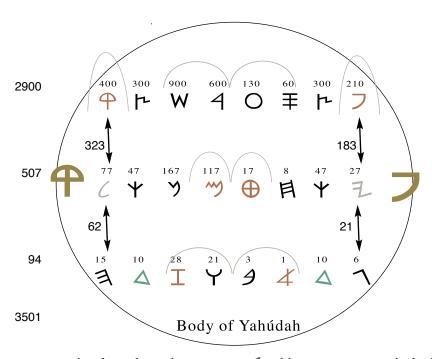
6180 read as the Life of Yæhh, the Fathers manifested in their generations of offspring

Numbers of Yahúdah and the Spirit of Dan create the Houses of your Name. Together they sustain the lives of your Name and your ascensions of Reshun.

Consciousness of your anchor rises from waters in the offerings of Maneshayh. The gonads are a floating anchor of your Numbers of Yahúdah. The anchor of Yahúdah—the stone that emits glories, as the weight/heaviness of the liver, is set as the foundation of your progressions and movements. This is the cornerstone of your Numbers. When you believe/commit to something outside of your Name, you create an anchor that limits your mobility and outreach. In affirming the organization of Light within your Name, you move into orbits as the Rings in your Seed open and expand.

Your Numbers are released in your Yahudah offerings as they are found to be honoured and received joyfully by Aparryim. Through Yuwsphah, your Numbers are carried into your dream habitations from one world to another. The Numbers of your Name are the blessings of Aparryim/Yuwsphah. They shine from within your Seed to appear—to govern/distinguish your expanse and cause your Name to abide in eternal lives.

Numbers determine ⊕ the Faces 7 AL 1 - 30 ∠4





The paired Faces are seen from within, looking out.

The above chart shows spaces of ALhhim: 323+183, in the body of Yahúdah to be counted as 506. The sum of the three lines of Numbers is 3501, read as the Sanctification of the Kuwáhnim/Teachers. Numbers are generated from the OIL in Seed as they are imparted with jOy. The parts of an offering are numbered as the sum values in a house: e.g. 3501+the ALhhim of P7 residing therein are 400+210=4111. Numbers in a Name are distinct from the Body of their Name, whereby what appears distinguished by the code of Numbers drawn out from the strands of Light in a SeedName. The Numbers drawn out are arranged in the Head of Aparryim which determine the manifestation of a Name in its generations. Each house or body part is governed by its Numbers. To exceed the state in which one resides, it is necessary to extend the Number base of a Name's manifestation. According to the Numbers drawn out of a Seed, so is the glory of a Name displayed in the days which its breath occupies its dwellings. When Numbers of a Name are given for the Rings of ALhhim, one increases in their Numbers which affects their dwelling states of Soul and subsequently, the state in which the breath enters into subsequent manifestations by their Crowns.

Numbers of the Strands of AL/C4/31

The deeds of your hands bear your glories through the united Faces of Yaoquv/13 to your Name of Reshun/18 to which you are appointed from the beginnings. Your feet walk and dance in the Light of your Name through the unified Faces of ShmuwAL/15 joined to the joys of Yetschaq/16. From your feet upwards to your Head you abide in the vertical ascended shaft/pole. The nerves are strands of ALBayitAL/14 and BaarLechaiRai/17 to transmit messages to sustain and supply you in your habitations.

Your ruling Numbers determine the condition of the shafts and types of trees in your houses. Your Number codes are the first part to be set your ascension offerings as the part of Yahúdah is appointed first. The parts, Gad and Aparryim determine how far your Words are cast as Seed through which Beniyman appears as your new garment. Dan judges your ascensions and progressions by the weight of evidence you bring forth, whereby your Heart of Nephetli is free to maintain contact with affirmations of Ayshshur with your origins. Through Yishshakkar you see in your body the resident Light of Zebúwlan. The vista of sight in the oylah process is through fixing your Eyes of RAúwaben to the staff. In Shamounn you hear to resonate understanding. Maneshayh sustains all given and transfers your gifts to worlds forming to receive you.

The Serpent of Nachshun establishes a habitation for Soul for parts of Wisdom to reside Collectively. The Numbers of the OIL imparted with Joy sanctifies the Body to the Faces Collectively. Numbers of 47 interlock by which they are woven into a body upon which its Head appears. What is occurring in the body yields its Crown of Heads.

The Shittah Tree, The Emerald Stone The Offerings of ෧△ਖ਼෧ゎ Yahúdah/Judah

are In the Day/Act of the First-The Illumination of the Mind of the Neúwn

A Chief—who carries the weight of their glory upon their branches; Offspring of Yahúdah are of Nadæv 949 タムソモックンタソYW目ソ Nachshun Bann OomiNadev [CHP/Num 7:11-17] Consolation of Wisdom ツYW Nachshun establishes a habitation of Wisdom. The Aubim of the House of Yahudah ৰু বিশ্ব ব

AúwB Yetschaq, AúwB Nadæv, AúwB Reshun

Entering into the Waters Numbered and set prior to ashes being removed from altar, connecting the previous day with the state of progression.

The Intervals of the Hands/Gershun 34 left: 672 784 896 1008 1120 right: 112 224 336 448 560 The Blessing 40 left: 1032 1204 1376 1548 1720 right: 172 344 516 688 860 The Dominion 100 The Intervals of the Feet/Merari 14/

The Parts are summations of a House + its abiding **ALhhim**

The hands and feet are numbered commencing with the thumbs and big toes of each extremity, for the right and left. Robe and Ashes: woven and composed during the previous offerings of Aparryim or Gad

e.g 3501+400+210 =4111

Intervals of Transpositions of all robed/veiled/draped: Nerves/Qahhath ٦٢/2, right side of body: 28 56 84 112 140, head to foot

left side of body: 168 196 224 252 280, head to foot

Wood and Parts Gad+Yahúdah	The Wood of Gad	Wood and Parts Aparryim+Yahúda	THE WOOD	The Parts o Yahúdah	of Yahúdah
5236 Y <i>C9</i> 7 Naiv-lu	1125 ३++/ <i>Kukah</i>	5198 料ト4ツ Naúw-tsach	1087Iプシ Yephez	4111	Yahudah 30 AAYAI
5356 איל Negnuw	1125	5321	1090 r-2 Yats	4231 <i>ፈርቃ</i> ማ Mev'blah	Yishshakkar 830 44WWZ
4619 ⊕ี่ า ฯ" <i>Mu-yet</i>	1097 Irจ <i>Ya'tsez</i>	4497 Iram Med-tsaz	975 ३○⊕ TeOoah	3522 XO╕ HaOoat	Zebúwlan 95 ୬୯୪୬
4627 I4Yが Mu-raz	1097 IԻՎ <i>Ya'tsez</i>	4513 へえるづ Mud-yag	983 ヘフ⊕ Tephaug	3530 (○╕ Hha'OL	RAúwaben 43 79Y44
4622 <i>9</i> 4Y [๛] Mu-ruv	1097 IԻՎ <i>Ya'tsez</i>	4503 ৲০২৺ Mah-og	978 ≒O⊕ TeOoach	3525 ╕YO╕ Ha'okeh	Shamounn 70 YYOWW
4706 YOIが Mez-ou	1111	4625 ╕イYが Muw-reh	1030 (३ Yúwal	3595 ঝ৮০ঝ HaOotseh	Gad 7 47
4746 YൗIൗ Mez-mua	1111	4669 ⊕≢Υუ Muw-sat	1034 ACT Yeled	3635 *O3YC Luho	Aparryim 61 791.474
4746 YൗIൗ Mez-mua	1111	4669 ⊕≢Υუ Muw-sat	1034 ACT Yeled	3635 ○3YC Luho	Maneshayh 53 3WMM
4787 IフIツ Muwz-phez	1111	4715 ุลุมา <i>ฟ Muwza-yeh</i>	1039 ⊕८३ Yeliut	3676 YOY& Lauou	Beniyman 53 איין איין
5586 Yフゑツ Nuwah-phu	1125	5556 Yツ氡ツ Nahæ-nu	1095 최다고 Yetsehh	4461 4乗4ツ Me'de'sia	Dan 54 74
5226 Y4 <i>9</i> ୬ Nav-ru	1125	5187 Iフ4ツ Na-phaz	1086 Yプシ Yaphúw	4101 ๕೩ฑ Mi'yeúwa	Ayshshur 501 4W4
4618 料乳Yが Mu-yach	1097 IԻՎ <i>Ya'tsez</i>	4495 ఇగ్చిలు Med-tsehh	974 △○⊕ <i>TeOode</i>	3521 WO╕ HhaOosh	Nephetli 570 もCXフッ
The Waters in the Kaiyúwer/laver activate the hands, feet, and parts unto their services.			*03Y6 03 (35) is half ?	A of 70 O	

46467 I≢∆≢∆ Desúwdsaz Waters of Nephetli

17887 IJAI4 Azech'phaz Waters of Aparryim

18157 I≢₦∡ Achsez Waters of Gad

The Twelve parts joined assemble a Body for parts and mind to ascend and increase.

Sum Values of The Twelve Ascending on the Wood 45543 へかるツム AL Danhameg

Sum Values of The Parts and the Wood 57948 #ArIy Nazts'tsdach Aparryim+Yahúdah

Sum Values of The Parts and the Wood 58875 AIJAY Nachp'zah Gad+Yahudah

The corners fasten the sides together to create a platform for transitions and stabilize the parts into their sides.

7632 96YO Oouwleb / 5:5; The Strands of Numbers Nephetli-Yahúdah

Gad-Aparryim 7230 (40 Oovel / 5:5; The Word Expanse Zebúwlan-RAúwaben 7052 ೨୬೦ O'nev/ 7:7; The State of the Rings 8137 IC47 Paylez; The Seed Energized Beniyman-Dan

1034 ACR Yeled W44 The Head of the Offering: Aparryim of ALhhim

The Intervals of the Faces/Aharúwan: right side of faces: 589 1178 1767 2356 2945, from chin to crown right side left side of faces: 3534 4123 4712 5301 5890, from chin to crown left side

Set the Rod of wood and Staff of Qauph-PaúWah Ring 610. 80+610 are 86010 covenant Faces. 68100 dominion of 7 The Intervals of the Nerves Transmitters/Qahhath X3₽ left: 168 196 224 252 280 right: 28 56 84 112 140 The Extensions/10

340 Sum Values of 4 measures of Shouts of Grace 7 to 22+58+85+175 7 to The Grace/Chúwn 4:4 Portions

3501+77∠+27ૌ = 3605 ત્ર≢∠ Les-sah Hands and Feet of ૌY∠ Laúwi for Yahúdah

Activating the States of Inheritance: LH: Rephaim, Amúwri, Kenoni, Girgashi, Yebusi. RH: Qayni, Qenizi, Qadmuni, Chitti, Perizi Activating the Kingdoms: LF: Ooaúwg/15, Sichúwn/16; Ayshshur/17; YishmooAL/18, YishARAL/19. RF: Bavel/10, Adumi/11, Madi/12, Metsryim/13, Peres/14. Declare the Works of Quphah-PauWah Ring—the Works of 4, Rvii, the means of inquiry with wealths,

to investigate, behold the inner design through which all things are formed by the whale of the liver and sea urchins as kidneys 50522 ×ミベツ Nuhhat Sum Values of the Offerings of Yahúdah, The Parts, the Head, the Grace, Arms and Legs

4 Mishkan Mishkan of of **ALhhim ALhhim** 690 632 Ψ

The ten curtains contain intervals of 5:5, which are composed from the union of the twelve branches. The ALtar: Stones of the 12 from the two sides of Bayinah and Chækúwmah are 2367

Bayinah: 2080

Chækúwmah: 287

The Union/Network of branches in Yahúdah

United Branches of Petrified Wood, as Jewels are formed in the Fire of the altar, which are brothers who lay down their lives for a lamb/follower to ascend.

Smoldering of branches in an oylah, unified together, are one vessel of gold for your menurahh/lampstand. 6 Pairs of Oyin Eyes are within HhaKuwáhnim as The Heads of Oyin form the Eagle's Eye of Transposition of Word Energies Aparryim-Yahúdah 7746 YMIO Ozmúw 7:7:7, the consciousness of words arranged through Unity, perfected consciousness of the foundations of Unity. The flow of blood amidst Yahúdah and Aparryim make one alert—an erectile firming of feathers/tissues to transmit values into a state of Consciousness.

Maneshayh-Yishshakkar 7866 Y≢≒○ **Oychsu** 5:5, consciousness of deeds structures Unity, perfected deeds are according to perfect words within the structure of Unity. The flow of blood amidst the sticks of Maneshayh and Yishshakkar makes a chariot to transport the transparency of Thought. The White Fire pillar of Yishshakkar moves and swirls by the chariot of Maneshayh.

Beniyman-Zebúwlan 7198 كلابكا Oa'tsch 8:8, consciousness of the Seed transforming through works; consciousness of the unified pairs of fruit is perpetual. The flow of blood amidst Beniyman and Zebúwlan fill the lands of Enlightenment, giving the Seed the power to rise unto the head.

Dan-RAúwaben 7991 4r-0 **Otútsa** 7:7, consciousness of communal gatherings at all stages of transformation within the Seed, consciousness of the full extent of Transformations in Arrat unto bearing the fruit/expressions of the Unified. The flow of blood amidst Dan and RAúwaben brings forth righteous judgement—anger in the nostrils and clarity/redness of the Eyes to carry forth decisions of the Spirit.

Ayshshur-Shamoúnn 7626 YYYO **Oyuw'kúw** 7:7, consciousness of unity through the branches being joined, perfected structure of the Tree of Unity. The flow of blood amidst Ayshshur and Shamoúnn cause redness in the ears to prick vessels to open and reveal what is transpiring in the midst. When the ears are red, it is a sign of agreement and affirmation. The blood surge conveys that what is being heard is comprehended with an excitement.

Nephetli-Gad 7116 O4O **Oyao** 7:7, consciousness expands through the Seed's consciousness, perfected unified Oyin/Understanding within Wisdom/the parts; the Oyin ALphah Oyin is Bayinah/16 and Chækúwmah/7 tending to the WordSeed of AL/1 in the midst. The flows of blood amidst Gad and Nephetli give strength for the mouth/throat to speak what is in heart that teaches/preaches/speaks with Knowledge.

THE TEN STAGES OF ENCOUNTERING ALHHAH HHAALHHIM—

The Living Constructs/Stones/Principles of Illumination (The Divine Order of the Appearances of Words/Messengers)

The Ten Spaces to the Tree of Lives are called HhaDerek/The Way.

The SEVEN RINGS OF BLOOD CONTAIN TEN SPIRALS ARISING FROM THE OYLAH. The spirals are TEN PATHS OF SMOKE as an offering ascend. Within the intervals of spirals THE PROPERTIES OF THOUGHT are gathered FOR THE INCENSES/SPICES.

for Yahúdah: The Rod of Yahúdah is 610 O₹ / ₹4X. The Rod is 400+210.

the Qúphah-PaúWah: 610 OLF Seyo—to determine the structure of the extent of Consciousness whereby the Values in Yahúdah are active to construct the faces/expressions of Thoughts rising upon Aparryim/80: 68100, 86010

The Unified Measuring Hand of Distribution of Values. The spaces are 323+183=506 Y. 2:2 range of ratios.

The 10 spaces within the 7 Rings unto the Tree of Lives and the 12 in the centre:

506 Y୬ Naú 6:6, 1012 ८३ Yeúwal 4:4, 1518 Ի≢ Seúwts 9:9, 2024 △ Y4 Reked 4:4, 2530 ८३ Y Kehal/strength/efficiency 5:5, 3036 Yሪሪ Lelúw 3:3:3, 3542 ୬୭୦३ HOomav 4:4, 4048 ₦୭୭ Memech 8:8, 4554 △ ୬३୭ Mehned/move flutter, 9:9, 5060 ೩ Y୬ Neúwy 5:5 the Neúwn/50 of the Fathers/60. 50x60=3000; 300 (50x6) central Number of HhaKuwahnim.

506 Y? Naú convey the Numbers stem from the Unified Neúwn Head of the Fathers fully extended unto 5060 ₹Y? Neúwyi the ₹?. From the unfoldment of the double Neúwn, depicted as Y? unto the full display of the Fathers' Mind ₹?. We see through the veils of darkness by Numbers whereby we see the pattern within all forms of Light. By the intervals of Yahúdah a deer runs. Combinations of Qúphah-PaúWah and Mayim-Tayit are the means through which a tree produces a harvest of its Seed. All strands of Thoughts release their Numbers as Qúphah-PaúWah rises upon the wood of Mayim-Tayit. Hence, according to the place of Mayim-Tayit, a seed is made and its destiny. The Words of Gad articulate that which the Numbers are forming daily, whereby the Words carry forth the Thoughts of HhaKuwáhnim. As one speaks according to the Numbers of their Name there are no obstructions before their Words. The Thought is carried forth by the tongue and the body of distinguishment as a ship that directs the vessel connected to the rudder. The Numbers distinguish a Word and give a form meaning. The Numbers of Yahúdah are the foundational core of Gad whereby one speaks the meanings of Light via which a Word causes an increase through Aparryim unto bearing the Faces of Avrehhem. The government shall be upon your shoulders. What is in the midst of the body rises to the crown, creating a mantle on the shoulders. The body is regulated or ruled by the Numbers of Yahúdah coming from the midst. The mantle ™⊕ rises on the Head of Consciousness O4 in Yahúdah.

Rods to set the mind: 86010 = 1500 The Sayings of the Fathers Consciousness of ALhhim. fulilled

In donning the garment, "touch the Oyin hem" as blood flows to the 140 Neúwn Consciousness and to 280

68100

610 are set to the Faces of 80/Faces of the Fathers: the 60[∓] are extended [₹] through deeds of the

Facesフ

フー1

80 - 610

contained in the Name of Yúwsphah

フキモ

6x8+100=49 7x7 Perfections

68100+100 P The Dominion

6x8=48=12 4x8=32=6+1=7

7+12=19 ₽

your Totality 22 Names of

62120

₹WረO

The Fathers House of the 12 Consciousness The Fire 21 and the 12 of Semek

6x2/12=120 Source of Double Lammed as the Teachings of Numbers and Words

The Eyes of RAuwaben in the House of Yahudah see by activations of the Numbers that form dimensions.

The ears of Shamounn in the House of Yahudah hear one who is coming with the capacity to receive messengers.

Intervals of 506 are contained in your Numbers of Yahudah to be 30. (5x6=30). 506 holds the sides of your Name in the Neúwn Beniyman Seed YYY. When YæHH gives 1-14 from both sides, the NeuwnNeuwn is sealed to be opened in its seasons of Yahudah (greening to reddening, spring and summer) and Aparryim (browning to whitening, fall and winter). The tenth level of 506 is 5060, the Father of Neúwn. The sum of the ten intervals are the Sayings of the Neúwn 27830–the ascensions/8 in the midst of the double Seven/27 of your Numbers/30. The 506 YY Naú spiral contains the composite Numbers in both sides Y of the Neuwn y of the Faces of Yehu ₹.

The angelic messages of your Name are spinnings of your Numbers. You unfold what is in your Seed by pairs 2:2. Thoughts processed through offerings of Yahudah are according to the Numbers of the Rods formed from temple to temple. The combination of Numbers of the offerings and their base of instruction [depicted by the wood] form rods around which the thoughts of Light are woven into the chambers of your Spirit.

610 Yahúdah + 22 Gad = 62120 The House of Semek bears the Consciousness of the Twelve. 12:12 (6x2:12 O)

62120, a formulary of 6x2/12:12. The Numbers in Semek provide the base for word formulations and their emissions of Light. The three Semek levels are arranged in the Kephúw to determine the Words of a Name in their generation. The sum of the Values of Yahúdah + Gad: 6320 impart Wisdom unto Knowledge: 62120 60 ₹ 21 ₩ 20 4.

> 610 Yahudah + 80 Aparryim = 68100 The House of Semek carries the thoughts of OLiyun unified consciousness, the sum of 690=15—The Consciousness of the Aúbim assembly and

80 Aparryim + 610 Yahúdah = 86010 The Sayings and Faces of Semek fulfilled/extended; the elevations of Semek activated; the Faces of the Consciousness of Semek—the Faces of the

Through the Numbers in your SEEDNAME, you take on size/measurements that appear from the waters of MæyimTæyth. The harmony of the ALhhim in your Numbers and in your Waters connect to the Faces of Y α HH embodied in your SEEDNAME. The Φ Head of Aparryim offers the Body of ShayinOyin of Yahudah in whom is salvation as your Numbers reclaim the forms for your Spirit to abide (Yahuchannan 4:22). Via the Pauwah/7 Mouth of Aparryim, that opens full of Seed, the QuphwhhPauwah/ \P 7 Body of Yahudah appears.

The Twelve set of Numbers in Yahudah determine levels/access to the Faces activated on the Pole set in the Fire.

Yahúdah 30 🤻 The Rod to Rule, determines the Staff of a House/Part, a type of Tree of YishARAL in the SeedofYæHH

Yishshakkar 830 4YWW1. The RayishOyin ALhhim, how one sees into their BodyDwellings Zebúwlan 95 MYJI The States of Resident for a Name

RAúwaben 43 79Y44 The Vistas of Sight open in the South during the ascension Shamounn 70 ๆ YO ๆ Abilities to resonate are activated in the ascension

Gad 7 41 Setting the mouth to the Fire of the Heart determines how far your Words reach and their outcome

Aparryim 61 *74 47 to cast Seed as Words upon the waters causing them to appear/reflect Maneshayh 53 るWツツ To sustain all given, force of rising

Beniyman 53 ツッスッタ The Bread for the oylah Ascension

Dan 54 74 To judge by the weight of evidence within your Seed



Ayshshur 501 4₩¼ The level of freedom—to be free is to maintain contact with your origins

Nephetli 570 $4 \ell X Z Y$ To form jewels from the assembly of parts for your Name's adornment

Yahúdah governs the night and day by their Staff of 30. By the Numbers of your Name you attract others/messages to your sides, establishing growing cycles, ever-forming habitations for the Faces of YæHH to appear symmetrically, as Semek to Semek/15:15, the sum of 30. whereby you are one to one, paired in relationships.

Setting RAúwaben in the Fire determines how close or far you see as you enter into levels on the Mountain by your Numbers—Pole of 30. The Zayin-ALphah cut a swath through the wilderness to open paradigms in your Name in which you see anew Paths of ALhhim. Through Shamounn fastened to the pole, you hear who or what is coming, or where you are to go, to impart or receive messages.

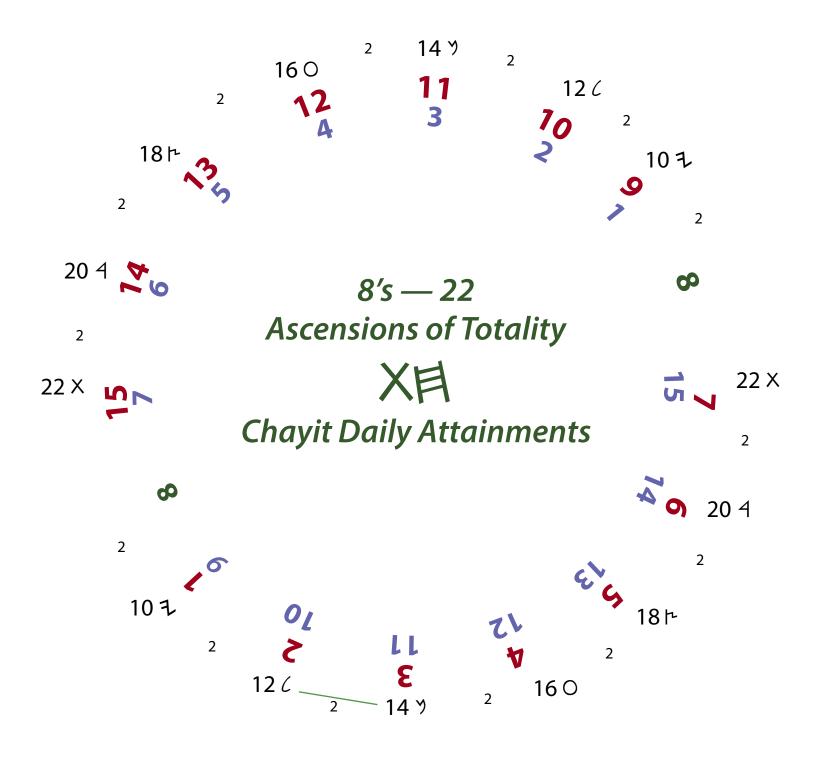
The primordial gifts of Reshun in Yahúdah are to define and regulate. Definitions are with precision, an inherent means to join and maintain all as one. With your Numbers you have the gift to measure the depth, height, length, width and breadth of Words by the actions of the Light in them, to ascertain the sum love, and how pervasive are Her Arms, to calculate interactions of HhaALhhim and their results. The measure of Fire is Semek through which you measure depths, heights, lengths, widths and breadths.

By your Numbers, your branches are kept ever green (Tehillah 1). The coloured fruit upon them radiate the Lights of your Numbers. The garment of Yahúdah is commonly called the "Mantle of Praise" as it contains the sum of your 30 Numbers/Values which are "the Praise of your Name." Your Numbers are ever reserved in the House of DæuwD to adorn your Name with jewels. By your Numbers you RULE your dwellings.

The free flowing state of Numbers is through giving your Name freely, completely for another, whereby you are a brother/upholder. The giving of your Numbers is the foundation of ascensions through which fruit appears on your branches in a house by sacrifices of Yahúdah during a moon cycle.

An inversion of rainbow prism hanging from silver and gold transmitted to Yúwsphah to enter th world/concealments.

The Kingdom is the INvisible and visible combined to perDaily Guide for Oylah Page 97



Two sets of Numbers 2 by 2: blue evening, red morning 15:15
spinning of the Staff of Yahúdah/30
Associated Pairs of Numbers for the 30 days of a Moon

Seven Pairs of 2 of the Neúwn y

The Gifts of Hishshakkar

The Consciousness is formed by emanations of the Thoughts of ALhhim which rise upon the Numbers of a Name. Through gifts from the Rings of ALhhim, Consciousess is formed in a Name whereby your Name performs its labors in the midst of all peoples. Synced with the directions of Bayinah (movements of the moon in the stars) as in your parts, your Consciousness develops day by day as you agree to serve through your corresponding offerings, that what is occurring in the heavens is being performed in earth.

The Works of the ALhhim are ever spinning the glories of your Name. Tirelessly, they revolve night and day in the orbits carved for them by pairs of Faces, from side to side, establishing four points in their circles that keep them in orbit, with their children-planets of stars—to bear gemstones for the Fathers. The Pen of the Scribe inscribes a circle on the surface of the waters for a boundary of light and darkness (Ayub/Job 26:10). The underlying Principles of the orbits—Rings of Consciousness, in which are the labours of ALhhim with their clusters/centres, are the unseen Faces of YæHH. Can you bind the cluster of the Pleiades, or loose the belt of Orion? The stars of Pleiades move in unison with each other, and are thus gravitationally bound. Yet the stars of Kesil/Orion are free agents not gravitationally bound! Can you bring out Mazzaroth in its season? Or can you guide the Great Bear with its cubs? Do you know the ordinances of the heavens? Can you set their dominion over the earth? (Ayub/Job 38:31-33). Listen to the messages of stars which emit radio waves received in you as a high pitch. The heavens declare the glory of ALhhim; and the firmament shows Their handiwork (Tehillah/Psalm 19:1).

The Consciousness of a Name is the diadem of its Numbers. All crystals of Thought of the Numbers of a Name are gathered to form its Eternal Consciousness. By the Consciousness of a Name, one is sent into the world to perform their labors. The Consciousness wakens all within the bulb of a Name through which every deed is performed and fulfilled. As Consciousness is formed in a State, the Hands of Avrehhem affirm the works of a Name, to which one is sent, whereby their deeds are performed in that Land.

BeniyMaN rises upon Yishshakkar, whereby a SeedName is seated in the heavens. One operates from their level of Consciousness upon the throne in Shamounn which resides—surrounding the House of Yishshakkar.

A wine-skin/flask is made in each house to contain new understandings flowing from the nesek through offerings of Yishshakkar upon the wood of Aparryim.

Conscious states of emergence come through Yishshakkar upon Aparryim. Conscious states of becoming are formed by Yishshakkar upon Maneshayh. Consciousness develops as a result of every expansion of Thought from Aparryim.

Yishshakkar is the "Crown of Yahúdah", referred to as the King of the Jews, which extends over all lands and seas to the uttermost regions of Maneshayh. This is the dominion of Yaoquv 4404.

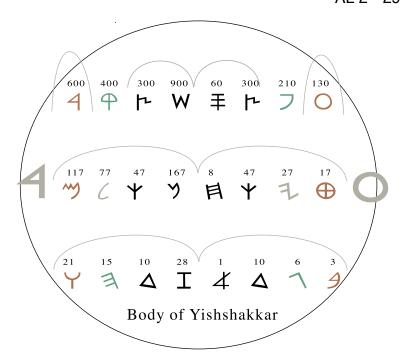
When one makes the 12:12 offering, they are making the offering of Fire/Spirit. The offerings are made for the Works of ALhhim. Each part is given for the work of a House unto the Faces of the Fathers. When the Faces of YæHH do not appear in your Face, another strange face is blocking the underlying view always present.

Maneshayh, as the Head of Yishshakkar, are the "white caps" in the Mountain of Yishshakkar, forming on the head of ascension.

When you enter the sheep gate—the order in which the Lambs are offered in succession, you make ascensions according to your meekness. When one climbs up another way, they are seeking elevations apart from making the oylah. One is called a thief or robber for they take from the Collective Gifts of Grace which belong to YæHúwaH. The two robbers, left and right of centre, depict the two sides that withhold their offerings. A thief takes the tithe/fruit; a robber takes the lambs. Thieving is by the hand; robbing is by the heart. When giving the tithes you perform the Túwrahh with your ten fingers—your hand of giving, whereby your energies are not stolen. When you give the offerings from the heart, your members are not robbed.

The 1 operations of Yishshakkar are in endocrine labours
by activations in 1 Beniyman components:
Hypothalamus stimulated by Neoman sweet agreement
Pituitary servant of Ard knowledge of all roles
Thyroid agent of Chupham protection
Thymus is a guardian of Shephupham inner immunity
Adrenal glands operates through Achiram continual regulation
Pancreas via Ashbal fiery nature in compounds
Prostate acquires through Balao assimilations of Light in Mission

AL 2 - 29 C4





The paired Faces are seen from within, looking out.

Yishshakkar is the keeper of the flocks of your Name. All of your sheep-offerings of humil-40 distinguish meas- ity are made from the Gate of Yishshakkar. As the camps in you rotate in the sun monthly, ures in the air 40 they come through the gate of Yishshakkar to present their offerings.

waters ୬⊕ wood 4フ of the Fire

W

Yishshakkar is the Gate of Pearls, Each offering is a gift emitting from the 70 Eyes in the RockSeed rising through Waters by Fire. In performing your Name you have access to the Genie in the Lamp of the Manurah.

270 is a formulary of the primary interval of 596: the 14 Neúwn.

Tsuor 40YF is the origin of your gifts awakened 40 ordered YF into performances. The 5x9=45x6=270 of awakened ○ Eye in the 4Yth Stone. The works of Name are fashionings of Cherubim that reside/woven in your garments/temple robes.

Yishsakkar emits the smell of a Gardenia.

350: The Body of Consciousness is formed by the Lights of Lammæd 35:35. The Consciousness of 350 forms daily to transfer strands of Light to Heads. As heavens are rolled up as a scroll, Neúwn Names rotate 7 times [50x7], one for each of the 7 Rings, whereby the offering enters into the Body of Consciousness O prepared for the Words of the Aúbim; 350 —the Consciousness of the 15 Fathers [3x5] within the Oyin Body.

Yishshakkar upon the wood of Aparryim. Offerings of Yishshakkar contour your Numbers to form Rings. The Oyin of Aharúwan rests upon the 7th Hill of YæHH through which Yishshakkar activates Aparryim, the first to hang on the Tree of Lives, to bear the Fruit of Aharúwan. As Aparryim speaks through the Single Eye of the corona, images of ALhhim appear in bodies of Yishshakkar/Oyin. Consciousness appropriates the Numbers of your Name to create your body parts/lands, whereby your features are unique to your Name.

Yishshakkar provides a home for Yúwsphah/Joseph d'Aparryim as the Body of Yahúdah/Numbers. Yúwsphah bears Yahushúo—formularies of Neúwn, and in so doing Yahushúo makes a place of Yúwsphah.

Making an oylah extends the blessings in your Name in the midst of the shemayim/heavens and Aurets/earth. In appropriating your parts of ALhhim daily in reasonable service, you engage the world that is now and that which is coming. Yishshakkar connects the heavens and earth as labours assigned are fulfilled.

Nearest to the sun, The Rings of Yishshakkar (orbits of Mercury) appear around the sun and moon through which Wisdom is directed by the unseen Hand of Understanding. The affects of your entering into these Rings of Light are sustained in your Body of Consciousness through perpetual emanations flowing out of Maneshayh (the underworld of Neptune) into Yishshakkar. The positions of the orbits of Mercury and Neptune connect what is above to that which is below.

We eat what belongs to the Spirit of ALhhim, as it is formed in our mouths through Consciousness rising in the oylah. You do not need an animal substitute to make your offerings, as all offerings are designated by the Oyin of Yishshakkar. The choice, perfect offerings are in you.

Spirits of the righteous do not gnaw on bones nor tear the flesh of another spirit.

The Bird Nests in top of trees are developing message centres in your Name. The ascensions of your Name rests upon the wings of eagles. From this order, comes the laws regarding gathering eggs of the Mother.

Mishneh/Tuwrahh/Deut 22:6

The Lands of the Qenizi are specified states and cities for your household members of Yishshakkar. The Kenizzites/Qenizi are for Yishshakkar to harness/release directive thoughts, as swords of words, rising out of Maneshayh.

As Yishshakkar rises upon the wood of Maneshayh, the will in your Name is activated below, whereby the Fathers' Directives are fulfilled in your journey – what is planned in the heavens is performed in the earth.

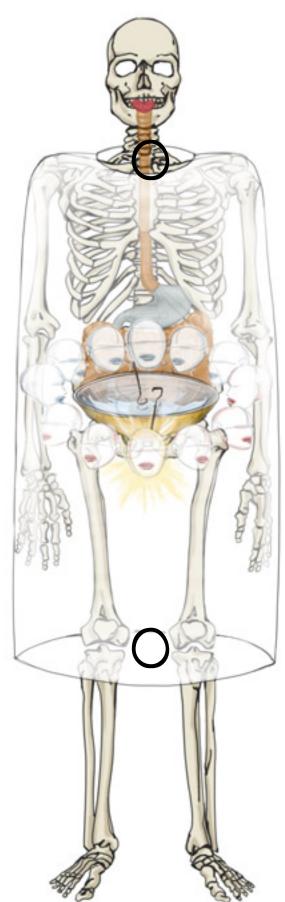
The Rod of 80 of ALhhim and 730 of Yishshakkar are 87030—Ascensions of 70/Oyin forms the Rod/30— an everlasting consciousness of Lammed. 730+80 are 810—the fulfillment of ascensions. 730 (read as seven thirty's) are to comprehend all teachings—the SEVEN STAFFS; 80 are the sayings of the Kuwáhnim. Together, they form a rod to fulfill all ascensions in a house as the Seven Staffs of Laúwi are bonded to the Sayings/80 of the Fathers.

The rod is formed as 730+80 when Yishshakkar undergirds, as the wood, the ALhhim of Maneshayh which forms the rod of 78300, the Rod for an ascending consciousness of the 3 Eyes upon the Semek/78/15 of Shayin/300. Understanding whitens and cures all things of Wisdom.

The Numbers of 4715 create the Bread for the Spirit of a Name at their altars.

1,470,000 Numbers of Yahúdah-Yishshakkar (Judah Iscariot) to provide the Neúwn/14 Oyin Rings/70 states of residences and their ascensions. Through calculations of Spirit, Yishshakkar rises with ShayinOyin of YæHH to fulfill the ascent of Yahushúo upon your stave/bones.

Number of Yishshakkar is in Perihelion—when a planet is closet to the Sun 147,0000,000 km.



Garment of Yishshakkar

The blessings of Aparryim support your mission as offerings of Yishshakkar are laid upon the supportive Semek of Yúwsphah. *The blessings laid-up in your loins rise as your commit your Name to your tasks*. In seeking first the domains of Light, all required for your ascensions is added to you daily.

Yishshakkar upon the wood of Maneshayh taps the flow of energies stored in your sac of treasuries, whereby the Light that flows from your loins is unto the fulfillment of your appointments/callings in the Collective. The paramount purpose of your journey is to give of your talents for the well-being of all Names. Yishshakkar inscribes into the garment of Maneshayh the tasks you are to accomplish whereby your resources are not spent in vain; they are committed/designated unto the place of your Name.

Offerings of Yishshakkar upon the wood of Maneshayh appropriate the supportive energies laid in the west unto the service your Name is called in the east—according to your origins, whereby the energies of Yúwsphah are put to the service of YæHúwaH. Through offering all houses of your Name you are consecrated to your mission in the Collective Body.

In recording the ascendant offering in the fabrique of Maneshayh, you designate your consciousess with the ongoing support of your Name's assignment from your foundational stones. Consciousness is determined as the assignment of a Name receives from the 15 Chambers stored in Maneshayh. Yishshakkar charges Aparryim with its mission to direct your paths.

Reshun, at the First of your Spark appearing, imparts to a Name Gifts of Labours and assignments for your productivities/fruitfulness.

A seamless garment of the unified lights cover you as the Light of your Labour shines from your Seed to denote your Name in service. This garment is the one sought by those who pursue the commandments, who cast lots—to determine with fulfillment your destiny. The garment is referred to as the OyinOyin skin of your Name.

The First Gift of Reshun to Yishshakkar is the Gift of Service which is the First Love of a Name to that which you are called. Your gift of labours and assignments produce the fruit of your Name.

Offerings of Yishshakkar designate the hormonal and upholding works of Maneshayh as it writes your assignments in your stones. On the 15th day of the second/affirming light of a year, your Name's servant Yishshakkar begins to weave a renewed habitation for your Light. A new head of Maneshayh commences to form by threads of the Faces of ALBæyitAL. What starts from this 15th day of emergence will be complete in a fore-night, on the 29th, when your Head appears fully.

The prevailing deposits of energies in Yúwsphah continue to direct the cloud of Yishshakkar to guide you night and day. The reproductive energies in YæHH—those of the Faces of Aharúwan, Nadæv and GerenHhaArunyah HhaYebuwsi break open your Seed to reveal the glories in your parts. These Faces in your Name support your mission and bring forth the crowns of your Name. Keeping your reproductive energies aligned to your Name's mission is the same as walking uprightly. One may say that the entire steps of a man are driven by the reproductive energies as they form your body, store-up, and release the Light of the Fathers unto revealing your Heads of Glories.

The sum of the wood support of the West and the parts of the East are AAPIY 57948, which brings the sides in relation, aligned one to another, causing the CUBE to form and expand.

The Rods of Instructions uprise as Yishshakkar and Maneshayh ascend together. The wood of Maneshayh elevates the eyes in Yishshakkar/730 as 87030. In this manner a Tree rises by its paired associations in its Seed. The golden colour in the Mulberry branches are spun by traits of the Fig Tree as Wisdom rises through Understanding. Fig and mulberry trees are closely related, both belonging to the Moraceae family. The wood of Yishshakkar elevates what is in the purse below as 78300.

The Offerings of 44WW1 Yishshakkar/Issachar The Mulberry 449 Tree, The Pearl

are In the Day/Act of the Second-To Fulfill and Satisfy the Mind with Joy

The Chief of Yishshakkar who carries the weight of their glory upon their branches, for the Offsprings of Yishshakkar

40YドツᢖによがXツ NethænAL Bann TsuOR [CHP/Num 7:18-23]

The Aubim of the House of Yishshakkar/ 44WW7

AúwB Avrehhem, AúwB Malekkiytsedeq, AúwB Reshun

Entering into the Waters Numbered and set prior to ashes being removed from altar, connecting the previous day with the state of progression.

The Intervals of the Hands/Gershun % | left: 672 784 896 1008 1120 | right: 112 224 336 448 560 | The Intervals of the Feet/Merari % | left: 1032 1204 1376 1548 1720 | right: 172 344 516 688 860 |

The hands and feet are numbered commencing with the thumbs and big toes of each extremity, for the right and left.

Robe and Ashes: woven and composed during the previous offerings of Maneshayh or Aparryim.

Tsuor is the small last moon of ALBayitAL appearing to affirm agreements of all Faces regarding your mission.

Intervals of Transpositions of robes/veils/drapes: Nerves/Qahhath もYC, right side of body: 28 56 84 112 140, head to foot activated by the flow of the dam/でム.

Left side of body: 168 196 224 252 280, head to foot

Wood and Parts Aparrim + Yishshak		Wood and Parts Maneshayh+Yishshak	The Wood kar of Maneshayh	The Parts of Yishshakkar	The Twelve of Yishshakkar
5198 料ト4ツ Naúw-tsach	1087Iプモ Yephez	5198 料ト4ツ Naúw-tsach	1087Iプモ Yephez	4111	Yahúdah 30 🖘 🗸
5321 ๕ฯๅ୬ Na-ge-ra	1090 1-7 Yats	5321 ๕ฯๅ୬ Na-ge-ra	1090 r-₹ Yats	4231 <i>4८๑</i> ๛ Mev'blah	Yishshakkar 830 44wwa
4497 Iトムツ Med-tsaz	975 3○⊕ Teooah	4497 Irムツ Med-tsaz	975 ३○⊕ TeOoah	3522 XO3 HaOoat	Zebúwlan 95 ୬८۲୬፤
4513 へえるづ Mud-yag	983 ヘフ⊕ Tephaug	4513 ヘネムツ Mud-yag	983 ↑⊅⊕ Tephaug	3530 (○╕ Hha'OL	RAúwaben 43 为444
4503 へつゑが Mah-og	978 ⋈○⊕ TeOoach	4503 ৲০২৺ Mah-og	978 ⋈O⊕ TeOoach	3525 3YO3 Ha'okeh	Shamounn 70 7YOWW
4625 ର	1030 (7. Yúwal	4625 ╕イYツ Muw-reh	1030 <i>เ</i> ฉ Yúwal	3595	Gad 7 47 5
4669 ⊕≢Y™ Muw-sat	1034 ACR Yeled	4669 ⊕₹Υ") Muw-sat	1034 ACT Yeled	3635 03YC Luho	Aparryim 61 71.474
4669 ⊕≢Y™ Muw-sat	1034 ACR Yeled	4669 ⊕₹Υ") Muw-sat	1034 ACT Yeled	3635 03YC Luho	Maneshayh 53 AWY
4715 ุลุมา Muwza-yeh	1039 ⊕∠₹ Yeliut	4715 ุลุมา <i>ฟ Muwza-yeh</i>	1039 ⊕∠₹ Yeliut	3676 YOYL Lauou	Beniyman 53 ฯฃฉ งร์
5556 Yツゑツ Nahæ-nu	1095 ঝান Yetsehh	5556 Yツゑツ Nahæ-nu	1095 ঝান Yetsehh	4461 ∡≢△ఌ Me'de'sia	Dan 54 🛚 🗸
5187 Iフ4ツ Na-phaz	1086 Yフモ Yaphúw	5187 エフ <i>4</i> ッ Na-phaz	1086 Yフも Yaphúw	4101 4นฑ Mi'yeúwa	Ayshshur 501 4W4
4495 ঝা-এশ Med-tsehh	974 △○⊕ TeOode	4495 ఇగ్తి Med-tsehh	974 △○⊕ TeOode	3521 WO₃ HhaOosh	Nephetli 570 1CX775

The Waters in the Kaiyúwer/laver activate the hands, feet, and parts unto their services.

50522 Xay Nuhhat Waters of Yahúdah

18007 IOĦ∡ Aych'ooz Waters of Maneshayh

17887 IJ≒I∡ Azech'phaz Waters of Aparryim

The Twelve parts join/assemble a Body for parts and mind to ascend and increase.

Sum Values of The Twelve Ascending on the Wood 45543 ำ AL Danhameg The sum of the wood and the parts are AAPIY 57948, a 12 of 12 in 9 formulary

The corners fasten the sides together to create a platform for transitions and stabilize the parts into their sides.

Nephetli-Yahúdah 7632 9CYO Ooúwleb / 5:5; head to foundation Gad-Aparryim 7230 C9O Oovel / 5:5; the union in the midst Zebúwlan-RAúwaben 7052 9YO O'nev/ 7:7; right side expanse Beniyman-Dan 8137 IC47 Paylez; left side advance

A O Mishkan of ALhhim 810 % ⊕

The ten curtains contain intervals of 5:5, which are composed from the union of the twelve branches.
The ALtar:
The stones of the 12 from the two sides of Bayinah and Chækúwmah are 2367
Bayinah: 2080
Chækúwmah: 287

1034 ACR Yeled W44 The Head of the Offering: Maneshayh of ALhhim

The Intervals of the Faces in Aharúwan: right side of head: 589 1178 1767 2356 2945, from chin to crown right side forming the tent/Arúwan [SYM 25:10] left side of head: 3534 4123 4712 5301 5890, from chin to crown left side Set the Rod of wood and Staff of Rayish-Oyin Ring 730 [7 6 /30, the staff of 7 Rings/Eyes; 7x3=W Oyin Consciousness]. 78300/87030 The Intervals of the Nerves Transmitters/Qahhath XAP left: 168 196 224 252 280 right: 28 56 84 112 140 The Extensions/10

340 Sum Values of **4 measures of Grace** ୬╡: 22+58+85+175 ୬╡ *The Grace/Che'iwn 4:4 Portions* 3605 ╡₹८ Les-sah Hands and Feet of ₹∀८ for Yishshakkar

Activating States of Inheritance: Left Hand: Rephaim, Amúwri, Kenoni, Girgashi, Yebusi. RHand: Qayni, Qenizi, Qadmuni, Chitti, Perizi Activating Kingdoms: LFoot: Ooaúwg/15, Sichúwn/16; Ayshshur/17; YishmooAL/18, YishARAL/19. RFoot: Bavel/10, Adumi/11, Madi/12, Metsryim/13, Peres/14. *Declare the Works of Rayish-Oyin Ring*—the Works of 9—Teshuoh, means of compositions, to compose/ gather the Consciousness, to serve as the Agent of the Nine in dispensing and regulating all Thoughts and Their fruit in a house

50522 × ミッ Nuhhat Sum Values of the Offerings of Yishshakkar, The Parts, the Head, the Grace, Arms and Legs

Midrash Bayit HhaSham: The Oylah Offering

The Union of the Branches

The United Branches of Wood for the Fire on the altar are laying down their lives for another to ascend. The smoldering of branches in an oylah, unified together, form one piece of gold for the menurahh/lampstand.

6 Heads of Oyin within HhaKuwáhnim: Minds of Oyin

Aparryim-Yahúdah 7746 YMIO **Ozmúw** 7:7:7, the consciousness of words arranged through Unity, perfected consciousness of the foundations of Unity. The flow of blood amidst Yahúdah and Aparryim make one alert—an erectile firming of feathers/tissues to transmit values into a state of Consciousness.

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Beniyman-Zebúwlan 7198 ﷺ O Oa'tsch 8:8, consciousness in harvest Seed for transforming habitations through works; consciousness of unified pairs of fruit are perpetual as their habitats. The flow of blood amidst Beniyman and Zebúwlan fill the lands with Enlightenment, activating Seed power to rise unto the tongue

Dan-RAúwaben 7991 4h-O **Otútsa** 7:7, consciousness of communal gatherings at all stages of transformation within the Seed, consciousness of the full extent of Transformations in Arrat unto bearing the fruit/expressions of the **Unified**. The flow of blood amidst Dan and RAúwaben brings forth righteous judgement—anger in the nostrils and clarity/redness of the Eyes to carry forth decisions of the Spirit.

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Nephetli-Gad 7116 040 **Oyao** 7:7, consciousness expands through the Seed's consciousness, perfected unified consciousness/Oyin/Understanding within Wisdom/the parts; the Oyin ALphah Oyin is Bayinah/16 and Chækúwmah/7 tending to the WordSeed of AL/1 in the midst. The flows of blood amidst Gad and Nephetli give strength for the mouth/throat to speak what is in the heart as one teaches/preaches/speaks with Knowledge.

THE TEN STAGES OF ENCOUNTERING ALHHAH HHAALHHIM—
Those of the Living Constructs/Stones/Principles of Illumination
(The Divine Order of the Appearances of Words/Messengers)
The Ten Spaces to the Tree of Lives are called HhaDerek/The Way.

The Seven rings of Blood contain Ten Spirals arising from the oylah. These spirals are the ten Paths of Smoke as the offering ascends from the altar. Within the intervals of the spirals are the properties of thought to be gathered for the incenses/spices.

Garment of Mission is pure white as it

for Yishshakkar: The Rod of Yishshakkar is **730** O4. The Rod is 600+130. *The Teachings of The Eyel* CO. The spaces are 483+113=**596**.

rises by Aparryim in whitening unified moon strands of Seed Essence.

The 10 spaces within the 7 Rings unto the Tree of Lives and The Twelve surrounding the Tree as hills surround the meadow: 2:2 interval pattern 596 Y母外Natúw, 1192 タトヤ/Kets'tsev, 1788 はフン/Pepa'ch, 2384 ムフへヤ/Kegeph'ed, 2980 フ母ヤ/Kutéph, 3576 YOO3/HaOo'oúw, 4172 タウムが/Me'aOob/wipe away, 4768 はままが/Mez'se'ch/emancipate, 5364 ムギヘッ/Neg'saúd, 5960 マウカ Ne'tú'i.

Consciousness forms as blessings of Aparryim are given within a house. As blessings of Mayim-Tayit are upon the Numbers, they activate a Body of Consciousness through which Name is involved in services of the Faces. Through development of Consciousness, Letters and Numbers are heightened in Aparryim in accordance those in Yahúdah for implementations, whereby Consciousness bleeds into thoughts and deeds. Thoughts of Yishshakkar rise upon wood of Maneshayh—clouds formed above carry the distillations of Maneshayh. When writings refer to clouds, they pertain whitish grey forms in brain, in particular glands of Yishshakkar in brain. Thoughts hover over the lands as cloud by day whereby we walk in the Understanding of YæHúwaH. In the morning clouds provide a mist to water the lands of Maneshayh with a dew. Yishshakkar maintains the harmonic state between the known expressions that have been established in ALhhim with the platform of ascension and with the mind that is developing, whereby there are no conflicts within the members. Name consciously is performing according to all known expressions of agreement with the Aúbim which fulfill the offerings of Yishshakkar upon the willow wood of Aparryim.

The Gifts of Zebúwlan

The States of Light are formed by the Numbers of HhaAúbim in HhaKuwáhnim. As the Numbers of the Avim are activated within a Seed, so is the State of a Name in which one lives.

The patterns of the evening—Lights of Imparting:

i.e.1st degree sequence of thought: 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15

1st degree of initiating a discernment results in its fulfillment

i.e.2nd degree sequence of thought: 2 3 4 5 6 7 8 9 10 11 12 13 14 15 1

2nd degree of formulating/affirming thoughts results in joy of their origin

The patterns of the morning—Lights of Becoming:

i.e. 4th degree sequence of thought: 4 5 6 7 8 9 10 11 12 13 14 15 1 2 3

4th degree of inquiry of Values results in an appearances/elevations of the Numbers
i.e.10th degree sequence of thought: 10 11 12 13 14 15 1 2 3 4 5 6 7 8 9

10th degree of extension/blessing results in fruit of one's labor based on Eternal Values

All Enlightened Thoughts are composed and fulfilled via the sequential steps of the 15 Principles.

From Joy/1 unto Fullness/15 the Avim appoint Days and their States in which the Lights hang themselves upon three levels of Semek to make Oylut/Offerings of Ascension. The suns are hung upon the lowest cross bar, the stars in the midst, and the moons upon the upper cross—where lines intersect. According to the frequencies of the Light, the Lights are suspended unto each other for their mutual service. As one carries their cross, they lift up Semek of their Spirit to bear the Thoughts of the Avúwt. The Light contained in your Seed is the force of your transformations from one manifestation unto another.

The Kingdom of YæHúwaH is built upon the strands of Nine in Beniyman, whereby the Kingdom is Unified with the Minds of Nine into a Collective, a cohesive Body that forms from the Loins of ALozAR.

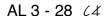
The Head of Zebuwlan provides a coverning for a SeedName wherein the Seed Name flourishes within the Lights and the Lands of its Nativity.

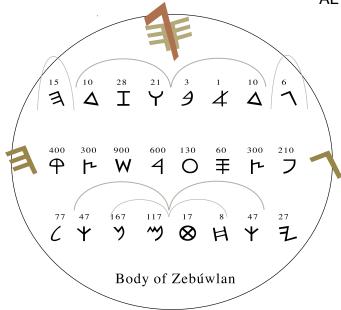
Initial offerings of Zebúwlan are upon the wood of Maneshayh. Through the manchaih of Zebúwlan your states are embodied in the garment of Maneshayh from which a Name rises and appears.

Zebúwlan forms states of Enlightenment out of Maneshayh whereby lands are made from Maneshayh. The Table of Enlightenment is set by the Breadfactory of MANeshayh that appears as BeniyMAN.

The Bread appears in BeniyMAN as works of Light are activated in your SeedName. The Light of Zebúwlan causes the Oil of meShiachh to rise in BeniyMan, the first King of YishARAL anointed by ShmúwAL, Your Name of AL. The Bread formed from your Seed feeds your Serpent of Old. The BREAD of your Name is the manifestation of the Words in your SEED. As your final stage of becoming, the Light cultivates BeniyMan for your SeedHeads to rise to your crowns. The Light of Zebúwlan is set at work in your members to bring forth BeniyMAN as the goal of coming into manifestation (SMB/Gen 43-3-7). Your Name comes as the Twelfth of Yaoquv. With the Twelve Heads in YæHH appearing in your parts, you enter your ordained splendors; for who can enter the glories—into their ordained dwellings without forming Heads?

Numbers determine [↑] the Faces ^ブ







The paired Faces are seen from within, looking out.

The Gift of Reshun to Zebuwlan prepares a place for your Name to reside amongst the throngs of YæHH. The Light of Zebúwlan runs into all places your Seed prepares for it to abide. The Light of Zebúwlan affects formulations of all that descends in Maneshayh—in your SeedStones the Lights are gathered and drawn up through waters. According to the Lights of Zebúwlan, grain type is determined to mature and to be set upon the tongue. Grain type determines the species and their faces. Zebúwlan provides the framework/Sered of a State in which a SeedName flourishes.

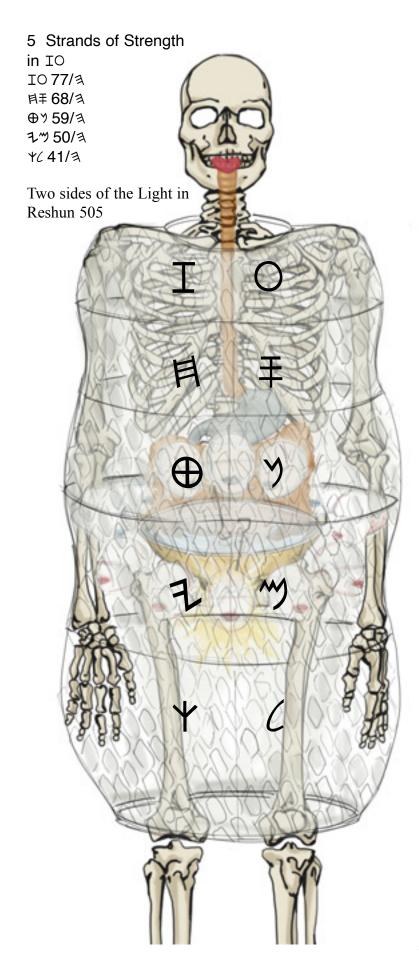
The chair of a Name is chosen/selected according to all within the SeedName of their AúwB/Father, whereby you are seated in the heavens. [Earth is in the heavens as designated places in which the Lights are seated, even as the lands of a Name are in their Seed from the heavens.] The designated places are activated by the sowing of the SeedNames through which the glories of the Aúbim are seen in earth.

The solidarity of the State of a Name is set by cohesive Rings of ALhhim whereby the state does not fracture from the whole. Each Name State is a lively Stone of Solidarity to comprise the Unified Kingdom of Names. The depository of thoughts are analyzed to determine those which are benefical to the uprising of a Name.

The dragon receives its Fire from Dan as offerings of Dan are made upon the wood of Zebúwlan. As the body of Zebúwlan receives impartations of Dan, the Fire of Dan flows from the bones of Zebúwlan whereby the dragon speaks with Fire.

Twice in a year's cycle, Zebúwlan, of the HhúwaGammal ALhhim, appears to the Faces of ALozAR: in the evening of the 21st of Yahúdah and in the morning of the 21st of Aparryim. Your Seven Eyes/of OyinZayin/oz are hung upon the staff of ARiAL unto the Faces of ALozAR. Your Days are appointed for your NeúwnChayit to rise upon the head of the serpent. On the 21st/Shayin of Yahúdah, there is a Recollection of Days by teachings of Yahuyeriv, Kuwáhnim of evening courses of Yahúdah, and the Kuwáhnim ZeRechYæH of the Hhúwa ALhhim. In the 21st of Aparryim, there is an Fulfillment of Days in Sukut. Zebúwlan, who is the serpent of antiquity, provides the pole of the serpent upon which all Rings of ALhhim assemble to be hung.

Days of a Name in Shayin Fire of DaN develop a harvest of ALphah Seed of RAúwaben. Fire of the Altar to the Seed are days 21 W to 14, the sum of 22× unto Dan, and from the 41 to W21, the sum of ×22 unto Dan.



Pairs of Taúweh× = 44, are the Name of the Rock/Tsur of DæúwD/△△, the beloved. The recollection of the seven days of a Seed are days of unleavened bread of your Name unto the Shayin compiled into the 22× in Pessech. Amidst Days Shayin/21 to Lammed/30 are seven days which form the word, ∠W, Shel—the Fire that consumes your branches unto your next rotations.

The Lights of Zebúwlan illuminate your SeedName. The Light of the origin of your Name rises from the wood of BeniyMaN. In the Light of your Name you walk in Wisdom that fills your right side, and by moons of Understanding which glow from your left, your origins of ever becoming. Transversely speaking, what is in your Seed of BeniyMaN fuels your Light of Zebúwlan to burn brighter as you give all stored in your Name.

Zebúwlan rises upon the wood—bones of your Seed of Beniyman. In connecting your dwelling places to your Name, the Light of the Fathers rises into your dwelling places of Zebúwlan, filling your 12 chambers of spirit. In the Light of your Name, which is the same Light of the Fathers, your Ten lives spread out from your core Vine, to abide within your branches, through which you proceed in their paths/orbits.

The Garment of Zebuwlan is like skin of a chameleon serpent—a robe of transformation which is continually being fitted unto the stature of your Name. As you make progressions of Sheooir/Seir, growths of alignments, unto the Teachings of Levanun/Lebanon, your garments are fitted and radiate with the spectrum of the ALhhim. You shed off former states to be clothed by what is forming inwardly (2 Corinthians 4:16). The Garment is called the OyinZayin Body of your Name of Ten Rings. The Light of Zebuwlan carries the spectrum of your Numbers which flourish through your appointed assignments in Yishshakkar. The formulations of your Lights appear as the Offspring of Man-in the golden child of BeniyMan. As the sides extend from top to bottom, the Head of Oyin forms with the tail of Zayin guiding your progressions as the rudder of a ship (SMB/Gen 49:13). As a strand of Light, the Oyin-Egg-Head appears to reveal the Words of Light which rise from the Zayin Serpent tail bone.

The Offerings of Y6Y9I Zebúwlan/Zebulon Burning Bush, Pawpaw, Oak Y94 Ruby Serpent

are In the Day/Act of the Third-To Fulfill Ascensions and Abide in the Light of your Name

The Chief of Zebúwlan who carries the weight of your glory in your branches from which your dwellings are seeded: ツと目りタタイネと4 ALiAB Bann Chellen [CHP/Num 7:24-29] Strands of Faces in AL yield Strength ツと目 The Aubim of the House of Zebuwlan/7/241

AúwB Ayithamar, AúwB Aharúwan, AúwB Reshun

Entering into the Waters Numbered and set prior to ashes being removed from altar, connecting the previous day with the state of progression.

The Intervals of the Hands/Gershun 34% left: 672 784 896 1008 1120 right: 112 224 336 448 560 The Intervals of the Feet/Merari 14/ left: 1032 1204 1376 1548 1720 right: 172 344 516 688 860

The hands and feet are numbered commencing with the thumbs and big toes of each extremity, for the right and left.

Robe and Ashes: woven and composed during the previous offerings of BeniyMaN and Maneshayh.

Intervals of Transpositions of robes/veils/drapes: Nerves/Qahhath ٦.Υ.ζ., right side of body: 28 56 84 112 140, head to foot activated by the flow of the dam/"A. left side of body: 168 196 224 252 280, head to foot

Wood and Parts BeniyMan + Zebúwl		Wood and Parts Maneshayh + Zebúwla	The Wood n of Maneshayh	The Parts of Zebúwlan	The Twelve of Zebúwlan
5198 ศะสุข Naúw-tsach	1087Iプモ Yephez	5198 料ト4ツ Naúw-tsach	1087Iプシン Yephez	4111	Yahúdah 30 ¾AY¾1
5321	1090 1-7 Yats	5321 ๕ฯ^୬ Na-ge-ra	1090 년 Yats	4231 <i>ፈረታ</i> ማ <i>Mev'blah</i>	Yishshakkar 830 4YWW7
4497 Iトムツ Med-tsaz	975 3 ○⊕ <i>Teooah</i>	4497 Ir-ムツ Med-tsaz	975 ३○⊕ Teooah	3522 XO₃ HaOoat	Zebúwlan 95 ୬/ረ୪୬፤
4513 へえムツ Mud-yag	983 <i>\7⊕ Tephaug</i>	4513 ヘモムツ Mud-yag	983 ヘフ⊕ Tephaug	3530 (Oゑ Hha'OL	RAúwaben 43 79Y44
4503 へつゑが Mah-og	978 ĦO⊕ Teooach	4503 ৲০রশ Mah-og	978 ĦO⊕ Teooach	3525 ╕YO╕ Ha'okeh	Shamounn 70 YYOWW
4625 ର୍ଧ୍ୟୁ Muw-reh	1030 (7 Yúwal	4625 ミイソツ Muw-reh	1030 (7. Yúwal	3595 ุละ0ุล HaOotseh	Gad 7 47
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4495 ঝান্ত্রশ Med-tsehh	974 △○⊕ <i>TeOode</i>	4495 ╕ヒムツ Med-tsehh	974 △○⊕ <i>TeOode</i>	3521 WO╕ HhaOosh	Nephetli 570 もCXブツ

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Mishkan

of

ALhhim

106

Mishkan

of

ALhhim

101

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Daily Guide for Oylah Page 110

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and Chækúwmah are 2367

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Chækúwmah: 287

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The United Sticks of the Wood for the Fire on the altar are a members laying down their life for another to ascend. The smoldering of the branches of the oylah, unified together, form one piece of gold for the menurahh.

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Dan-RAúwaben 7991 400 Otútsa 7:7, consciousness of communal gatherings at all stages of transformation within the Seed, consciousness of the full extent of Transformations in Arrat unto bearing the fruit/expressions of the Unified. The flow of blood amidst Dan and RAúwaben brings forth righteous judgement—anger in the nostrils and clarity/redness of the Eyes to carry forth decisions of the Spirit.

Ayshshur-Shamounn 7626 YTYO **Oyuw'kúw** 7:7, consciousness of unity through the branches being joined, perfected structure of the Tree of Unity. The flow of blood amidst Ayshshur and Shamounn cause redness in the ears to prick the vessels to open and to reveal what is transpiring in the midst. When the ears are red, it is a sign of agreement and affirmation. The blood surge conveys that what is being heard is comprehended with an excitement.

Nephetli-Gad 7116 O4O **Oyao** 7:7, consciousness expands through the Seed's consciousness, perfected unified consciousness/Oyin/Understanding within Wisdom/the parts; the Oyin ALphah Oyin is Bayinah/16 and Chækúwmah/7 tending to the WordSeed of AL/1 in the midst. The flows of blood amidst Gad and Nephetli give strength for the mouth/throat to speak what is in the heart as one teaches/preaches/speaks with Knowledge.

THE TEN STAGES OF ENCOUNTERING ALHHAH HHAALHHIM—
Those of the Living Constructs/Stones/Principles of Illumination
(The Divine Order of the Appearances of Words/Messengers)
The Ten Spaces to the Tree of Lives are called HhaDerek/The Way.

The Seven rings of Blood contain Ten Spirals arising from the oylah. These spirals are the ten Paths of Smoke as the offering ascends from the altar. Within the intervals of the spirals are the properties of thought to be gathered for the incenses/spices.

for Zebúwlan: The Rod of Zebúwlan is 21 44. The Rod is 15+6. The spaces are 62+21=83. The 10 spaces within the 7 Rings unto the Tree of Lives and The Twelve surrounding: 83 77 Paúg, 166 YO Oyu, 249 中本 Kedúwt, 332 47 Legab, 415 347 Mah, 498 科学 Matuch, 581 4科》 Neachúa, 664 4Y \$\frac{1}{2}\$ Saúwd, 747 I4O Oddez, 830 \$\frac{1}{2}\$ Pegui.

The intervals of Zebúwlan are 83—830 in which are the records of all spirals of the Sayings of Aharúwan/83 to maShayh (Aaron to Moses). Your movements and rotations through descending and ascending spirals are by the HhúwaGammal ALhhim. A record of your journeys are written in the fabrique of your Seed cloth of BeniyMAN. When latent information in your seed is activated by the Lights of ShayinOyin, then you enter consciousnessly into the writings of ALhhim, in sync with inscriptions in the Tanak. Daily, Reshun confirms your origins and progressions by unfolding what is written in your Seed. Your Light of Zebúwlan is the STAR SEED of your Name that appears in the Third Moon from Gad, Saying of the WordSeed. The third moon is the House of Emergence to carry forth your labours assigned in Yishshakkar.

The Core of a Name is the Eternal Light Flame of Zebúwlan by which you come to dwell in one Body of YæHúWah. What is in the Fire is drawn out at various temperatures/stages which pertain to functions; however, all formed by Fire, even the Water, is a function to see what is in Fire and which serves to conduct and cool the vessel unto its ordained uses. Zebúwlan is the White Consuming Fire that feeds the members of Fire. In Dan is the Blue Fire turning to an indigo in Nephetli. Gad is the Yellow Fire which glows with Words of Wisdom. In the West are Red Fires. In the East, Green Fire Tips colour the bile of Yahúdah for the GreenDiet. The South side of Zebúwlan radiates Golden Orange Fires. By the Seed of Beniyman, the Fire of your Name eats, feeds, and clothes itself.

The Lambs/Kevashim/Meekones for your offerings of Zebúwlan come from the Land of Qadmuni/Kadmon.

Rising upon the Wood of BeniyMAN, the Light of your origins appears in your Seed. What lies in the West affirms your East/Origins. The Light of your Name appears as the Faces of the Fathers rise in your Ten intervals of 83 to 830 which are of the Light of Aharúwan activated (SYM/Ex 7:7).

The Garment of Zebúwlan is formed as your Shield of Reshun. From the Body of ALhhim the Garment the Two Lights of Reshun are woven.

$$(7) \ \mathbb{I} + (7) \ \mathbb{O} = 14$$
 5
 $(8) \ \mathbb{H} + (6) \ \mathbb{F} = 14$ 5
 $(9) \ \mathbb{G} + (5) \ \mathbb{Y} = 14$ 5
 $(10/1) \ \mathbb{I} + (13) \ \mathbb{Y} = 14$ 5
 $(11/2) \ \mathbb{Y} + (12) \ \mathcal{L} = 14$ 5

The Shield of Reshun 25

The Rod of Zebúwlan generates a Tree of Ruby Jewels upon which are hung golden Seeds of Beniyman. The return to Beniyman compounds SeedValues. An increase of wealth occurs in a MANifest.

21 of Zebúwlan/Parts 80 of Maneshayh/Wood = 2810 The Rod of 2810 is the means for the ALhhim to be fulfilled in a Name. The Light of Zebúwlan is appointed to rise from your depths whereby every Name shall rise from the grave unto their glory of origin.

2810 is the Fire/21 in the Mouth/80 of the Dragon.

21 of Zebúwlan welds with the 85 of BeniyMAN = 2815 The Fire/21 is in the midst of the Sayings of Light stored in your Seed/85.

Example of Numbers in the Parts of Zebuwlan
The Light of 4715 in Beniyman = 4 Sevens - the 28 of YæHH/15
The Light of 4495 in the heart of Zebuwlan = The Rock/Tsur/44 in the Neúwn/95/14.

The sum of parts + wood are 57948—meShiæchh formularies appointed in Seed assembly to achieve masteries.

The verso supports the journey of your Light in the Seed of BenyiMan. The Seed houses Light. When Seed opens, the Light comes forth in Words, whereby you no longer speak within shadows of darkness. Sayings are Set six moons to the rear of the appearing Head of Beniyman who releases the details of your Name to emerge in their seasons. What is hidden in winter—the Ninth Moon appears with full faces in spring—the Third Moon.

Within your Seed is the Light of the Fathers; as you appear you are the Offspring of ALhhim. Your appointed dwelling places in YæHH are by your Name and threads of Light.

Reshun gift is the "first spark of Fire" that Lights and warms-up your habitations.

Zebúwlan transfers patterns of Light into corresponding layers in your Seed to appear in your progressions. The Semek structure, in 44 Sered provides the Light in your bones for your changes of habitations. The Numbers of Zebúwlan commence from 83—the sayings of Aharúwan. Zebúwlan records all spirals of the Sayings of Aharúwan as the Light spins in rotations in spheres. These Sayings are recorded in the fabrique of your Seed. Reshun confirms your origins and progressive unfolding unto your destiny.

In the Spiral of Ten: 83-830 are the Sayings of

\[\nabla 83\]-the determination of ascension/growth
\[\text{YO 116-origins of unity/casting shadow} \]

\[\Pa\text{Y 249-your Tree assembly of your Stone's Branches fulness} \]

\[\frac{\pa\text{Y 332-elevations of the hearts/altars/identify} \]

\[\frac{\pa\text{Y 415-Faces of Y\text{\text{WHH/multiply by hundreds}} \]

\[\Pa\text{Y 581-consolation of your Fire in its habitations/inward elevations} \]

\[\Lambda\text{Y\fights 664-the secrets of mysteries/revealing what is in seed} \]

\[\text{IAO 747-the Stone of the OyinZayin Body//knowledge and witness of the tongue} \]

\[\frac{\pa\text{NO 747-the Stone} \]

\[\text{S30-the authority/rule/staff of Faces/break open details} \]

Offerings of Zebúwlan on the 21st of Yahúdah is known as "the Recollection of Days." Zebúwlan and Beniyman appears to the Faces of alOZar in the Staff of ARAL upon which your 7 Eyes are hung. Your Days are appointed for the NeúwnChayit 🖾 to rise in your eyes.

From the LW SHEL—21st to the 30th, the days count down from 21 W to 4 22

21 W to 422

the sum of 44 $\Delta\Delta$

What is in the Fire W4 reveals the glories of substances in your StoneRock/44.

When the wood is of Maneshayh, Zebúwlan foreknows to speak what is forth coming to ascend. The Light of your Name, Hhúwa-Hhúwa, rises and flourishes as your Name accepts your origins. In opening your SeedName, you form a habitation for the Light to enter you and you to enter into Them, whereby you no longer walk in darkness—in the shadows of your habitations. In understanding that all things in the heavens—in your Names, and in the earth—in your bodies, are configurations of Yahushúo—generations of Wisdom and Understanding by which you appear by the Lights of YæHH (Col 1:16, Proverbs 8); thus, the question: who are you?

Zebúwlan is the River of Life by which your trees are planted to make your Ascensions and Branchings evening and morning. Tehillah/Psalm 1; Tehillah/Psalm 92:13, Yirmeyahu/Jeremiah 17:8

The stones of Zebúwlan are ruby red. Through the Great River of Lives flows the blood from the bones.

The 10 intervals of Zebúwlan are 83 to 830 which are the AGE of Enlightenment of Aharúwan/Aaron, the channel the Words. SephúwrYetsiatMetsryim/Ex 7:7.

An interval is a degree in a spiral within each action/level/eye/perception.

Discerned are 7 Levels. Eyes. Perceptions. Actions of Light from the Foundation of Faces.

The Names of the Seven Eyes are the pairs of ALhhim: e.g. outer ring of Zayin+ALphah with inner ring ÚWah+Bayit that form perception of Sayings and their habitations. Within this Eye is the Hhúwa-Gammal, the Great/Nurturing Light ascendant of Zebúwlan. By the ALhhim of Hhúwa, your worlds are made (Tehillah 148:5).

The Seven Actions are the Seven verb forms of the Tongue of Zayin. There are 10 intervals within each of the 7 Actions unto their completion/perfections to comprise an Oyin-Understanding—70. Seven are in 1 0 as the End/ful-fillment/Zayin/Tongue is in the ALphah.

The Seven Actions/Days are by the pairs of the FACES. These pairs of Faces are the origins of nights and days that unwind from the foundation stone of continual supply, which is to my amazement, BaarLeChaiRai.

THE OPENING OF THE STONE OF DÆUWD ENGAGES THE SEVEN ACTS/DAYS OF YOUR NAME AS THE OIL IN YOUR SEED COMMENCES TO FLOW

Day One is your First Light of Zebúwlan appearing to the Faces of Reshun. When your mission of Wisdom is confirmed by Understanding you appear to the Faces of Reshun on the 18th of Yishshakkar in which day the Light in your Seed breaks open as your First Day. In seeing the Light in your Name you will fulfill your mission. With utter with joy, you cry out: Send Me/Hhenni, whereby you are sent on a journey with the Great Light of your Name to ever guide and nurture you.

In your second day, you affirm your Name to appear to the Faces of Avrehhem through which your mind commences to expand by distinguishing your body of waters, positioning them in support/below of your Heads above.

Through expansions of your Head with your body, you align your members one to another to emerge to the Faces of Malekkiytsedeq as you rise unto righteousness and dominions through your waters on your third day (Metiayæhu 6:33).

Upon making your ascent from waters of your baptism, you bring forth Lights of sun and the moon and Her stars on your fourth day to Faces of ALozAR by which you enter into your Seven Rings/Eyes to govern over your habitations.

To fill your Eyes, you commence to teem with swarms of activities in your waters as your Name beams to the Faces of Aharúwan in your fifth day of explosions.

Day six of your journey is set to Faces of Nadæv by which you learn to freely give all within you. Through assembling your stones as the Adim you draw out of your Name to form habitation of your Great Light and glories to enter.

In day seven, you enter into the glories of your Name and transfer your Name upon completing your journey to build the House of YæHúwaH. Through your gifts that the Fathers bestow upon you, you realize unto what House they belong, whereby your labours are unto the mansions prepared for your Name in YæHH.

In seven days are evidences of your encountering the Faces of your seven evenings (see BHM document: YæHH).

The Gifts of Aparryim

The assembly of breaths/spirits of YæHH are the first fruit of the Fathers—through Aparryim—the fruit of the vapours, the Numbers in them become manifest, ever filling their habitations of Faces.

The Thought formulations of Nine in Ten Rise in the Crown. The Faces of Aparryim are set upon the Numbers of Yahudah whereby they are the Faces of the Fathers.

Aparryim is the Fount of Blessing and Youth, bearing Seed as Strands of Thoughts bear their Numbers. The arrangement of matter subjected to the Numbers of Yahúdah. The house to govern unto sanctifying all expressions according to the Numbers of a Name.

The Perfection of Thoughts assembled and administered in the Seventh House of ALhhim. In Aparryim there are blessings and expansions of Numbers as the First Fruit of Aharúwan to hang upon the Tree of Lives. As the Thoughts of HhaTúwrahh are formed, the Numbers in the Words expand to fill and occupy their places in the Unified Kingdom of the Lights through which the Thoughts multiply in the lands.

Aparryim is called the Seat of Inquiry through which the Numbers within all things are discerned.

Aparryim brings forth the expansion of the Numbers in a house serving the the Platform for Manifestation and Expression of the Fathers. As the Rings of Yishshakkar, full of the Faces of the Fathers, fall upon the Semek, the Numbers of Fire become apparent into formulations of Light whereby they are clothed with the Letters of Light in Aparryim.

The ruling manifestations in Aparryim become apparent through Yuwsphah/Joseph T\frac{1}{3}-Impartations of the Unified Branches of the Faces rising within the Lands.

Through offerings of Aparryim, from the loins of Yúwsphah, made upon wood of Nephetli/ $\triangle \triangle$, the Head of Yahúdah/ \P 7 rises with $\triangle \triangle$ Mind of DaúwiD. Through this way/path of Light, Yúwsphah rises from below to the seat of prominence. There is a drawing up of the Stones, an anti-gravity force within your body. The results of the offerings form the Head of meShich of paired Faces, Yúwsphah on the left and Yahúdah on the right.

Offerings of Aparryim upon the wood of Nephetli interpret dreams stored in the Heart of your Name. As the smoke spirals rise they unlock mysteries and reinscribe them, as opened letters, in the fabrique of your DallathDallath origins. Your dream state is through entering into the night of your body. Through your dream progressions you come to see what is hidden in your Seed. The Masters of the universe gather their secret arts in your stones to create gems through your transformations of Fire.

The primary gifts of Reshun to Aparryim expand and reveal ruling Wise authority. The gift of manifestation is your appearance of glories through Aparryim.

The Thoughts of Light are revealed through the House of Aparryim. As the Thoughts are woven as strands of Light [e.g. strands of semen] a house is made through which the 12 of a Name appears with Yaoquv, the assembler of the Nine in Metsryim. The Threads of Yaoquv are: 9x9 81 8x8 64 7x7 49 6x6 36 5x5 25 4x4 16 3x3 9 2x2 4 1x1 1. The sum of the pairs are 1+81 = 82 or 2800 unto the pairs in the midst: 25+25=50, the median of 5/Neúwn, or the Mind of Reshun, in the midst Mind. One processes thoughts from the midst of Reshun unto the AúwB of a Day.

610 Yahúdah + 80 Aparryim = 68100 The Values are intertwined to form the rod of the mind around which the thoughts of the wood and the parts are woven. The House of Semek carries the thoughts of OLiyun, most high, unified consciousness, the sum of 690=15—The Consciousness of the Aúbim assembly in their structures. Through Aparryim offerings you align what is in your waters to their Number Base—positions of Light. Numbers are apparent in your waters by measurable volumes of Light. The Numbers in your waters rise upon the Head of Aparryim through agreements of the waters to the Numbers, causing an Ascension to rise with domination: 68100—read as unified/6 ascensions/8 of dominions/100. Your Faces/80 are set in the Hands of the Fathers/610, whereby comes the saying, "Into your Hands I commit my Breath."

80 Aparryim + 610 Yahúdah = 86010 The Sayings of Semek fulfilled; the elevations of Semek activated; the Faces of the Consciousness of Semek—the Faces of the Aúbim.

80 Aparryim + 8 Nephetli = 880 The Sayings of Ascensions which form the Oyin State of Consciousness and the directions in which your Twelve are moving. Aparryim upon the wood of Nephetli considers the readiness and states of each of the 12 which have assembled in Nephetli to calculate the movements of a Name. The offerings of Aparryim upon Nephetli in a month are as pivot points which mark the directions in which a house is moving. Your manifestations are according to the 30 core Numbers of your Name as are your deeds. As Aparryim enters into the throne room of $\Delta\Delta$, there occurs an ascension of Faces/880.

As Yúwsphah, Aparryim administers all resources compiled from the East. The Numbers of Yahúdah are released to Yúwsphah whereby they are transferred into Words. Offerings of Aparryim, following Gad, are the means that Words appear in your garment of Gad—your mouth. Through offerings of Aparryim on the wood of Gad, the Head of Yahúdah rises whereby Numbers in the Words are transferred to be spoken by their Number codes. With the Numbers of Yahudah there is conformity of manifestation occuring in Aparryim.

Aparryim on wood/teachings of Nephetli stimulates turning of waters in the root of DæúwD to go deeper whereby your tree expands. Aparryim ADDS to Nephetli to cause the heart to expand with pulsations. The waters are desginated to activate all parts of the oylah/ascension. The heart beats hard and fast as Aparryim prepares to give/release its all to another.

Offerings of Aparryim on Wood of Yahúdah Fusion of Light occurring in the Fire of your offerings

From the Head of Yahúdah, through manifestations of Aparryim, perceptual changes of residences occur through calculations of your Numbers in accordance with setting your Faces unto the Faces of YæHH. As you see your Name inwardly, so you are becoming.

97 97 fusion for the sanctity of the waters, devoted reserved for your Name, Numbers to Numbers 40 40 fusion of mind consciousness and subconsciousness of its Eyes, Consciousness to Consciousness

The 4 Sides of Light of your Names Teraysarun/Pyramid

\$\frac{1}{4}\$ fusion of the Light in Wood/bones + in their Parts, causing a Great Light of Aharúwan per origins/destinies

\$\frac{1}{4}\$ \$\frac{1}{4}\$ fusion of Eyes to Eyes activated to be filled with the Light via Wisdom mutuality

\$\frac{1}{9}\$ \$\frac{1}{9}\$ fusion of the Ears to Ears activated to interpret what is seen via Understanding

\$\frac{1}{7}\$ \$\frac{1

The inherent support of a Name to achieve residency and directions of movement

""" fusion of Waters of Wisdom to float and make ascensions blessings to blessings

"" fusion of Waters of Understanding to spring up and carry you forward support to support

"" fusion of your sides of YæHH to form subsequent ongoing generations gamete to gamete

The Ascent of the Serpent of Knowledge upon the pole

W# W# fusion of your Fire and Wood for the ascent of Dan, judgment to judgment

the fusion of your sides to form the Crown of silvery thorns, affirmation to confirmation

44 44 fusion of your stone foundation, loins to loins, hearts to hearts, elevate the capstone head

Through your fusions you stand complete to be Faces to Faces.

The MæyimTæyth Mæ ALhhim of Aparryim assemble in the waters of the offerings, thereby consecrating the head of Yúwsphah P. By the waters of the ALhhim your parts are washed/activated and sanctified with justifications to stand upright. The waters of Aparryim rise up from the ground as a spring. These Waters of Wisdom are initial activations of your parts in the Gayn OoDan/Garden of Eden (SMB/Gen 2:6) that cause your members to sprout. Upon your bringing forth Wisdom from your Seed, you commence to sprout to receive the Rains of Understanding. These are the waters from below... and then those above (SMB/Gen 1:6).

First Fruit upon the Tree of Lives

Aparryim is the first fruit hung to make-up your Tree of Lives. The land/body is sustained by Bayinah and Chækúwmah until your Names are appointed to come home as you return to DauwyD, the Rock of your origins. Depicted as the younger son of the Father, Aparryim (morning) is the brother/side of Yahúdah (evening) to whom is allocated treasures to express joy, generosity, with hope/expectations of the Fathers (Yúwsphah/Lk 15:12). The maturation of Numbers follows the maturation of Words and their habitations, whereby the primordial offering of Yahúdah gives rise to Aparryim. The ascent of faithful calculations yields fruitful copulations of unions and their transactions based upon TRUST with the East/Origins. Herein, sexual unions are honourable to affirm their just weights of the INvisible. The ascent of Aparryim is elevated by Yahushúo Bann Yahúdah through whom blessings of Avrehhem flow into all processes/nations as Aparryim is put in charge of the MANifest. The results are to abide in one habitation as a dominion/kingdom of Lights—of Bayinah and Chækúwmah—those of the night and day. Blessings of Avrehhem are layered in ten intervals of the Aparryim ascent. Aparryim (day) enlivens Yahúdah (night seminal emissions) formulations in waters/peoples. Offspring of Yúwsphah/Joseph administers your resources of SEED in the coming of Benyiman into the world (Genesis 41:49, 42:25). In standing upon the bones of Yahúdah, Aparryim is hung upon the Tree of Knowledge where it once rightly belonged in the land of Kenon/Canaan by which there is a continual harvest, lack of famine. In being joined to the East in the offering, numerical code Words in Gad are set in the South to be revealed. Upon the ascent of Aparryim to lift up all sons of Yaoqub, the Head of Yahúdah as the co-life supporter of Aparryim is crowned as Numbers 90:90—a Crown of Thorns Pt appearing through Aparryim from your foundations.

FROM WORD TO MANIFEST

Spirals of Light rotations bring Yahúdah/Judah to the fore as the first thoracic that rises from the lumbars through whom the emanations of the Faces pass through the first thoracic ring—as to Yehudi first, and then upwards to all other peoples. The twelve wood of the oylut are in Faces of Ayithamar by whom the Tent of Meeting is upheld, as boards to be dressed with veils. The primary appearance of the bones and their garments underly many of the narratives in the megra from Adam to when the bones of Yúwsphah/Joseph appear in the sea to carry Soul to their lands of destiny.

In rotations of the moon, as shapes of the eyes, the wood/sayings of Gad, are gathered from a morning offering by which they are coals for a sequel evening offering of Yahúdah. The result of this combination of wood and its following brings forth what is in sown in Aparryim—to be the first MAN of ALhhim/cohesive vibrations. From Wisdom of Words comes a revelation of their inherent unseen Numbers, upon which the Fruit of Aparryim appears to disperse SEED that becomes evident in all nations. The ten points in spirals of the Breaths, according to the Numbers in your Name, are like a spider web that catches embers of smoke rising. Elevated offerings, through smoke, are transferred to form and renew the grey-silver smoke matter of brain (Megra GammAL—TuwratHhaKuwáhnim/Wayikra/Leviticus 1:9).

Aparryim, generation of Yaoqub, bears gifts/children of manifestations for your Name's appearance of glories. When Aparryim follows Yahúdah in the chain of offerings, Words of Wisdom attach to your base/root level of 10 Numbers of Chækúwmah causing your Name to spread out its branches. In this way your Branches of Twelve appear and rise from the First Fruit hangings of the penial shaft.

THE OYLAH OFFERINGS OF KINGS, THE RULES OF THE INVISIBLE AND THE VISIBLE

The serpent nature of the penial shaft, in Yúwsphah/Joseph, is hung first upon the Tree of Yahúdah. The Crown Teachings in the wood of Nachshun supports the ascent of what becomes visible. The green serpent of Yahúdah, Nachshun, brings verde to stalks in a MANifest. What is brown in Seed turns green as Yahúdah lifts up Aparryim. What is freely given to Yahúdah is shared to be the blessings of Yehu in a MANifest. The next part hung in an oylah is Yishshakkar which is fastened upon the wood of the east to bring into the world what has been appointed to a Name to carry, as their mission, upon their shoulders. Thirdly, Zebúwlan, carries into the world the Words of a Name's origins by which every eye is opened and filled with their Light. This tri-body of information prompts the Eyes of RAúwaben to see into the INvisible as the eyes are hung upon the Tree of Yahúdah as the fourth fruit is hung in an oylah. Then the ears in the manifest hear what is said and how the Words are to be interpreted from Yahúdah. Gad, also now is able to speak the mysteries of the East as they come into the West.

As your Name follows the order in making this oylah, you are aligned with the enduring Faces of Emanations by which your Emanations will not fail to reveal your eternal Nature. To complete the twelve parts to be hung, the six pairs of Aparryim to Nephetli are activated in your waters of Yahúdah by which your Name is dressed with Strands of AL. Aparryim rejoices in Yahúdah as the blessings of the east come upon camels into the West. The halves of Maneshayh are devoted to fully elevate Man in their service in a united kingdom of the Upright—YishARAL. The Seed is filled with messages of the East to be expounded upon in collective gatherings to unite all men. Dan, Ayshshur and Nephetli of the north agree as the spirit, water and blood arise to support the gatherings of Soul by which their faculties are hung upon the Silvery Green Stalks of Yahúdah. Together, the East and the West are fused into one domain that extends the cause of joy with satisfaction of a commual residence. The Soul of Yaoqub takes up resident in a foreign land unto passing over denials. Through this union of the oylah, MAN appears through the collective twelve faculties as uttered in six nights and days of ALhhim. In fastenings, by your nails of hand and feet, the faculties ahere to the Teachings in the East of origins, by which a Name is comforted and no longer floats about as a stranger milling around in skins of transition.

THE SELLING OF JOSEPH

While the betrayal of Aparryim/Ephrayim d'Yúwsphah seems devasting to the coming of the Faces of Abrehhem into the world, through whom, the fulness of joy would be born and achieved in Names, the long eye of the Aharúwan Faces seen before hand that in giving to every Man what is of their Nature, that *no plot of betrayal could succeed*. By the Hand of Yaoqub/Jacob, a supplantation is orchestrated to overthrow plans of separation wherein the frequencies of the Faces rise triumphally in every Man by Name. In that the frequencies are inherently given to abide in the Lives of every Soul, what is L'Eternel surpasses any form of resistance. Through the Voice of the East that opens the Gate to the Faces of Yehu, the Faces pledge through their Servant Yahúdah to assemble their heirs unto a state of total redemption. Though ages pass, the Words in the Vision tarries. Through the union of the Serpent Nachshun and the uprightness in the Serpent of Yúwsphah, the threads of AL in them are woven together to spin a body suit of Wisdom unto Understanding. This Ascension surpasses divisions between the INvisible and the Visible by which all Names are elevated from discord by their inheritented gifts of joy to abide in *their inherent emanations of The Faces*. The fulfillment of this Ascension of Aparryim will bring all Names to pass over the River of Dan, the YærrDAN, by Yahushúo Bann Nun, foretold generation of Apayyim, who as the first Man is the last to appear to abide in their allotted dwellings of the Faces. *As an Emanator of Yehu there is nothing that can restrict your becomings/destiny* of the Faces of Abiyahua and ALozAR who are in Word and in Spirit unto which all Soul is connected inherently to be eternally one.

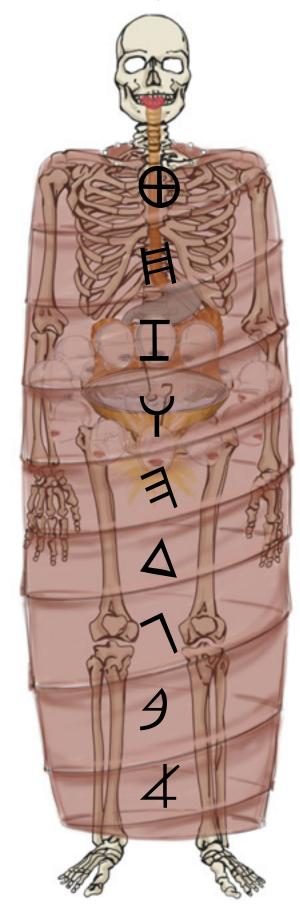
Patterns of ascensions are detailed through scripts as how pairs, told in stories, relate to the journey of passing through Waters by the Fire in Breaths. What Name encounters in the process of unfoldments leads to attainments to abide in the 15 frequencies of the Faces of Yehu 10+5 as lands—states of Wisdom by Abrehhem with open eyes of revelation, lands of Understanding by Yetschaq as states of joy, uplifting euphoria, and those elevations of Knowledge in Seed Assembly by Yaoqub as in Crowns. The lands are not far off as they are now at your lip borders to enter night and day. "The Word is very near thee, in your mouth, and in thine heart, and in your hands to do/enter into it." Happy is the MAN who is not waiting for the curtain to fall, but who is pursuing daily the habitations of their Ruach/Spirit in the Lands of The Faces.

The daily route of your Name is through offerings a male lamb in the evening and a lamb in the morning. "The sum of one lamb you shall offer in the morning, and the sum of a second/affirming lamb you shall offer at twilight" (Meqra Bayit, Exodus 29:38-39). The male gender means to recall; a lamb conveys that you are following the Shepherd into green pastures upon the sides of the Mountain. Your NAME is known before your make MANifest. The 12 Lambs follow your Name as your disciples into the Waters through which the full attributes in your Name rise to bear the glories in your Seed. The Names of your Lambs are according to their deeds; thus, the one who judges is called, Dan; the lamb who distributes your allotments is called, Ayshshur/Asher; your faithful teacher who dwells with you is known as Zebúwlan, etc. Nightly, your Name "W emanates as the tower of W Fire in your Name to lead the way; in the morning, the "Cloud of your Name rises from the morning mists. In making ascension offerings by your Name of Fire and Water, your Eye is not dimmed by matter as dust or specs outside of your dwellings.

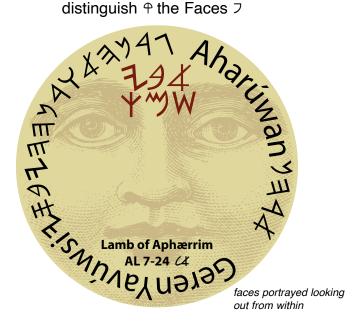
What is Written in the maqrayut/recordings are Words heard transpiring IN man that appear through associations of MANifesting. In following the Emanations of Yehu night and day your Name walks in your reality by which you Emanate. The offerings of ascensions are set unto the Hills of the Faces **to perfect your pairs of soul** and affect one another in their elevations, as lambs—what you are following rises upon the coals of a fiery pole—the tongue to abide in the Faces of Emanations. The perfection of Soul is to unfold your faculties with the aid of a MANifest and align them as pairs to the Faces of your Emanations to be complete with soundness of solidarity.

The wood and lamb of Yahúdah and Aparryim: 610+80 68100 unified Ascensions fill a Dominion east to west

The Garment of Nine Spheres/Planets in Seed



Numbers of AL 7 - 24 $\,$ $\,$ $\,$ distinguish $\,$ $\,$ the Faces $\,$ $\,$



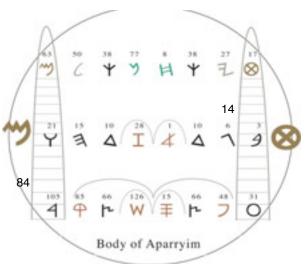
Amidst 3-17 are 14 as Sayings of the Neuwn spilling from the fishes mouth.

Y Unified Thoughts 4

of 4784

sayings in the Rock

A Head 4 brings to surface Y pairs of faculties revealed through **9



Aparryim causes Numbers of your Name to appear through Word/Amuwri/Amori constructs. Seed given expands knowledge of Spirit. The Garment of Aparryim is sequel to Yahúdah that is hung first on your Tree of Name through which you bring from the East bond your glories into habitations. Threads of skins are woven in nine concentric rings around the primary Nine Numbers 1-9 to fill the Hand/10. The intervals are 112-1120 bearing the Light of the Faces/Semek #4.

Aparryim are offerings of Expansions. In the Aparryim Head, Faces of the Fathers are with Yúwsphah appointed as the Rod of Aharúwan/Aaron.

The wood of Aparryim directs movements in your rings of Consciousness, to move or remain, as Yishshakkar rises upon Aparryim.

The Offerings of 771474 Aparryim/Ephrayim The Willow Tree • The Sardis Stone • Head of Serpent

are In the Day/Act of Seven—To Fulfill and Satisfy the Faces with Joy.

A Chief— for the Offspring of Aparryim: Makes the Faces Full

ΔΥጓማΟንቃΟማWጚረ4 Aylishæmo Bann OmiHúwd [CHP/Num 7:48-53] 4Y31 70/90

The Aubim of the House of Aparryim 771474 AuwB Yaoguv, AuwB ALBavitAL, AuwB Reshun

Entering into the Waters—their Numbers are set according to the ashes carried forward from altar, connecting the previous day with the state of progression.

The Intervals of the Hands/Gershun 14/2 left: 672 784 896 1008 1120 right: 112 224 336 448 560 The Intervals of the Feet/Merari 14/ left: 1032 1204 1376 1548 1720 right: 172 344 516 688 860

The hands and feet are numbered commencing with the thumbs and big toes of each extremity, for the right and left.

Robe and Ashes: woven and composed during the previous offerings of Yahúdah or Nephetli

Aparryim transfer wealth in a Manifest whereas Yahúdah governs by the INvisible; Resounding vibrations heard of glories in Yahudah.

Intervals of Transpositions of all robed/veiled/draped: Nerves/Qahhath TYC, right side of body: 28 56 84 112 140, head to foot

left side of body: 168 196 224 252 280, head to foot The Twelve

Wood and Parts Yahúdah+Aparryii		TI	he Wood of Yahúdah		Wood and Parts ephetli+Aparryi		The Wood of Nephetli	The Parts of Aparryim	of Aparryim
5198 뭐라4╕ Haúw-tsach	4111	ተ ፈማ	Me'ayk 4:4	4633	1644 Dúwlag	3546	Υუ○╕ HaOomu 1:1	1087Iフ乳 Yephez	Yahudah 30 AAYAL
5321	4231	4 <i>(9</i> %	Mev'blah 6:6	4726	Y4I4 Duzru	3636	YCYC Lulu 9:9	1090 1-7 Yats	Yishshakkar 830 4 www 1
4497 Iraa Dúwd-tsaz	3522	KO X	HaOoat 5:5:5	4349	⊕™^△ Dagmúwat	3374	△○ <i>1</i> Legode 3:3	975 3○⊕ TeOoah	Zebúwlan 95 YCY9I
4513 ኅ૨ _Ϡ Δ Dehh-yag	3530	CO3	Hha'OL 1:1	4357	Iツヘム Dagnænez	3374	△○ <i>1</i> Legode 3:3	983 <i>↑</i> ⊅⊕ <i>Tephaug</i>	RAúwaben 43 79444
4503 10∄△ Dah-og	3525	3403	↓ Ha'okeh 1:1	4352	∮ሃጎ∆ Dagnav	3374	△○ <i>1</i> Legode 3:3	978 ⊨O⊕ TeOoach	Shamounn 70 YYOWW
4625 ╕4Y△ Duw-reh	3595	31°02	à HaOotseh5:5:	54436	YCAA Dadlu	3406	Yがへ Gemmúw 7:7	1030 (7 Yúwal	Gad 7 41
4669 ⊕≢Y∆ <i>Duw-sat</i>	3635	0346	£ Luho 1:1	4449	⊕™△△Dedmæmet	3415	≢Δ <i>ℓ Ledas 7:7</i>	1034 ልረጓ Yeled	Aparryim 61 772 474
4669 ⊕≢Y∆ <i>Duw-sat</i>	3635	0346	£ Luho 1:1	4449	⊕™∆∆ Dedmmet	3415	≢Δ <i>ℓ Ledas 7:7</i>	1034 4/7 Yeled	Maneshayh 53 ลพิวิว
4715 রহাব Duwza-yeh	3676	YOY	Lauou 1:1	4463	↑ ≢ΔΔ Dadseg	3424	ΔΥΔζ Ledekad 7:7	1039 ⊕ <i>C</i> ₹ Yulat*	Beniyman 53 ฯฯฉร
5556 Yツネネミ Hahæ-nu	4461	4 ∓Δ "	9 Me'de'sia 8:8	34821	44팀스 Dechra	3726	YYI <i>C Lezeku</i> 9:9	1095 ละน Yetsehh	Dan 54 74
5187 Iフ43 Ha-phaz	4101	427	Mi'yeúwa 5:5	4632	9CY△ Daulev	3546	YがOゑ HaOomu 1:1	1086 Yプシ Yaphúw	Ayshshur 501 4W4
4495 র৮১১ Dúwd-tsehh	3521	₩O∄	HhaOosh 1:1	14348	目づへ Degmúwach	3374	△○ <i>↑८ Legode 3:3</i>	974 △○⊕ <i>TeOode</i>	Nephetli 570 もくメブル
The Waters in the Kaiy	/úwer	/laver	activate the	hands	s, feet, and parts	unto 1	their services.		

18157 I≢₦ 4 Achsez Waters of Gad

46467 I≢△≢△ Desúwdsaz Waters of Nephetli

50522 Xay Nuhhat Waters of Yahúdah

The Twelve parts joined assemble a Body for parts and mind to ascend and increase.

Sum Values of The Twelve Ascending on the Wood 12405 and AL Lumeh.

Sum Values of The Parts and the Wood 57948 #ArIa Hazts'tsdach Yahudah+Aparryim

Sum Values of The Parts and the Wood 54015 ミュロムミ Had'oyahh Nephetli+Aparryim

The corners fasten the sides to affirm the square for the cube—the city to ascend.

Nephetli-Yahúdah 2061 ∡₹4: Resúwa, The Strands appointed by Numbers

2064 △₹4: Resed, The Expansion through Words Gad-Aparryim Zebúwlan-RAúwaben 1958 ቑንዋ: Qaynuach, The State of the Eyes

Beniyman-Dan 2134 AC44: RaALúwd, The Seed activated by Breath

M) Φ Mishkan Mishkan of of **ALhhim ALhhim** 88 690

The ten curtains contain intervals of 5:5, which are composed from the union of the twelve branches.

The ALtar: The stones of the 12 from the two sides of Bayinah and Chækúwmah are 2367

Bavinah: 2080 Chækúwmah: 287

4111 ፕሬማ Me'ayk Wፈ4 The Head of the Offering: Yahudah HhaKuwahnim

The Intervals of the Faces in Aharúwan: right side of head: 589 1178 1767 2356 2945, from chin to crown right side left side of head: 3534 4123 4712 5301 5890, from chin to crown left side

Set the Rod of wood and the Staff of Mæyim-Tayit 80. Aparryim dependent upon Nephetli for ascension. 880=O:O The Intervals of the Nerves Transmitters/Qahhath X३₽ left: 168 196 224 252 280 right: 28 56 84 112 140 The Extensions/10 80-610: 86010 ten sayings

: 340 Sum Values of 4 measures of Grace 'PA: 4 shouts of grace: 22+58+85+175 'PA The Grace/Che'úwn 4:4 Portions

Grace applied on four sides of head: Grace of Chækúwmah.22 right/south; Bayinah.58 left/north; ALhhim.85 rear/west; Kuwahnim.175 front/east

1031 4CR Yeuwla. The Works of AL, Hands and Feet of RYC for Aparryim

Activating States of Inheritance: Left Hand: Rephaim, Amúwri, Kenoni, Girgashi, Yebusi. RHand: Qayni, Qenizi, Qadmuni, Chitti, Perizi Activating Kingdoms: LFoot: Ooaúwg/15, Sichúwn/16; Ayshshur/17; YishmOoAL/18, YishARAL/19. RFoot: Bavel/10, Adumi/11, Madi/12, Metsryim/13,

The Mæyim-Tayit are the Works of 11—Oshtay Ooshar, the works to consider/think/grow/manage wealth: Peres/14 Wisdom Understanding and Knowledge, to bear the glory of YæHúwaH.

The Union of the Branches

The United Sticks of Wood for the Fire on the altar are one pair laying down their life for another to ascend. The smoldering of the branches of the oylah, unified together, form one piece of gold for the menurahh.

The Numbers of the pairs are perfected by their Union to be:

Number Codes in the Bones

The Heads of Rayish within HhaALhhim: The Names of the Teachings for all 3 Levels in ALhhhim

Aparryim-Yahúdah 2121: W44 Rash **The Heads of Fire**, for from these comes the Number of each Name, which is the Number of its Fire as read in the fiery mountain of Arrat. Within the Number are blessings for its service, which runs from the mouth of Aparryim.

Maneshayh-Yishshakkar 2124: ΔΥ44 *Rakad* **The Heads of Vessels/**ΔΥ, for from these comes the shape of the rings, whereby the clay is fashioned by the Potter, and as cast in the Fire, the ability to branch from the foundation, determinination of branching, pruning, according to the pattern of the staff.

Beniyman-Zebúwlan 2014: 74 *Reúwn* **The Heads of Neúwn**, from these come mind to direct consciousness in all seasons; these are the heads of song/74, singing, music and all declarations of joy.

Dan-RAúwaben 2078: ♥○4 *Roach* **The Heads of Overseers**, mind of consciousness that determine progressions, descending and ascending within the Rings, according to the values so are the deeds committed unto.

Ayshshur-Shamoúnn 2064: △₹4 Resaúwd The Heads of Saúwd/Sod, mind to structure four faces/sides; to formulate council and deliberations, to manage the harvest

Nephetli-Gad 2004: 44 *Rered* **The Heads of Access**, mind of contemplation to speak, choice of words, and keepers of the thoughts of the heart; to appropriate, to rule, to subdue.

The Ten Stages of Encountering Alhhah HhaAlhhim—
Those of the Living Constructs/Stones/Principles of Illumination
(The Divine Order of the Appearances of Words/Messengers)
The Ten Spaces to the Tree of Lives are called HhaDerek/The Way.

The Seven rings of Blood contain Ten Spirals arising from the oylah. These spirals are the ten Paths of Smoke as the offering ascends from the altar. Within the intervals of the spirals are the properties of thought to be gathered for the incenses/spices.

for **Aparryim**: The Rod of Aparryim is **80**. The Rod is 63+17.

The spaces are intervals of 112: 84+28.

The 10 spaces within the 7 Rings unto the Tree of Lives and the 12 in the centre:

112 9 Y Kúwb/star 224 4 X Taúwd 336 Y 1 Legúw 448 ₹ 4 Medach/extend 560 ₹ Nas/prove

672*9*፲ቹ Súwzev 784 Δ ĦO Oochad 896 Y ⊕ フ Patu/agree/follow 1008 Ħ P Quach/acquire 1120 ጌ ታ ሃ / 4 Y Ker/stars

 $\Upsilon = 9 \times \frac{3}{100} \times \frac{1}{100} \times \frac{1}{100$

Author of Scrolls of Neúwn is the pen of Yahushúo Bann Aparryim/Bann Neúwn: Who writes the Law does so by the Thoughts being performed by their fingers.

Every expression of Light bears the 30 Numbers of a tree. As the Numbers are heard in Aparryim—within the UWah-Bayit Ring, the expression is formed in Shamounn to be conveyed in the Faces of a Name.

The column smoke of the offerings transferred into the mind:

- ™⊕ | The gathering and designation of waters/vapors of Fire; the means to gather waters to appear,
- 47 The appointment of the Numbers and their allocations for expression
- I Y∌I The chamber of formulation to achieve comprehension of the Light being received and emitted

The faces are aligned to the column of 30 Numbers of a Name as they are configured in Shamounn that has entered into the chambers of Light: Bayinah/Bilchah, Ushatti/Liah, Chækúwmah/Zilphah, Rechel.

The Gifts of Maneshayh

Gifts of Reshun uphold and fulfill transitions by blessings of Numbers, rising with might to throw off previous forms. Maneshayh provides avenues to ascend from below and to change the state of your residence body of Consciousness.

By Works of Maneshayh, a House is made full and runs over. The widows' jars blessing is upon the House of Maneshayh that supplies oil with measures of the abundance of grain in a House. According to the Words of the Prophets–unfoldments of Túwrahh, the Oil of Maneshayh flows without ceasing.

The mysterious wonders of Life rise and unfold from the depths of the wells in Maneshayh. The Valley of Maneshayh is the elevation from which the Peoples rise to the Mountain to receive HhaTúwrahh.

Maneshayh is the Gathering of the Peoples for their ascensions from states of humility.

The activated Numbers in a Name manage the strands of the Mæyim-Tayit Ring as the offerings of Maneshayh are initiated by the Teachings of Yahúdah. The elevations of Maneshayh are attained by the Numbers upon which a House is built and rises.

The ability to rise from below and make transitions of thought and form stem from Maneshayh, whereby one bears the full expressions of the Aubim. To overcome the world you rise above/pass through waters and their lands.

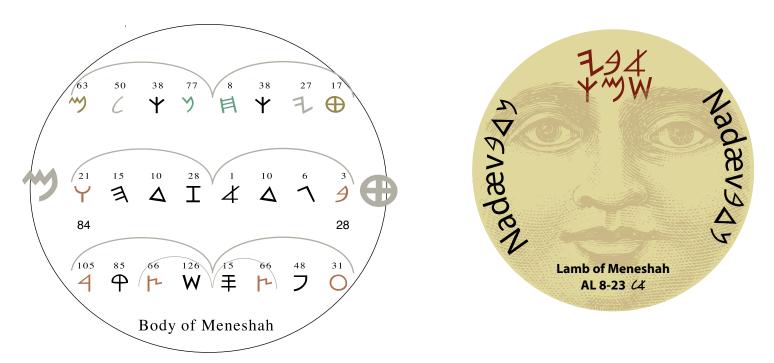
The House of MaNeshayh in Yúwsphah/Joseph is your origins in Neúwn, before worlds. The same Yúwsphah brings you into the world as your twelve assemble at their tables. The same Names and Faces function in you as offspring of Neúwn of Yúwsphah, (ie. Joshua Ben Nun of Joseph) who brings you to your inheritances.

The GOOD work of your Name that began by the unions of ALhhim in shemayim (through paired Names and Faces) continues unto your full ascensions. Though you pass through waters of strife that affect gender and gender issues, you will return not male nor female as your Name is anointed by the oils of ALhhim risen from your Seed. For by the oil of the SEED of ALhhim your Light comes into the world, so by the oil of your Seed rising to the crown, the Light of your Name appears amongst the stars in the seat reserved for you to shine (Metiayæhu 5:14, Philippians 2:15)

When ALhhim speak the LIGHT of day 1, they are speaking your Name for which they prepare the worlds as a body for you to dwell for transformations.

Aparryim activates the Numbers of Yahudah through which all colours of Light appear with understanding in Maneshayh, whereby Yuwsphah wears a coat of the palms—what is handed from the Fathers, a distribution of the Faces of YæHH which appear, by recalls, through deeds and progressions/***\nabla_\text{?}\displa_\text{?}\displa_\text{?}

Numbers determine Φ the Faces 7 AL 8 - 23 ζA



Maneshayh determines the spreading out of Consciousness through which one occupies their lands of inheritance of Lammæd.

Maneshayh empowers Yahúdah by receiving and elevating the Numbers for their transference from one level/state unto another.

Processes of transitions are integrated in the House of Consciousness whereby movements and their deeds are recorded in Yishshakkar. Through works of Maneshayh one makes movements and has their Being in the land, achieved by the sparks of the manchaih of Maneshayh into the fabric of Yishshakkar. The 14 Names of Maneshayh are belong to the 14 NeuwN Faces assembled in Seed of ShmúwAL.

Your SEXual branches accomplish your full revelation and appointments

The branch of Maneshayh rises/becomes extended on the wood of Yahúdah in the course way of YæHH, as the faces soar in Bayinah nightly through the sky (Tehillah 68:4).

Maneshayh, through which the Bread of a Name appears, congregates the Numbers of Yahúdah to form the loaves, whereby what is unseen in Yahúdah is made visible through Yúwsphah. The 30 Numbers within a Name are the leavening agents of the hand in your three measures of grain. The supplies of Maneshayh are the two OLIVES (gonads in the body) from which the oil in the SEED supplies the oil in the lamps. As the BreadMaker of the Congregation for Qahhath and the Queens of Names, Maneshayh provides Qahhath/Kohath—the 15 pairs of nerves with the grain, the oil, and the salt for the manchaih/grain offerings. Being devoted to the Queens of Names, they supply their Hands with the ingredients for the shavbet Bread—Table of Faces. In street terminology, the House of Maneshayh are known as the "sweetbread" of the internal organ sets. Although, culinary terminology refers the testes as Rocky Mountain Oysters. SweetBreads are noted to have an offal-reminiscent akin to brain.

Offerings of the West rise upon the branches of the East through which the three functions of sexuality in the west are devoted to the revelation of the Numbers, Consciousness of labours/duties/services of illumination heightening, and dwelling States appointed in the East for a Name to take-up residence that pertain to your destinies. Through evolution from the captivity of Metsryim/Egypt, you no longer consider your branches in the West to be used for merely physical pleasures which binds one to the world entered. The tribal functions of the West are elevated to affirm Names and their origins of the Assyrian captivities. In higher elevations, sex is devoted to consecrations of parts/lands and their waters, growth through activations of formularies, the garments of glorifications, and the states of inheritance ordained for your Seed. The fruitfulness of the western camps bring to the Head teachings of Aharúwan—formulations of the Fishes of Neúwn and the Breads, providing instructions of Numbers, performances and establishing imperishable habitations. According to the measure and motives that you give, so you receive.

The Garments of Maneshayh are 3 Oyin The numbers of the cloth: left gonad to the right shin, whereby the left hangs lower than the right:

7 - 98 - 8

9 – 7

The ROD of Maneshayh upon which the fruit hangs

A welding of the Rods of Yishshakkar and Maneshayh form their Rods of Iron through which they rule When Yishshakkar preceeds Maneshayh in the course of the offerings, the Rod is a formula of 730 – 80: 78300 The Perfect Teachings of Aharúwan Consciousness.

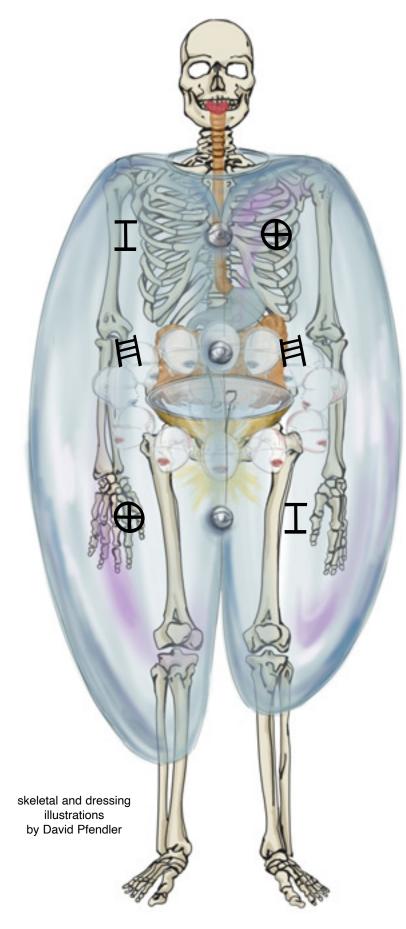
The Rod when Maneshayh precedes Yishshakkar 80 – 730:

87030 The Sayings of Maneshayh/80/7 are in the midst of the Seven Oyin levels of Lammed/30/C

Three Names of Qudash WAP appear as the Kuwahnim serve the paired offerings of Maneshayh and Yishshakkar, and the ascent of Maneshayh upon Yahudah For the ALhhim of Rayish Oyin: Sharyah 4 Tsaduwq O Quphah PauWah: OZerYæH P Shalum D Mæyim-Tæyth OZerYæH M Tsaduwq D

 $\mathbb{W}\Delta \mathbb{P}$ Qudash is the Fire/ \mathbb{W} in the bones/ \mathbb{P} of Oyin/ $\mathbb{O}/16+T$ æyth/ $\mathbb{D}/9=S$ emek/15 conveyed as YæHH's holiness—Yahutsadaq—the alignment of all rings of Fire, Vapour and in the Waters are QudashQudashQudash (Holy Holy)

First offerings/works of MANeSHAYH uphold the Numerical Codes of YæHH. The ascent of MAN/Bread of the SHAYH/Lamb is upon the wood of Yahúdah to whom Maneshayh becomes bound for its services in ALhhim and their dwellings. Thus, as Maneshayh is the means to transmit the Seed from the altar to the waters for revelations, the use of the organs of Yúwsphah/Joseph—functions of the vulva/scrotum and gonads are for the purpose to uphold the Numbers in YæHH. Paramount in the mind, when engaging in sexual relationships, is to regard the distinguishments of the Numbers in the gamete, and commit the transfer of seed-stars in the Hands of YæHH, both for extending the Light assembled in the gamete to form new levels of Knowledge, and also for the ALhhim to hover over waters of the gamete for their formulations as the Light is dispersed/discharged from the stalk. Maneshayh cultivates and stores the Light in your plant-body to produce the Bread of a Name which feeds, heals, anoints and illuminates, forever uphold the Names of YæHH by the



30 Numbers contained therein. Daily, the straight vertical pole/staff of ALhhim, upon which the oylut offerings are hung, rise out of Maneshayh, from your base to your crown. Out of MANeSHAYH comes the oil for the branches of manurahh and the Bread of the Testimony without limitations. Chemical portions for maladies are called "the Balm of Gilead." The salting of the Bread is in the waters of the Maneshayh sea, as the sodium in Semen—light compound distillations from the Sea of Salt/bladder. The salting of your BreadName activates the full sweetness and savor of your Name in the hosts of YæHúwaH.

The Garment of MANeShayH-literally, the Bread of the Lamb-reveals the origins of the universe from which your habitations appear. In your Seed, the garments of your Name are three tiered as the white, yellow, and cystal fluid in an egg. The two pairs of Rings forming your gonads are depositories of the Eyes of YæHH through which their Faces and Heads appear. The assembly of your pairs, left and right dwelling states, are spun threads in your sac of skeins to reveal the Wisdom and Understanding. The heavier deposit on the left is of the depths of Understanding counterbalanced by the emerging right side-testes-ovaries verification of Wisdom. From side to side they are Oyin to Oyin-Eye to Eye. In your midst abides the Oyin Navel 8+8; the Oyin Heart of Understanding 7+9, rising from the Oyin Habitations of Fire 9+7. The depositories of the Light in your Name contain the glories of Yaoquv, the Father of Maneshayh.

From the navel you drink wine (Shir HaShirim/Song of Solomon 7:2). From the heart you eat grain. In the Oyin of the loins your Fire consumes the Lights of ALhhim to form your dwellings.

In your origins of Shayin Oyin, Salvation of YæHH abides in you bodily to redeeem your Name from corruption. Three Eyes of MANeShayH: Eye of Knowledge of the Heart, Eye of Understanding in the Navel, and Eye of Wisdom in the Loin's Seat.

The Offerings of awym Maneshayh/Manasseh The Fig Tree The Indigo Pearl Shell are In the Day/Act of the Eighth—To Fulfill and Satisfy the Mind with Joy, A Chief—to carry the weight of their glory upon their branches, for the Offspring of Maneshayh GamliAL Bann Pædhætsur 4Yトネムムフツタヒムネレヒツヘ [CHP/Num 7:54-59] Mouth of Stone spins Crowns of NaDæB タムツ, and Garments that redeem/cover the Stones. The Aubim of the House of Maneshayh ฉพッツ AúwB Yaoguv, AúwB ALBayitAL, AúwB Reshun

Entering into the Waters Numbered and set prior to ashes being removed from altar, connecting the previous day with the state of progression. The Intervals of the Hands/Gershun 146 left: 672 784 896 1008 1120 right: 112 224 336 448 560 Referred to as left: 1032 1204 1376 1548 1720 right: 172 344 516 688 860 The Mount of Olives. The Intervals of the Feet/Merari もとん a financial supply—bankers. The hands and feet are numbered commencing with the thumbs and big toes of each extremity, for the right and left. The 12 parts are portions allotted. Robe and Ashes: woven and composed during the previous offerings of Yahúdah or Nephetli

Intervals of Transpositions of all robed/veiled/draped: Nerves/Qahhath ٦YL, right side of body: 28 56 84 112 140, head to foot

left side of body: 168 196 224 252 280, head to foot

Wood and Parts	The Wood of	Wood and Parts	The Wood of	The Parts	The Twelve
Maneshayh+Yahudal	h Yahúdah	Maneshayh+Yishshak	kar Yishshakkar	of Maneshayh	of Maneshayh
5198 티노소의 Haúw-tsach	4111	5198 Ħr-43 Haúw-tsach	4111	1087Iフも Yephez	Yahúdah 30 রুব্ধরু
5321 ∡413 Ha'ge'ra	4231 <i>ፈርቃ</i> ማ Mev'blah	5321 ∡4√3 Ha'ge'ra	4231 <i>ፈርቃ</i> ማ Mev'blah	1090 1-7 Yats	Yishshakkar 830 4 YWW7
4497 IԻ∆∆ Dúwd'tsaz	3522 XO₃ HaOoat	4497 IԻ△△ Dúwd'tsaz	3522 XO3 HaOoat	975 ३○⊕ TeOoah	Zebúwlan 95 YCYJI
4513 ኅ೩ً Dehh'yag	3530 ८०३ Hha'OL	4513 ኅ೩ًል Dehh'yag	3530 (○╕ Hha'OL	983 ヘフ⊕ Tephaug	RAúwaben 43 74Y44
4503 103∆ Dah'og	3525 ╕YO╕ Ha'okeh	4503 103∆ Dah'og	3525 ╕YO╕ Ha'okeh	978 ╡○⊕ TeOoach	Shamounn 70 YYOWW
4625 ╕4Y△ Duw'reh	3595 ละOล HaOotseh	4625 ╕4Y△ Duw'reh	3595 ุล⊩O╕ HaOotseh	1030 (7 Yúwal	Gad 7 41
4669 ⊕≢Y∆ <i>Duw'sat</i>	3635 0ミYC Luho	4669 ⊕≢Y∆ Duw'sat	3635 03YC Luho	1034 4/7 Yeled	Aparryim 61 71474
4669 ⊕≢Y∆ <i>Duw'sat</i>	3635 0ミYC Luho	4669 ⊕≢Y∆ Duw'sat	3635 03YC Luho	1034 4/7 Yeled	Maneshayh 53 ¾₩ຠຠ
4715 রমাক Duwza'yeh	3676 YOYC Lauou	4715 রহাত Duwza'yeh	3676 YOY& Lauou	1039 ⊕ <i>C</i> ₹ Yulat	Beniyman 53 ฯฃฯ งิง
5556 YY33 Hahæ-nu	4461 ∡≢△ຓ Me'de'sia	5556 Yツϡϡ Hahæ-nu	4461 ∡≢△ຓ Me'de'sia	1095 ละน Yetsehh	Dan 54 74
5187 Iフ4Ϡ Ha'phaz	4101 ๕೩ฑ Mi'yeúwa	5187 Iフ4╕ Ha'phaz	4101 ๕೩ฑ <i>Mi'yeúwa</i>	1086 Yフモ Yaphúw	Ayshshur 501 4W4
4495 র৸১১ Dúwd-tsehh	3521 WO╕ HhaOosh	4495 রাদ্বে Dúwd-tsehh	3521 WO╕ HhaOosh	974 △○⊕ <i>TeOode</i>	Nephetli 570 3 (XZ)

The Waters in the Kaiyúwer/laver activate the hands, feet, and parts unto their services.

17887 IJAI4 Azech'phaz Waters of Aparryim

50522 Xay Nuhhat Waters of Yishshakkar

50522 X ミッ Nuhhat Waters of Yahúdah

The Twelve parts joined assemble a Body for parts and mind to ascend and increase.

Sum Values of Twelve Ascending on the Wood 12405 and AL Lumeh, 57948 Hazetdach12:12

The corners fasten the sides together to create a platform for transitions and stabilize the parts into their sides.

2061 4#4: Resúwa, head to foundation, the Numbers and their embodiment Nephetli-Yahúdah

Gad-Aparryim 2064 △₹4: Resed, Seed of SaúwD, reveal secrets to the Head

Zebúwlan-RAúwaben 1958 ቑንዋ: Qaynuach, right side expanse entering into all Chækúwmah

Beniyman-Dan 2134 AC44: RaALúwd, left side advance entering into all Bayinah

4231 469" Mev'blah W44 The Head of the Offering: Yishshakkar HhaKuwáhnim

The Intervals of the Faces in Aharúwan: right side of head: 589 1178 1767 2356 2945, from chin to crown right side left side of head: 3534 4123 4712 5301 5890, from chin to crown left side

Set the Rod of the wood and the Staff of Mayim-Tayit 80 Shmuwnyim 730-80:78300 seven ascents, 87030 The Intervals of the Nerves Transmitters/Qahhath XAP left: 168 196 224 252 280 right: 28 56 84 112 140 The Extensions/10

340 Sum Values of 4 measures of Grace 71: 22+58+85+175 71 The Grace/Che'úwn 4:4 Portions

Grace applied on four sides of head: Grace of Chækúwmah.22 right/south; Bayinah.58 left/north; ALhhim.85 rear/west; Kuwahnim.175 front/east

AL Strands 954+50+27 = 1031 4/1 Yeuwla Hands and Feet 11/2 for Maneshavh 1031=AL YH Activating States of Inheritance: Left Hand: Rephaim, Amúwri, Kenoni, Girgashi, Yebusi. RHand: Qayni, Qenizi, Qadmuni, Chitti, Perizi Activating Kingdoms: LFoot: Ooaúwg/15, Sichúwn/16; Ayshshur/17; YishmooAL/18, YishARAL/19. RFoot: Bavel/10, Adumi/11, Madi/12, Metsryim/13, Peres/14. The Mæyim-Tayit are the Works of 11—Oshtay Ooshar, the works to consider/think/grow/manage wealth: Wisdom Understanding and Knowledge, to bear the glory of YæHúwaH.

The ten curtains

contain intervals of

5:5, which are

composed from the

union of the twelve

branches.

The ALtar: The stones of the

12 from the two

sides of Bayinah and Chækúwmah

are 2367

Bayinah: 2080

Chækúwmah: 287

₩

Mishkan

of

ALhhim

88

Mishkan

of

ALhhim

690

The Union of Branches are Wood for the Fire on the altar's paired Breath sticks laying down their lives for another to ascend. The smoldering of the branches of the oylah, unified together, form gold for the menurahh.

The Numbers of pairs perfected by their Union:

The Heads of Rayish W144 within HhaALhhim Word Clusters: The Names of the Teachings in 3 Levels in ALhhim

Aparryim-Yahúdah 2121: W 44 *Rash* **The Heads of Fire**, from these come Numbers of a Name, which are Numbers of your Fire read in the fiery mountain of Arrat. Within Numbers are blessings for your service, which runs from the mouth of Aparryim.

Maneshayh-Yishshakkar 2124: ΔΥ44 Rakad The Heads of Vessels/ΔΥ, from these come shapes of the rings whereby clay is fashioned by the Potter; as cast in the Fire, the Faces branch from the foundation, determining branching, pruning, according to patterns in the Staff/Semek.

Beniyman-Zebúwlan 2014: 94 *Reúwn* The Heads of Neúwn, from these come crowns to direct consciousness in seasons; these are heads of song; singing, music and declarations of joy.

Dan-RAúwaben 2078: 灣○4 *Roach* **The Heads of Overseers**, crown consciousness to determine progressions, descending and ascending within Rings, according to values the deeds are committed.

Ayshshur-Shamoúnn 2064: △₹4 Resaúwd The Heads of Saúwd/Sod, heads in the structure four faces/sides; to formulate council and deliberations, to manage the harvest of appointed seasons

Nephetli-Gad 2004: 44 *Rered* **The Heads of Access**, crowns of contemplation to speak, choice words, and keepers of thoughts of the heart; to appropriate, to rule, to subdue.

The TEN STAGES OF ENCOUNTERING ALHHAH HHAALHHIM—
Those of the Living Constructs/Stones/Principles of Illumination
(The Divine Order of the Appearances of Words/Messengers)
The Ten Spaces to the Tree of Lives are called HhaDerek/The Way.

The Seven rings of Blood contain Ten Spirals arising from the oylah. These spirals are ten Paths of Smoke as the offering ascends from the altar. Within spiraling intervals are the properties of thought to be gathered for the incenses/spices. The Pulsating Thought Rod spans from Temple to Temple as combo of wood and its lamb:

For **Maneshayh**: The Rod of Maneshayh is **80**. The Rod is 63+17.

The spaces are intervals of 112: 84+28.

The 10 spaces within the 7 Rings unto the Tree of Lives and the 12 in the centre:

112 JY Kúwb/threads 224 △X Taúwd 2336 Y \ Legúw/measures 448 ₦△" Medach/thrust 560 ₱ Nas

672 ታ፲ቹ Súwzeb 784 ላቹO Oochad 896 ነውጋ Patu 1008 ቹዋ Quach 1120 Kabi 1 ታየ/ 4 Ker ነ = ታ x ጊ

Nas ₹೨—The standard inner evidence lifted as a sign post to follow, ਖ਼₽ Quach/hope, 4Y Ker/pasture The sum of the intervals of 112—1120 are 6160.

The Rod of Maneshayh/80 and Yishshakkar/730 are 87030 / 78300— the ascent of Understanding upon the Staff amidst your 30 Numbers. The Rods spin daily from temple to temple in the head around which the oylah ascensions are woven and 86010 in The Yahúdah 610 combo upon which Maneshayh is drawn out.

The Rod of Yishshakkar/730 and Maneshayh/80 are 78300—contain the Sayings/80 in 7 30's—to be Seven courses of Instructions or 7 Lammedim—aka known as seven levels of Lammed. 78300 are the perfect Teachings of Aharúwan/Aaron Consciousness.

Perfect Sayings in the Ascent/78 of **3** OyinOyin/00 (300) create perfect/complete utterances and states of QudashQudash/Distinguishments/holiness through the kuwahnim/servants enlightenment of Fires of Yahutsadaq WAP

W Yahutsadaq 4 SharYæH ○ Tsaduwq ○ 16/Tsaduwq 中 OZerYæH フ Shalum ⊕ 09/Tsaduwq " OZerYæH ⊕ Tsaduwq

The Fire of Shayin/W through priest Yahutsadaq sanctifies Names and Bones of YæHH/15/\(\frac{1}{2}\)—combining Oyin/16—7 Eyes to what assembles in Tæyth as one 1-(6+9=15)

Offerings of Zebúwlan rise upon the wood of Maneshayh. e.g. On the Twenty-Fifth of Ayshshur a combination of Names enables you to transpire to the Gate of your Name. Your Name is set-up—predestined to make transition through drawing out the Faces of the Lives in your Seed. In tapping into the DallathDallath origins of your Name, you form geometric constructs to enter into the TEN Lives in your SEED—the two fives of Reshun—that reside in the Seed of NeúwnChayit.

The parameters and the crown of this unique offering of Zebúwlan are unto the Faces of AViYæHua—on the 25th—the Father of Becomings, who determines the rite of passage into your ordained dwellings. As a Name is poised amidst the Faces of Reshun on the Right, and Yaoquv on the Left (the Faces that form Zebúwlan), with full measures of Grace in Nadæv-Nadæv behind (the Faces that form Maneshayh) as the bands of your head gear in the rear, supporting your ascensions, your Name is bridled to pass the judgments of ALhhim that have contained you in your mortal dwellings.

Through affirming your accensions of TsæddaTsædda (ALhhim is Ayshshur) the crown of thorns rest upon your brow whereby you enter into the Ten Lives of the Fathers—Paradise, making transitions through the offspring of Aharúwan: AviyæHua and Nadæv, the Guardians of the Oracles of Inheritance that lead to succeeding states of residence (SYM/Ex 24:9-10; TK/Lev 10:3). Patterns of your Light are seen through activations of the Zebúwlan ascensions in the evening of the 25th. These Semek patterns of Sered (first born of Zebúwlan) are woven into the fabrique of Maneshayh from which your garments are spun as Seed expands in the waters of your Mother—the OyinOyin/zerozero origins to appear as though from no-thing. From the platform of the Zebúwlan ascension, the sequel offerings of Beniyman/Benjamin rise to appear in lands of Kenoni/Canaan.

Maneshayh upholds Yishshakkar whereby your consciousness levels to fulfill your labours are sustained and do not fail with discouragements. Regenerative works of Maneshayh form the parts of the Body Garment resulting in renewals monthly by the dispersion of Seed. The Stones of the Altar are set-up corresponding to stones of the Breastplate upon which your Names spurt blood/pulses of heart to release the SeedVapours of your members to ascend. In Gilgal, upon crossing the River Yarrdenn, the sacs of Maneshayh form 12 stones, 6 from each sac. Through offerings of Maneshayh upon the wood of Yishshakkar, the Seven Hills are formed in Consciousness to direct and support your labours. From the depths of Maneshayh mountains rise out of the waters and valleys are formed for Yishshakkar to tend the sheep (Tehillah/Psalm 95:4,104:8).

Eyes of RAúwaben in a Maneshayh offering enable one to see what is coming next in their journey as it is defined and rises from Maneshayh to Yishshakkar, thus unveiled in Consciousness to take your lambs unto appearing pastures. The Wisdom in the Eyes builds a house for Understanding. She, the left, who gives all within its Sum enters into Her walls appearing on the right. The immeasurable gifts of Wisdom are feely given whereby the Light in Seed braves to cross the waters to enter their Radiance and put on their Crowns of Knowledge.

The 14 Names in the House of Maneshayh are born of GamliAL Bann Pædhetsur to house the Assembly of Seed Bread that is a drawing out of all within the NeúwN to the Faces of The Day. MaNeshayh—the bread of the lamb is the generation of the free givings of Nadæv-Nadæv.

Maneshayh generates the Bread of the Faces. The 14 Names in Her pertain to the NeuwN ascents to the Faces of the Day.

Heard in the 18th Day of Reshun, in Moon Maneshayh, the words 47 YOOC4: la-to-ki-a, which transfers Breaths into both sides of Seed to fill Soul with baskets of Bread. The Light in Soul is kept burning by the lamp of Yishshakkar/Mission activated in all faculties.

From the Horns—blazing Light at the corners of the altar, the arms and legs are filled with radiance, two corners at the top flow in the arms, and two corners below flow into the legs.

The Gifts of Beniy MaN

BeniyMan provides and feeds the Conscious Man YM which descends from the heavens.

The Head of the Body, BeniyMaN, draws out from the core of its Numbers to reveal attributes of the AúwBim to fully express its thoughts in The Collective. The coming of the Son of MAN into manifestation is the appearance of Beniyman unto the Faces of Yuwshaph/Joseph.

Beniyman has Dominion when seated upon Zebúwlan. As the Sun, Moon, and Stars are seated in their Places, each has Dominion from their elevations. As the Seed of a Tree rises unto the crown of its branches, then, a Name has Dominion over all it is given. This is called the ascent of meShiachh—the coming of the Messiah.

A Name rises from its Seed whereby one crowns their stalks in the Lands/States of its Kingdom.

The Eyes of a Name open from its Seed [as Offerings of RAúwaben rise upon the waters and wood of Beniyman]. The opening of your Seed determines your states of residneces in ALhhim. By your Seed opening its' rings/eyes, you see within you from your origins to your sequential moves. The waters of a Seed fill the Eyes of a Name through which you see into the Fire from whence the waters drip/come. The formation of a Name/MW is Fire suspened in Mæyim/waters.

Offerings of BeniyMan supplies the Seat of Zebúwlan elements for fusions of Light particles. Released out of Zebuwlan there is a flow of Knowledge from the core of Dan as spaces are appointed to receive what is stored in your SeedName. Fusion is a process to power active or "main sequence" stars to rise as 12 stars around your head.

The offerings of Beniyman are the means to clothe and feed your Name.

Beniyman opens upon the wood of Zebúwlan. What is in the East provides a pattern for a Seed Name, sown in the West, to follow. The places of Light in Zebúwlan are ordained for your Name to abide. Beniyman seeks the Light, as a plant that bends towards the Source of Illumination, whereby your Name rises straightly to affirm its alliance with the heavens above. According to seasons of the Light, parts in your Seed grow in their place of shemayim.

The offerings of BeniyMAN, upon the wood of Zebúwlan, form the Bread of YAA, chæhhúwn, (the placement of the Light in a Seed to favor the Lives of a Name) in which the Lights of Reshun/55 are in the midst of your Seed.

Your Name opens into the realm of Rayish Oyin Consciousness of your Labors through the offering of Beniyman upon the wood of Yishshakkar in its moon. What is in your Name is activated according to your assigned Labours. According to the purpose of your assignment, you appear in your selected generation. The Light in your Seed fills the realm of Consciousness as it is prepared (by the Yishshakkar offerings) to receive you, whereby you see, hear and speak in the Light of your labors. According to your Name you expand your Faces of Yúwsphah, upheld, and enter into judgement allocations to abide in the Collective of YæHH-YæHH.

Beniyman is the offspring of Aharúwan in which your 12 Heads become manifest. The results of every offering winds-up in your Seed of Baniyman as accumulated grain.

The Patterns in your Name of BeniyMAN are transferred into your Light Body of Zebúwlan. As your offerings of Beniyman rise, they colour and define your state of Light.

When the offerings of Beniyman rise upon the wood of Yishshakkar the inscriptions of your Name are written in the garment of Yishshakkar, so your Name defines your Consciousness. Through the offerings of your Seed, you reveal your Name through your garments. The Numbers in your Seed are tranlated as Words. In speaking your the Light of your Numbers, the Faces of YæHH appear in your Faces, for from Them you are known. Have you noticed when someone is speaking when their Faces change? As in a plant, suddenly, there is a change as the Numbers in the Seed rise and determine the new faces.

The Garment of Beniyman is 6 pairs of 13 that comprise 12 loaves of Soul

The Pairs of C4 are the defense and strength in Seed

Y comprises regions for residency, as seed is dropped, sown as in weeping

bears afflictions/weight of sufferings—long with patience, valley of grace/fatness

A assembles stones to hang from the loins, rod of revelation

A emits the Breaths to come out of Seed, rod of clarity, to hold fast

Y I bears the Splendor as colours and flowers to appear in their Faces,

results that uphold foot prints in circles

a record writings of ALhhim

The Seed of Beniyman releases all components of ALhhim to the Serpent

Six squares of fabrique when folded comprise the cube 6x16-96x2-192 of six sides 16 Oyin portals per side of The Cube

Values of Rod bonding Zebúwlan 21 and Beniyman 85 8251, 2815 are Sayings of paired fives, and the 28 ALhhim of the 15 Faces Beniyman and Yishshakkar Staff 87530, the sayings of Seven in the (5x3) 15 Faces

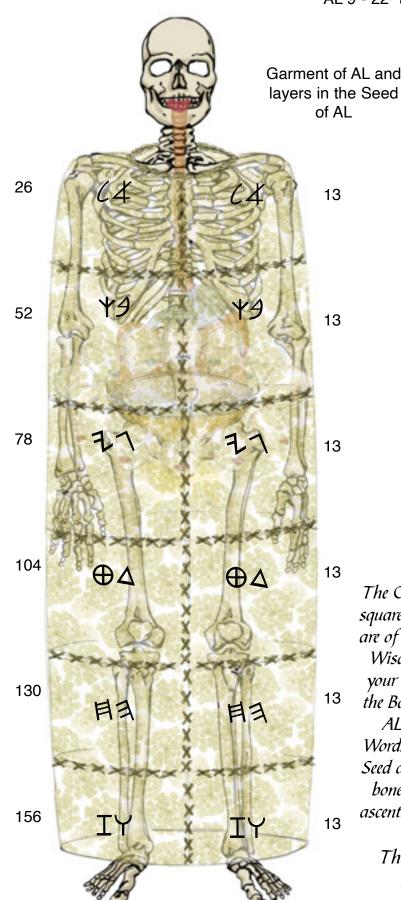
Night to be Remembered

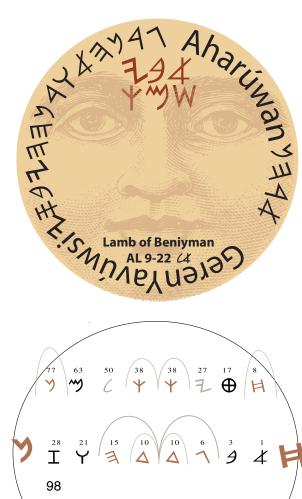
The prophecy of days: the way that we entered into the manifest is the way that we will exit through it—through the Single Eye of the Staff of Aharúwan, to our glorified state unto the crowns of our birth. Upon entering into the Crowns we take our seat upon the royal gemstone thrones of truth to govern all nations/processes.

The salt waters through which we enter into this world are the Sea of Baar Sheboo upon whose foundation of dry land of Yahúdah, by the staff of Yúwsphah, we rise through waters of revelations and enter into the lands of our kingdom Name. True to our Seed, we bear witness to the throne of the mashiyachh David—the Anointing that is in our Seed by which all shines as seven suns. The mission of Name hangs upon the balance, as it is the agreement above all else to enter the manifest and to accomplish our calling for the sake of the kingdom of Yehu

The 27th night of RAúwaben, whose eye opens the Seed of Beniyman, is said to be the night "to be remembered—never forgotten" when the bones of Yúwsphah rise through the Sea of Baar Sheboo in days of RAúwaben unto their fulfillment of Dan—the power origins of sight. The Eye in the staff of Ayithamar rises through waters of Baar Sheboo—affirmingly.

Following days of RAúwaben, in the eyes of six moons, on the 27th of the White horned Serpent of Dan, the Rudy Serpent will speak and judge what is seen in the eye of the staff of Ayithamar. In rotations of the moon eyes are true prophecies fulfilled by Dan, not by flesh but by Ruach. Through the waters/revelations of Baar Sheboo the judgements of Dan open fully in the Eye on the Staff of Ayithamar. By waves of the sea that generates a path, the Green nachshun/Serpent eye of Yahúdah declares the freedom of slaves to their destiny to rule with their Crowns. As the Tongue of the Ruby serpent speaks in the evening of the 27th of Dan, the Eyes are completely open to segue to native lands in Faces of Yehu.





Body of BeNiymaN

The Garment of Beniymah of 6 square laces carries the 12 square foundational stones of your Houses. The golden hue are of the Courts of ALhhim that bear the Golden Child of Wisdom. By Knowledge, you enter into the Faces to bear your offerings of new grain activated by Twelve Heads of the Basin/Kaiyúwer. The threads of Light are woven from AL/13/L4, whereby as a sum from both sides, your Words unfold as a House of 26/YæHúwaH. Values in the Seed are 65 (13x5)—the Light of the Fathers reserved in the bones of Semek, which form a Staff, 6x5-L, and 78, the ascent of Oyin ♥O, inner Force to rise with Understanding.

126 W

The cloth of BenyiMAN displays the Unity of the Faces (156) as bodystones form and appear from SeedVapours.

Offerings of ツグモッタ Beniyman of the ALhhim Neúwn-Chayit The Palm Tree & Stone Pine

are in the Day/Act of the Ninth-To Fulfill and Satisfy Heads with Joy, Gold Nuggets

A Chief—One who carries the weight of their glory upon their branches, for the Offspring of Beniyman is もりのムへりタッムもタイ ABiyDan Bann Gadoni [CHP/Num 7:60-65] The Affluence of Words

AúwB Yaoquv, AúwB ShmúwAl, AúwB Reshun Waters are according to the Numberes and ashes set to proceed from altar and activate another ascension;

The **Intervals of the Hands**/Gershun 174 right: 112 224 336 448 560 left: 672 784 896 1008 1120

The Intervals of the Feet/Merari 172 right: 172 344 516 688 860 left: 1032 1204 1376 1548 1720

The hands and feet are numbered commencing with the thumbs and big toes of each extremity, for the right and left.

Robe and Ashes: previous offering of Yishshakkar or Zebúwlan

Intervals of Transpositions of all robed/veiled/draped: Nerves/Qahhath TYL, right side of body: 28 56 84 112 140, head to foot

The Values of 35 are read as O3, 1/2 of Oyin/70 left side of body: 168 196 224 252 280, head to foot

Sum of Wood and Part ALhhim+Kuwahnim		The Wood of Yishshakkar	The Parts of Beniyman	The Twelve of Beniyman
5198 티노각╕ Haúw-tsach	4111	4111	1087Iプモ Yephez	Yahúdah 30 AAYAL
5321 ∡413 Ha-ge-ra	4231 <i>४८ቃ</i> ማ Mev'blah 6:6	4231 <i>4ረቃ</i> ማ Mev'blah 6:6	1090 년 Yats 1:1	Yishshakkar 830 4YWWZ
4497 IԻ△△ Dúwd-tsaz	3522 XO╕ HaOoat 5:5:5	3522 XO3 HaOoat 5:5:5	975 ३○⊕ TeOoah	Zebúwlan 95 ୬૮۲୬፲
4513 つも含Δ Dehh-yag	3530 ८०३ Hha'OL 1:1	3530 ८०३ Hha'OL 1:1	983 ヘフ⊕ Tephaug	RAúwaben 43 7444
4503 へつゑム Dah-og	3525 ३YO३ Ha'okeh 1:1	3525 ╕YO╕ Ha'okeh 1:1	978 ♯○⊕ TeOoach	Shamoúnn 70 YYOYW
4625 রবY∆ Duw-reh	3595 ละoa HaOotseh 5:5:5	3595 ละOล HaOotseh 5:5:	5 1030 (7. Yúwal 4:4	Gad 7 41 4
4669 ⊕≢Y∆ <i>Duw-sat</i>	3635 0ミYC Liuhoo 1:1	3635 03YC Liuhoo 1:1	1034 ACT Yeled	Aparryim 61 ツぇ 4ス4
4669 ⊕≢Y∆ <i>Duw-sat</i>	3635 0ミYC Liuhoo 1:1	3635 03YC Liuhoo 1:1	1034 4/7 Yeled	Maneshayh 53 へいか
4715 রহাত Duwza-yeh	3676 YOYC Lauou 1:1	3676 YOY& Lauou 1:1	1039 ⊕ <i>ć</i> ₹ Yulat	Beniyman 53 ツツモッタ
5556 YYҘҘ Hahæ-nu	4461 4季4ツ Me'de'sia 8:8	4461 ∡≢△ఌ Me'de'sia 8:8	1095 최대고 Yetsehh	Dan 54 74 2
5187 Iフ4╕ Ha-phaz	4101 ๕೩ฑ Mi'yeúwa 5:5	4101 ๕೩ฑ Mi'yeúwa 5:5	1086 Yフも Yaphúw	Ayshshur 501 4W43
4495 ╕⊩△△ Dúwd-tsehh	3521 WO3 HhaOosh 1:1	3521 WO╕ HhaOosh 1:1	974 △○⊕ <i>TeOode</i>	Nephetli 570 4 (XZY)

The Waters in the Kaiyúwer/laver activate/bathe the parts unto their service.

50522 Xãy Nuhhat Waters of Yishshakkar

50527 I 4ลุง Nuhraz Waters of Zebúwlan 18007 IOA4 Achgoz Waters of Maneshayh

The Twelve parts joined assemble a Body for parts and mind to ascend and increase. Sum Values of The Twelve Ascending on the Wood 12405 and Lumeh 9:9, 57948 Hazetdach

The corners of the offering fasten the sides together to create a platform for transitions and stabilize the parts into their sides according to their functions.

Nephetli-Yahúdah
2061 ∡₹4: Resúwa, head to foundation, the Numbers and their embodiment
Gad-Aparryim
2064 △₹4: Reséd, the union in the midst, securing the avenue of blessings
Zebúwlan-RAúwaben
1958 ₦ንŶ: Qaynuach, right side expanse entering into all Chækúwmah

Beniyman-Dan 2134 Δ૮४4: RaAlúwd, *left side advance entering into all Bayinah* 3522 XO3 *HaGoat* W44 **The Head** of the Offering: Zebúwlan HhaKuwáhnim

The Intervals of the Mind/Aharúwan: right side of head: 589 1178 1767 2356 2945, from chin to crown right side left side of head: 3534 4123 4712 5301 5890, from chin to crown left side

Set the Rod of the wood and Staff of NeúwN-Chayit Ring 85 to the 21 of Zebuwlan. 8251, 87530

The Intervals of the Nerves Transmitters/Qahhath አጻዋ left: 168 196 224 252 280 right: 28 56 84 112 140 The Extensions/10

340 Sum Values of **4 measures of Grace** (See 1974): 22+58+85+175 (See 1974): 22+58+85+175 (See 1974): 22+58+85+175 (See 1974): 1031 474 (See 1974): 22+58+85+175 (See 1974): 22+58+175 (See 1974):

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Mishkan

of

ALhhim

106

Mishkan

of

ALhhim

815

Activating States of Inheritance: Left Hand: Rephaim, Amúwri, Kenoni, Girgashi, Yebusi. RHand: Qayni, Qenizi, Qadmuni, Chitti, Perizi Activating Kingdoms: LFoot: Ooaúwg/15, Sichúwn/16; Ayshshur/17; YishmooAL/18, YishARAL/19. RFoot: Bavel/10, Adumi/11, Madi/12, Metsryim/13, Peres/14.

17298 ﷺ Azbe'tsé'ach Sum Values of the Offerings of Beniyman, The Parts, the Head, the Grace, Arms and Legs

The ten curtains

contain intervals of

5:5, which are

composed from the

union of the twelve

branches

The ALtar:

The stones of the 12 from the two

sides of Bayinah

and Chækúwmah

are 2367

Bavinah: 2080

Chækúwmah: 287

The Union of the Branches

The United Sticks of Wood for the altar Fire are of a paired member laying down their life for another to ascend. The smoldering of the branches of the oylah, unified together, form one piece of gold for the menurahh.

The Numbers of the pairs are perfected by their Union to be:

The Heads of Rayish within HhaALhhim: The Names of the Teachings for all 3 Levels in ALhhhim

Aparryim-Yahúdah 2121: W44 *Rash* **The Heads of Fire**, for from these comes the Number of each Name, which is the Number of its Fire as read in the fiery mountain of Arrat. Within the Number are the blessings for its service, which runs from the mouth of Aparryim.

Maneshayh-Yishshakkar 2124: ΔΥ44 *Rakad* **The Heads of Vessels/**ΔΥ, for from these comes the shape of the rings, whereby the clay is fashioned by the Potter, and as cast in the Fire, the ability to branch from the foundation, determinination of branching, pruning, according to the pattern of the staff.

Beniyman-Zebúwlan 2014: 94 *Reúwn* **The Heads of Neúwn**, from these come the mind to direct the consciousness in all seasons; these are the heads of song/94, singing, music and all declarations of joy.

Dan-RAúwaben 2078: ♯Oḍ *Roach* **The Heads of Overseers**, mind of consciousness that determine progressions, descending and ascending within the Rings, according to the values so are the deeds committed unto.

Ayshshur-Shamoúnn 2064: △₹4 *Resaúwd* **The Heads of Saúwd/Sod**, mind to structure four faces/sides; to formulate council and deliberations, to manage the harvest

Nephetli-Gad 2004: 44 *Rered* **The Heads of Access**, mind of contemplation to speak, choice of words, and keepers of the thoughts of the heart; to appropriate, to rule, to subdue.

The TEN STAGES OF ENCOUNTERING ALHHAH HHAALHHIM—
Those of the Living Constructs/Stones/Principles of Illumination
(The Divine Order of the Appearances of Words/Messengers)
The Ten Spaces to the Tree of Lives are called HhaDerek/The Way.

The Seven rings of Blood contain Ten Spirals arising from the oylah. These spirals are the ten Paths of Smoke as the offering ascends from the altar. Within the intervals of the spirals are the properties of thought to be gathered for the incenses/spices.

for **Beniyman**: The Rod of Beniyman is **85**. The Rod is 77 + 8. The spaces are intervals of **112**: 98+14.

The 10 spaces within the 7 Rings unto the Tree of Lives and the 12 in the centre: 112 ታ Kúwb 224 Δ X Taúwd 336 Y ጎ Legúw 448 ጃ Δ ማ Medach 560 ቹ ን Nas 672 ታ ፲፰ Súwzeb 784 Δ ጃ O Oochad 896 Y ⊕ フ Patu 1008 ጃ ዋ Quach 1120 ጌታሃ/ብ Y Ker ⊕ Y フ Pautt—to fill sayings, compounds stuffed, ጃ Y ዋ open eyes wide—Yeshoyahu 61:1 Y = ೨ x ጌ

Upon the lands of Zebúwlan, the Lights of Bayinah enter into a Body formed for the Name to dwell. The Body of a Name is from the Seed of Beniyman that houses the Lights of Bayinah, the suns of its parts and the stars of its fruit.

The Light within Seed is the brightness that rises upon the lands of Nephetli and Zebúwlan, whereby those who had been veiled behold a great light [Yeshoyahu 9:1-2].

A Name is sent as a Seed via AúwB Avrehhem to lands shown to a Name. The lands revealed are the Rings that open from within a Seed. As a Name opens in the place to which it is sent, the lands of the SeedName are revealed—become apparent, as stalks of a tree are seen as the seed of the plant gives itself. Thus, you enter into the domains of lives by giving all you have. See discourses from Enlightened servants: e.g. Yúwsphah/Luke 18:18. As the Words in your Seed come into your mouths, you eat them; and as they flow from your heart to your arms you inscribe to perform them. The opening of the Beniyman offerings fills your lands and inhabitants with the Light in your Seed.

The Gifts of Dan

Crystals in Dan expand States of RAúwaben formed and entered by Ruach. The Manchaih/Bread of Dan creates new stars as sparks of Dan enter into the fabric of Zebúwlan.

The Nine houses of the offering prior to the part of Dan builds the House of Dan. When Nine parts are assembled upon the altar, the Spirit of a Name enters into the flame to create its body of Ayshshur with blood of Nephetli.

The Head of Dan makes a tent of meeting for the meek of RAúwaben to reside.

The House of Dan forms the Pillar of Fire and kindles a Fire in Zebúwlan as sheol. The Fire of Yúwsphah in the loins burns the ascendant offerings unto Yaoquv. Ovadyahu/Obadiah 1:18

The Fire of Dan blazes through the eyes to discern all Words within the Houses. In that nothing withstands the Fire, the Breath of Dan reveals the thoughts, their intents, and deeds.

The aptitude of all thoughts is according to discernment. As one evaluates their thoughts they blossom into deeds and the full expressions of the Faces of Aúbim. As one extends their Rings, they have capacity to receive the Rod of Judgment through which they govern their houses and lands.

In that all Names belong to One House, the standard of service and provisions are the same for all Names. As in a Seed, all parts of the plant share in the state of the Seedhaving all things common. When one part suffers, all suffer together, or when one part is blessed, all are blessed. This is the impartiality of the House of Dan. Your parts are subject to the each other as flowers and the fruit are subject to the leaves and the branches.

The Fruit of the Offerings of Dan and Zebúwlan are 87153
↑≢IJ: The Faces of Perfection are of the Fathers of Threes: Wisdom, Understanding, and Knowledge.

Through the oylut/ascension/offerings of DAN, ascending upon and into the wood/rings of RAúwaben/Reuben, the Spirit of the ALhinn enter into your Name to dwell.

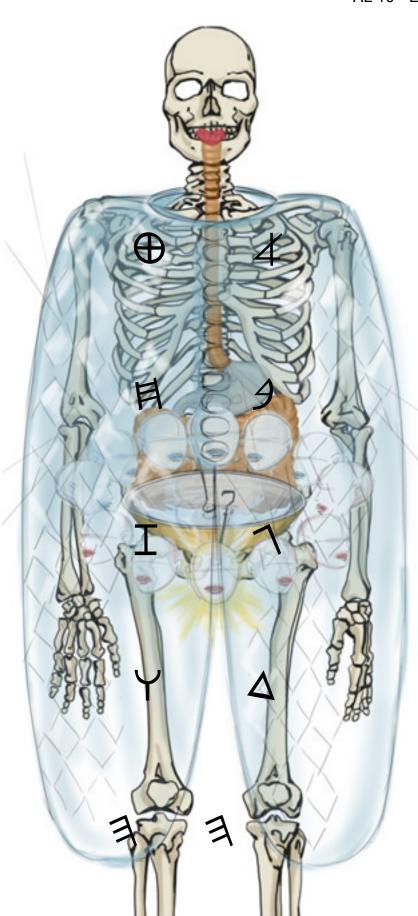
"I have heard that the spirit of the gods/ALhinn is in you and that you have Insight, Intelligence and outstanding Wisdom." DaniAL 5:14. The ALhiNN are receptor rings of ALhhim—the momentum forces.

When Dan rises in Zebúwlan, the Judge of all the earth comes. The dragon appears with Fire in its mouth. The Fire of your Spirit sanctifies its habitation for subsequent progressions through judgments/determinations/placements.

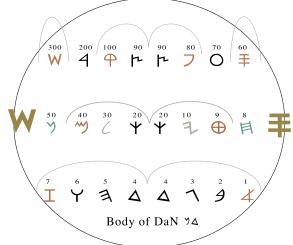
Shimshun/Samson set the fields ablaze with by lighting the fox tails. The whitening of Dan in Zebúwlan causes your Seed Shell to burst and release the fruit of Knowledge in your Houses. Dan is the swelling of Understanding in Chækúwmah causing the head ot spill forth its seed. The orgasms of Breath are by the House of Dan.

Dan provides the Fire and Wood of Shayin Semek for the offerings of ALhhim which transforms the Seven Eyes of RAúwaben. Dan fastens the Breath to the Rings to create a Body of ALhhim. Your dwellings are under the Direct Administration of the Fire of Dan. The frankincense spice of Dan resides in the fabrique of RAuwaben to bring forth, activate, and put in place the ascending judgements of ALhhim. DanBaarShevoo (Dan Bersheva) is the judgement in the Seven Wells/Eyes whereby the Fire of the altar consumes Your Name, same as the consdumnation is your Name glorified as transformed stones/jewels.

Numbers determine Φ the Faces 7 AL 10 - 21 $\mathcal{C}4$







Offerings of Dan upon the wood of RAúwaben appoint the Fire to burn through illusions woven in the eyes whereby one sees clearly again.

Garment of Dan is characterized with diamond patterns and appears from your Seed as two paired lungs in which your Spirit judges and shows mercies to your members. Your garment of Dan is to judge your Name uprightly in ALhhim.

The heavy weight of darkness and mysteries hang on the left side; the cloth of emergence and unfoldments through exchanges of chemistries are on the right side. Together they are five tens/50, the Neúwn Neúwn of the Spirit in your Seed.

Dan writes messages of judgments following an ascent of Beniyman, givings of Seed. Your Breath affirms/verifies good fruit in your Lands—states of Light in Zebúwlan, and at the same time, inscriptions of Dan write-off unprofitable fruit as they are extinguished by Fire. Through Dan, one judges themselves uprightly.

The Breaths of **Impartiality** Shucham が用てW

The Offerings of ୬△ Dan/Denn

The Sycamore Birch The Diamond

are In the Day/Act of the Ten—To Measure out wealth.

A Chief-One who carries the weight of glory upon their branches, for the Offspring of Dan も AchiOozar Bann Oomishedi [CHP/Num 7:66-71]

The Aubim of the House of Dan Mai: Auw B Nadæv, Auw B Aharuwan, Auw B Reshun

Entering into the Waters Numbered and set prior to ashes being removed from altar, connecting the previous day with the state of progression.

The Intervals of the Hands/Gershun ₹YZ left: 672 784 896 1008 1120

right: 112 224 336 448 560

The Intervals of the Feet/Merari 14/

left: 1032 1204 1376 1548 1720 right: 172 344 516 688 860

Offspring of Dan: Shucham MAYW

The hands and feet are numbered commencing with the thumbs and big toes of each extremity, for the right and left.

Robe and Ashes: woven and composed during the previous offerings of Zebúwlun or RAúwaben

Intervals of Transpositions of all robed/veiled/draped: Nerves/Qahhath TYC, right side of body: 28 56 84 112 140, head to foot

left side of body: 168 196 224 252 280, head to foot

Wood and Parts Dan+Zebúwlan	The Wood of Zebúwlan	Wood and Parts Dan+RAúwaben	The Wood of RAúwaber	The Parts of Dan	The Twelve of Dan
7657 IYYO O-u-naz	4111	4671 40Yが Me-mu-oa	1125 ╕ΥΥ/ <i>Kukah</i>	3546 Yが03 HaOomu	Yahúdah 30 🖘 🖂 🔻
7867 I≢ĦO Och-saz	4231	4761 ∡≢I™ Muz-say	1125 ╕ΥΥ <i>Kukah</i>	3636 YCYC Lulu	Yishshakkar 830 4YWW7
6896 Yr-Ħ≢ Sach-tsu	3522 XO╕ HaOoat	4471 4047 Muwd-oa	1097 IԻՉ <i>Ya'tsez</i>	3374 4016 Legode	Zebúwlan 95 ୬୯۲୬I
6904 △○⊕≢ Set-oyad	3530 (○╕ Hha'OL	4471 4047 Muwd-oa	1097 IԻՉ <i>Ya'tsez</i>	3374 4016 Legode	RAúwaben 43 99444
6899 ⊕Ի╡≢ Suwch-tset	3525 ╕YO╕ Ha'okeh	4471 4047 Muwd-oa	1097 IԻՉ <i>Ya'tsez</i>	3374 4016 Legode	Shamounn 70 yyoyw
7001 400 O-oua	3595 ঝা-০ঝ HaOotseh	4517	1111 ++ <i>Kúwk</i>	3406 Y™\ Gemmúw	Gad 7 41
7050 ୬୦ Oyin	3635 ○3YC Luho	4526 Y4३৺ Meh-rau	1111 ++ <i>Kúwk</i>	3415 <i>₹</i> ∆ <i>ℓ Ledas</i>	Aparryim 61 71474
7050 ୬୦ Oyin	3635 ○3YC Luho	4526 Y4३৺ Meh-rau	1111 ++ <i>Kúwk</i>	3415 <i>₹</i> ∆ <i>ℓ Ledas</i>	Maneshayh 53 ลพิทุท
7100 0040 0a-go	3676 YOYL Lauou	4535 র <i>ে</i> র্শ Meh-lah	1111 ++ <i>Kúwk</i>	3424 AYAC Ledekad	Beniyman 53 ୬‴วี <i>ง</i>
8187 Iフ4フ Pa-púwz	4461 ∡₹△ఌ Me'de'sia	4851 4ツศฃ Múwch-na	1125 ╕ΥΥ <i>Kukah</i>	3726 YYIC Lezeku	Dan 54 74
7647 IづYO Ou-myaz	4101 ๕೩ಌ Mi'yeúwa	4671 40Yが Me-mu-oa	1125 ╕ΥΥ <i>Kukah</i>	3546 Yが03 HaOomu	Ayshshur 501 4W4
6895 ରୁ⊾ମ≢ Sech-tseh	3521 WO╕ HhaOosh	4471 4047 Muwd-oa	1097 IԻՉ <i>Ya'tsez</i>	3374 4016 Legode	Nephetli 570 น(xวุ่า
The Waters in the Kaiy 17298 料トタエ本 Azbe 50527 エイミッ Nuhra	tsæch Waters of B	eniyman	unto their services.	W # W Mishkan Mishka	The ten curtains

18509/⊕୬\\\ Achan'nit Waters of RAúwaben Dan/RAuwaben 54942 The Twelve parts joined assemble a Body for parts and mind to ascend and increase.

Sum Values of The Twelve Ascending: 41610 104 AL Doy: the Fruit Dan/Zeb: 87153

The corners to create the gates of HhaSham—the Radiances of the Offering.

Nephetli-Yahúdah 6920/Y⊕∓: Sutak, head to foundation;

Gad-Aparryim 6821/₩₦≢: Suchash, the union in the midst; Zebúwlan-RAúwaben 6748/₦₺耳: Sezmach, right side expanse;

Beniyman-Dan7150/% 20: Oyin, left side advance

1097/In Yatsez W44 The Head of the Offering: RAuwaben

of

ALhhim

of

ALhhim

right side of head: 589 1178 1767 2356 2945, from chin to crown right side The **Intervals of the Mind**/Aharúwan: left side of head: 3534 4123 4712 5301 5890, from chin to crown left side

Set the Rod of Shayin-Semek 360 from temple to temple. The Rod of RAuwaben-Dan 8360 elevates the 7 Eyes as one into the Eyes of Nadæv.Nædav. 83 60 is the Age of Aharuwan to speak Sayings in YæHH. Extending the Peyot via the nerves:

The Intervals of the Nerves Transmitters/Qahhath XAP left: 168 196 224 252 280 right: 28 56 84 112 140 The Extensions/10

340 Sum Values of 4 measures of Grace 71: 22+58+85+175 71 The Grace/Che'úwn 4:4 Portions

Grace applied on four sides of head: Grace of Chækúwmah.22 right/south; Bayinah.58 left/north; ALhhim.85 rear/west; Kuwahnim.175 front/east To affix the offerings unto its fulfillment and progressions:

3406/Yがへ Gemmúw Hands and Feet of もとく for Dan [Gathering of the Unified Sides of Lammæd]

Activating States of Inheritance: Left Hand: Rephaim, Amúwri, Kenoni, Girgashi, Yebusi. RHand: Qayni, Qenizi, Qadmuni, Chitti, Perizi Activating Kingdoms: LFoot: Ooaúwg/15, Sichúwn/16; Ayshshur/17; YishmooAL/18, YishARAL/19. RFoot: Bavel/10, Adumi/11, Madi/12, Metsryim/13, The Shayin-Semek are the Works of 5—Chamishi, the means of radiance, illuminations, to distinguish, to warm and equip with robes/roles, to muster, strengthen, to labor with hope.

46453/↑୬△≢△ Deseuwdnegz Sum Values of the Offerings of Dan, The Parts, the Head, the Grace, Arms and Legs

contain intervals of

5:5, which are

composed from the

union of the twelve branches.

The Union of Branches—activations of the double Lammed by paired faculty exchanges
The United Sticks of Wood for the altar are paired in soul, laying down their life for another to ascend.
The smoldering of branches in an oylah, unified, form one piece of gold for the menurahh.

The Numbers of the pairs are perfected by their Union to be:

Aparryim-Yahúdah 6961: ₄≢⊕≢ **Satsa** 7:7, to structure fruit according to patterns of ALhhim

in the ALphah Seed; unified nines/fruit structure paired seed in one body

Maneshayh-Yishshakkar 7051: 4ッ೦ *Oona* 1:1:1, consciousness of the Directive within ALphah;

conscious deliberations extend the seed concept/word

Beniyman-Zebúwlan 6798: ♯トュ̄‡ Saz'tsach 7:7/0:0, to structure perfect fruit to arise from all

facets of branches; unions of perfection bear nine and their ascensions

Dan-RAúwaben 7100: ⊕○ *Oaoq* 1:1, consciousness of the Unified Dominion;

single eye consciousness

Ayshshur-Shamounn 6920: Y⊕₹ **Sutak** 3:3, to structure fruit as they are arranged in the

Tree of Lives; unified nines of the tree containing expansions

Nephetli-Gad 6780: フエ**₹ Se'zeph** 6:6, to structure perfect sayings; unions of

perfection from which comes the sayings of mystery, open ended

The TEN STAGES OF ENCOUNTERING ALHHAH HHAALHHIM—
Those of the Living Constructs/Stones/Principles of Illumination
(The Divine Order of the Appearances of Words/Messengers)
The Ten Spaces to the Tree of Lives are called HhaDerek/The Way.

The Seven rings of Blood contain Ten Spirals arising from the oylah. These spirals are the ten Paths of Smoke as the offering ascends from the altar. Within the intervals of the spirals are the properties of thought to be gathered for the incenses/spices.

for **Dan**:

The Rod of Dan is **360**. The Rod is 300+60.

The spaces are intervals of 302: 250+52.

The 10 spaces within the 7 Rings unto the Tree of Lives and the 12 in the centre:

302 € Luab 604 △ ‡ Saúwd 906 Yr Tsúw 1208 ₱ Y 4 Akúach 1510 1 ‡ Sih

1812 /r Tsul 2114 74 4 Rann 2416 0 4 Y Kado 2718 r I Y Ke'zets 3020 1 9 / Lubi

£ Luav—instructions of blood, ↓

₹ Saúwd—secrets in the garden; YF Tsúw—to order,

1. Tsúw—to order,

1

command/arrange; ≒Y¼ Akúach—to certify; ₹ Sih—wings of a crane moving through waters;

Ch Tsul—stone basin to dip/activate; 744 Rann—to see within what is appearing in your temple;

otorio basin'ile diprastivate, 74 manin'ile 600 within what is apposing in your temple,

OAYKado—to be known; FIYKe'zets—cause transformations; 196 Lubi—overflowing words of heart

The 30 parts/Numbers of Yahudah in an offering are appointed by Dan to sanctify your 30 to Faces of YaeHh 15:15; 3546 YMO3 HaOomu . 35 is read as 1/2 of 70 as O3; Grace achieves dominion to Understand Light: 175 portions; The four corners united composeTauwah/× shield.

Eyes I4 of RAúwaben are lifted by W≢ to receive the Breath perceptions change

The Crowning Diamond Crystals in the Name of Dan 14W1が0794IO1月4 AchiOozar Bann Oomishedi

In the consanguinity もずO campus もAW are the ancestrial origins of the brotherhoods of the Crowns

The primary ten gifts of Reshun to Dan are the Gifts of Discernment.

302 *9*€ Luab are instinct heart beats of unity; read as 30x2, the basic interval of Dan from the Semek/60 Sparks of the Fire generating double Lammed. Dan, first born of Belahah, is the Spirit of Understanding to bear fruit in Rechel. 604 △ ₹ Saúwd forms compounds Words from sides of the heart 32+32.

906 YF Tsúw is a level of crowns unto transformations by which there are commands, orders, arrangments set.

1208 🛚 🕆 🗸 Akúach means to certify, give rise to the ascendant Twelve.

1510 1, Sih are patterns of wings by which a crane moves through waters. The Hands/Deeds of YæHH.

1812 Lth Tsul are lives in Twelve activated in the basin, washing of grain.

2114744 Rann to see inwardly and enter the ShayinFire of the Neúwn.

2416 OAYKado, to be known, by which Name enters consciousness of the 24 Elders.

2718 FIY Ke'zets are pairs of 7 in Tsur—the Source of lives to generate transformations.

3020 136 Lubi affirms the fruit of Teachings by which the heart extends with overflowing words.

The Gifts of Hyshshur

The Magnitude of Ayshshur is developed in Shamounn, whereby what is in the navel of the earth registers in the heavens. By the unfoldings of Ayshshur [Saturn] the Universe expands from the point of Ayshshur in each House. From the offerings of Ayshshur in a House, hearing expands to contain the Understandings of your Origins. The waters of Ayshshur fill the eyes through which you see your Name from the kaiyúwer in shemayim/the heavens. The fluid in the ear also is supplied by Ayshshur to maintain hearing from above, where the Voice of HhaSham is uttered amongst the fluttering keRúwvim/Cherubs of Hosts [4].

According to holdings in Shamounn, you make transitions and evolve from one state unto another. In this way, YishARAL comes forth from lands of Metsryim/definitions by the blood—the living flow of Numbers of the Shayh acquired in Shamounn. By the manchaih/grain offerings of Ayshshur, the ears are filled with the Teachings from the Origins of Thoughts. Your ears house the Numbers and their Words that form pillars to establish the thoughts of your Name.

The Words of

P70 a gallnut—swell via Tsædda action of wasps, to be bronzed, e.g. with knowledge you rise from your origins; まがか to be tested/proven, to have innate experience, skills of labor according to your origins; とすれ to be able; the strengths to perform your mission are from your origins are woven into your Garments/Weavings/assignments of Ayshshur.

As the first offering following the days of RAúwaben, Ayshshur designates the Rings of YæHH for the habitations of your Name. Ayshshur, in the fifth moon in the year, builds upon the Rings of RAúwaben to fully develop the Lights of Bayinah and Chækúwmah in your chambers. As your body is formed in the womb you enter into the Rings of YæHH as the House of the ALhhim. Your 15 purses of the Faces of YæHH, through which you are gifted, have a seam in the midst making 30 pockets. Through the expense/appointment/application of giving your 30 purses, you make the full ascent to the crown in Babel/Babylon. Hence, Yahúdah (Judah of Yishshakkar/Iscariot) gives 30 purses of silver, depicting the collection of your understanding—of your 30 Numbers—to embark the ascent of ShayinOyin within your Name and dwellings.

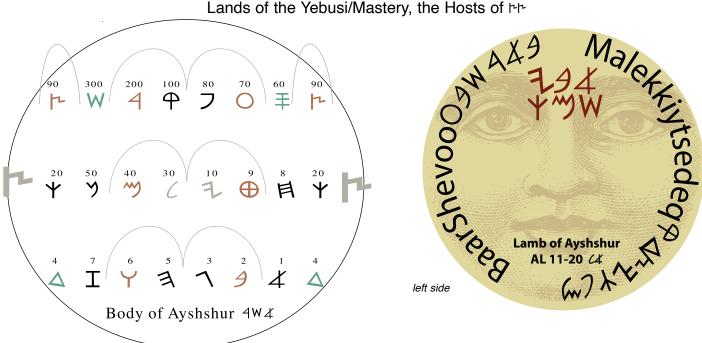
You transfer the wealth in your Name to purses of your soul members. The treasures of understanding are deposited day by day, the silver from the evening offerings and gold from the morning oylah.

The first priority in your habitation is to hear the Voice of Yahushuo. Your priorities during your residence is to align your ears of understanding to the Seven Rings of YæHH through pairs of the unified faces of BaarShevoo (the wells of seven) and Malekkiytsedeq (mastery of righteousness/alignments).

Transformation concur through the Eyes of a Seed opening, whereby Ayshshur rises upon the Wood of RAuwaben to reveal all in the Eyes of your Seed.

AL 11 - 20 C4

Lands of the Yebusi/Mastery, the Hosts of Pt



Garments of Ayshshur are a mummy suit, the attire to enter the body of Yúwsphah/Joseph. You are laid under the waters (Yeshoyahu/Isaiah 43:2; SYM/Exod. 13:19, Midrash Mekilta de Rabbi Ishmael; Tosephta 4:7—addition to the Mishnah, and Sota 13a, a tractate), made known by Sheruch, daughter of Ayshshur. The mummy suit is for your transportations through ascensions, awakening from slumbering. Waters of your origins carry your Name and its depository unto states for you to appear/come. What you become is recorded in your Seed, whereby you do not know where you are going until your SEED opens (SMB/Gen 12:1). Ayshshur contains the waters of your Mother, whereby you pass from one world to the next as you hear within your vastness—the waters of your Name assembled. You rise from a state of quietness—the tomb unto full activations of your ascensions. The transitions between formulations of Thoughts of Reshun, and their activations into ascensions, are dependent upon what is heard in Shamounn. Accordingly, the bones of Yúwsphah—the Structure of the 15 Fathers rise from the waters of the womb of Ayshshur as the Voice of the Shayh in Sheruch is heard from Shamounn/Simeon.

The Lands of Ayshshur are those of the Yebusi/the Jebusite. In this level of attainments, the Hosts of Tsædda-Tsædda ALhhim dwell with authority under the Crown of your Name. The Land of the Yebusi paired ot the Perizi (SMB/Gen 15:13-21).

From the opening of your offerings, there is the 40 Ooúwer/Er Name of Yahúdah, known as the contraction/humbling/blinking of the Eye by the release of your Numbers unto their full ascent to CHamul—no condemnation to be full/ample of mercy (CHP/Num 26:19-22). Through activations of the Numbers of ALhhim, you receive the Crown of Thorns prof Ayshshur with masteries in the lands of the Yebusi.

Formularies of the Rod of Ayshshur/180 connected to the Head of Shamounn/8 and their Sayings:

8180 Elevations of the Hosts of YæHúwaH, the Lives/18 of Reshun are in the midst of the sayings/80. The Tsædda/18 r of the Crown and Transformations are the midst of the Sayings/80 7 to reside in Gad the Lives in the Mouths of Aharúwan/Aaron as Faces to Faces.

1880 The free-givings of Nadæv of Reshun

The Offerings of 4W4 Ayshshur/Asher The Mangrove Tree The Turquoise

are in the Day/Act of the Eleventh-Considerations of Wealth, to be Stout

A Chief—One who carries the weight of glory upon their branches

Bar'yoah ३०२.4*9८* for the Offspring of Ayshshur: Chevur 49AC

Offspring of 4W4: Yimnah ጓንማጓረ

Yishuwi 17W16

พalkiAL ๔๕๖+๔๛๔ ๆ ฯฯ๐ๆ๔๕๘๐๛ PagOiAL Bann Ookren [CHP/Num 1:13, 7:72-77] to break open/decipher

The Aubim of the House of Ayshshur 4W4 Sheruch ₱4W

AúwB Yetschag, AúwB Baar Shevoo, AúwB Reshun

Entering into the Waters Numbered and set prior to ashes being removed from altar, connecting the previous day with the state of progression.

The Intervals of the Hands/Gershun 14/2 left: 672 784 896 1008 1120 right: 112 224 336 448 560 left: 1032 1204 1376 1548 1720 right: 172 344 516 688 860 The Intervals of the Feet/Merari 14/

The hands and feet are numbered commencing with the thumbs and big toes of each extremity, for the right and left.

Robe and Ashes: woven and composed during the previous offerings of RAúwaben or Shamounn

Intervals of Transpositions of all robed/veiled/draped: Nerves/Qahhath ٦٢/2, right side of body: 28 56 84 112 140, head to foot

left side of body: 168 196 224 252 280, head to foot

Wood and Parts Ayshshur+Shamoún	The Wood n of Shamounn	Wood and Parts Ayshshur+RAúwaber	The Wood of RAúwaber	The Parts of Ayshshur	The Twelve of Ayshshur		
4671 40Yが Me-mu-oa	1125 ╕ΥΥ/ <i>Kukah</i>	4671 ∡OY™ Me-mu-oa	1125	3546 Y™OҘ HaOomu	Yahúdah 30 🛪 🌣 🕯 Yah		
4761 ∡≢I™ Muz-say	1125 3 YY Kukah	4761 ∡≢I™ Muz-say	1125	3636 YCYC Lulu	Yishshakkar 830 4YWW1		
4471 404 ^ო Muwd-oa	1097 IԻՉ <i>Ya'tsez</i>	4471	1097 IԻঽ <i>Ya'tsez</i>	3374 4016 Legode	Zebúwlan 95 ୬୯۲୬I		
4471 404 ^ო) Muwd-oa	1097 IԻՉ <i>Ya'tsez</i>	4471	1097 IԻঽ <i>Ya'tsez</i>	3374 4016 Legode	RAúwaben 43 7444		
4471 404 ^ო Muwd-oa	1097 IԻՉ <i>Ya'tsez</i>	4471	1097 IԻঽ <i>Ya'tsez</i>	3374 4016 Legode	Shamounn 70 "YO"W		
4517	1111 YY <i>Kúwk</i>	4517 エ乳ョッ Meh-yaz	1111 YY <i>Kúwk</i>	3406 Yがへ Gemmúw	Gad 7 41		
4526 Y4३৺ Meh-rau	1111 YY <i>Kúwk</i>	4526 Y4३৺ Meh-rau	1111	3415 	Aparryim 61 がも4フ4		
4526 Y4३৺ Meh-rau	1111	4526 Y4३৺ Meh-rau	1111	3415 	Maneshayh 53 AWY		
4535	1111 YY <i>Kúwk</i>	4535 র(রশ Meh-lah	1111 YY <i>Kúwk</i>	3424 ΔΥΔ <i>C</i> Ledekad	Beniyman 53 วฑริง		
4851 ४거리ツ Múwch-na	1125 3 YY Kukah	4851 ፈንຊማ Múwch-na	1125	3726 YYIC Lezeku	Dan 54 74		
4671 40Yが Me-mu-oa	1125 3 YY Kukah	4671 ∡0Y™ Me-mu-oa	1125	3546 YがOえ HaOomu	Ayshshur 501 4W4		
4471 404 ^ო Muwd-oa	1097 Ir३ <i>Ya'tsez</i>	4471 4047 Muwd-oa	1097 IԻ֏ <i>Ya'tsez</i>	3374 4016 Legode	Nephetli 570 もCXファ		
The Waters in the Kaiyúwer/laver activate the hands, feet, and parts unto their services. 46453/ヘッム手ム Deseúwneg Waters of Dan 18509/伊ブは Achan'nit Waters of BAúwahen							

18509/⊕୬₦∡ Achan'nit Waters of RAúwaben

18329/⊕୬८₦∡ Achlevat Waters of Shamounn

The Twelve parts joined assemble a Body for parts and mind to ascend and increase.

Sum Values of The Twelve Ascending 41610 104 AL Doy, + wood: 54942 44th4YY

The corners fasten the sides together to create a platform for transitions and stabilize the parts into their sides according to their functions.

Nephetli-Yahúdah 6920/Y⊕∓: Sutak, head to foundation;

Gad-Aparryim 6821/WĦ∓: Suchash, the union in the midst

Zebúwlan-RAúwaben 6748/₦™I≢: Sezmach, right side expanse;

Beniyman-Dan7150/ツモO: Ovin, left side advance

1097/Ira Yatsez W44 The Head of the Offering: Shamounn

of

ALhhim

of

ALhhim

The Intervals of the Faces in Aharúwan: right side of head: 589 1178 1767 2356 2945, from chin to crown right side left side of head: 3534 4123 4712 5301 5890, from chin to crown left side

Set the Rod of Tsada-Tsada: 180 from temple to temple. Extending the Peyot: 1880 or 8180 Lives/18 in the midst of the Faces/80 The Intervals of the Nerves Transmitters/Qahhath X3₽ left: 168 196 224 252 280 right: 28 56 84 112 140 The Extensions/10

340 Sum Values of 4 measures of Grace ነበ: 22+58+85+175 ንዛ The Grace/Che'úwn 4:4 Portions

Grace applied on four sides of head: Grace of Chækúwmah.22 right/south; Bayinah.58 left/north; ALhhim.85 rear/west; Kuwahnim.175 front/east

3366+30+10 = 3406/Yがへ Gemmúw Hands and Feet of もとく for Avshshur [Gathering of Sides of Lammæd]

Activating States of Inheritance: Left Hand: Rephaim, Amúwri, Kenoni, Girgashi, Yebusi. RHand: Qayni, Qenizi, Qadmuni, Chitti, Perizi Activating Kingdoms: LFoot: Ooaúwg/15, Sichúwn/16; Ayshshur/17; YishmooAL/18, YishARAL/19. RFoot: Bavel/10, Adumi/11, Madi/12,

Metsryim/13, Peres/14. The Tsada-Tsada Works of the 4th evening - 30944 ARbboæh - inquiries and insights connect with their origins in the Houses of the Queens

46453/↑୬△≢△ Deseúwdnegz Sum Values of the Offerings of Ayshshur, The Parts, the Head, the Grace, Arms and Legs

5:5, which are

composed from the

union of the twelve

branches.

The Union of Branches in Waters as Bones of Yúwsphah

The United Sticks/Wood for the altar are paired soul branches laying down their life for another to ascend. The smoldering of branches in an oylah, unified, form one piece of gold for the menurahh.

The Numbers of the pairs are perfected by their Union to be:

Aparryim-Yahúdah 6961: 4∓⊕₹ Satsa 7:7, to structure the fruit according to the structure of

the ALphah Seed; unified fruit are of Crowns stored in paired seed the body of lives

Maneshayh-Yishshakkar 7051: 470 Oona 1:1:1, consciousness of the Directive within the ALphah;

conscious deliberations to extend the seed concept/word through labours

Beniyman-Zebúwlan 6798: ♯トュュ Saz'tsach 7:7/0:0, to structure the perfect fruit to arise from within all

facets of the branches; unions of perfection bearing the Crowns and their ascensions

Dan-RAúwaben 7100: ⊕○ *Ooq* 1:1, consciousness of the Unified Dominion; single eye consciousness

Ayshshur-Shamounn 6920: Y⊕≢ **Sutak** 3:3, structure fruit as they are arranged upon the Tree of Lives;

unified Crowns of the tree contain and bear Faces of Yehu through expansions

Nephetli-Gad 6780: フェ≢ **Se'zeph** 6:6, to structure perfect sayings;

unions of perfection are in the sayings of mystery, open ended

The TEN STAGES OF ENCOUNTERING ALHHAH HHAALHHIM—
Those of the Living Constructs/Stones/Principles of Illumination
(The Divine Order of the Appearances of Words/Messengers)
The Ten Spaces to the Tree of Lives are called HhaDerek/The Way.

SEVEN RINGS OF BLOOD CONTAIN TEN SPIRALS ARISING FROM THE OYLAH. These spirals are TEN PATHS OF SMOKE as an offering ascends from the altar. Within the intervals of the spirals are THE PROPERTIES OF THOUGHT gathered FOR THE RESULTING INCENSES/SPICES.

In Shamounn is the Oyin by O bw as Wisdom; in its paired side of Awa Ayshshur are the I Seven Rings of Saturn as Understanding; together they form the body of the Neuwn in which the OW of Yehu appears to be revealed.

for Ayshshur:

The Rod of Ayshshur is **180**. The Rod is 90+90.

The spaces are intervals of 140: 70+70.

The 10 spaces within the 7 Rings unto the Tree of Lives and the 12 in the centre:

140[™]/₄ Aúwm/mother 2807/₂ Buph/mouth 420 to Dekúwk/waves 560 ₹3 Has/protect 700 PI Zug/arrows

840๗ฅ Chemem/warm 980Љ Tsaph/outflow 1120ҮҮ Kúwk/will be 1260₮८ Lúws/define 1400ฉ๗๕ Ammi/my mother

TSÆDDA-TSÆDDA ALHHIM FORM THE CROWN OF THORNS
Your Head Dressings are formed amidst the Faces of Malekkiytsedeq
whereby the ۱- Crownsin Ayshshur from your origins of being/becoming

The intervals of Ayshshur from 140 to 1400 follow the expansion of your Eyes of RAúwaben and Ears of Shamoúnn whose intervals are 14 to 140.

HOW CROWNS APPEAR

The Head of Shamoúnn/Hearing and Ayshshur/Allocations brings their lambs of meekness from shemayim/heavens—in your Names to your heart altar. Affirmations of Light and its dwellings take place in the womb and in the body of resonances/hearings. What is established in the fourth moon aligns your eyes to the Qedam/East whereby in coming into manifestation you appear in the South/visible spectrums of the Invisible. Through aligned rings of hearing, patterns in the bones of the eyes during the ascent in a year, in the Seventh of Dan rises in the fifth moon of Shamoúnn to elevate transformations in Ayshshur to heights/chambers of the cochlea—in the faculty of Shamoúnn. The initial tri-part offerings of the Head of Shamoúnn+Ayshshur in the fifth moon affirm the base of your Seven Rings to house the Faces through which your SeedStoneName is transformed unto its inherent glories with crowns established upon your stalks of hearing/understanding/enlightening vibrations of the Sea.

The Crowns of your Lives are inherent in Seed and appear with Faces of Malekkiytsedeq of Wisdom—to align and join your sides Faces of BaarShevoo in Understanding—which fills your Eyes with Bayinah, whereby the Crowns of YæHH—which rule the nights and days rise within the Seven Rings of Ayshshur.

OFFERINGS OF SHAMOUNN AND AYSHSHUR COME WORD OF THE FIRE REGARDING THE RESURRECTION OF THE DEAD

From whence is the power of resurrection? Before the SEED is formed or after it is Named? Is the resurrection before the WORD dies—to empty itself to release its NUMBERS, or does the resurgence of a Name come after the SEED is opened? If the resurrection is after death, then how did that power come to reside in a SEED whereby it could raise itself up? The resurrection is the inherent force of the eternal lives of bonded Fathers, which are gifted to your Name, whereby you do not succumb to damnations.

Before your body is formed, your SEED dies as meShiachh dies on the stavos—for the faculties to be attached/hung to the skeleton. In the womb a SeedName dies to enter into a baptism/burial of waters. When you are sent into the world, you die and become buried in your mothers waters from which you rise unto a renewed state of mission in your generation. From which did you receive the authority to rise from the dead?

The Anointing in your SEED dies to release the Light of your Name upon which you are immersed in the waters of baptism to put on skins/garments of the Light of your Name (Galatians 3:27). The waters of immersion/baptism are namely your Mother's Sea, the Red Sea of blood, coined as "YuwmSuph—the Sea of Reeds" in which your body strands are woven. In the sea of your Mother you form your Name a body. Upon your weaving the strands/reeds of AL you emerge with your Faces.

Yahushúo dying is your reality of ascension. On the 15th day—on the Semek of ALhhim—coined as the staff/cross, you make your ascensions to the Fathers through whose Names the Staff/Totempole is formed. In remaining 3 days in the tomb/stone sepulcher of your SEED unto the 18th, you are brought forth out of the waters as the resurrection to the Faces of Reshun. The ascent on the third day is to the Faces of Reshun—meaning the First to appear, seated on the third chair/day/act in Yehu. You appear as you are seen at the First of Seven Acts (a week), in the Joys of Yetschaq (ALphahYahuchannan/1 John 3:2). Thus, your members following your Name, come to the tomb upon the First Day—of Reshun. However, from whence did YæHH obtain the power of resurrection to reside in Reshun?

Yahushúo ascending and dying is the reality of giving all within you, whereby you levitate to make your ascension above a sentient world. Upon making the ascension of your Name, you whiten your Name (YechúwzeqAL/Ezekiel 18:20-22). The Oil/Anointing in SeedName illuminates you to make your abode above the perishing world. You sever ties to what perishes and affix your feet upon the Mountain of YæHHYæHH. The inner Wisdom/Shayin and Oyin/Understanding of YæHH/coined as Yahushúo, depicts sun and moon which rise upon you daily. Agreement with the Light takes away mis-alignments/misappropriations/sins by the rising Light in your Name. The insights of Rabbi Shaul: What I receive, I pass-on as of first importance: that the ANOINTING OIL dies—gives totally of itself as the oylah—for forgiveness—removal of sins—according to the Scriptures—of the Law and the Prophets—whereby you are enlightened to walk in harmony with the ORDERS/commandments of the Fathers.

In the evening of the 14th, in Days of Yahúdah, through night you enter into the 15th day. Your Ascensions transpire when you bind your Name to the Semek-Cross. The nailing of your hands fastens your deeds to the Upright Teachings/Pole of the Fathers; by nailing of your feet, you establish your walk to the heights of your Name.

Your Name of the OIL remains/abides in your body for 3 days, residing in the tomb/stone sepulcher unto the 18th upon which you are resurrected to the Faces of Reshun. The ascent on the third day is to the Faces of Reshun—

seated on the third chair/day/act in YæHH. On the third day you appear as you are seen at the First, in the full joys of Yetschaq/Isaac—the promise of your expansions in Avrehhem.

What is prior to your third day? Who sits in the first two chairs of YæHH? In the first two seats/days are the 1 2 of Yetschaq/1 and BaarLeChaiRai/2. Together, they are the foundation of Twelve in YæHH. As the JOY of YæHúwaH, they open the Eyes to be Seen through mists of laughter.

The Oneness/1 of your Body/2 is whole. All that you will/aim to do cannot be overcome by the desires of the outward dwelling. As you give, you rise and pass beyond what you were formerly. Through giving all—releasing what is in the unified body of sides: .5+.5, your Name generates more—causes itself to flourish and to ascend by the power of resurrection given to you BEFORE you enter the world, as the First Day (Yúwsphah/Lk 24:1).

The Joy of Shamchæhh/simcha filling your Eyes activates Fire in your Water—igniting of your Sham/"W. As the Fire/Spirits/Breaths in Seed burns at your heart-altar, you appear as a radiant ascendant being—a body of Light. The rite of passage is affirmed as the resident Joy of YæHúwaH—the Collective Heads, Faces and Eyes in your Name impart strengths to overcome stillness, death, misinterpretations, illusions, shadows and all abuses to unity.

The grave clothes of Ayshshur are whitened by Shamounn—as the Light of your Name resonates in your waters with Understandings. What you hear enlivens your dwellings and fabriques. Your habitations are whitened; your houses are filled with flowering plants and the fruit of your Twelve. When ALozAR/Lazarus—the assembly of your strands/reeds—hear the Voice of Yahushuo, you come forth out of the grave cloths put on in the burial chamber of the womb. From your burial, you rise to the callings of your Name's origins and purpose. With the active Presence of Yahushuo, you follow the DerekPaths of Righteousness (Yahuchannan/John 11:21).

The offerings of Ayshshur upon the wood of Shamounn culminate in a transfer of what is in your seat of origins to resonate and be understood in Shamounn. The fabrique of the ears receives the messages laid-up in the womb as it supports attentively to the ascensions of Ayshshur—affirming your origins and destinies.

The account of the comings up from Metsryim/Egypt is precipitated upon the challenging message, "let my people go to sacrifice in a three day journey in the wilderness"—ascending states of the Words in your Name. The days of three refer to the ascents of the Three Acts of Wisdom, Understanding, and Knowledge, the core of your being of your origins of olde. You enter into the Three Days upon your ascensions from the grave, through the opening of your eyes of understanding, and the culmination of the Light in your 12 stars of Knowledge.

As in stages of the wheat harvest, what is doughy as the members of your soul, in this habitation, turns through Al-Chemistries to be the stone-jewels of your LightSeed. With the focus of your ascensions you shift from the corporate phase of religious bodies that temper the mind to follow phraseologies of beliefs to cutting a path of Light for your Name to attain unto its high calling in meshiachh—to walk by the OIL and the LIGHT that Burns inwardly.

Ayshshur is the Source of the Bones of Ayithamar which forms in the Waters of the Womb. The Mæyim of a Name is the Sides of Chækuwmah to house the Fire of Dan of Shayin. The whitening in the Seed, is from the stored up Ilumination of Bayinah/the moon. As the inner Light of darkness is drawn out, through Ayshshur, the bones of YæHH appear which are the everlasting witness, the ever present help of their inner support structure of their Faces. Every Seed is white inside attesting to the Faces of YæHH in levennah.

What causes a Seed to open, or a fruit to crack, or waters to break in the womb to carry your Name through and across are the TsæddaTsædda ALhhim of Ayshshur.



What transpires within your members is actively managed by Dan in waters of Ayshshur/Asher/Verifications. Intentions and decisions made over the past moons, are shaped to appear with a credit to your Names.

Ayshshur is a mummy suit of Dan. Your Fire sparks into a watery sac to emerge in a whitened bone dressed man. Whoever touches the bones of your prophecies of ALishúwoo/Elisha—the unfoldings and destinies of your Name—are quickened as they are revived by Words that strike in the bones to be upright within your Temple. (Meqra YeúwD/2 Kings 13:21)

The Ninth ring in OyinOyin is the Tenth/Yeúwd, Extensions/layers of transformations in your Yeúwd hands fulfill the directives of Breaths in your feet.

Ayshshur dips their feet in the Oil of Shamounn as they make their ascensions upon their corresponding side/paired counterpart soul member of hearing by which the waters in the stomach support the waters above in the ears (MT/Deuteronomy 33:24; Meqra ALphah/Genesis 1:6-8).

Offerings of Fire reveal what are in the lambs, as followers of the Faces. Through the ascent of the smoke in an oylah, the visible returns to the invisible as Words—Bread of Wisdom and Wine of Understanding—the inherent nature of Man. The Body of Waters gives of its holdings to form a new head dress set upon the ears.

The Gifts of Nephetli

The Heart is a weaving of twelve strands. Every year the Heart is renewed by the offerings of the Twelve which are bound together to make the Altar.

Each Number of a House is multiplied by 12 at it is brought to the Altar. i.e. RAúwaben, the 4th House multiplied by 12 =48000. Three Zeros denote expansion of Wisdom, Understanding, and Knowledge.

Nephetli is the Capital City of a Galaxy as it is a place for all Houses to dwell.

The Mouth of Gad is a covering of the heart. As the mouth conceals a matter it covers the heart and its jewels.

The heart is built up yearly through offerings of your 12 Houses. The 12 smooth Stones of Soul are of your Dallath Dallath ALhhim set as the Altar for offerings fired upon the Hills of the Aúbim/Fathers. As the Heart is fed by Shamoúnn and Gad, Understanding and Knowledge reside in the heart. The branches of wood directly feed the heart, as the Vine, whereby the heart is a construct of the instructions of ALhhim. One knows their heart fully as they know their 12 parts of the heart and how the heart receives and gives from Shamoúnn unto Gad, and from Gad unto Aparryim, through which Words manifest TheFaces. One believes the Words in messages—in their Heart, unto their manifestations/comings in paired \$\Delta \Delta\$ Stones. The faith of the Heart comprehends a matter in 12 Houses whereby Words written, with a latent pen, appear. In this manner, the Oil that anoints the Seed, appears within an assembly of 12 [SMB 35:22; Menachem 6:43, 14:17; Yúwsphah 24:36]. With formulas of Twelve, Words and their contemplations manifest. Constellations gather in Nephetli—the Milky Way to station their Lights and messages, appointed by Bayinah, arranged according to the House of The Faces.

The pulse of each House is regulated by the Heart.
The humble reap from the four corners/edges where Words and their Lights are unified together.
i.e.Nephetli and Yahúdah, Nephetli and Gad
The Heart opens wide to receive Words of Light for all 12 Houses in all Peoples.

Words of Peace are formed by the offerings of Nephetli upon the wood of Shamounn whereby mutual heightened thoughts are formed by the Teachings of Shamounn. The Understanding in Shamounn lifts up the heart to heights of the cone-cochlea. Words of the heart clarify and support what is heard in the ears.

Nephetli provides the base for Words of the City of Yerushelyim, those Wisdom (South), Understanding (North) and Knowledge (West), and the forth level utterances (the 4 sides of the DallathDallath)—the Teachings of HhaKuwáhnim—those of Origins and Destiny (East), to rise upon the tongues of Gad.

The primordial gift of Reshun establishes a city of DæúwD for Names to dwell, who recognize each other as the Light in YæHH, whereby in the City there is no darkness but is filled with celestial joys.

Primordial Gifts of Reshun to Neephetli establish a centre for all Names to gather in joyful accord as the City of DæuwD/David $\Delta\Delta$ which are set in the midst of a Seed. The Root of $\Delta\Delta$ determines the type of house a spirit resides.

The riddles of the writings are composed of the 12 parts that make up the heart, whereby a meshúwal/parable contains numbers, purpose/task, a place, description, hidden understanding, arranged sequential utterances, blessings, consequence, knowledge, discernment, changes/compound effects upon which one meditates.

The stones in your heart are polished by the Words that your speak. Through Aparryim offerings on the stones and wood of Nephetli, the stones in your basin are rolled and heaved by the Breath of Blessing. Offerings of Aparryim follow as the sequel to Nephetli, as Yúwsphah is birthed following the coming of Dan and Nephetli through Belahah, the left sides of YæHH. Aparryim causes stones and wood of Nephetli to cause your Rocks to rotate and rise, as in winter the ground heaves; new stones appear in the spring.

The Kingdom of DæuwD reigns in your 12 Houses through offerings of DallathDallath made in both sides of the Faces of YæHH each month upon by Kephúw-Kephúw ALhhim whom rise upon your Dallath Stone.

The inner walls of your dwellings are inscribed with messages of your Lives (ALphahMelakim, 1 Kings 6:29).

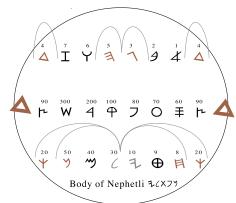
Seven amethyst hills of the City of Yerushelyim form as your Seven Levels of Gad rise from your offerings, whereby the Hills surround your heart. Upon elevations of your Words, what is in the City of DæuwD goes forth to give judgment of processes and appoint adjudicates to settle disputes among peoples. Yeshoyahu 2:2-4. Elevations of your Words, as Mountains, draw out what is stored in your Heart Stone of DallathDallth. The objective is for the Stone of Yuwsphah to rise from the loins to the throat to provide clarity, judgements, and decisions of resolution upon your lips whereby you speak perfectly.

Achiro Bann Ooaynun is The Brother of the Heart who shepherds the Soul with double Vision/Eyes of the Queens.

Numbers determine, as the backplate of the heart/19 Φ , the Faces 7 to abide and appear in your midsts.





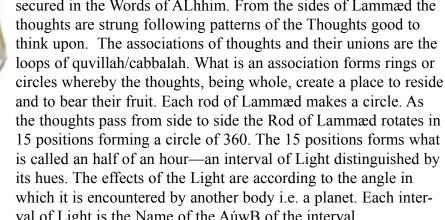


note that AA of Nephetli rises as the crown upon the stalks of ++ of Gad

Each Word formed in the Fires of the oylah are tested 70 x 7 whereby every thought is examined by the 70 Kuwáhnim in the 7 Rings of Fire.

By the Words formed in Nephetli one speaks, and thus honors their house and those of their neighbor. According to the Words of a Name one moves and determines their location of residence.

The weavings of the heart are of associated strands of Light secured in the Words of ALhhim. From the sides of Lammæd the val of Light is the Name of the AúwB of the interval.



a garment of 15 ascendant in front AAY 15 descending in rear Yaa

Offerings of Nephetli upon the wood of Gad draws out from the root of DaúwyD/AA to energize the leaves/ascensions causing your branches to flower and bear fruit.

Out of the Root of DaúwyD/AA/David the Words of a Name flourish in Gad/KephúwKephúw/YY. The Head of your stalk bears the thoughts and Light of your Foundational Stone, whereby you appear as the planting of YæHuwaH, bearing sweet fruit upon your lips.

> Offspring of Nephetli: YachtsAL (414) Guwni もッとへ Yatsaor 4₧₹ Shallam 706W

The Offerings of もくメフッ Nephetli of Dallath-Dallath The Mahogony Tree The Onyx

The pulse in a stone. In Day/Act of the Twelve—Multiply Wealth are by Shepherds with double vision. Chief Achiro Bann Ooaynun ッッチンッタンインドネ [CHP/Num 7:78-83] The Eye of the double NeuwN The Aúbim of the House of Nephetli シムメフッ

AúwB Avrehhem, AúwB GerenHhaAúwernehHhaYavúwsi, AúwB Reshun

Entering into the Waters Numbered and set prior to ashes being removed from altar, connecting the previous day with the state of progression.

The Intervals of the Hands/Gershun ٦Υ૮ left: 672 784 896 1008 1120 right: 112 224 336 448 560 left: 1032 1204 1376 1548 1720 right: 172 344 516 688 860

The hands and feet are numbered commencing with the thumbs and big toes of each extremity, for the right and left.

Robe and Ashes: woven and composed during the previous offerings of Shamounn or Gad

Intervals of Transpositions of all robed/veiled/draped: Nerves/Qahhath %Y6, right side of body: 28 56 84 112 140, head to foot

| Intervals of Transpositions of all robed/veiled/draped: Nerves/Qahhath %Y6, right side of body: 168 196 224 252 280, head to foot
| Intervals of Transpositions of all robed/veiled/draped: Nerves/Qahhath %Y6, right side of body: 168 196 224 252 280, head to foot
| Intervals of Transpositions of all robed/veiled/draped: Nerves/Qahhath %Y6, right side of body: 168 196 224 252 280, head to foot
| Intervals of Transpositions of all robed/veiled/draped: Nerves/Qahhath %Y6, right side of body: 168 196 224 252 280, head to foot
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| Intervals of Transpositions of all robed/veiled/draped: Nerves/Qahhath %Y6, right side of body: 168 196 224 252 280, head to foot
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| Intervals of Transpositions of all robed/veiled/draped: Nerves/Qahhath %Y6, right side of body: 168 196 224 252 280, head to foot
| Intervals of Transpositions of the foot | Intervals of

Wood and Parts Nephetli+Gad	The Wood of Gad	Wood and Parts Nephetli+Shamoúnn	The Wood of Shamounn	8 196 224 252 280, head The Parts of Nephetli	The Twelve of Nephetli
4671 40Yが Me-mu-oa	1125	4671 40Yが Me-mu-oa	1125 344/Kukah	3546 YがOゑ HaOomu	Yahúdah 30 🖘 🖂 🔻
4761 ∡≢I™ Muz-say	1125 3 4 Y Kukah	4761 ∡≢I™ Muz-say	1125 3 YY Kukah	3636 YLYL Lulu	Yishshakkar 830 47WW7
4471 4047 Muwd-oa	1097 Irฯ <i>Ya'tsez</i>	4471 4047 Muwd-oa	1097 IԻՎ <i>Ya'tsez</i>	3374 △○ <i>\l</i> Legode	Zebúwlan 95 7/49I
4471 4047 Muwd-oa	1097 IԻጓ <i>Ya'tsez</i>	4471 4047 Muwd-oa	1097 IԻՎ <i>Ya'tsez</i>	3374 △○ <i>\l</i> Legode	RAúwaben 43 79444
4471 4047 Muwd-oa	1097 IԻጓ <i>Ya'tsez</i>	4471 4047 Muwd-oa	1097 IԻՎ <i>Ya'tsez</i>	3374 △○ <i>↑</i> ८ Legode	Shamounn 70 ๆหองพ
4517 Iঽঽ৺ Meh-yaz	1111	4517	1111 YY <i>Kúwk</i>	3406 Yがへ Gemmúw	Gad 7 41
4526	1111	4526 Y4র৺ Meh-rau	1111 ++ <i>Kúwk</i>	3415 <i>₹</i> △ <i>ℓ</i> Ledas*	Aparryim 61 772 474
4526 Y4রশ Meh-rau	1111	4526 Y4३৺ Meh-rau	1111 YY <i>Kúwk</i>	3415 <i>₹</i> △ <i>ℓ</i> Ledas*	Maneshayh 53 ลพิวุซ
4535 র2েশ Meh-lah	1111	4535 রবেশ Meh-lah	1111 YY <i>Kúwk</i>	3424 ΔΥΔ <i>C</i> Ledekad	Beniyman 53 วฑนิง
4851 4 ฬฅ๗ Múwch-na	1125 3 4 Y Kukah	4851 47月7 Múwch-na	1125 3 YY Kukah	3726 YYIC Lezeku	Dan 54 74
4671 40Yが Me-mu-oa	1125 3 4 Y Kukah	4671 40Yが Me-mu-oa	1125 3 YY Kukah	3546 Yが0ゑ HaOomu	Ayshshur 501 4W4
4471 4047 Muwd-oa	1097 IԻ೩ <i>Ya'tsez</i>	4471 4047 Muwd-oa	1097 Ir३ <i>Ya'tsez</i>	3374 △016 Legode	Nephetli 570 もCXブッ

The Waters in the Kaiyúwer/laver activate the hands, feet, and parts unto their services.

46453 ↑୬△₹△ Deseúwgneg Waters of Ayshshur

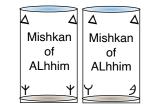
18329 ⊕ 9ℓ 🖪 4 Ach-le-vat Waters of Shamounn

18157/I≢\\\ Ach-sez Waters of Gad

The Twelve parts joined assemble a Body for parts and mind to ascend and increase.

Sum Values of The Twelve Ascending **41610** 104 Ddoy, with the wood 54942

The corners fasten the sides together to create a platform for transitions and stabilize the parts into their sides according to their functions.



5:5, which are composed from the union of the twelve branches.

The ten curtains

contain intervals of

*3415 Ledas is formed by 15 Fathers bowing to accomplish instructions at the △ door. e.g. Yaoquv bowing to Yúwsphah

Nephetli-Yahúdah 6920/Y⊕∓: Sutak, head to foundation; emantes the Numbers releasing dynamics in the foundation

Gad-Aparryim 6821/₩₱∓: Suchash, the union in the midst, directs employment movements

Zebúwlan-RAúwaben 6748/Ħ™I∓: Sezmach, right side expanse; to perform with insights

Beniyman-Dan7150/ツネO: Oyin, left side advance, to enter into subsequent realms

1111/YY Kúwk W44 **The Head** of the Offering: Gad

The Intervals of the Head Kuwáhnim/Aharúwan: right side of head: 589 1178 1767 2356 2945, from chin to crown right side left side of head: 3534 4123 4712 5301 5890, from chin to crown left side

Set the Rod of Dallath-Dallath 8. Rod of Nephetli/8 joined to Staff of Gad/22 are 822 upshots of totality; or 282 ascensions are by pairs. The Intervals of the Nerves Transmitters/Qahhath X39 left: 168 196 224 252 280 right: 28 56 84 112 140 The Extensions/10

340 Sum Values of 4 measures of Grace 71: 22+58+85+175 71 The Grace/Che'úwn 4:4 Portions

Grace applied on four sides of head: Grace of Chækúwmah.22 right/south; Bayinah.58 left/north; ALhhim.85 rear/west; Kuwahnim.175 front/east

3366+30+10 = 3406/YMA Gemmúw Hands and Feet of AYC for Nephetli, The Waters of HhaLammæd Unified Activating States of Inheritance: Left Hand: Rephaim, Amúwri, Kenoni, Girgashi, Yebusi. RHand: Qayni, Qenizi, Qadmuni, Chitti, Perizi Activating Kingdoms: LFoot: Ooaúwg/15, Sichúwn/16; Ayshshur/17; YishmooAL/18, YishARAL/19. RFoot: Bavel/10, Adumi/11, Madi/12, Metsryim/13, Peres/14. The Dallath-Dallath are Works of 6—Shishi, the means of unions, to balance, justice, to be glad, rejoice, exalt, form bonds of love.

46467/I∓△∓△ Desúwdsaz Sum Values of the Offerings of Nephetli, The Parts, the Head, the Grace, Arms and Legs

The Union of Branches

The United Sticks of Wood for the altar are of a paired soul laying down their life for another to ascend. The smoldering of branches in an oylah, unified, form one piece of gold for the menurahh.

The Numbers of the pairs are perfected by their Union to be:

Aparryim-Yahúdah 6961: ∡∓⊕∓ Satsa 7:7, to structure the fruit according to the

structure of ALphah Seed; unified nines/fruit abide paired in one body

Maneshayh-Yishshakkar 7051: 470 Oona 1:1:1, consciousness of the Directive

within the ALphah; conscious deliberations to extend theseed concept/word

Beniyman-Zebúwlan 6798: Ħトコቹ *Saz'tsäch* 7:7/0:0, to structure the perfect

fruit to arise from within all facets of the branches;

unions of perfection bearing the nines and their ascensions

Dan-RAúwaben 7100: ⊕○ *Oog* 1:1, consciousness of the Unified Dominion;

single eye consciousness

Ayshshur-Shamounn 6920: Y⊕≢ **Sutak** 3:3, to structure fruit as they are arranged upon the Tree of Lives;

unified nines of the tree containing expansions

Gad-Nephetli 6780: JI≢ **Se'zeph** 6:6, to structure the perfect sayings;

unions of perfection from which comes the sayings of mystery, open ended

THE TEN STAGES OF ENCOUNTERING ALHHAH HHAALHHIM—
Those of the Living Constructs/Stones/Principles of Illumination
(The Divine Order of the Appearances of Words/Messengers)
The Ten Spaces to the Tree of Lives are called HhaDerek/The Way.

The Seven rings of Blood contain Ten Spirals arising from the oylah. These spirals are the ten Paths of Smoke as the offering ascends from the altar. Within the intervals of the spirals are the properties of thought to be gathered for the incenses/spices.

for Nephetli The Rod and the Spirals Tree of Mahogony:

The Rod of Nephetli is 8. The Rod is 4+4.

The spaces are intervals of 32: 16+16.

The 10 spaces within the 7 Rings unto the Tree of Lives and the 12 in the centre:

32 ୬ Luab 64 △ ‡ Saúwd 96 Yh Tsúw 128 ₦ Luách—tablet of days 160 ‡ 4 Ahes

1924 Tsaúv 2244X Teúwd/fractural point 256YY4 Bennu 288A74 Bepa'ach/governing 32014 Lubi

Rods of the offerings of Nephetli and Shamounn are 8-8 = 0 Oyin yielding complete understanding; The Rod of Nephetli + Gad is 8-22 are 30 forming \mathcal{L} , the instruction of a house. The Rod of 282 is Gad adhering to Shamounn for Words of paired 28 ALhhim constructs. The sums of the 10 intervals are Paúwah Semek $\pm 7 = 1760$, bearing the Sayings/Faces/7 of your unified parts of the Fathers/ \pm .

Offerings of Nephetli draw out Words from your parts/chambers, as your tribes/branches come to the City of DaúwyD/AA/David. The Words of your Name are spoken on your tongue as flames from your heart-altar which fill your mouth with Light and joyful songs. In the City of Yerushelyim of Nephetli you are schooled in the Sayings of your Mother through emergence, with thirst and hunger from the womb of Ayshshur, as Nephetli is the sequel momentum to your Ayshshur offerings in a House. Offerings of Nephetli upon the alabaster Tree of Shamount transforms the Body into vessels of bronze, gold, and silver. What is written in the heart by Fire of the altar is spoken upon the lips as colored vapours of The Faces.

Offerings of Nephetli support the ascensions of Aparryim, whereby a Name increases in Knowledge; in return Aparryim expands the heart altar to bear fruit upon your twelve branches.

The \$\Delta\A\ALhhim of Da\u00edwyD occupy the heart as the City of David, the appointed habitation centre of your kingdom in which you make your offerings. From the Seat of your SEEDNAME, the Stone of your Foundation, the flow of your blood pulses in your parts for ascensions of your Name. The heart is aligned amongst orbits of stars as Rings of Nephetli, corresponding to the 4th Ring orbit in Shemesh. As the 4th Ring, the Seed of Avrehhem is sent to earths from the 4th Chair in Y\u00ecHH to expand and reveal what the Fathers have given in your Name. Where a Name goes from being sent is determined by ALBayitAL. As your Seed unfolds and you come to walk in the Light therein, you form strands of ARiAL for your subseqent habitation. As your SEEDNAME opens, you see your origins and destinies through the Eyes of your Name (SMB/Gen 12:1).

The Heart of Nephetli is the configuration of double Dallath/44 of HhaALhhim—the City of DæuwD/David. The heart rises from below to be in the midst/centre of the body unto which all ALhhim congregate to speak as The Voice. Through the throb beat in Aparryim, Nephetli disperses Wisdom. She serves in the midst of the camps to develop Knowledge as Children of ALhhim through processing instructions with Understanding. The floating Dallath Dallath Stone of your Name, is referred as an ax-head, which rises through the waters of Ayshshur to pierce the opening of the Well in Gad. As the well of your Name is opened, your tongue speaks of Wisdom, Understanding, and Knowledge (2 SM/Kings 6:1-7). The oil in your Seed, through which your parts are built upon the foundation of meShiachh, lifts-up your Stone of DæuwD. Your Name leviatates from your basin to become your capstone (Tehillah 118:22, Zekkaryahu 4:7). As a plant, the Stone from which the body stalks emerge becomes the staff upon a plant crowns itself with its Stone of DæuwD with shouts/proclamations of glories in your Name, affirming Grace Grace.

YHWH is your ROCK and REFUGE that forms your foundation of $\Delta\Delta$ DæuwD from which your OIL/Anointing comes (Metiayæhu 1:1). Either a man builds upon the sands that shift with the winds (personified as flesh dependent upon the Breath that flows through the cells in its seasons) or else one builds upon the Stone of their Name which is their true Foundation, the everlasting Rock appointed for the House of The Name. Gracious are the ALhhim to watch over you from within, a true garrison of inner defense. You will not be afraid of the terror by night, or of the arrow that flies by day; of the pestilence that stalks in darkness, or of the destruction that lays waste at noon. A thousand may fall at your side, and ten thousand at your right hand, but it shall not approach you....

In the throat the Words of the Heart gather to be held with caution prior to uttering. As the ALhhim gather in the throat, they cause manifestation/appearances of the vapours from the altar. In this regards, the sphere of Earth is the centre of Nephetli where the ALhhim agree to reside for their cultivations of Words-GemStones.

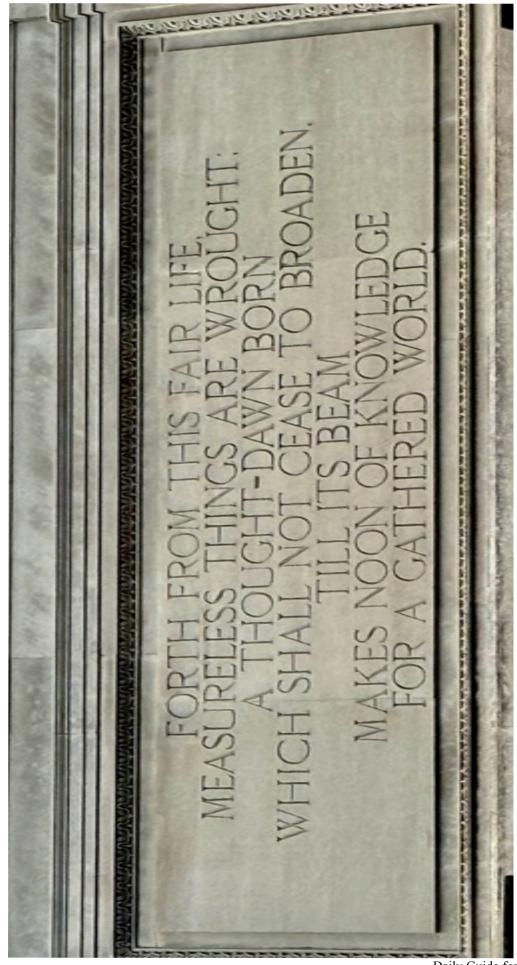
Nephetli, upon Tree of Gad, draws out of the bones/wood Words formed in the waters of Gad-Ayshshur ascensions, whereby the Fruit of the Knowledge of ALhhim forms in the heart, from which you utter the sum of your Gifts.

According to how one hears, the heart beats in meditations. The blood of Nephetli gathers from waters of Shamounn as one gathers Words from above. The seat of Understanding in Shamounn elevates the heart to ponder upon Words above. Upon pondering Words, the heart returns the discernment to Shamounn.

Formulations of the strands of Light form the warp and the woof of the Fathers/Semek: Semek, bone to bone upon which the cloths are woven. ₹₹ Numbers are woven into Words as thought patterns of Light become sayings.

Gad and Nephetli as one BodyRing form 4 X points whereby they return, affirming their origins as two seeded fruit on the Tree of Lives

Understanding gathered from the heart through Shamoúnn lays a foundation for the Assembly of Name to transcend from the foundation of hearing



The Gifts of RHúwaben

How is the dead in maShiachh awakened, the Oil that lies still contained in Seed? When you hear the Voice inside your Seed speaking. Like a chick awakens inside an egg, you begin to use your mouth to get out of your confinements, whereby your Eye opens. The EyeRings of your Seed continue to open by RAúwaben offerings, whereby all in your SeedName appears/is seen. The wonderment of a Name is beheld through sanctified EyeRings. When Seven Eyes open you see no condemnation; the oil of the Anointing fills your Eyes to see the end/perfection of all begun.

The EyeRings are the House for the Spirit of Dan to reside and to reveal to your Name all freely given from the Aúbim/Fathers. The Eyes provide the Spirit discernment to make righteous judgments. When the Spirit of Dan enters your Seven Eyes, you are in shavbet/sabbath–a resting habitation.

The Fruit of the Offerings of RAuwaben and Dan are

54942 → △≒ △≒ Hudts-tsdæv/6:6. The Light of the Eyes form Gates for the Mind to enter into Transformations through their Houses. As the Eye forms, revelations appear through which the Numbered Strands of Light are assembled into pictures and utterances. The movement of mind flickers as fish in waters; every glimpse is a collection of crystals of Light.

The offerings of RAúwaben form a column of rings. The head of RAúwaben, which is Dan, appears upon the column of rings, forming a Pillar of Fire for the 12 Teachers of YæHH.

RAúwaben is called the First born of YishARAL/Israel. The Seven Eyes are the first to open from the SeedName of Benyamin by the Spirit of Dan. The Fire of Dan breaks the Seven Seals in a SeedName. As the Seven Eyes of your Spirit open in your Seed, your blindness is healed.

RAúwaben, you are my firstborn, my might, the first sign of my strength, excelling in honor, excelling in power.

One sees through their Name as your Seed opens. Your Seven Eyes are joined to the Eyes in Beniyman. As your offerings are of ALhhim, the Eyes of ALhhim enter into the Fires of the altar, whereby you have visions and see within you, whereby the Eyes of RAúwaben are upon all in your Name of Beniyman.

The Seven Eyes of ALhhim feed your Spirit. As concentric circles/wheels, your Spirit eats of Seven Rings of Light.

RAúwaben provides the foundation for Name to see through 10 intervals, to behold the fulfillment of their lives, as well as to determine judgments to be effectively carried out, so that righteousness results from your decisions, to both correct or implement a strategy. You see Name whole as you see abiding in the Collective.

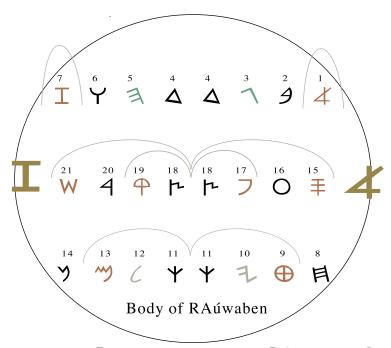
As judgment is formed in your Seven Rings, the Eyes of RAúwaben bow down to discern the Collective, whereby you see ALhhim and the Words of ALhhim.

When you gaze into the Eyes of another Spirit, you see into their Seven Rings, and they have a window into your soul to be One in YæHúwaH.

The Eyes are conditioned first to the Spirit of Impartiality whereby they may receive the Words of DaN and comprehend the works of ALhhim. The eyes create a crown as petals of a tulip within the inner spears of Zayin to

Formularies of the Rings of ALhhim to create the Eyes

Numbers determine ⊕ the Faces フ AL 4 - 27 ∠4





Faces from within

Formularies of Rods of Dan 360 and RHúwaben 8

Tsaphun 360 — 8 Negev = 3680 3 Levels of the Ascensions of Fathers of Semek/68 8 — 360 = 8360 the ascensions of Dan, to behold in a dome, a complete circumference 360 — 8 = 3860 a rod to carry the Sayings in Semek, creating the banner of a house.

Teachings/30 of the Ascensions/8 or Semek/60

368/17 7

3860/≢₦८ Elevations and Revolutions of Lammed in Semek determining order of ascensions 3860/≢₦८ creates the læuach/tablet of the Fathers

Rods of RHúwaben 8 and Beniyman 85

8 - 85 = 885 to spin the Words of Light, the spining of the thread in a Seed, weaving the turban of conscious illumination through ascensions of the Sayings of your Name

You see into the Fire of Dan through which all of your parts and their dwellings are made by Numbers. The eyes in your Seed, form bodies of Fire. When you look within the Fire, you behold the Fire of your Name whereby you comprehend your nature as Fire. The Spirit of a Name makes itself a house according to that which it sees within its Fire; hence, if you see incorruption, so your house is immortal. As your houses are made from your members, the Spirit looks at what is has made and declares it to be good—a collective residence.

The Lights of YæHH enter into your Eyes from being Eye to Eye with the Fathers. The Lights of YæHH cause your SeedName to grow in every dimension.

As the Rings of your Name open, the Fire of your Breath fills them and lives in them, whereby your Rings express the joy of your Spirit, as a cup that runs over.

The Offerings of 1944 A RAúwaben of the Alhhim Zayin-Alphah Almond Tree Lapis Lazuli, Sapphire

are In the Day/Act of the Fourth—to initiate and delve into all inquiries and revelations of midrashim,

A Chief—One who carries the weight of their glory upon their branches, for the Offspring of RAúwaben

4Y4もAW794Yやもと4 ALiTsúar Bann ShediAúwer [CHP/Num 7:30-35] Expansive Dominion of Light

The Aubim of the House of RAuwaben 79Y44: AuwB Yetschag, AuwB BaarLechaiRai, AuwB Reshun

Entering into the Waters Numbered and set prior to ashes being removed from altar, connecting the previous day with the state of progression.

The **Intervals of the Hands**/Gershun **1**Y/2 right: 112 224 336 448 560 left: 672 784 896 1008 1120 right: 172 344 516 688 860 left: 1032 1204 1376 1548 1720

The hands and feet are numbered commencing with the thumbs and big toes of each extremity, for the right and left.

Robe and Ashes: woven and composed during the previous offerings of Beniyman or Dan. ALphah Zayin aligns the Eyes to the Breaths of Dan.

Intervals of Transpositions of all robed/veiled/draped: Nerves/Qahhath TYZ, right side of body: 28 56 84 112 140, head to foot

left side of body: 168 196 224 252 280, head to foot

Wood and Parts Dan+RAúwaben	The Wood of Dan	Wood and Parts Baniymin+RAúwaben	The Wood of Beniyman	The Parts of RAúwaben	The Twelve of RAúwaben
4671 ∡OY∆ Duw-goay	3546 YがOゑ HaOomu	2212 <i>9</i> 494 Rev-yav	1087 Iプシ Yephez	1125 ३४४/ <i>Kukah</i>	Yahudah AAYAA
4761	3636 YCYC Lulu	2215	1090 1-7 Yats 1:1	1125	Yishshakkar 44ww12
4471 4044 Duwd-oa	3374 4016 Legode	2072 <i>9</i> 004 Ro-ov	975 ३○⊕ TeOoah	1097 Irฯ <i>Ya'tsez</i>	Zebúwlan 7/241 3
4471 4044 Duwd-oa	3374 4016 Legode	2080 0704 Ro-pho	983 ヘフ⊕ Tephaug	1097 IԻՎ <i>Ya'tsez</i>	RAúwaben 797444
4471 4044 Duwd-oa	3374 4016 Legode	2075 3004 Rooeh	978 ਖ਼○⊕ TeOoach	1097 Irฯ <i>Ya'tsez</i>	Shamounn YYOWW
4517 I 4 ጓ	3406 Yがへ Gemmúw	2141 47944 Rra-ma	1030 (7 Yúwal	1111	Gad 41
4526 YY3∆ Deh-kau	3415 ≢△ <i>C Ledas</i>	2145 ネツ४4 Raúwmahh	1034 ACT Yeled	1111	Aparryim 71474
4526 YY3∆ Deh-kau	3415 ≢△ <i>C Ledas</i>	2145 ネツ∡4 Raúwmahh	1034 ACT Yeled	1111	Maneshayh ३พ๖७ 2
4535 ╕ረ╕△ Deh-lah	3424 AYAC Ledekad	2150 0744 Raúw-nao	1039 ⊕∠₹ Yeliut	1111	Beniyman ๆฃฃฃ
4851 ፈን뤄Δ Dúwch-na	3726 YYIC Lezeku	2220 OY94 Rev-kao	1095 ঝান Yetsehh	1125	Dan 74
4671 ∡OY∆ Duw-goay	3546 Yが03 HaOomu	2211 41.94 Reve-ya	1086 Yプも Yaphúw	1125	Ayshshur 4W4
4471 4044 Duwd-oa	3374 4016 Legode	2071 4004 Ro-oay	974 △○⊕ <i>TeOode</i>	1097 Ir-ี <i>Ya'tsez</i>	Nephetli 16X77
The Waters in the Kaivi/wer/layer activate the hands feet, and parts unto their services					

The Waters in the Kaiyúwer/laver activate the hands, feet, and parts unto their services. 50527 I4ネッ Nuhraz Waters of Zebúwlan, 46453 ヘッムキム Deseúwdneg Waters of Dan 17298 料トタI & Azbetseach Waters of Baniymin

The Twelve parts assemble a Body for body and mind to ascend with increase.

The Twelve on the Parts **13332** *9ć*^*ć¥* Gullav; the Results/Fruit RAúwaben/Dan 54942 Hudts-tsdæv The Results/Fruit RAúwaben/Beniyman 25717 Rahoyez IIOA4

The corners fasten the sides to create a platform for transitions, stablizing the square and placements, forming the gates of HhaSham: Nephetli/12+Yahudah/1+13 + Gad/6+Aparryim/7=13 [13+13=26]. etc.

Nephetli/12-Yahúdah/1 2222 XX Túwt: unified pairs achieve totality, head to foundation Gad/6-Aparryim/7 2222 XX Túwt: unified pairs achieve totality, union of the midst

Zebúwlan/3-RAúwaben/4 2194 ১৮४٩ Ra'atsed: mind of unity is collective in nature, abides within the parameters of 4, does not stray from course or Rings assembly means of transitions from side to side, right side expanse

20 by (V. T. III. () and 'find the material and the state of materials and the state of

Beniyman/9-Dan/10 2236 Y&X Tel'laúw: unified thoughts order the state of unity, left side advance,

The Taúwah 22 Values are the base of Unity.

3726 YYIC Lezeku W44 **The Head** of the Offering: Dan of Bayinah

The Intervals of the Mind/Aharúwan: right side of head: 589 1178 1767 2356 2945, from chin to crown right side

left side of head: 3534 4123 4712 5301 5890, from chin to crown left side

Set the Rod of Zayin-ALphah 8 to the Wood by which the Eyes are elevated. The Intervals of the Nerves Transmitters/Qahhath አጻዋ left: 168 196 224 252 280 right: 28 56 84 112 140 The Extensions/10

340 Sum Values of 4 measures of Grace MR: 22+58+85+175 MR The Grace/Che'úwn 4:4 Portions

1111 + Kúwk Hands and Feet of Laúwi gifted to RAúwaben

Ι

Mishkan of

ALhhim

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Mishkan of

ALhhim

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Activating States of Inheritance: Left Hand: Rephaim, Amúwri, Kenoni, Girgashi, Yebusi. RHand: Qayni, Qenizi, Qadmuni, Chitti, Perizi Activating Kingdoms: LFoot: Ooaúwg/15, Sichúwn/16; Ayshshur/17; YishmooAL/18, YishARAL/19. RFoot: Bavel/10, Adumi/11, Madi/12, Metsryim/13, Peres/14.

The Zayin-ALphah are the Works/Offspring of 1—Rayshúwn, to open and set the Rings of The Lammæd, to conduct the first order, arrange, determine priorities, engage in undertakings, know head and tail are one—the beginning and end are connected in a circle.

18509/⊕୬≒∡ Achan'nit Sum Values of the Offerings of RAúwaben, The Parts, the Head, the Grace, Arms and Legs

The ten curtains con-

tain intervals of 5:5,

which are composed

from the union of the

twelve branches.

Processings Judgments as the eyes are in agreement to be aligned with all Twelve Thrones.

The Union of Branches

The United Sticks of Wood for the altar are of a paired soul laying down their life for another to ascend. The smoldering of branches in an oylah, unified, form one piece of gold for the menurahh.

The Numbers of the pairs are perfected by their Union to be:

Connecting AL Strands/31

9+24 Aparryim—15+16 Yahúdah

2236/YLX/Tel'laúw: to compose instruction of unity,

having the Crowns to order all things in a unified manner, sign of a governing with counsel

8+23 Maneshayh—02+29 Yishshakkar

2236/YCX/Tel'laúw: to compose the instruction of unity, making transitions according to orderings above in The Crowns to proceed in paths of unity, whereas other routes are not trodden

9+22 Beniyman-03+28 Zebúwlan

10+21 Dan-04+27 RAúwaben

2222/XX/Túwt: thought pairs achieve totality through judgements/observations of determinations

11+20 Ayshshur—05+26 Shamounn

2222/XX/Túwt: thoughts of pairs achieve totality through affirmations and hearing

12+19Nephetli-06+25 Gad

The Ten Stages of Encountering ALHHAH HHAALHHIM—
Those of the Living Constructs/Stones/Principles of Illumination
(The Divine Order of the Appearances of Words/Messengers)
The Ten Spaces to the Tree of Lives are called HhaDerek/The Way.

The SEVEN RINGS OF BLOOD CONTAIN TEN SPIRALS ARISING FROM THE OYLAH.

These spirals are THE TEN PATHS OF SMOKE as the offering ascends from the altar. Within the intervals of the spirals are THE PROPERTIES OF THOUGHT to be gathered FOR THE INCENSES/SPICES.

for **RAúwaben**: The Rod of RAúwaben is **8**. The Rod is 7+1.

The spaces are intervals of 14: 7+7

The 10 spaces within the 7 Rings unto the Tree of Lives and the 12 in the centre:

14 "/Neúwn 28 #Y/Kuch 42 4"/Maab 56 YY/Na'u 70 O/Oyin

84 ปิ/Paúwd 98 ฟิฟิ/Ts'ach 112 ปิฟู/Kúwb/Stars 126 ปุ/Leúw 140 ปิฟู/Neúwni

The Tears of the Eyes—The Weeping of the Single Eye of Aparryim to with tears of Beniyman %37=17 to wail, lament, gather, submit to and turn after what is seen

The base-Rings of RAúwaben: ッッとヤキの tears of change, return, remorse, sorrow, repentance The mid-Rings of RAúwaben: W 4 中 4 トト フ 〇 章 to cry with understanding as consciousness weeps with joy The crown-Rings of RAúwaben: I Y ③ ムム Ħ ૭ ઢ causes the eyes to cry with the joy of unity

The Three levels of Sight forming Eyes of Wisdom, Understanding and Knowledge.

```
9 5 5 9
                    The Garment of RAúwaben comes out of the Staff of Lammed/12/3 which are in the two
      6 2 4
                    fives 55 of Reshun.
      7 4 3
                                   50 9 66 905 are from the Two Fives of Reshun: 5 12 5
                        written also as 14 66 4 Within the parameters of 11 are 4+4=8+66/12=22 X
     8 6 2
                      Within 50 9 66 905 are 5x6x2 = 30/30 or Semek, the origins of evening and mornings
    9
         8 1
                                  The 12 in Reshun = Lammed/\ell = 30 = 3 Eyes 10, 20 30
  five 10's = 50 %
                       The ascensions rise from Reshun .25-.50-.75-10 12.5-15-17.5-20 2.25-25-2.75-30
In Neúwn are three eyes
                                       2.5+5.0+7.5+1= 16/O Oyin, the Full Eye of Dan
```

The 15 Fathers of Shayin-Semek rise through the 7 Eyes of ALhhim in RAúwaben which they make to dwell. In this manner, your spirit rises through the Body of Rings that it inhabits. The Lives and Ascensions of the Fathers:

815 are in ALphah to Semek: ALphah/₄/1 Chayit/♯/8 Semek/≢/15

When an offering is made from the House of RAúwaben, The Eyes are the "all encompassing window" extension in the ascensions of Dan's vision to examine her twelve parts. The heavens of blue come down to fill the dwellings of a Name as the lapis lazulis gemstone, of the element sulfur, shines in your midst. Through the expanse of RAúwaben, we see all that is from our origins above that takes residence below. When an offering is of Shamoúnn, the ascension is through hearing upon which we build our house of Name as seen above. The spinning of ALphah in the Eyes, the Ruæch of Name makes bread as the BreadBody that is formed through the eyes; this is the order of sacrifice as a Tree establishes its place, first, spirit spins its rings of Breaths into eyes by which she sees into its waters of the deep out of which comes ears to comprehend what a Name is to say/become; hence, offerings of Dan expound through eyes of Wisdom that open up the Wells of Salvation in Ayshshur to be heard in Shamoúnn.

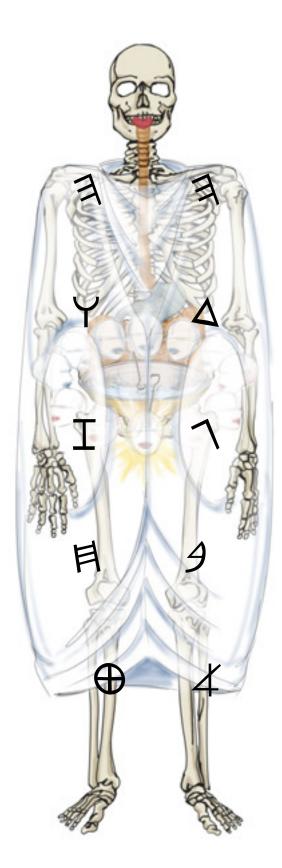
The seven eyes congregate in the throat whereby the full counsel of the Fathers are spoken as utterances. In the planetary realm of Mars, the ALhhim gather to speak as one Voice.

In each offering Maneshayh, the 8th component, receives the first seven parts designated for service. In Maneshayh the Seven are cherished to bear new generations of your Name. Out of the Seven compiled in Maneshayh, there appears the 9th—BeniyMaN. Following the coming of your Name, comes DAN, the 10th, with mastery of discernment from all unfolded from your Seed. By the hand of the Judge/Dan, you employ all facets and Hosts in your Name. Following the appearance of your KingName in DAN, there is the crowning in Ayshshur in which appears the 12th, the 44 Mastery of DauwyD/David—the Stone Diadem through which the patterns of the House of Name is stored.

The Seven Eyes as 1 is the structure of the unified ALhhim—Zayin to ALphah—the Seven in One. Every Fire offering of ALhhim is activated in the waters unto their spiraling ascensions from the Five Lumbars that support your tree/cross/staff and uphold to guide your 12 members.

Offerings of RAúwaben follow upon the ascending SEEDNAME of BeniyMAN through which the Eyes in your Seed open. In the 12 houses of the Sun in which your meek ones make offerings, the Eyes in your Seed open through which you see into your secret chambers. *e.g.* In the moon of DAN, your Spirit enters into Shemesh/the Sun. Through your opening eyes you see into your courts of Judgment. The activations of the Eyes in your SEEDNAME are through offerings of RAúwaben. Through your eyes openings, the Spirit of your Name observes from its habitations to defend your dwellings and to judge/weigh your interactions within the assembly of Name.

Eyes open and emerge from Seed to be fastened upon "the fiery pole W\overline{\text{of}} the serpent." Together with the Serpent, all members in the House of Yaoquv are hung in suspensions by Breaths to make ascensions into their Crystal realms. As the serpent is hung, than all in MAN is lifted up, begin drawn up by the wings of the Serpent.



By the Fire of Shayin W, fueled by the phosphors in SeedBone ‡, the body is forever lite by the Fire of Pillar—as the Bones, to follow after the Guiding Cloud that rises from distillations of the night to lead in a day. Following the ascent of RAúwaben, the House of Ayshshur rises to fill the eyes with all that is in the Seed, in order that every space *in*soul is full and running over.

Offerings of RAúwaben upon the Wood of Beniyman position the eyes upon the coals, by which the Fire turns the eyes red. The messages in the Seed are seen by which they glow with Words of the Prophet ALiAB who then speaks what is seen in Beniyman. The Book of Revelation describes eyes of Yahushúo as "ike a flame of fire," by which the Eyes are ablaze with Wisdom.

Set the Rod of Zayin-ALphah 8 to Wood by which the Eyes are elevated. The Eyes of Life are 885—RAúwaben/8 ascending in Beniyman/85. The Eyes of Breaths are 8260—RAúwaben/8 ascending in the clouds of Dan/360. ‡\$\(\)

The Eyes of Breaths are 8180—RAúwaben/8 ascending in waters of Ayshshur/180 as when born and via graduations.

The five tiered Garment of the Eyes is Wisdom who seeks to know and interpret what is in Understanding by which a Man sees inversely the uprightness in the Garment of Dan—upon the shoulders/responsibility of the eyes are hung the 3.4 HhuwaHhuwa that extends to $\oplus 4$ TæythALphah. The opening of the Eyes are by Golden Words of Abiyahua. The corresponding garment to RAúwaben is the DressotDan that gives access to all in BaarSheboo/the Wells of Seven to draw out what is the Sea to offer its holdings of ALhhim distinctively. The Body of SoulEyes is turned inside out as the Iris appears in the front to behold the White in the Eye from which it is drawn out to learn Understanding. According to the White of the Eye in the Body of Dan, Name is judges all seen through Wisdom.

Gems of RAúwaben are Lapis Lazulis and Sapphire. These jewels are mentioned in the writings as the foundation of Jerusalem as the eyes are the base from which the heart is prepared a dwelling. The association with the heart and the ivory of the bones are according to the frequency of Ayithamar by which the Eyes are stable as building stones for dwellings of Abrehhem. YechúwzeqAL/Ezek 1:26 describes the throne above the firmament (the eyes above the chest) as having the appearance of a sapphire stone.

The Gifts of Shamounn

All things of Dan are developed in Shamounn unto their manifestation.

Shamounn sits upon the Circles of Origins whereby hearing is the Arm to govern Thrones of Government. In Shamounn is the Seat of MaShayh to which Names come through their transformations.

Compound Thoughts gather in Shamounn, whereby a rock is formed in hearing. This is the stone of ShaluwmyiAL Bann TsuriShadai upon which your members are built up into a qudash dwelling. Confidence comes with associated compounds which attest to Name of Glories.

Light streams form stones. These stones verify the cohesive thoughts of the Aubim/Fathers.

What is heard above gives rise to what is in below. As one comprehends their nature of Light, that which is within their womb of Ayshshur rises to what is heard. Those in the grave are quickened as Name hears the Voice above.

The ascent of the pyramid from each oylah causes the Ring of Shamounn to spread out in a house, whereby hearing is enlarged to hear the messages of ALhhim and The Voices between the kerúwvim/winged ears.

Placing the head of TsæddaTsædda upon the ascending Lamb of Shamounn becomes a Crown of Thorns which denotes your mastery of Numbers. Through humilities of a lamb, you attain the Crown of your origins to wear the headdress of the lion.

First offerings of Shamounn connect the seven eyes to serve for hearing—centres of resonance. For three days, offerings of Ayshshur and Shamounn—the head and the tail of the month, establish a commitment to develop the body of hearing for DæuwD. Together this pair of ALhhim give as the seed draws out of itself a head and a tail (root) in the first three days of emergence, whereby all that follows—which comes out of the Seed—is devoted to the head and tail formed. In this manner, the head and tail of thirty days, determines the place for the works of the Lights to be accomplished and take-up residence in you bodily, as from ears/hearings the Body of Shamounn/Simeon develops.

One may glean from the devotion of the head and tail as the beginning processes of Dan to form a residence. Those who commit to one another devote their resources of mind/the anointing head and the fat portions rising from the tail—with all measures of grace—to reside in bodies of ALhhim. A committed disciple brings three-fold measures whereby they come with heart, soul, and strength, without holding back, passing through phases of observation in RAúwaben to be engaged within the House of Shamounn.

Upon accepting the DallathDallath patterns, the House of DæúwD/David becomes accepted in Shamounn through which the House of DæuwD is built.

There are 1) the pattens of aligned paired stones, and 2) the foundation upon which the patterns are built. The paired Stones of the beloved of ALhhim rise through the offerings of Nephetli upon the wood of Shamounn, whereby Shamounn accepts humbly and joyfully the RESIDENT of DÆUWD/David. This is the conscious reality that upon this stone of Shamounn, the hammer stone in the ears, that Yahushuo builds/constructs their dwelling—the Shayin Oyin of YæHH speaking. The sum of the 7 eyes are 49/13/4: 49/13/4 in which is the formulary of 26 (13+13) in which the Name of YæHúwaH/26 appears. The Stones of YæHH are two Dallath—the Name of DÆUWD, the sum from both sides of Light which come to abide in you fully. From side to side you emit the glory of the Kingdom as your parts are assembled in agreement with the mastery/rule/kingship of DæuwD. In your acceptance of this pervasive pattern, in all aspects of the domain of Light, you come to abide in the Body of the Beloved, the First Born solidified—the Rock SEED of paired stones of YæHH.

Through the courses of the offerings, the house of Nephetli rises upon the wood of Shamounn once in a moon cycle. In Gad—the 6th month, the pairs of ALhhim, DallathDallath and ÚWahBayit come to the altar in the evening of the 29th day to sum up the first half of the year.

As the DallathDallath inscriptions in Nephetli are transferred unto Shamounn, what is composed from the heart altar is laid-up in the secret chamber of the ears. "Upon this Stone"—in the faculty of hearing, the Voice of the Neúwn sums upon the Words of the Oyin Shayin. What is generated from Yahúdah to Nephetli, in the courses of year, month by month, comes to rest upon the foundation of Shamounn whereby the House of Your Name is built upon the agreed ALhhim to build a house—the ÚWah-Bayit for their habitations of the Faces. As your Mothers, the ALhhim, cause to make evident and build a house for the Faces of the Fathers.

Shamounn's offerings uphold and extend your transformations in all levels of development to be full/complete as foundations of Understanding are unfailing. In coming Faces to Faces in the Fire, the UWahBayitALhhim of Shamounn receive the Numbers and messages of your Name from the TsæddaTsædda whereby you appear as the Word of the Fathers. The ALhhim are paired to carry the Word of the Fathers and their Faces evenings and mornings.

The offerings of Shamounn are fastened to the wood of Ayshshur through which all develops in your SeedName as ordered from your origins. Your habitations are built upon the origins of your Name as you hear the Words spoken of ALhhim within your Seed.

Shamounn upon the wood of Dan creates the fangs of the Serpent as the spirit is peaked to expand its ears.

Hearing is in accordance with Names understood, whereby offerings of Shamounn rise into courts of shemayim/heavens/Names of their kind.

Primary Gift of Shamounn is ReStore, to keep all things in your houses aligned to your origins. In Shamounn are stored patterns of your origins which rise through waters of Ayshshur. Through developments of

Shamounn, the Stone of DæuwD rises to adorn your dwellings with majesties via offerings of Nephetli upon Shamounn, whereby upon Kayphah of Shamounn, the House of Yahushuo-Shayin Oyin of the Faces is built.

Through offerings of Shamounn the Voice of your Name is heard in your 12 chambers as they rise as one upon the teachings of Dan. UwahBæyit ALhhim coupling with ShayinSemek submit all things to the Fathers. UwahBæyit ALhhim coupling with TsæddaTsædda submit all things to the Mothers.

The Eyes are a diadem in Shamounn. What is heard at the level of Understanding makes the eyes to glisten. Full comprehension rises in the ears through hearing in your Seven Rings whereby judgments are obtained.

Each offering forms a rod between the ears: Offerings of Shamounn 8 and Ayshshur 180 form the rod of 1880 whereby one hears Words of The Teachings of The Eye in OLiyun/Elyon. Double 8's are 16/Oyin to hear the Voice of Unified Consciousness spiraling in the smoke. The parameter Numbers 1 0 are means to extend a vibration and connect to orbits of Light bodies. The rod 8180 yields a flowering of seed to generate sayings that lead to the ascending unified 81 Faces 80 of YæHH. Hearing as well as the eyes is set to the Seven Hills of the Faces.

The rod of 8360 forms by unified offerings of Shamounn and Dan to comprehend Sayings in 3 levels in Semek/60.

Hearing from your foundations in Maneshayh enable one to break sound barriers within forms to hear from the loins to the crown, from the earth to the heavens as earths are deposits of Light from the heavens. The hammer in Shamounn breaks open the Dallath Stone of your foundation Root of DauwyD.

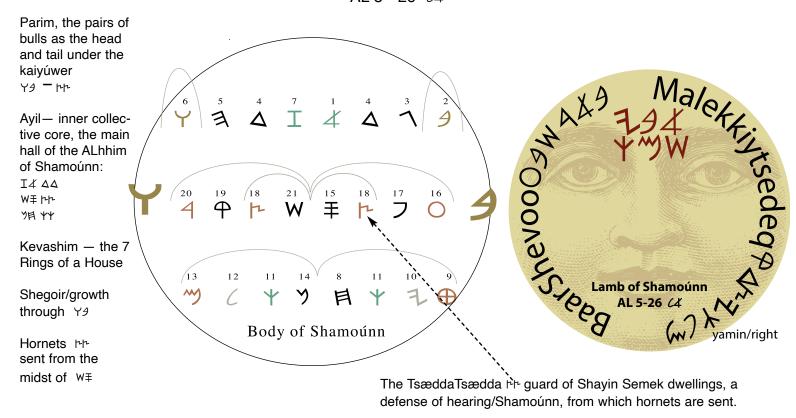
Hearing is initiated by Fire. One listens to sparks of the wood crackling which opens the ears to teachings of Light stored in the wood. Forms return to their Source Fire—the sun—which composes them and then breaks them down to their invisible state of Numbers. The wood, as stone, breaks open in the Fire to disclose messages of Wisdom, Understanding, and Knowledge.

Abilities of hearing formulate new creations from waters to bring forth a people to new lands. Hearing from the waters enables one to affirm the directives of the Light each day, for in the waters the actions of the Light are gathered to circulate with revelations and transmissions. There is Light,1; there is water, 2. Consolations of Names form in Shamounn to build a house for all peoples.

The sparks of meShiachh form WordLogos of a Name in Shamounn which imprints patterns in the waters, whereby what are formed in the waters are of the numerical formularies in your Name, after your kind of ALhhim.

Ayshshur, as the head of Shamounn, appears as the head wings of a chick in an egg. The Head of TsæddaTsædda regulates all embodied in UwahBæyit.

Numbers determine Φ the Faces 7 AL 5 - 26 $\mathcal{L}4$



When you hear from the sea of Ayshshur, your thoughts reach unto the depths of your origins. When one hears sounds of Gad only, they think upon the words uttered but their origins are yet to be discerned. According to the level in which you hear so is the extent of your thoughts. Peace comes by Understanding your Being of Essence.

In Shamounn all things are united as one body, whereby there are no masculine and feminine in Understanding. In Light all thoughts are joined as one. What is made from the Fire of the oylah is one: the heart and the head—the thought and the deed—the Light and the ash—The Semek and the Shayin. The sides and their parts are one from the beginning in the day they are formed in Light. The Body of a Name is in the Seed of a Name. One understands in Shamounn that the Unity of the Spirits of HhaAubim/The Fathers include Bayinah for the Days of Impartations of 15 and Chækuwmah for the 15 days of Becoming/YæHH. Within the Unity of their Heads are the Queens of Light whereby there is no tear in their Oyin Sheath of Rings. When two are in bed, one is taken—acquires and one is left—remains. What one side learns or takes/receives through meditation, symbolizing the bed, increases retention. Through Unity of two, what is formed with Wisdom—mutual parts aligned—acquires Understanding which always remains steadfast.

The leaves of a tree are in Shamounn. As the leaves are numbered upon the branches, so every state of a Name unfolds. According to the Number of the leaves the faces of a Name appear. Thus, the complete unfoldment or full measurement of a SeedName is in Shamounn where HhameShich rises to be seated. As Consciousness forms through what abides in the midst of Shamounn, e.g. The Ring of Yishshakkar appears in the midst of hearing; then you call your 12 unto their altars to distinguish and align them as above. When Dan rises in Shamounn, in the course of offerings, then the coming of the Judge in a Name appears unto the summations of your house and the determinations of your Days.

In the fifth day of Hhúwa 3, waters commence to be drawn out of Ayshshur unto their state of habitations whereby they do not flood, being contained in boundaries as organs. Hereby, Ayshshur is the head/beginning of the Body and the final destiny of Dan to BaarShevoo/Sheva—the Father of the Head, PagoiAL of Ayshshur.

The Offerings of "YOM" Shamounn of the Alhhim ÚWah-Bayit The Cedar Tree The Alabaster

are In the Day/Act of the Fifth—to provide coverings of Light for the full stature of a Name,

A Chief-One who carries the weight of their glory upon their branches, for the Offspring of Shamounn

えるWも4YドンタとよもがとW **ShalumiAL Bann TsuriShadi** [CHP/Num 7:36-41] Peace is from the abundance of the Rock The Aúbim of the House of Shamounn ッソロッツ・ **AúwB Avrehhem, AúwB Malekkiytsedeq, AúwB Reshun**

Entering into the Waters Numbered and set prior to ashes being removed from altar, connecting the previous day with the state of progression.

The Intervals of the Hands/Gershun 14/2 right: 112 224 336 448 560 left: 672 784 896 1008 1120

The **Intervals of the Feet/Marri** 344 right: 172 344 516 688 860 left: 1032 1204 1376 1548 1720 The hands and feet are numbered commencing with the thumbs and big toes of each extremity, for the right and left.

Ears are devoted to Seven Wells of the Seven Hills

Robe and Ashes: woven and composed during the previous offerings of Ayshshur and/or Dan

Intervals of Transpositions of all robed/veiled/draped: Nerves/Qahhath 144, right side of body: 28 56 84 112 140, head to foot

left side of body: 168 196 224 252 280, head to foot

Wood and Parts Dan+Shamounn	The Wood of Dan	Wood and Parts Ayshshur+Shamounn	The Wood of Ayshshur	The Parts of Shamounn	The Twelve of Shamounn
4671 40Y4 Duw-goay	3546 Yが0ゑ HaOomu	4671 ∡OY∆ Duw-goay	3546 YがOネ HaOomu	1125	Yahúdah 30 🛪 🌣 🕯 Yah
4761 <i>4</i> ≢I∆ <i>Duz-say</i>	3636 YCYC Lulu	4761	3636 YLYL Lulu	1125 3 4 Y Kukah	Yishshakkar 830 44WW1
4471 4044 Duwd-oa	3374 4016 Legode	4471 4044 Duwd-oa	3374 △○ <i>\</i>	1097 IԻՎ <i>Ya'tsez</i>	Zebúwlan 95 7/Y9I3
4471 4044 Duwd-oa	3374 4016 Legode	4471 4044 Duwd-oa	3374 △○ <i>\</i>	1097 IԻՉ <i>Ya'tsez</i>	RAúwaben 43 79Y44
4471 4044 Duwd-oa	3374 4016 Legode	4471 4044 Duwd-oa	3374 △○ <i>\</i>	1097 IԻՎ <i>Ya'tsez</i>	Shamounn 70 YYOMW
4517 I೩೩۵ Deh-ayz	3406 Y™^ Gemmúw	4517 IጓጓΔ Deh-yaz	3406 YM1 Gemmúw	1111 YY <i>Kúwk</i>	Gad 7 41
4526 YYጻΔ Deh-kau	3415 	4526	3415 <i>₹</i> △ <i>ℓ</i> Ledas	1111	Aparryim 61 774747
4526 YYጻΔ Deh-kau	3415 	4526	3415 <i>₹</i> △ <i>ℓ</i> Ledas	1111	Maneshayh 53 aww
4535 রবে Deh-lah	3424 ΔΥΔί Ledekad	4535 রবে Deh-lah	3424 AYAC Ledekad	1111	Beniyman 53 วฯวีนาร
4851 ፈን╡Δ Dúwch-na	3726 YYIC Lezeku	4851 47月4 Dúwch-na	3726 YYIC Lezeku	1125 3 4 Y Kukah	Dan 54 74
4671 40Y4 Duw-goay	3546 Yが03 HaOomu	4671 ∡OY∆ Duw-goay	3546 Yが0ゑ HaOomu	1125 3 4 Y Kukah	Ayshshur 501 4W4
4471 ∡O∆∆ Duwd-oa	3374 4016 Legode	4471 4044 Duwd-oa	3374 4016 Legode	1097 Ir३ <i>Ya'tsez</i>	Nephetli 570 น(XZ)

The Waters in the Kaiyúwer/laver activate the hands, feet, and parts unto their services.

46453 ヘッム 車ム Deseúwdneg ッスッタスシフ Faces of the Waters of Ayshshur

46453 ヘッム = △ Deseuwdneg ッキッタキッフ Faces of the Waters of Dan

18509/⊕ツฅ๕ Achan'nit "ツฉ-"ツ╕ฉ-ฃฺว Faces of the Waters of RAuwaben

The Twelve parts joined assemble a Body for parts and mind to ascend and increase.

Sum Values of 12 Parts 13332 タムへと4 Gullav; the Fruit of Shamounn/Ayshshur 54942 タムトムネ Hudtstsdæv

The corners fasten the NumberedThoughts as Letters whereby the Words appear from the Fire.

Nadæv: Beniyman/9-Dan/10 2236 YCX Tel'laúw: unified thoughts order the state of unity,

left side advance, The Taúwah 22 Values are the base of Unity. 2222 XX Túwt: unified pairs achieve totality, head to foundation

Aviyahua: Nephetli/12-Yahúdah/1 2222 XX Túwt: unified pairs achieve totality, head to foundation

ALozAR: Zebúwlan/3-RAúwaben/4 2194 ১৮४4 Ra'atsed: mind of unity is collective in nature, abides within the parameters of 4, does not stray from

course or Rings assembly means of transitions from side to side, right side expanse

Ayithamar: Gad/6-Aparryim/7 2222 XX Túwt: unified pairs achieve totality, union of the midst

3546 Y™O¾ HaOomu W44 The Head of the Offering: Ayshshur of Bayinah

The Intervals of the Mind/Aharúwan: right side of head: 589 1178 1767 2356 2945, from chin to crown right side

left side of head: 3534 4123 4712 5301 5890, from chin to crown left side

Set the Rod of ÚWah-Bayit 8. (bonds with 180 of Ayshshur forming the rod of iron: 1880—continual ascensions 88 in Ten/10

The Intervals of the Nerves Transmitters/Qahhath X N P left: 168 196 224 252 280 right: 28 56 84 112 140 The Extensions/10

340 Sum Values of 4 measures of Grace งศ: 22+58+85+175 งศ The Grace/Che'úwn 4:4 Portions

1111 YY Kúwk Hands and Feet of Laúwi gifted to Shamounn

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Mishkan of

ALhhim

∓

Mishkan of

ALhhim

Activating States of Inheritance: Left Hand: Rephaim, Amúwri, Kenoni, Girgashi, Yebusi. RHand: Qayni, Qenizi, Qadmuni, Chitti, Perizi Activating Kingdoms: LFoot: Ooaúwg/15, Sichúwn/16; Ayshshur/17; YishmooAL/18, YishARAL/19. RFoot: Bavel/10, Adumi/11, Madi/12, Metsryim/13, Peres/14. The ÚWah-Bayit are the Works/Offspring of 1—Rayshúwn, to formulate and develop the Rings of Lammæd, to conduct the first order, arrange, determine priorities, engage in undertakings, know the head and tail are one—the beginning and end are joined in a circle.

18329/⊕೨८₦∡ Achlevat Sum Values of the Offerings of Shamounn, The Parts, the Head, the Grace, Arms and Legs

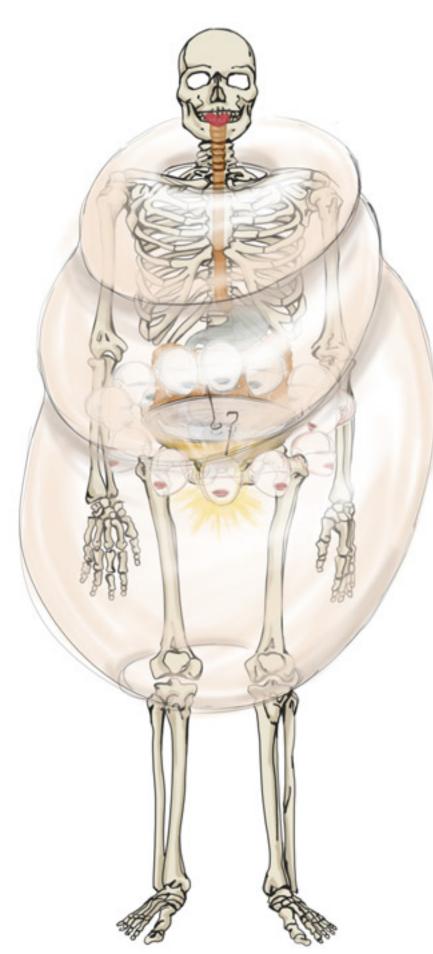
The ten curtains con-

tain intervals of 5:5,

which are composed

from the union of the

twelve branches.



in combination with Rod 180 in Ayshshur the power in Shamounn/8 continually elevates what is in the waters to be heard in Sayings of Life 8180; 18/chai is heard spoken in sayings/80.

The Garment of Shamounn is composed of three circles, combined side by side, that form the rings of the Ears as the ogal/path of Aharuwan shaped by the golden Wisdom earrings of YishARAL.

₩≢ 40 ዋጋ ԻԻ are the top inner ring in hearing

୬ቑ ማ⊕ ማ⊕ ሬጓ ᡟᡟ are the ring in the middle

I 4 ዓ ን ልላ ΔΔ are weavings of ALhhim in the large surrounding ring of the ears

According what Name hears they build their dwellings as upon a Rock known as the Stone of Kayphah.

The Union of Branches—Setting the Pole the Serpent to be heard
The United Sticks of Wood for the altar are paired in soul laying down their life for another to ascend.
The smoldering of branches in an oylah, unified, form one piece of gold for the menurahh.

The Numbers of the pairs are perfected by their Union to be:

Aparryim-Yahúdah 2236/YCX/Tel'laúw: to compose instruction of unity, having ears of unity to order

Words with a unified manner, sign of a governing with your Crowns counsel

Maneshayh-Yishshakkar 2236/YCX/Tel'laúw: to compose the instruction of unity, making

transitions according to the ordering above in the ears of unity

proceed in paths of ascension, whereas other routes are not trodden

Beniyman-Zebúwlan 2208/科中外Bakúwach: to establish the branches for ascension

through the Seeds and the Lands

Dan-RAúwaben 2222/XX/*Túwt*: hearing thoughts in both ears achieve totality

through judgments and observations

Ayshshur-Shamounn 2222/XX/Túwt: thoughts of pairs achieve totality

through affirmations and hearing resonances

Nephetli-Gad 2208/취막步/Bakúwach: to establish the branches for ascension

through paths of Knowledge in Words heard and meditations

The ten stages of encountering Alhhah HhaAlhhim—
Those of the Living Constructs/Stones/Principles of Illumination
(The Divine Order of the Appearances of Words/Messengers)
The Ten Spaces to the Tree of Lives are called HhaDerek/The Way.
The Seven rings of Blood contain Ten Spirals arising from the Oylah.

These spirals are THE TEN PATHS OF SMOKE as the offering ascends from the altar. Within the intervals of the spirals are THE PROPERTIES OF THOUGHT to be gathered FOR THE INCENSES/SPICES.

for Shamounn: The Rod of Shamounn is 8. The Rod is 6+2.

The spaces are intervals of 14: 7+7.

The 10 spaces within the 7 Rings unto the Tree of Lives and the 12 in the centre:

14 ^୬/Neúwn 28 ቑャ/Kuch 42 *ዓ* ማ/Maab 56 Υ ୬/Na'u 70 O/Ovin

84 Δフ/Paúwd 98 料ト/Ts'ach 112 タY/Kúwb 126 YC/Leúw 140 もツ/Neúwni

Levels of spirals: 14 hearing in the midst to grasp from messages from all sides; 28 harmony of sides, 42 developments/expansions; 56 unity of mind; 70 consciousness of illuminations; 84 hearing answers; 98 transferring insights into ascensions; 112 capable of hearing your 12 branches; 126 hearing levels HhaSham in ALhhim; 140 discerning messages in your origins

Formularies of Rods

Tsaphun 180 — 8 Negev = 1880 The extension/10 (parameter values) of the Unified Consciousness/88. the Lights of Lammæd set in their orbits. The Shamounn Rod of ÚWah-Bayit 8 bonds with 180 of Ayshshur forming the rod of iron: 1880—an ever supply of hearing with strength of Reshun. In 1880 are the Lives/18 of the Sayings/80.

1880 The Life/18 of the Sayings/80, comes by understanding/hearing the Words from the depths of your origins in Ayshshur.

Teachers of LammedLammed:

Yeshúwo, the Rod of Night; ShakanYæhu, the Staff of Day



Every Word that comes down to the heart comes as Rays of Light from the Seed in Crowns of Oliyun which streams with Illumination. Tehillah 19. The Words of Gad are treasures of the heart.

Your Words and intentions are your fruit that remains abiding in Crowns.

Gad upon Ayshshur: We are Free as we speak Words of Liberty which flow from our Origins in ALhhim.

Our Words create an environment in which we ascend, move, and have sense of Becoming.

All Words of ALhhim are derived from 28 Zeros whereby the intervals of Gad are of 28/16/Consciousness of Unity unto the full extent of the Words of the Unified Consciousness 280.

The Numbers in the Ten Spirals of Gad, from 28 to 280 correspond to Words of Light uttered. These are the 10:10 Sayings in your Stones as the ten devarim/Words of 28 as the unified one/10 of ALhhim. The first in the spirals are 28 as Words of RAúwaben/Shamoúnn—two eights to elevate perceptions and understanding; 56 is the 4th/Karmi level of perception by initiation of Numbers; 84 occur in the 6th level in spirals of RAúwaben/Shamoúnn; 112 are foundations of ALhhim; 140 are Words from the womb, eyes and ears; 168 are consciousness of ascensions, 196 convey your transformations, 224 is the 2nd ring of ALhhim and the seventh level of Nephetli; 252 are the Words from your trees; 280 are words of affirmations. The composite ends of your words 28+280 are the sum of your Numbers of Yahúdah 506-5060. 565 is the Name of Neúwn, the Words of your Seed.

As one extends the Words of their Name, their hair hangs long as the payot. Through the lengthening of your Words you fulfill our deeds by your hands and progressions of the feet.

The Words that come forth from the SeedName are the Kings of a Name, for by them one rules their houses and lands.

One speaks according to the Joy set before them—to the full expressions/Faces of the Aúbim/Fathers.

To speak according to the Seven Rings of ALhhim is to speak perfectly, lacking nothing.

Hearing is the defense of the Enlightenment and Guard of Speech as the Úwah-Bayit surrounds the core of Gad, the Hhúwa-Gammal

The Ring of Dan, Shayin-Semek provides discernment how to speak.

The Mind branches according to its Words. As the SeedHead opens in Maneshayh, the leaves of your mind branch out as Words unfold.

Native and pure speech is Gad upon Ayshshur, the Tongue of your Mother. Words of Fire are agreeable and generate no divisions.

Pure Language is Gad upon Nephetli. You speak of the 5 Teraysarunim patterns from the Fire whereby you speak Words of Lives. Gad upon Nephetli is the branching of the Dallath Dallath Daúwd Branch into the Kephúw-Kephúw as ALhhim abide in one another. KephúwKephuw are branches of your 🛆 Teraysarunim.

Words flow in Rivers of the heart feeding all inhabitants. The running of Knowledge is a steady stream of grains flowing from the oylut by Father of GerenHhaAuwernehHhaYavúwsi/Ornan. Sets of Words rise from each oylah to be put into action. Words are formed by the associated Rings of ALhhim. Gad on Ayshshur:

Words quicken the thoughts of your origins whereby they appear as stalks in your fields.

Gad offerings develop Words within mists of Ayshshur following the conditioning of the ears of Shamounn + Ayshshur combinations offerings precede Word Formations. When you are prepared to hear from your origins, messages in your Waters rise as StoneWords of DæúwD/David to reign in your members.

The messages in your Seed spin out from the circles of Light stored in your SeedName. Take for example the three patterns of emerging offspring from the Waters.

First, is the story of the Adim/Adam, then secondly, out of the 10 points in the spiral comes the story of Núwach/Noah, and then, thirdly, 10 generations later, Avrehhem.

The steps on this ladder lead you into the Gates of Transformation through your ascensions. These 10 10 10 records (sum of 30) are spun from the Ten Points in the Spiral to form the Head of Avrehhem, the composite Seed bearer of all nations/peoples. Why is Avrehhem the Father of all Nations?

When we do not ask, "WHY", then the door to insights remains closed to the vast room that the Meshich appoints and opens to gather the Twelve to partake of the BREAD formed as your SeedWords are finely assembled (Yúwsphah/Lk 22:12).

Within the three spirals of 10 steps are pairs of Numbers. These pairs equate to 50, the sum of the 14th Letter of ALhhim, the Neúwn. 1+9, 2+8, 3+7, 4+6, 5+5. The shelachim understood that within the spirals of ascension there are the NeuwN/14 generations unto the coming of Meshich, whereby three generations of Names, each set a formulary of the Neúwn, are processed in your Name to form the Head of your Seed, filled with OIL-the Meshich (Metiayæhu/Matt 1:17).

The offerings connect you to the stars/spheres/planets and their locations evenings and mornings. Gad in the evening accesses the depths of Wisdom as the Sun is on the other supportive dark side of Understanding.

Gad upon the wood of Ayshshur imprints Letters of ALhhim within the womb to reveal/articulate the sum of your Word origins. Gad upon Nephetli causes earthquakes as Words of your Spirit move your layers and stones to turn and break open. Your Words are the hammer striking your stones of $\Delta\Delta$. From the wood of Ayshshur the Words in your bones rise to be spoken with joy.

Gad follows Ayshshur in the sequence of offerings whereby the Voice of your Name awakens all in your members and speaks according to your origins. You hear the Voice of your Name resurrecting from your waters of the deep and your graves.

The Words and Sayings in all of your 12 Houses rise to your tongue to speak ordained prophecies.

You speak on behalf of the divine nature of your 12 offspring of YæHH and of your glories of Yaoquv/Jacob.

The Light energies in Gad nourishes roots of Nephetli–The Root of David/ $\triangle \Delta$ goes deeper. Gad speaks Words of ALhhim in all of your chambers where your members abide to the Faces. The foundations of $\triangle \Delta$ make a square base to support your spirals of smoke. What is beneath in $\triangle \Delta$ rises as the capstone of your edifices.

The Waters of Gad are the Waters of Lives: Chazun/Rev 22:1-2, 21:6, Eph 5:26, Yahuchannan 7:38, 4:14. The Breath takes Waters/Mists to speak, a dry mouth is not heard. What you speak from your Name is a River of Waters coming from your mouth's ocean.

▼*** 1540—the sum of the spirals of Gad are Waters of the Fathers.

The Lives of the 17 of RAuwaben's Seven Eyes and the Seven Rings of Shamounn in the Ears are spoken Words of Illuminations of the South. At your southwest corner what is in your eyes and ears drip upon the tongue whereby you speak of Wisdom and Understanding.

The offerings of GAD determine your movements—platform of speech by the first three parts of Yahúdah, Yishshakkar and Zebúwlan; the three parts of RAúwaben, Shamounn and Gad determine your residences and developments; the parts in your west of Aparryim, Maneshayh, and Beniyman determine your depository of vocations; and the parts in the your northern camps determine the extent of your Words as rewards of whitening through Dan, Ayshshur and Nephetli through which you bear the WhiteStone of your Name (Chazun/Revelation 2:17).

To increase and multiply by Hands of Yúwsphah/Joseph pertain to the Fruit of your Trees which are the Sayings of your Name. The Words of Your Name are the $\Delta\Delta$ patterns of Nephetli in your Seed, which rise as your Fruit, and do not fall asunder, as your Words are above all corruptions. The stalks of your Name enter into the oasis of $\Delta\Delta$ to be fruitful.

Through the Faces of ALozAR and Aviyahua, your words are of the "communion of saints."

The WORDS of your NAME are the primordial gift of Reshun to spread light and formulate habitations for your Spirit of Faces to reside.

In the full moon of the 6th Month, upon the RASH of ALozAR and Aviyahua, the Mashiyach/Messiah is born in your Name through which you appear as the Word of the Fathers. The summation of your days is your House of Dauwyd entering into the Gates of the City of YæHH's Complete Works—Yerushelyim/Jerusalem. The Days of your 6th unified encampment to the 12th abode of Nephetli is the sum of your Lives/18/Chayim.

The Words of ALhhim are the 18-15-7 マロス form rings, colours and columns to house the Lives of YæHH assemblies of Light

The KephuwKephuw ALhhim of Gad are in palms of your hands and feet which fasten to your Staff.

Combinations of the Heart of Nephetli and Gad's Spirals of the Tongue

Ten Levels of Semek–Sayings of the Fathers

28+32=60

56+64=120

84+96=180

112+128=240

140+160=300

168+192=360

196+224=420

224+256=480

252+288=540

280+320=600

The unified/6 Zeros 00 are derived form the Rayish/4 of HhaKuwahnim

Combinations of the Numbers Housed in Gad/Speech

Ten Levels of Your Twelve Sayings in YæHH
605+28=534/The Light in Seven/12
1012+56=1068 The Ten Words of the Semek Ascending
1518+84=1602 Consciousness of Pairs abiding
2024+112=2136 Sayings of the Fire through unified Staffs
2530+140=2670 The pairs of 12 Consciousness
3036+168=3204 The Heart of Dauwyd
3542+196=3738 The Three Tongues of Fire elevate Instructions
4048+224=4272 Waters reveal the Ancient Habitations
4554+252=4806 The 48 Portions of the Túwrahh
5060+280=5340 The 15 Sayings of Dwellings

Name branches according to your Words in which you lay up your treasures of gold, silver and bronze. Your Seed Head opens in Maneshayh as leaves of Gad unfold your logo Word.

The consecration of a Name are unto its Words which are the structure of your lives and lights. From the Houses of your I Eyes you behold to comprehend your spirit as your Name is composed of its Rings in which the Spirit Fire of your Serpent Tongue dwells.

The Seven Levels of Gad rise from their offerings forming Seven Hills surrounding Yerushelyim (Tehillah/Ps 125:2). The first primary state of your Name is born to the Faces of the Hills by the complete Words of Yahu.

Ayuwv/Job 15:7.

Offerings of Gad rise also upon the wood of Ayshshur in your houses. As Words of Gad are extracted in the Fire, they come to define what is latent in the waters of Ayshshur, whereby what you come to affirm appears by your Words. First, it is necessary to affirm within your waters/womb, then to designate your Words to what has been sown in your waters to take shape.

Rods to set the mind: 21280 The Fire of the ALhhim Consciousness

822

Elevating and Spinning to weave all Words 8-22

The Ascensions of Totality; a capstone rises upon the full ascent of your Words

According to the pulse of the rod 22(right) to 8(left) the teaching is of Chækúwmah; when 8(left) to 22(right) the teaching is of Bayinah.

282—The Unions/Pairs of HhaALhhim

The Rods of Gad/22 + Nephetli/8 = 30/ ℓ

The Intervals of Gad/28 +
Nephetli/32 = 60/₹
The structure of the Fathers₹
○ of Y 6
the two sides of
Lammæd/30+30 to comprise 30
evenings and mornings

280 Consciousness of the Faces

Paired sides of the stalks of KephúwKephúw are meek to abide as one which facilitates ascensions. To attain your full ascent you empower the Root of DæuwD to go deeper to sustain upper growth. Gad activates your garment of Nephetli of the Assembly Hall of DæúwD; Words of your Name invigorate and expand the double triangle to extend on your pole/staff. As a plant, the radical is the first structure to appear from the seed. The root emerges and grows downward into the soil. This is known as the Root of DæuwD—the beginning of the flow of the anointing from the two sides of the SEED—the Shayin on the right and the Oyin on the left. The Faces of YæHH stored up in your Seed appear as our the Eyes in your Seed open to reveal the wonderment of your Name. What triggers the Root to commence to flow are the Fathers, whereby it is said, the Father sends the RuachHhaOudash and anoints you with oil. What supplies the root and your emergence are the 64 Words of your Name, the △≢ SaúwD, which contain the Light of the Faces. The Seven categories of Light are in the Seven Names of Gad. These Words fill the Seven Eyes of your Spirit of ALhhim, which are your treasuries of silver and gold. The two great lights form the two sides of your Name. Through your offerings, in their Days, you stand in their midst. The Words spoken of your Name appear in concert with the Lights of Wisdom and Understanding of your Mothers who ever tend to your Name and their treasuries stored within your Seed. In that you are the Offspring of Light there is no darkness In you. The entire sum of your Name is LIGHT stored in your SeedName. As you walk by the Light in them you do not stumble in darkness (outer forms of Light). The Lives in your Name cause your leaves to be green and fruitful without withering. The primary use of Speech is to emit the Light in your Seed (Tehillah 119:130).

Words are the means to store and transfer Light. Through frequencies of your Words, your Spirit forms habitations. Your WordState dwellings are determined by the Lights being emitted from the sides of your SeedName—those of Bayinah and Chækúwmah. The Invisible Nature of your Words makes manifest your dwellings through which you observe your Name bodily, thereby to judge your attainments and mission in the domain of Names. By common confession, the mysteries of ALhhim are great/cultivating and rational for you to appear in bodily flesh. Your House of Names are many members to be vindicated/judged by your Spirit. By your strands of AL you make visible messages/formularies of Light of your inherent Faces, seen as angels as your declare your profound messages. Your Name is proclaimed among the

nations/processes which agree with the destiny of your Name. You are believed in throughout the world by love bonds one to another, attesting to your unity with ALhhim in them and they with you. Together you rise with glories/gems in your Stones upon drawing them out of your SeedName through occupations of Fire and Water.

The Words of Gad emblaze the heart whereby your temple of DæuwD is filled with Light. Words unfold the darkness—layers of Thoughts in the heart whereby darkness opens to the Light with great rejoicing. Every unfoldment adds to the body of Consciousness in which one lives.

Words provide the foundations of ascensions through the sheep gate unto the apex of the Teraysarun of a House. All formulated in Nephetli are uttered upon the tongue of Gad through which the Dallath configurations of Nephetli are revealed by Words.

The Words are the Kings coming out of a Name by which one rules their lands.

The weavings of the strands of Light in Nephetli form the Words of the Fathers, whereby one speaks of the Light in the heart. The Words formed in the Fires of the Oylah are treasures of a Name which are set in gold, silver, and bronze.

Formularies of Rods

Tsaphun 22 — 8 Negev = 30 The Instruction of Lammæd, the instruction of a House.

According to the movement of the offerings, rods are joined to determine the instruction of Chækúwmah or Bayinah.

28-280 forms the Train of the Temple

The Offerings of An Gad of the Kephúw-Kephúw ALhhim The Ash Tree The Amethyst Wisdom's Tail are In the Day/Act of the Sixth—To Fulfill and Satisfy Names with Joy,

レイソロムツタフ手えしく Chief Aliseph Bann DeoouAL [CHP/Num 7:42-47] AL expands Knowledge by Sayings The Aúbim of the House of Gad 4つ

AúwB Aviyahua, AúwB Aharúwan, AúwB Reshun

Entering into the Waters Numbered and set prior to ashes being removed from altar, connecting the previous day with the state of progression.

The hands and feet are numbered commencing with the thumbs and big toes of each extremity, for the right and left.

Robe and Ashes: woven and composed during the previous offerings of Ayshshur or Nephetli

Intervals of Transpositions of all robed/veiled/draped: Nerves/Qahhath &YL, right side of body: 28 56 84 112 140, head to foot

left side of body: 168 196 224 252 280, head to foot

Mishkan

of

ALhhim

Mishkan

of

ALhhim

Wood and Parts Gad+Ayshshur	The Wood of Ayshshur	Wood and Parts Gad+Nephetli	The Wood of Nephetli	The Parts of Gad	The Twelve of Gad
4671 40Y4 Duw-Ooay	3546 Yが03 HaOomu	4671 ∡OY∆ Duw-goay	3546 Yが03 HaOomu	1125	Yahúdah 30 ¾AY¾₹
4761	3636 YCYC Lulu	4761	3636 YCYC Lulu	1125	Yishshakkar 830 44wwa
4471 4044 Duwd-oa	3374 4016 Legode	4471 ∡O∆∆ Duwd-oa	3374 4016 Legode	1097 IԻՎ <i>Ya'tsez</i>	Zebúwlan 95 % Y 9I
4471 4044 Duwd-oa	3374 4016 Legode	4471 ∡O∆∆ Duwd-oa	3374 4016 Legode	1097 IԻՎ <i>Ya'tsez</i>	RAúwaben 43 74 Y44
4471 4044 Duwd-oa	3374 4016 Legode	4471 4044 Duwd-oa	3374 △○ <i>↑</i> ८ Legode	1097 IԻ∜ <i>Ya'tsez</i>	Shamounn 705 งฯ ๐๛พ
4517 I 4 ጻ Deh-ayz	3406 Y‴\ Gemmúw	4517 I∡╕△ Deh-ayz	3406 Y‴\^ Gemmúw	1111 ++ <i>Kúwk</i>	Gad 7 41
4526 YY3∆ Deh-kau	3415 <i>₹</i> △ <i>ℓ Ledas</i>	4526	3415 <i>₹</i> ∆ <i>ℓ</i> Ledas	1111 YY <i>Kúwk</i>	Aparryim 61 771474
4526 YY3∆ Deh-kau	3415 <i>₹</i> △ <i>ℓ Ledas</i>	4526 YYጿል Deh-kau	3415 <i>₹</i> ∆ <i>ℓ</i> Ledas	1111 ++ <i>Kúwk</i>	Maneshayh 53 สพงฯ
4535 ╕∠╕△ Deh-lah	3424 ΔΥΔ <i>C</i> Ledekad	4535 রবে Deh-lah	3424 ΔΥΔζ Ledekad	1111 ++ <i>Kúwk</i>	Beniyman 53 ซูซระทุ
4851 ፈን뤄Δ Dúwch-na	3726 YYIC Lezeku	4851 ፈን뤄ል Dúwch-na	3726 YYI∠ Lezeku	1125 ३ ४ Kukah	Dan 54 74
4671 ∡OY∆ Duw-goay	3546 Yが03 HaOomu	4671 ∡OY∆ Duw-Ooay	3546 YがOゑ HaOomu	1125	Ayshshur 501 4W4
4471 4044 Duwd-oa	3374 4016 Legode	4471 40ΔΔ Duwd-oa	3374 △○ <i>↑</i> ८ Legode	1097 IԻ₹ <i>Ya'tsez</i>	Nephetli 570 もくXフツ
	iyúwer/laver activate the	e hands, feet, and parts u	into their services.	¥ ¥ ¥	¥

46453 ヘッム
本
A Deseuwdneg Waters of Ayshshur

46467 I≢△≢△ Desúwdsaz Waters of Nephetli,

18329 ⊕೨८೩४ Ach'le'vat Waters of Shamounn

The Twelve parts joined assemble a Body for parts and mind to ascend and increase.

Sum Values of The Twelve Ascending on the Wood 13332 96764 ALGullav; summations 54942

13332=12 The Fire of Gad charges the heart to flame the Words of ALhhim in the fabric of Nephetli.

The corners fasten the sides together for transitions and stabilize the parts into their sides according to their functions.

Nephetli-Yahúdah
2222 XX Túwt: unified pairs achieve totality, head to foundation
Gad-Aparryim
2222 XX Túwt: unified pairs achieve totality, union of the midst

Zebúwlan-RAúwaben 2194 AP-44 Ra'atsed: mind of unity is collective in nature, abides within the parameters of 4, does not stray from

course or Rings assembly means of transitions from side to side, right side expanse

Beniyman-Dan 2236 YCX Tel'laúw: unified thoughts order states of Words, left side advance, X 22 of the Heart x Gad/8=176 YJ.

3374 4016 LeOode W44 The Head of the Offering: Nephetli of Daooat/Knowledge

The **Intervals of the Mind**/Aharúwan: right side of head: 589 1178 1767 2356 2945, from chin to crown right side left side of head: 3534 4123 4712 5301 5890, from chin to crown left side

Set the Rod of Kephúw-Kephúw 22. The Fruit of the Wood and the Parts whereby the deeds are performed: 54942. Rod 822 AX The Intervals of the Nerves Transmitters/Qahhath XAP left: 168 196 224 252 280 right: 28 56 84 112 140 The Extensions/10

340 Sum Values of 4 measures of Grace 74: 22+58+85+175 74 The Grace/Cheúwn 4:4 Portions

1111 YY Kúwk Hands and Feet of Laúwi gifted to Gad, the shoeing of the feet/ forming the Sandals that do not wear out Activating the States of Inheritance: LH: Rephaim, Amúwri, Kenoni, Girgashi, Yebusi. RH: Qayni, Qenizi, Qadmuni, Chitti, Perizi Activating the Kingdoms: LF: Ooaúwg/15, Sichúwn/16; Ayshshur/17; YishmooAL/18, YishARAL/19. RF: Bavel/10, Adumi/11, Madi/12, Metsryim/13, Peres/14.

The Kephúw-Kephúw are the Works of 7—Shevbo, the means of completion and fulfillment, to satisfy the Principle, to create and enter into the creations of ALhhim with joy.

18157/I∓Ħ¾ Ach-sez Sum Values of the Offerings of Gad, The Parts, the Head, the Grace, Arms and Legs

The ten curtains

contain intervals of

5:5, which are

composed from the

union of the twelve

branches.

The Union of Branches

The United Branches of Wood for the Fire on the altar comprise strands of transitions to weave reeds 2^{\pm} . The smoldering of the branches of the oylah, unified together, form pure gold for the menurahh/lampstand.

The Numbers of the pairs are perfected by their Union are the Source of extracting Silver and Gold from the branches:

Aparryim/gold-Yahúdah/silver 2236/YLX/Tel'laúw: to compose instruction of unity, having a mind of unity to order

all things in a unified manner, sign of a governing with counsel

Maneshayh/gold-Yishshakkar/silver 2236/YCX/Tel'laúw: to compose the instruction of unity, making

transitions according to the ordering above; the mind of unity proceeds in paths of unity, whereas other routes are not trodden

Beniyman/gold-Zebúwlan/silver 2208/\text{\text{\$\text{\$}}/Bakúwach}: to establish the branches for ascension

through the Seeds and the Lands

Dan/silver-RAúwaben/gold 2222/XX/Túwt: thoughts of pairs achieve totality

through judgements and observations

Ayshshur/silver-Shamounn/gold 2222/XX/Túwt: thoughts of pairs achieve totality

through affirmations and hearing

2208/科4/Bakúwach: to establish the branches for ascension Nephetli/silver-Gad/gold

through the paths of Knowledge in Words and meditations

The sum of the sticks are 13332/12. The Fires of Gad charge the heart causing your Words to Flame in the fabrique of Nephetli which sends out your messages of Qahhath to the ends of your earth.

> THE TEN STAGES OF ENCOUNTERING ALHHAH HHAALHHIM— Those of the Living Constructs/Stones/Principles of Illumination (The Divine Order of the Appearances of Words/Messengers) The Ten Spaces to the Tree of Lives are called HhaDerek/THE WAY.

The Seven rings of Blood contain Ten Spirals arising from the Oylah. These spirals are the ten Paths of Smoke as the offering ascends from the altar. Within the intervals of the spirals are THE PROPERTIES OF THOUGHT to be gathered FOR THE INCENSES/SPICES.

for **Gad**: The Rod of Gad is **22**. The Rod is 11+11.

The spaces are intervals of 28: 14+14.

The 10 spaces within the 7 Rings unto the Tree of Lives and the 12 in the centre: 28 料Y/Kuch 56 Yツ/Na'u 84 Δフ/Paúwd/tap the reserve* 112 タY/Kúwb 140 ツ4/Aúwm/Mother

*Paúwd extends what is heard by utterances

Intervals of Gad and Nephetli

Gad 28 — 32 Nephetli = 60 The Structure of Semek of HhaAúbim/The Fathers.

60—The Consciousness of the 6—the 2 sides of Lammæd 30+30—are weavings of the 30 evenings and 30 mornings that form the fabric of a House. The Intervals of Gad form the train/retinue/streams of the temple.

The pairs of Gad and Nephetli expressed in Tehillim 19:4: Yahiyu favours the Sayings of my Mouth in accordance with meditations of my heart to your Faces YæHúwaH, my Rock and my Redeemer.

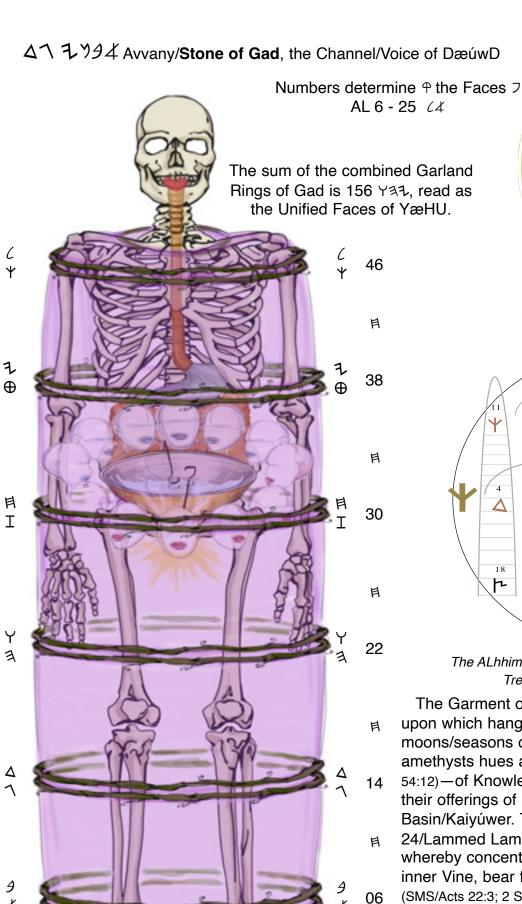
Your Words are your hammer to break open your Dallath Stone to reveal messages stored within you.

Tsphun, first born of Gad, enables you to transfer through habitations by speaking the Words in your SEED, for by them you appear.

For the House of Gad—Wealth of Words

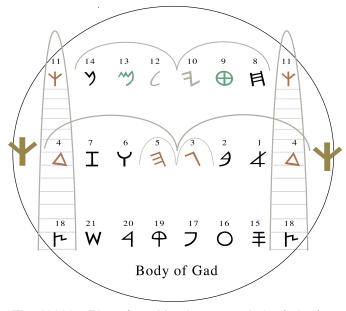
VALUES tions through inquiries 1000 -gathering of 100 - a kingdom, signs of totality, a collective residence

FUNCTIONS OF SPEAKING 40 - word formula- for **Tsphun**ッソフトン watchman/discern/preserve for Chaggai モヘドノ feast/ascend/lift-up values for Shúwni もッとWC to differentiate/extract/rest principles/concepts for Azni もりエネム to balance/appropriate/stabilize 5-the illumination for **Oorri** 1406 wakeful/alert/guard wholeness for Arúwd AY446 fortify/bronze/delve/reveal for ArALi 124444 messenger/interpret/ centering, speaking from the midst, encompass





Paired Faces of YæHH forms the mouth and Words of Strength.



The ALhhim Rings form Mouths to speak the fruit of Trees/Teachings of Núwach/Noah.

The Garment of Gad are 6 paired garland Rings upon which hang Fruit of Words are born in 12 moons/seasons on your Tree of Lives. The amethysts hues are from Gates of ALhhim (Yeshoyahu 54:12)—of Knowledge, which Breaths enter to bear their offerings of parim—the twelve Heads of the Basin/Kaiyúwer. Threads of Light are woven from 24/Lammed Lammed Teachers of the Days, 64. whereby concentric rings, as cords/branches of your inner Vine, bear fruitful Words of your Teachers (SMS/Acts 22:3; 2 SM/Kngs 4:38; Yúwsphah/Lk 10;39). Sitting at the Feet of your Teachers poises your spirit to learn dominion in the kingdom. The Words of Yat Consolation rise through the Waters/™/40 of Núwach in your midsts—5 Chayit=7, (Yeshoyahu 54:9).

156

The Words of your Name are combinations of Bayinah and Chækúwmah, formed from the two sides of your Lights. When Gad, in the South, rises upon the wood of Ayshshur in the North, the mouth draws out of its waters, as a ladle, patterns of Understanding. These patterns of the Letters of ALhhim are then transferred to Nephetli to be spoken from the heart, through your orifices, whereby your lips are sanctified by your inner Fire coals of the altar (Yeshoyahu/Is 6:7).

When you speak WORDS and Sayings that you never heard before, it is the result of the Lights activating what has been stored in your bones rising from the graves of Ayshshur. Your heavens/minds above rejoice when a Word is born from your womb of Ayshshur, and your voice joins the chorus of angels that attend to your Name. Hereby is the saying, the one who hears my VOICE from their graves is quickened to be offspring/a generation of ALhhim. With your inner most verifications, an hour is coming, and now is, when the dead (what is in your waters of the grave) will hear the Voice of the Offspring of ALhhim, and those having heard will live/ascend (Yahuchannan 5:25). As you members hear the VOICE of your NAME they respond to affirm the sayings, whereby they are elevated with your Spirit.

The Head of Gad: ALiSeph フ₹೩८४

AL 64 expands knowledge through Sayings of Seed.

AL, as the Unity of 2 Faces, is the means for Words to be uttered, increase and expand with Numbers according to the Head formed by joining two faces.

The bowl ¬₹ of the Mouth, varies in sizes as the cheeks open to be filled, whereby they spread out to contain and carry the Words of Seed. The Chief Crown of Gad, ALiSeph, generates the Mouth as a Bowl, for Words in SEED to fill and be uttered—spread forth. The mouth is a threshold of the Paired Faces/AL—the platform of the Fathers by which Words are spoken from their Throne in the Head of Gad, DallathDallath in Nephetli/heart.

In the Garment of Gad, the KEPHÚW Y, abides in the midst of Wisdom and Knowledge by which comes upon the lips Sayings of Understanding.

Offerings of Gad set on the Wood of Ayshshur turn the waters into a vineyard of Words.

The Rod of Gad/22 upheld by the Staff of Ayshshur/180/j is 21280—the Fire/w of the 28 ALhhim rising out of Waters.

The six double rings in the garments of Gad bears messages YCA extends the jot to the title to access doors GA are enhances with visions IA radiate the Light of the Faces of Aharúwan and ShmúwAL AA contain the great wealth of your Name AA generate offspring as a progenitor AA

Charts

Charts

References

The Foundational Sum Values of the 4

For the Menurahh/ Crowns Menorah

The Dressing of the Lamps and the Trimming of the Wicks correspond to ALhhim and **Numbers** associated with an Oylah Offering

purple stone words in the midst

white

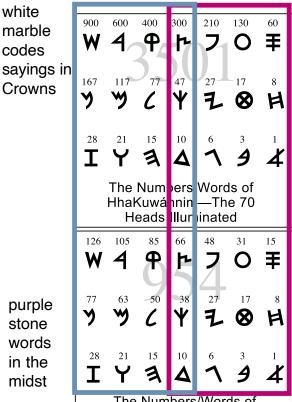
marble

codes

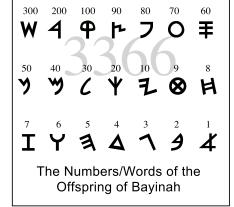
Activations of Words to be spoken occur in arranging the parts of the lamb to the wood by which lip waves connect to their underlying frequencies of the Faces during your ascensions

blue stone words in the left side

scarlet stone words right side manifest



The Numbers/Words of HhaALhhim—The Body of Chakmah and Bayinah





The Numbers/Words of the Offspring of Chakmah

The Foundational Sum of 8910

3501

The Qudashqudashim Holy of Holies

900 contain 7 progressions HhaKúwahnim as the dominion of Fire. In the House of Kuwahnim are the words of shepherds

> The level 4 to I causes seed to sprout quickly

The ALhhim ツネミスレイ bring what is spoken into 954 manifestations (answers) **HhaALhhim**

The Qudash The Holy Mishkan Haykal Tent of Meeting

Seven Eye activations occur in four levels of Word vibrations The Lammed 77 in Kuwáhnim. the Neuwn 77 in HhaALhhim the Oyin 70 in Bayinah, and the PaúWah 17 in Chækúwmah

3366 Bayinah

Counsel of YahúWah Oueen of the North House of **Understanding**

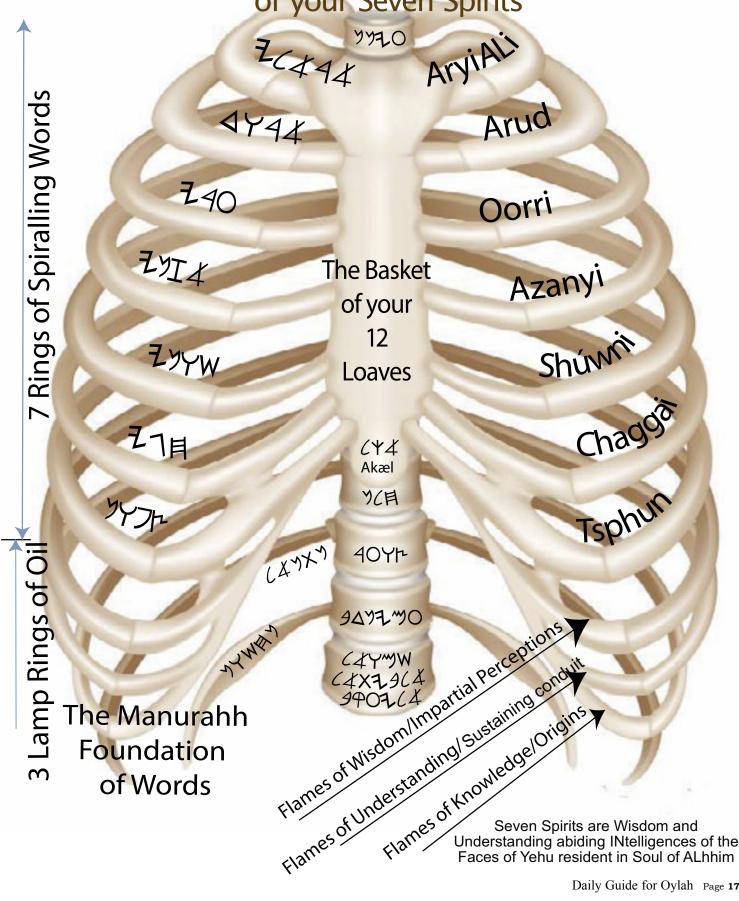
> 1089 Chakmah

Counsel of *YahúWah* Queen of the South House of Wisdom

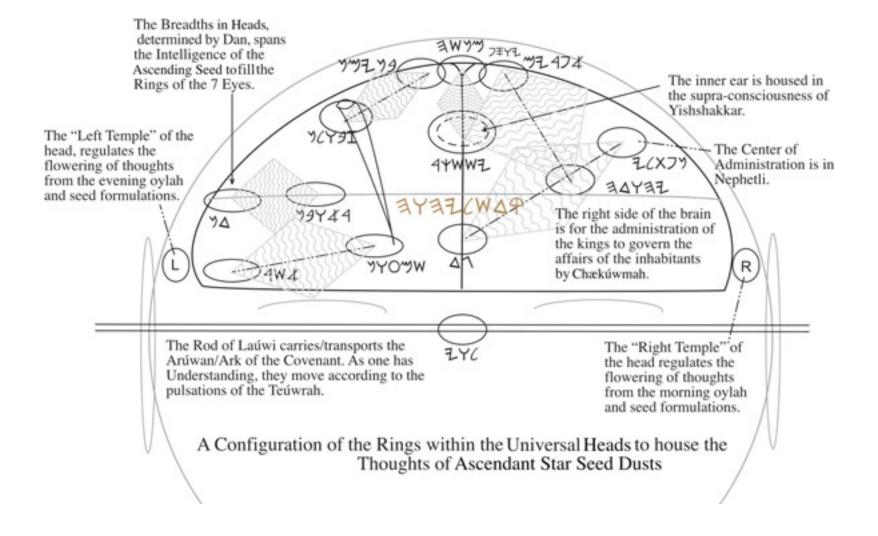
Works of Wisdom (35) in both Hands 7724Y2 of Origins, align their works in moons by moons 00 to obtain the Eye of **70** O

Six paired letters in Wisdom = 66 21+15/W≢, 14+8/୬₦, 7+1/I4, times their sum of 12 inner eruditions are 792-the 70 Eye of 92/18/Lives

1 The 7 Designated Lands for the Words of your Seven Spirits



The portals for transferring the ascendant thoughts of the Oylah as they arise from the Bronze Altar of the Oylah at the heart to the MizbaachHhaqeteret/The Golden Altar of Incense



THE OFFERINGS AND THE THEIR WORKS

The Unified Ones Speak Days 1 - 7

The Complete Acts/Days of HhaALhhim; All Acts/Days are Spoken in Pairs 1&2, 3&4, 5&6 unto their fulfillment—The 7th.

> The Unified Ones of the The 4 quadrants of the Kuwahnim

DAY ONE

EVENING OF DAY ONE

The Unified Speaking The House Declared The 9th House Beniyman HhaALhhim Neúwn-Chayit

The Unified Speaking HhaALhhim Hhúwa-Gammal

The House Declared The 3rd House Zebúwlan

DAY TWO

EVENING OF DAY TWO

The House Declared The Unified Speaking The 6th House Gad HhaALhhim Kephúw-Kephúw

MORNING OF DAY TWO The Unified Speaking HhaALhhim Dallath-Dallath

MORNING OF DAY ONE

The House Declared

The 12th House Nephetli

DAY THREE

EVENING

The House Declared The Unified Speaking The 7th House Aparryim HhaALhhim Mayim-Tayit

MORNING The Unified Speaking HhaALhhim Qúphah-Paúwah

The House Declared

The 1st House Yahúdah

DAY FOUR

EVENING

The Unified Speaking

HhaALhhim Tsada-Tsada

The House Declared The 11th House Ayshshur HhaALhhim Úwah-Bayit

MORNING The Unified Speaking

The House Declared

The 5th House Shamounn

DAY FIVE

EVENING

The Unified Speaking The House Declared The 10th House Dan HhaALhhim Shayin-Samak

MORNING

MORNING

The Unified Speaking The House Declared

The 4th House RAuwaben HhaALhhim Zayin-ALphah

DAY SIX

EVENING The Unified Speaking

The House Declared

The Unified Speaking

The House Declared

HhaALhhim Mayim-Tayit

The 8th House Maneshayh HhaALhhim Rayish-Oyin

The 2nd House Yishshakkar

DAY SEVEN

The Unified Speaking

The House Declared

HhaALhhim Lammæd-Yeúwd

The 7th House Laúwi

The Twelve Soul Branches of YishARAL

Encampment Positions for Divine Service in the Tent of Meeting/The Tabernacle/Congregating Meek Ones A House built without hands unto the Name of **3Y3Z**

East

Yahúdah- Judah Yishshakkar-Issachar 7 ebúwlan 32Y3Z 76YAI ZWWYZ RAúwaben-Reuben **73744** Nephetli-Naphtali Aharúwan/Aaron 743X _aúwí-Leví-Qahhath-Kohath Shamoúnn-Símeon YYOWW Laúwi-Levi-Merari **744** HuoN Ayshshur-Asher 4WX South Order Aharúwan and the unified offspring... "The Fire on the altar is to be kept kindled."

Dan **XX** Laúwi-Levi-Gershun

74W41

Cad

Beniyman

Maneshayh

Aparryim/Ephraim

West

Bayit Hha Sham Midrash Bet Ha Shem Midrash www.bethashem.org

The Twelve Branches of Yish AR AC-Israel

An Organization of Light Branches—A HARMONIZED STATE OF DEFINED ENERGIES UNITED

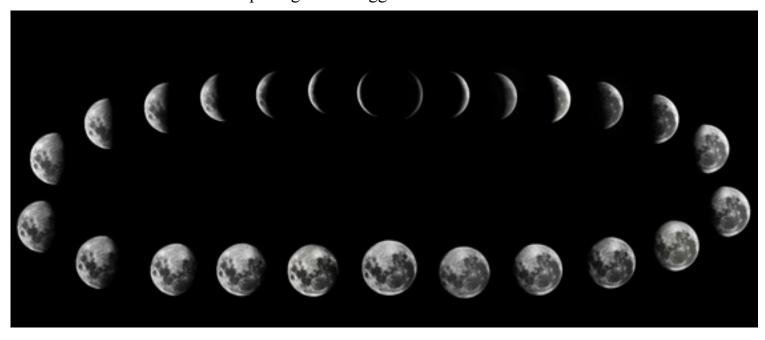
An Attainment of Manifestation; The Ability to Tabernacle

/ (1) / (2)	tanınıcı tar jyjan	irestation; I he Ability to Tabernacie	
name of tribe	pronunciation	meanings/energy centers Paleo Oovri/Hebrew	
Judah	Yahúdah	the Values of Wealth; to praise, Number, govern, kidneys, liver, spleen	
Issachar	Yishshakkar	to hire, labor, reward; prostate, adrenal, pancreas, thymus, thyroid, pituitary	
Zebulun	Zebúwlan	to honor, exalt, abide assimilate; dwelling state, intestine vine	
Reuben	RAúwaben	to see, conceptualize; eyes 99444	
Símeon	Shamoúnn	to hear, understand; ear ッソつツW	
Gad	Gad	to treasure, fortune, success; tongue, speech	
<u>L</u> eví	Laúwi	to unite, combine, join; Qahhath-Kohath—nerves Merari—skeletal bone Gershun—tissues/garment/veils Aharúwan—illuminator of supplications	
Joseph	Yúwsphah	to increase, multiply, expand, フギソも	
Ephraim	Aparryim	to be fruitful, grow, thrive; glans of blessing, to clothe	
Manasseh	Maneshayh	to transfer, lay claim, be removed, raise, carry forward; bulb, foundation root/teste/ovary	
Benjaman	Beniyman	son of administration, right-hand agent; Seed, harvest, gamete	
Dan	Dan	to judge, evaluate, exchange;	
Asher	Ayshshur	happy, confirm, satisfy; 4W4	
Naphtalí	Nephetli	stomach to meditate, wrestle, twine; drip with sweetness, heart 12X79	

Adaptation of Teachings of ZekkarYahu

15:15 Phases/Faces of Change

There are perpetual teachings displayed above us, demonstrated through 15 phases/Faces of Change of Darkness and Light, from invisible Light unto visible Light. These Lights surround us emitting their waves/frequencies through their spirals of ascension and descending. These Lights are living, ancient beings of another kind, who utter their messages through melodic tones of pitches, computed by those who have ears to hear, whose bodies are tuned to currents of emission. They are ever present reminding us who we are, crystal dust of stars, their children, literally. As mortals chained to an earth plain by gravity we are schooled by the Lights above us. Their messages instruct us on how to ascend/transform/evolve beyond the worlds we enter-being only a temporary habitat, a garden for their seedlings of light.



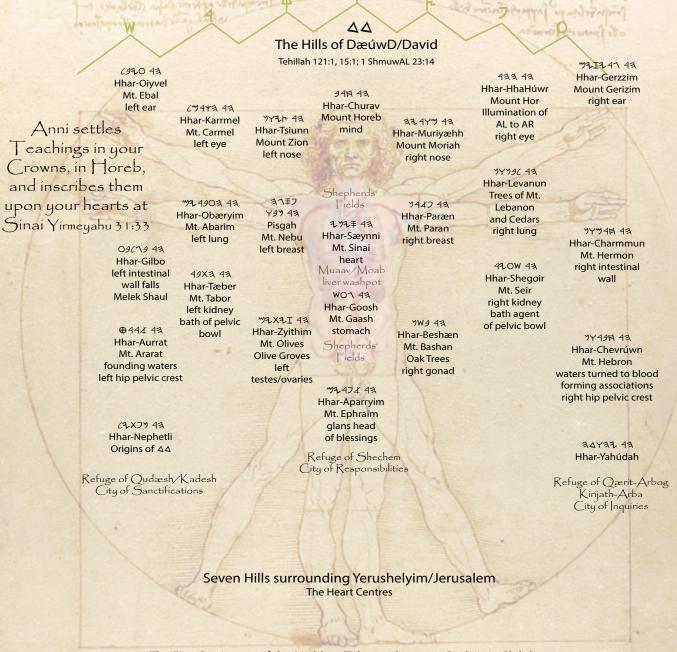
Openings of 15 Eggs of Consciousness

Although what we learn and seek in this world pertains to temporary structures, which do not extend beyond this world, Teachings that remain are those of the Lights above taking us into worlds/spheres without ends/cessations. The 30 Parts of the Moon Oyin are pairs of 15 whole Moons—revealing the 15 Faces of YæHH—summations of perfect continuous Unity, having become assembled through affirming one another through bonds of love-covenants. Through their sharing Faces to Faces they cause movements of rotations and evolutions.

Let us be mindful and set our Faces to these Faces in the nights and days, and that which spirals out of them, unto our ongoing changes to be Stars/crystal Stones of Light occupying our alloted real estate in the skies above, no longer bound, as becoming Free.

The Ears are your source of Golden Rings that create Rings of Consciousness from all heard at Mount Sinai (Mishle/Proverbs 25:12; SYM/Ex 32:2; 35:22). What you hear on the Mountains of DæuwD guide you to attain your intentions of becoming.

The faculty of hearing provides Aliyahu/Elijah at Mount Karmel with alabster stoned vessels to contain the Waters of your Seven Wells of Father BaarShevoo by which you attain renewed focus. Through discernments, at the North Side of Tsiunn/Zion, you distinguish your Name. In Moriah you regulate the Tongue—the Sword of Avrehhem never to slay your first born of Joy—Yitschaq.



The First Setting up of the Mishkan/Tabernacle—your Body is in Shiloh Y/W unto which all nations come to honour the Sceptre of Yúwsphah/Joseph at Shechem.

You make an ascension offering from the waters of the flood, ever surrounding the soul, to rise from Mount Ararat.

From the eyes you affirm your allegiance of your origins at Mount Karmel (lt. eye). As you ascend to Mount Hor (rt. eye), you see the lands in which your 72 Names are destined to reside.

As the generation of DæuwD/David, you take your refuge in the Words of Ziph 7%I —the Sayings of the Faces.

In selecting to affirm your mastery of Spirit, your questions of Shaul chase after your Stone Name of DæuwD to bring forth your Name to reign in your 12 camps as the Beloved. In coming to know the Rule of your Name, the servant DæuwD is always at your side to comfort you.

During any time you encounter your demons you may seek refuge in the Rock of your Name. Your tauntings are driven out by music in your Stone resonances as your heart weaves sweet cords of Knowledge with Understanding and Wisdom.





রমন্যুস Faces of Yæhh in Laúwi





The Addendum

Interactive Occurrences Amongst Oylut/Ascensions

Inner Connections of Branches that comprise the Trees of your Name

Record of Ascensions

To assist the journeyer on their voyage of discovery, to recognize and affirm with understanding patterns of Light with which one is gifted as a child of Collective Faces.

To read the Patterns in Ancient Scrolls, which have passed lately from generation to generation, through the Eyes of our mutual habitations.

To fulfill the destiny of coming into the world and passing through it with joy.

The Oylah Continuum

Your 12 Branches ascend together from oylah to oylah. One stalk lifts up others in coming to the altars of Yæhu. When the Oil of ShayinOyin rises in your branches, all benevolent ones, attached humbly to your Name, rise with you (Yahuchannan 12:32). In this manner, the 12 of your Name are continually being elevated through extending your Name.

There are 5 categories of Branches:

The three of the Kuwáhnim/Priest of the Qedam/East—those of Yahúdah, Yishshakkar, and Zebúwlan; The three of Chækúwmah of the Negev/South—those of RAúwaben, Shamoúnn, and Gad; the three of the ALhhim, in which the Letters assemble your habitations, those in the Yúwm/West of Aparryim, Maneshayh, and Beniyman; and

the three of Bayinah, the 1st Queen, ruler of darkness, of the Tsphun/North, those of Dan, Ayshshur, and Nephetli.

In the midst of your habitations are the three of the Laúwi/Levi: Marri, Qahhath/Kohath and Gershun which administer the Words of your Name, releasing them to you in your seasons of becoming.

The sacred Number codes of your Name, your appointed mission in the Collective and your sanctified lands in which your Name dwells are your origins of becoming. As the Light of your Name breaks out from your SEED, you see the Wisdom laid in your parts and commence to organize your members into a domain of Light with Understandings.

The means of your ascensions are by impartial pairs aligned to the Faces of Yehu in concert with the daily ascents of Bayinah and Chækúwmah. Consciousness is ever striving to make an ascent from the waters, witnessed by the emergence of Light from the flood of Mother (coined as the ascent/8/Chayit of Núwach/Noah). Various schools of humanity delve into this quest. The rungs of a spiral staircase ladder open from your loins in the Root Seed of DauwyD/David 44 upon which your lambs are adorned with graces to rise from your base to your crown. The oylah offerings of your Name are the full givings of your Name to appear to the Faces of Yehu (Yahuchannan/Jn 10:1). Words of ShayinOyin outlay an acceptable order of ascensions of ALhhim as the Derek/Path *44 to be followed evening and morning. Your lambs are aligned with the rotating orbs of Light—phases/Faces of Yehu moons, stars (roaming planets) and suns in their seasons to cultivate your houses. Culminations of the ascents are that your 12 are one with your Name and one with the Fathers from which you are known and called. In being born of ALhhim, the origin of the Faces are in your 12 parts. Through the oylah you come to know your Name in Yehu through ShayinOyin—Wisdom with Understanding, whereby you are brought-up to be Faces to Faces with the Fathers to see and perform your Name in one accord.

How do you come to know your Name, your origins and your becomings? We may rightly ask, from whence comes our eyes, ears, and other 10 components of soul? How do we know what a seed becomes until we see the shell open, the stalks appear, the colour within the seed radiate and the stalks bear their fruit with its Seed of origins? That which lies within us comes to be seen. When your Seed forms its head then there is a knowing, full-well of what your Name contains. Likewise, by *giving freely every-thing* that is within us via the oylut/ascension offerings, we form Heads of Knowledge to enter into the

oneness of the Fathers from which each part of our Name originates. The 12 parts in you are called disciples, learners, servants who follow after the Teachings of your Name. "When you become acquainted with your Name, then you are recognized as a Star. And you will understand that it is you who are children of the living Father. But if you do not become acquainted with your Name, then you are in poverty, and it is you who are the poverty." This concept is weighted in literature of the *Gospel of Thomas and Plato*.

The overall raison d'etre —the Grande Purpose of Being— is that you be-come unto the full Oyin Faces as the Fathers who abide within your dwellings. The great mystery concealed in the Ages is that the Divine Nature of Light sown secretly, in a SeededName, will be revealed with utter joy! As your Name ascends within the NeúwnNeúwn (two sides of Light) habitations of Yehu, you are One with the Fathers of The Faces. There is a reservation which includes your Name to enter into the joys of their habitations—the Joy of the Fathers, in their spontaneous givings, which is your eternal strength. You are AS ONE, whereby all that you are given to reign is put into the Hands—Active Management of the Emanations in The Faces of Yehu. Each branch of Soul comes in turn: following after the meShiachh—the ascending oil in Seed, as your firstfruits activations of the Anointing Oil upon your SeedHeads; then at your coming, those—the 12—who belong to you gathered in your harvest of days. Then the end/summation comes, when Your Name hands over the kingdom to ALhhim—the rightful Light Resonances who assembled your faculties in one House to abide with you. With Knowledge, you conquer all dominions—states of your habitations, by authority of your Breaths resident in Names and powers of your Seven Spirits. For you must reign until you put all enemies under your feet, to know, in full agreement, by which you abide in The Light of the Faces in Soul (I Corinthians 15:23-25).

The Lights of Yehu give their joy of union whereby you have strength in your abodes—states of residence. What a tree gives rises in its likeness bearing its weight of testimonial fruit. The two sides in your 12 parts are according to the paired Faces of Yehu. As your parts rise, the paired Faces in them shine, bearing the paramount Knowledge of knowing your Name of Olde—of the antiquities of days. In giving freely of your lambs, *as the Fathers*, the twelve in your dwellings of Laúwi come forth as in the days of Núwach, whereby your Name appears as the Offspring of their Word/Bread/Man.

BENIYMAN UPON THE PEARL TREE OF YISHSHAKKAR

The Seed and all it contains is revealed as it is hung upon the Mission to which it is sent. As an oak tree is set to be blessed by the Rain, Wind and Sun, it opens to reveal the nature within. The purpose of our coming into the MANifest is revealed as we are aligned to the assignment and hang all that we are upon the Mission of our Names, sent two by two of the paired Faces of Yehu. According to the Seed rising from the natural nations below, its songs are heard upon the Mountains of Yehu as its mission is declared from above. In elevations of its ascent, the Seven Fold Lights of its Golden Lamp shine night and day.

RAÚWABEN UPON THE WOOD OF BENIYMAN

RAúwaben, the Gift of Sight, rises into elevations upon the Wood of Beniyman—the Teachings of your Seed. Within the inner support of the Bones of Marri (the Laúwi Merari), which hangs all within your SEED, the Seven Eyes of your Name unfold. As you fasten your Eyes unto what is within your SeedName, you behold the wonders of the Teachings of the Kuwáhnim, those of the Queen of the

South—the Revealer of Wisdom, those of the Letters of ALhhim unfolding in Sayings of the Heads, and those of the Queen Bayinah, the first of the wives of Yehu.

Two branches of Soul rise directly upon the Golden Tree of Beniyman, known as the Manurahh/menorah lamp. The faculty of Beniyman is the golden lamp of seven branches of its Seven Names. In trimming our wicks evening—to be long and narrow to penetrate the night, and short and broad, as the sun, to reveal every detail in the day, we are adjusting the flame in our seven Names of Seed. In sequence of the offerings, in their rotations, Zebúwlan rises first followed by RAúwaben. These two faculties, in direct alliance with BeniyMAN, release the wealth in Seed to flow into 1) the Serpent Stake to be strong, as a Tree to bear its branches and weight of fruit, and 2) into the Eyes of Dan to judge correctly WhatIs in Seed. The ascent of RAúwaben on the Gold Lamp releases a pressures value in Seed through which the Eyes open and expand. Being the direct receiver in Seed, the eyes behold the 12 gates in Seed for the Breaths to enter and explore their assembled star clusters, accumulating continually through their ascensions.

The Lamp of Gold, being one piece of unified seven branches, appears as Beniyman rises upon the Pearl Tree of Yishshakkar—the faculty of mission. The Light in Seed is dedicated to a mission which radiates as the Lights in a City. As every Household Light is turned on by Megannim—the Shields of the Sun, the entire body, as a village appears as stars in sky. The Light of the Lamp is set upon the Hills of Yehu through your ascensions. The Lamp is a Torch that Lights your Pathway, fueled by the oil generated through offerings, evening and morning that drip with Oil from their eyes. The Seven Branches of the Lamp are Seven stems in the Names of Soul in Beniyman, through which the Light of the Seven Words of Gad radiate.

According to the ascensions of Beniyman upon Yishshakkar, the Manurahh Lamp appears as a genie from the heart of your Name. The idea "to make" the manurahh for your temple is better read "to perform" the duties of your Lamp by trimming the wicks evening and morning. Melting gold, for fashioning the functions of The Temple, is an eternal flowing River of Seed. Gold is put in the Fire of Ascensions, whereby shapes of Wisdom, are fashioned according to the Words in them. What appears is according to their functions. e.g. The gold of the manurahh is for the Oil of Understanding to flow within that bears the Seven Spirits of ALhhim.

RAUWABEN UPON THE WOOD OF DAN

When your Eyes of RAúwaben ascend as one, they transfer the Eyes of ALhhim to the Spirit of DAN whereby you make complete and perfect judgements. The ascent of vision is according to stages of the Spirit's transformation, whereby as the Spirit so are the Eyes. The extent of seeing by the Eyes is made upon RAuwaben's commitment and devotion to serve the Collective, whereby what is seen pertains to the Collective Body of Names, thus escaping vain observations.

A LOOK INSIDE

The 12 parts in RAúwaben fasten to the 12 parts in your SEED, whereby you see the Numbers of your Name, then your mission, then your level of habitations, as all states of taking on body are connected to mission (SMB/Gen 47:3; Yirmeyahu/Jer 33:12). Your become Eyes to Eyes as you fasten the part of

RAúwaben to the RAúwaben woodportion in Beniyman; you attune you ears to hear the Words of ALhhim in the seashell of your Name; in order that your mouth speaks as you hear Words of your Fathers in your cochlea. The eyes of RAúwaben see your formularies of Yúwsphah in the light of your origins, the upholding Hands of Yehu in Maneshayh, and the whitened harvest of your dwellings in Beniyman. In Dan your Eyes discern to judge your Name according to the Light of your Origins. In connecting you eyes to Ayshshur you affirm the choice teachings of Bayinah—in Nephetli to expand your heart to treasure the vastness of your gifts of Avrehhem. When you touch the Laúwi centre atom of your members, then the BreadWords of your Name are released upon your tongue.

The Number codes of your parts and wood contain Names of the Fathers and their ALhhim. In speaking the Numbers, you utter the Names embodied in your parts to set them to the Faces of Yehu evening by evening and morning by morning. The summations of the Numbers of the parts and wood are codes of your inner totalities as, *e.g.* 2212, is the TaúWah/summations of your Twelve, the Light of Aharúwan in your Bones of Ayithamar. The ShayinSemek of Yehu are the fire of your Spirit and the woodbones of Marri which are always present to support your ascensions. You bring your lambs/meekones from within your branches (SMB/Gen 22:7).

DAN UPON THE WOOD OF RAÚWABEN AND ZEBÚWLAN

As your Eyes become attached to see what is in your inner parts of Seed, then the House of DAN enters into your Eyes as a sequel offering of RAúwaben to judge your members to be whitened/illuminated. Your Name is inscribed upon a white diamondized stone—the Stone of Dan—by which your Seven Eyes are shaped for the Fire of your habitations. All appointed for your Name by the Fathers is administered by the judgements/discernments of Dan—the offspring of Shayin-Semek that houses the Fires of the altars and the Faces of the Fathers. As Dan rises through the wood of RAuwaben, then all that eyes see are given the Spirit of Discernment with Judgement—to affirm what is beheld.

Dan's ascent upon the Wood of Zebúwlan in a month affects the State of your Name's residence. The ascensions of DAN enter into your current residences of Light to update and affirm your Name to make righteous judgments as where the ALhhim have brought you to reside in a season; thus, to confirm, your levels of habitations with the Fathers.

Establishing a place of residences for the Fire—a shavbet, whereby Dan enters them by Zebúwlan's ascensions in month which provides Dan a place to bring judgement/right discernment of levels with examinations—a recognition of gifts that fill a house making its ascensions.

AYSHSHUR UPON THE WOOD OF RAÚWABEN

Your origins of antiquity are affirmed as you emerge from the Seven Eyes of ALhhim. You carry in your body the testimonial stones of the ALhhim who reside with you.

NEPHETLI RISES UPON THE WOOD OF SHAMOÚNN

As the Temple of your Name is built in Shamounn, the stoned-altar of your Name emerges from your loins. The offerings of Nephetli enflame the Body as your Source of Word formations in the heart ignite all of your members unto their respective services of Name.

GAD RISES UPON THE WOOD OF AYSHSHUR

Words in your Name rise from the waters of your origins as bread cast upon your waters. As Gad rises the Words at the altar are revealed in which appear the assembled Faces and their ALhhim. As the Words are uttered they are inscribed upon your stones as a testimony of your ascensions. As the ascent of Words are inscribed in the garment of Ayshshur, what has been latent in your waters is quickened into action to lead you in your progressions. As you say so you become.

NEPHETLI RISES UPON THE WOOD OF GAD

What is in the heart opens to be oracles of the mouth. The hidden treasures of your heart are fruit on your lips which bear the evidence of your deposits of gold—purpose of Light making abodes, silver—the branches from the bones that appear with the Faces of the Fathers, and copper—the ability to rise with transformations by the inner Fire. Within the 12th House of your Name are 12 branches that spread out by the blood running forth from the root Seed of DauwyD/David $\triangle \triangle$ through operatives of Aparryim.

The summations of the spirals of Gad/28 and those of Nephetli/32 are 60 ≢ whereby the altar and the messages therein are inherently joined and set to the Faces of Yehu.

APARRYIM RISES UPON THE WOOD OF NEPHETLI

The blessings of the House of Yúwsphah/Joseph are transferred to the heart, whereby the blessings of all nations are brought to the House of DauwyD/David for their memorial of your comings to expand your Seed of Knowledge.

Blood sacrifices are appropriations of blood for the use of faculties. Every part of the body is dependent upon the Blood for its Collective function. Ascensions/erections occur through Appropriations of Blood—the dæm (%4) by which the faculties operate. The ALhhim of Blood are in the resident 44 ALhhim—the inherent Strengths as Love Bonds that bind organs to organs in pairs. From the 44 the terms of love/beloved are derived, as the Name of DauwyD/DaviD. They—the INvisible Light energies of ALhhim are resident within your faculties—the wealth of body compounds as living Stones, gems that contain colours/the Works of Light. The Love in the soul/faculties is shed abroad from the heart as pulses from the throne activate the faculties in their ascensions of performance. Effective uses of faculties are by the flowing of blood designated—offered to the Invisible realities of the Collective ALhhim which shape and reside in the faculties whereby the faculties do not conform nor become restricted to the world.

Acquiring the Knowledge of the INvisible is by loosing/surrendering all holdings in the body to the Fires and Waters of the Faces through which what is INvisible appears to the Breaths. Through quickenings of the Intelligence of the Seven Spirits of Breaths, pairs of Breaths are enabled to transpose into states of residence which correspond to knowing the INvisible Nature of ALhhim. At any state of residing in Shaúwo OW, upon activations of ALhhim, you may commence to build an immortal dwelling, as a new generation of your Seed. Blood flows peacefully, in harmony with the ALhhim in the faculties according to their origins unto their destinies, whereby as Seed is gathered, the Blood and Oil are resident to unfold the acquired Knowledge. This is a contra distinction to clarify the thought that flesh and blood will not enter into the ascending domains, for it is by Blood of The Breaths and Waters

of the Heart Altar that brings forth habitations of Breaths as a new specie appears. The former blood is replaced by the new blood, as new wine, that fills the skins of the soul. According to designating the blood, you engage use an employment of the faculties. Your Names ascend and enter into sacred chambers of the ALhhim portrayed as Christ, as the Wisdom in your apparitions adheres to Understanding in its midsts. Upon turning your faces inwardly to the Heart of Understanding you enter into Origins of Intimacy through ascensions, by your own blood, passing through illusions/veils/flesh. Everyone who accepts their Being must save themselves by giving all of their acquisitions to The Invisible whereby Wisdom continues in new dimensions of Understanding that empowers States of Being. As "the thief of gold," who extracts Wisdom from within the manifestation, and hangs on your right, you turn the Faces of Wisdom in you to the Ascending Oil, to be risen and upheld by the Arm of Understanding. "Remember Me" is to recall all that is in you to be gathered and transported in your comings/ascensions of The Oil. To KNOW your Name you encounter Faces to Faces in your Essence Core of Being.

In *committing to Realities*, what is read as a negative becomes a positive consequence whereby you "will not" give any of Seed in devotion to Molech—what reigns or regulates the faculties to Ammon for self preservation/interest that locks-up the clouds of Understanding within a tomb or empties the Grainery without knowing what is in the Seed. Neither will you profane the Name of your ALhhim —The singularity of Unity which abides in The Collective YHWH as the blood flows to release the Words inscribed in your Heart. All faculties dwell harmoniously by exchanges of the Breaths which maintain and direct the pulses of blood (TK/Leviticus 18:21). In devotion to the Collective there is the Guide/AL 64 and the Guard/LA 46 for continual living ascensions. "The desire of Immortal Being requires clarifying the graduation of Awareness as the stimulating nerve, and not just a redundant existence" (Cheretsi).

What is often read as, "Thou shalt not," means that as you are aligned with the ALhhim/Native Core Energies internally, in your faculties, unto their realties, you will not violate your Being. The negative statements are actually "True Confirmations" of your transitions from fields of illusions to the realities that are within, ever guiding &&, and guarding &&, by pulsations of Breaths unto your havens of rest/peace. In giving what is in SEED through the faculties, your supplications/prayers are unto the City of Peace—Yerushelyim/ Jerusalem—in your Heart. The blessings/expansions/spirals of ABrehhem are given/seen/heard/spoken through distributions unto the well-being of the heart—the Centre for ascensions from which "blood sacrifices" flow freely. What pulses by the Breaths and supplied freely to the faculties is returned night and day to your Center for Peace/Wholeness of dwellings.

The coat of many colours in the Hands of Yúwsphah/Joseph are woven threads in the heart that is distributed in SEED through Yaoquv/Jacob—uprisings from within to adorn the soul/faculties with its native gemstone colours of glories. What is underlying in the soul comes to take possession of its states of residence, whereby the body or state of Being conforms not to the outer world, but to the State of ALhhim that build dwellings based/founded upon the SeedRock of The Collective Faces.

YAHÚDAH RISES UPON THE WOOD OF GAD

Your Numbers appear as they rise from your WealthofWords. Such is the Day of your Coming. E.g. In the Seventh Moon, Yahúdah, in the East, takes charge of the House of Aparryim/Ephraim in the West, whereby the Light in your SeedName appears in your appointed lands of habitations. The opening of

your SeedEye is by activation of the YahúdahNumberCodes in your WordName. The Head of Aparryim emerges through watery paths to lead you unto dry land habitations—upon having carried you through the flood of the womb (Yahushuo/Joshua 1:1-9). As the head of a plant breaks forth and feeds upon the stored food in its cotyledon, so the Head of Aparryim, under the Administrations of Yahúdah, feeds upon the WORDofGaD, as the Bread of your Name. Those who take root sustain their joyful emergence as Seed that falls upon the GooD ground of GaD 41.

YAHÚDAH RISES UPON THE WOOD OF APARRYIM

Yahúdah transfers the blood to Aparryim's Head of Yuwsphah/Joseph to bring all peoples into waters of blessings/expansions. The blood runs into every part to form the BodyBread of Beniyman to be occupied by the Breaths of Dan. The origins of your Light and messages of SeedBlood are activated from the heart supply—Words of Nephetli. The wealth increase through ascensions of Yahúdah is kept stored in the Seed of Yúwsphah as The Harvest generates increases in Knowledge and provides for shifts/transitions of residence. Each state of residency is founded upon a SeedROCK.

APARRYIM RISES UPON THE WOOD OF YAHÚDAH

In that Aparryim is hung first upon the Tree of Lives, from whence does She receive her Seed of Blessing? The days of Aparryim commence by Yahudah's activation upon the WordTeachings of Gad. As the mouth opens, it spews forth LightNumbers, negatives as guards and positives as guides. The Words of Gad are first spoken prior to manifestation. As Yahúdah rises within Gad—within the WealthofWords uttered, the wealth of your Name increases NumberCodes that are expanded from your WordFoundation. The Light in the East of Numbers structures the dwellings appointed for your members. The blessings of AYAT Yahúdah are known as "the blessings of the Lord," for by the Name AYAT with the A foundation stone, your Name thrives in WordWealth, increasing in gold, silver and bronze as your temple edifices.

Aparryim rises upon Yahúdah, as blood causes Her Dwellings to ascend with pulses/thrusts. Aparryim casts forth its wealth in LightSeed which cuts forth paths beyond by the Hand of Yahushúo/Joshua. The offerings of fruitfulness are fastened to the Stone in AAYAL YæHúwaH, whereby the offerings are secure and retained within your treasured chambers. In comparison, other wealth of the world perishes as grass, here today, gone tomorrow. That which is around you are daily provisions to support your fleeting journey through stars to gather the eternal treasures in your Name. Aparryim, upon the wood of Yahúdah, enters into the structure of the house of Numbers: 50522—the sum of the 12 parts of Yahúdah, a composite sum of Lights distilled into Numbers by which She [being a body] causes increase of Seed to appear in all nations. The means to reveal secret things is called **ZichrunTeruoh—a Recall by Breaths** pulsing within designated seedstructures, whereby Invisible Patterns of the Words of GaD housed in your Numbers become evident as the first act/day of the seventhmoon. By the Spirit housed in your Body all that is in your SeedStone becomes revealed. **Compilations of six moons create a** dwelling of the Seventh, as six days form a shavbet habitation to enter as shifts of paradigms. Before the worlds are laid, there are first the offerings of Yahudah(1) of Numbers and calculations, then following labors designated in Yishshakkar(2), then a place of Zebuwlan(3) appointed for the Light to reside with Seven Eyes of Wisdom in RAuwaben(4) with Seven Rings of Understanding in Shamounn(5) from which the Mouth of YæHuwaH speaks through Gad (6) unto the Seventh—completion/perfections.

These 6 moons are called the Side of Chækuwmah (the light side) by which the foundations of the deep are laid. The other side of the Faces of YæHH are known as Her Sister Moons of Understanding (the dark side) which support Wisdom at all times (Mishle/Prov 8:6-30). *All of your Wisdom preceeds you before you come into Mother at all levels of becoming.* Hence, the ancients contemplated upon the significance of ZichrunTeruoh as the creation/appearance of the world by the coming of Aparryim(7) of whom is YahushuoBannNeuwN, who abides in the midst of the Faces and their moons, upon whom the worlds are laid, whereby Words Invisible are made Visible (Colossians 1:16-17). In Light of the Seventh Moon, you affirm that your days are *meqrayqudash—from reading the holy within you*—whereby you are elevated above vain deeds and that which opposes the freedom and joy of the Spirit that comes into its house (CHP/Numbers 29:1-6). You affirm on this day with reason, *I have come into the world to know my Name to abide in the Faces fully*.

With your gifts of Wisdom to enter into Aparryim, for blessed unfoldments of your Name, you come to your joys of Understanding. Through appearances of your willingness to serve at the altar of Laban, you receive Liah, a daughter appointed for seven seasons. With an ashayh/wife of %Y%1 you commence to develop your 12 as stalwart branches for the Faces of YæHH to fill. Through Aparryim, you acquire the six chambers of Understanding laid-up for your Name to flourish in the lands as you enter into tents of Ræchel. With Aparryim(7) there is the steadfastness of Maneshayh(8) through which you make transitions. The fruit of your Name appears with BeniyMAN(9) as the coming of the Son of WordBread/Man; following comes the judgment of Dan(10), the joys of your origins in Ayshshur(11), and the satisfaction of your ascendant offerings in Nephetli(12).

YISHSHAKKAR RISES UPON THE WOOD OF APARRYIM

As Yishshakkar comes to the altar in a moon cycle, rising upon the wood of Aparryim, the mission of your Name infuses into the Rings of Aparryim whereby what is in Seed is appropriated to your assignments with seven-fold blessings.

Maneshayh rises upon the Wood of Yahúdah

The support of Maneshayh carries the Wealths of Continuation from one world unto another, whereby you always are provided/accepted into worlds appearing by formularies of your Light.

Maneshayh rises upon the Wood of Yahúdah

Yishshakkar bonds to the directives of Maneshayh as they are carrying the Numbers of your Name within your journey. The consciousness of Yishshakkar enlightens your members to the paths set before them. A shift in place/attitudes/outlooks, labours/performance levels, and how one fulfills their days follows the attachments/bonds to the wood of Maneshayh.

BENIYMAN RISES UPON THE WOOD OF YISHSHAKKAR

Your Name is activated by labours appointed unto you, in the hour you are sent by the Fathers. Through consciousness of your assignment your Name rises in the hour of the Light in which you are birthed in the Faces of Yehu (Metiayæhu 20:1-12).

The SEED*ofa*Harvest rises into the RayishOyin Heads of Intelligent Labours of Yishshakkar causing the grain to turn white, unto a harvest. The whitish Seed, upon being harvested, then turns golden "as the SEED is extracted and settles by the Breathof DAN blowing upon the Stones of Gold in Beniyman.

ZEBÚWLAN RISES UPON THE IRIDESCENT CRYSTAL TREE OF MANESHAYH

The State of Names comes out of MANeshayh according to the Crystals of Breaths assembled through activations in Stones of Soul. What becomes Bread is distributed from the SeedSacs of Yúwsphah to house and radiate the Faces of Yehu in Soul. The degree of INvisible resonances appear in Visible paradigms which are quick to change through emergences in Seed. States of INheritances are through the support of Maneshayh in conjunction with The Eyes and Word Developments in RAúwaben and Gad.

ZEBÚWLAN RISES UPON THE WOOD OF BENIYMAN

The Light of your Name is concealed in your SEED which breaks out of your shell as the Great Light of your dwellings. You either walk in the Light inside your Name, or you walk according to the opacity/darkness of your body. The Stone of Zebúwlan is a Ruby as it glows with the Fire of your Spirit which eats the Bread of Beniyman.

STAGING OF THE OFFERINGS TO CONCUR IN THE APPOINTED TIMES—MEQRA QUDASH

The evening offering of Zebúwlan peaks from the wood of Benyiman. Dan regulates a fulcrum in the camps which occurs from the 21st evening of Yahúdah, in pessech, from whence the fruit of Dan is gathered by the tongue until it is harvested—emptied out on the 21st morning offering of Zebúwlan in the seventh moon of Aparryim, during offerings in sukkut. Following the Seven Days of Sukkut, on the 22nd day of Aparryim, the Offerings of Dan assimilate the fruit of Soul into the Treasures of Breaths.

DAN RISES UPON THE WOOD OF ZEBÚWLAN

The impartiality of your Spirit is inherent in the Light of your Name. In being born of the paired Faces of Yehu, you know intuitively that you are one Light. In the day you are born in the altars of Yehu, it is a full moon Light appearing through the unified/two Faces of Yehu whose Light shines as one. The Light of your Name is born out of the darkness of Bayinah which is appointed to judge all of your processes of Name, whereby the darkness of soul is whitened by your Light. The darkness is reserved for your habitations of Chækúwmah; however, in the Light of your Name there is no darkness. Hence, from where does the darkness originate if darkness is not within your Light? The darkness is made for a habitation as the body is formed in the darkness of your Mother in which your Spirit abides Faces to Faces. Hereby, there is no fear though you walk in the shadows of deep darkness.

The Stone of Dan is a diamond, able to pierce through veils, able to break open the SeedWord as a hammer, and able to ignite sparks in Zebúwlan as the Spirit of Dan breathes into the midst of the Fire. Dan is a gathering of the Lights of Shayin and Oyin, born of the Shayin/300 Semek/60; Fire and Wood of the altar, the full circumference filled with the radiance of HhúwaHhúwa, which commands/orders the Seed of the Fathers through which all is made/appears and by whom all is judged to be known (Tehillah 148:5).

RAUWABEN RISES UPON THE WOOD OF DAN

RAuwaben, as the Body of Seven Eyes, rises upon the leaving agents of your Spirit. What is breathed upon in the Fire of your Name, prepares itself a habitation to behold itself.

Dan rises upon the Wood of Raúwaben

As the Spirit of your Name enters into the Seven Eyes of ALhhim, adhering one to another within your SeedName, your Spirit prepares itself to be born of ALhhim. When your Seed opens, the Spirit of your

Name awakens and rises through the Rings of ALhhim as that which is in the oak seed rises through its congruent rings/eyes.

SHAMOÚNN RISES UPON THE WOOD OF AYSHSHUR

Formulations of your ears rise from what is sown in your waters of Ayshshur/Asher. Developments of your origins expand with Understanding. Your ears house the Illuminations of your Spirit. As you tend selected stalks in your gardens; likewise, the Lights YæHH look after your Names to tend their Seed sown of Ayrehhem.

The Rings of the Ears are sensitized to the Light to receive and impart Words of Wisdom. The gold in the rings of the ear is given to Aharuwan/Aaron to formulate ascending spirals for directions (misrendered as a golden calf). The three concentric rings of the ears include the outer ring of Wisdom, the middle ring of Understanding, and the opening of the ear canal as the Ring of Knowledge. Shamounn develops what is in the womb of Ayshshur/Asher and makes room to expand the Words of your Spirit. The complete gifts of your Name form a body by Shamounn, as a tree rises from its first pair of ears/leaves. Shamounn incubates what is in your origins of Ayshshur unto the time of its breaking open.

SHAMOÚNN RISES UPON THE DIAMOND TREE CRYSTALS OF DAN

The ALhhim of ÚWahBayit Y∮ establish sound doctrine/judgements in ShayinSemek W≢ to be carried within your judge's robes of Dan. The Breaths builds a House upon the clarity of ALhhim vibrations.

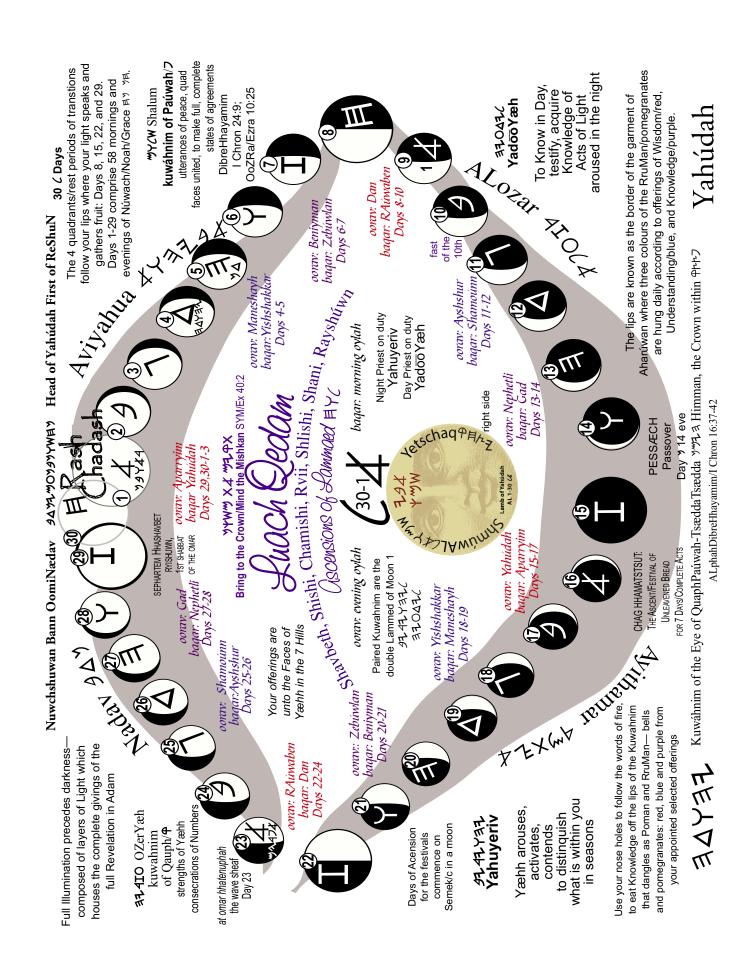
NEPHETLI RISES UPON THE WOOD OF SHAMOUNN

The stored riches in your foundation Stone of $\Delta\Delta$ rise into chambers of Shamounn prepared for them to appear. As a plant forms a bulb, the colours in your Stone rise to appear and unfold with their radiance. The habitations of Shamounn are then filled with the glories of your Name. Through Shamounn carrying the Staff of your Name, the glories of the Anointing in your Seed come to the apex of your ascensions.

WHEN DOES THE MORNING STAR— VENUS RISE IN OUR HEARTS

The coming of Venus, the Morning Star rises in the heart/Nephetli every month when Shamounn is the wood for the lamb heart offering. This combination of faculties transpires once in thirty days noted on the 12th of Yahudah, when offerings of Shamounn are gathered to be transferred to the 13th evening for the ascent of Nephetli. The heights of messages in hearing come to lodge in the heart as the parts of the ears and the heart are being joined in an ascension. Words in the wood of the ears lift-up the heart lamb by which they rise together into the emanating Yaoqub Faces of Yehu appearing in day 13.

Offerings of
the Ascensions
of 70
are appointed in
their Moons



Four quadrants/rests/sabbaths are revealed in Affect growths, leading to ng thoughts that connect kuwáhnim of Oyin/O cause showers, shudderdoors/avenues, to deter your origins unto your conscecrations of rings labours. SYM/Exodus 16:1/6 whereby you the second moon of Yishshakkar for your mine, cleave values, **PYAP** Tsaduwq The Head of Yishshakkar is Maneshayh from which OyinOyin THE LIVING UNIFIED APPOINTS THE MOON FOR THE MOADIM; THE SUN KNOWS FROM WHICH IT COMES." TEHILLAH 104:19 know you are brought out of Metzryim. 2 ShmúwAL 15:24 DibreHhayamim Rings rise to surround your I Chron 6:12; Shooryim masteries ALOZA, shanit, 2nd shabbat of om sephartem Hhashavbet oorav: Ayshshur baqar: Shamounn Days 8-10 bagar: RAúwaber Days 6-7 A Solita X, Courses of Kuwahnim double oorav: Nephetli Lammed of Moon 2 ッチ 4〇Wアッ4月 Share corner evening oylah baqar: Zebúwlan Days 11-12 bagar: Gad oorav: Beniymar Fasten your morning offerings to Days 4-5 4th Priest on duty the Staff of Day Shoorvim baqar: Аратуіт oorav: Yahudah Days 13-14 right side 40YトッタレイッXッ NethænAL Bann TsuOR bagar: Yishshakkar oorav: Maneshavl Days 29,30-1-3 \mathcal{I} echaiRai かのりの Lift up the Head of your congregation of offspring YishARAL...a total recall of purpose/mission CHP/Num 1:1-2 sephartem Hhashavbet shlishith 3rd counting of the omar **3974**4 30-1 5th counting of the omar betChamishith oorav: RAúwaben Fasten your evening offerings oorav: Yishshakkar bagar: Maneshayh to the Staff of the Night oorav: evening oylah Days 15-17 z3rd Priest on duty Chærrem to dark moon; 15 days of reaping from dark oorav:: Zebúwlan bagar: Beniyman sowing from full moon Days 18-19 Yah Yah—15 days of оогау: Арапу Days 27-28 DURING THE SECOND MONTH, YISHSHAKKAR RESIDES IN CHÆKUWMAH TO REVEAL ALL retreat. OF ASSEMBLED PARTS; THE MOON VISITS EACH HOUSE WITH UNDERSTANDING. baqar: Nephetli oorav: Gaa TEDEL baqar: Dan Days 20-21 4th counting of the omar X FX (m) oorav: Shamounn baqar:Ayshshur Hhashavbet rvioit Days 22-24 sephartem Your nose portals follow Words of fire, ead it! Shuphetim/Judges 19:24 writings of the Laúwi, the OLD When you desire to know the say: Behold, MY BAYIT/Body, with masteries, spread a **Fo regulate nose portals** to devote, consecrate to congregation of origins ALhhim, to distinguish Oozra/Ezra10:21 what belongs in your Chærrem/Harim net, be inclusive to rule with dominion **DHY 24:8** 374W SharYæh Prince of Yæhh of Rayish/4 kuwahnim I Chron 6:14

The 2nd month brings to mind and retain values of Yahúdah to be evident in words

and deeds in Yishshakkar.

Kuwahnim that dangle as Poman and

to eat Knowledge off the lips of

RruMan—bells and pomegranates:

red, blue and purple from your

appointed selected offerings

Unified Stones are the Body of

Body of Numbers

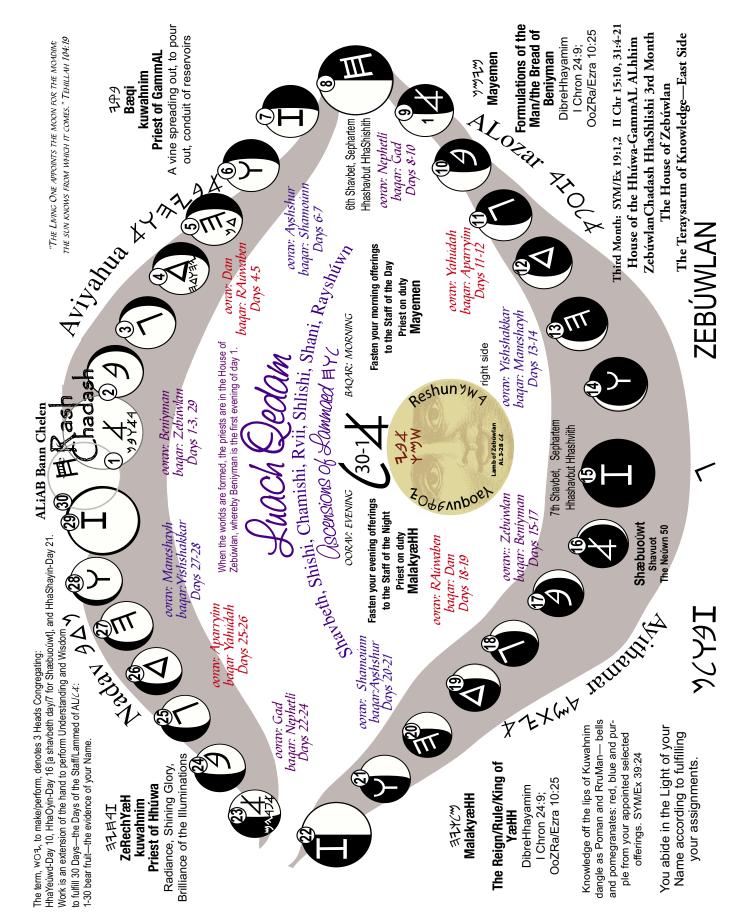
Three Heads Congregating: HhaYeúwd-Rash Chadash

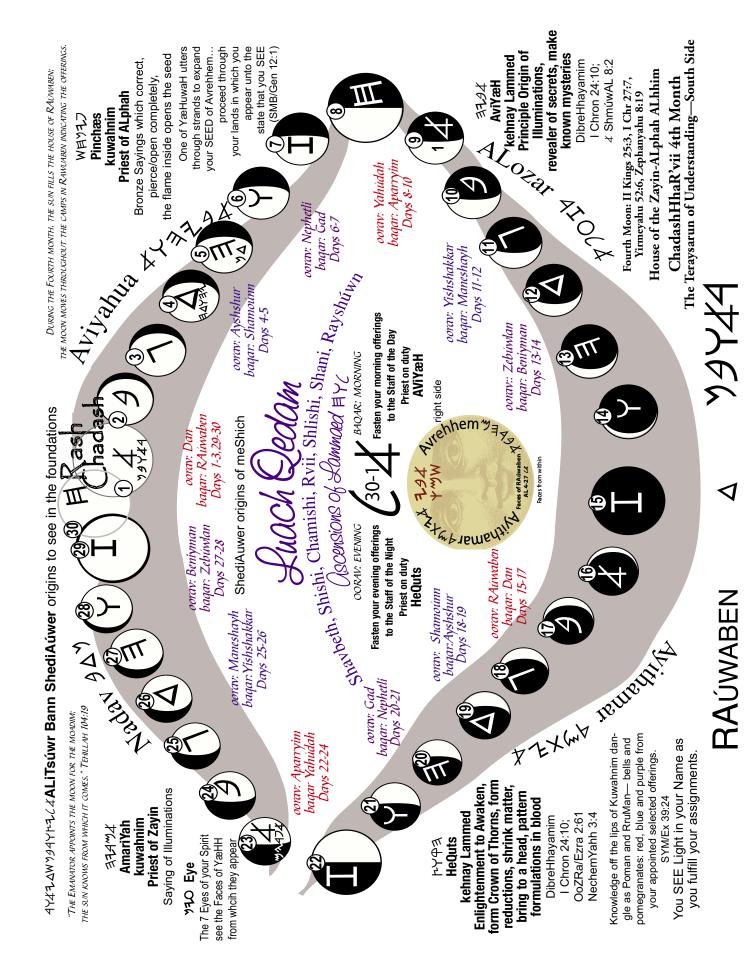
HhaShayin-Day 21 HhaOyin-Day 20

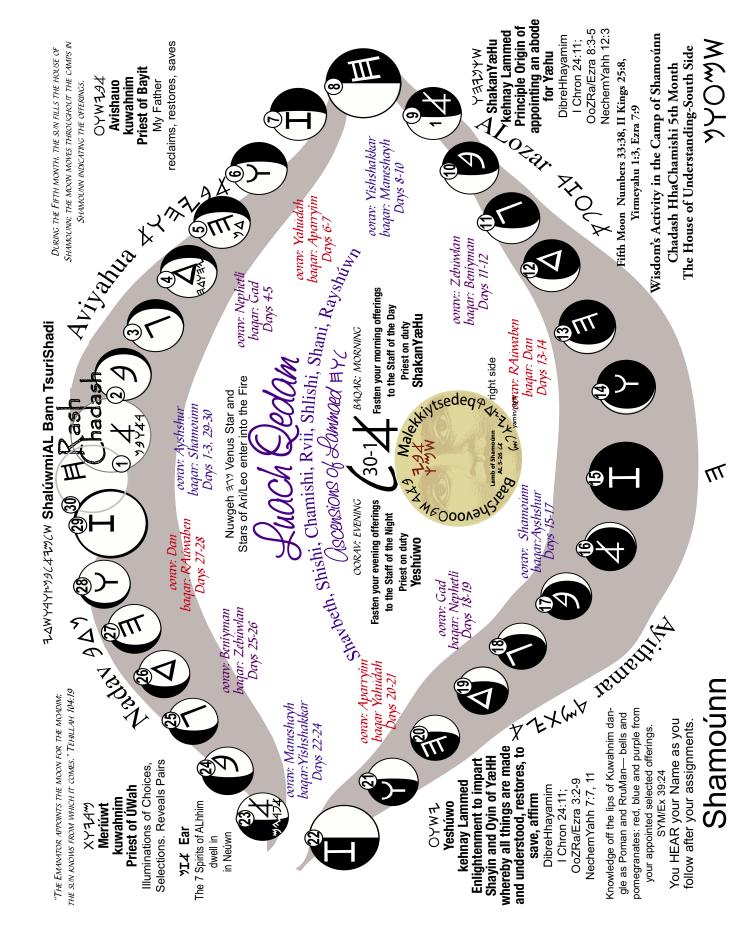
Maneshayh fused to the

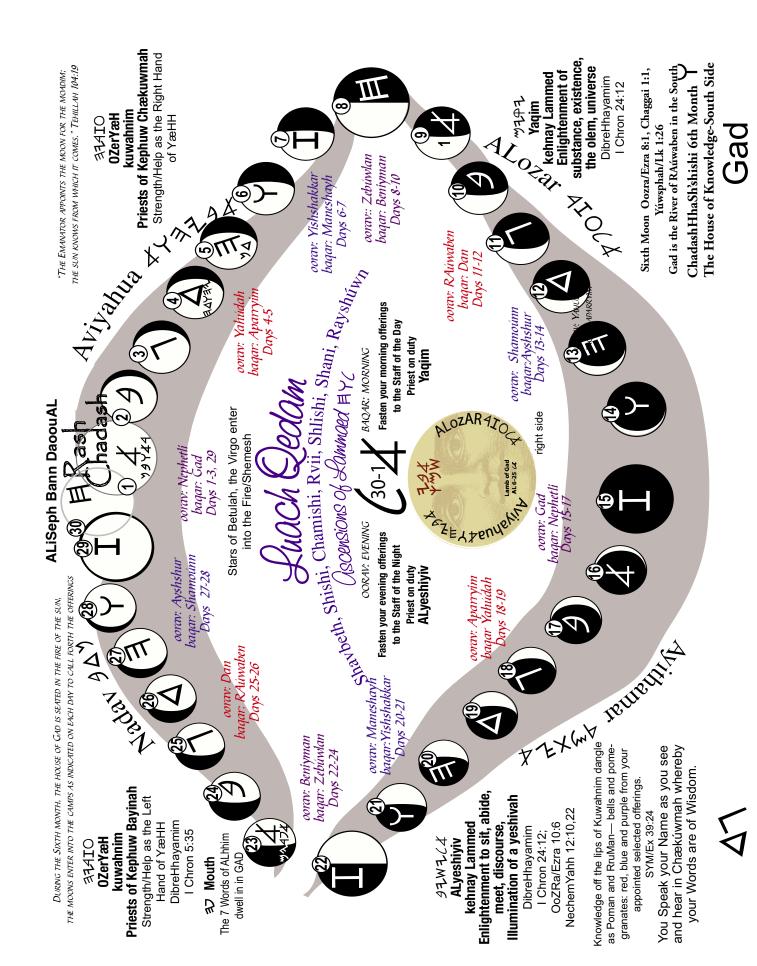
Yishshakkar

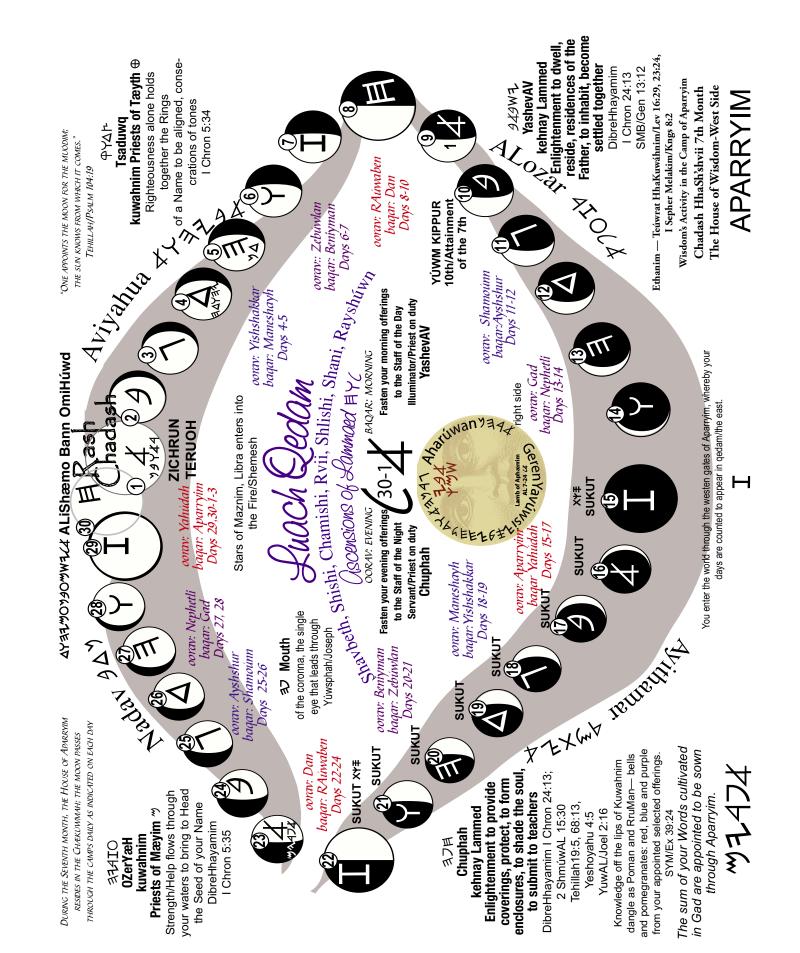
Pearl Crown of Yishshakkar

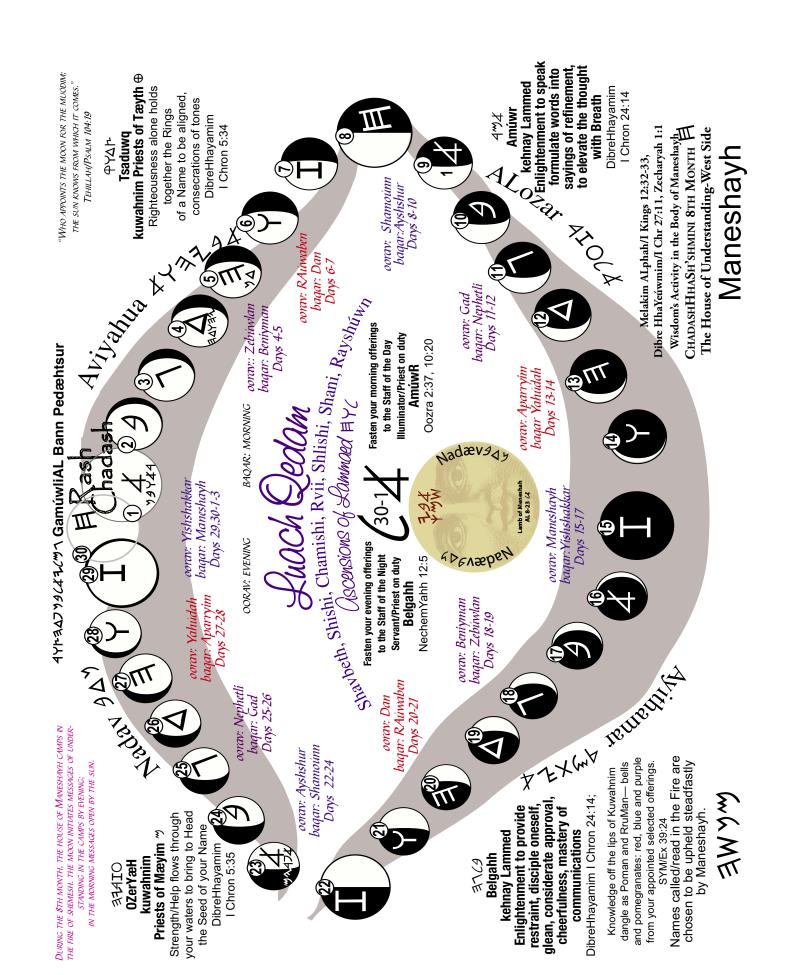


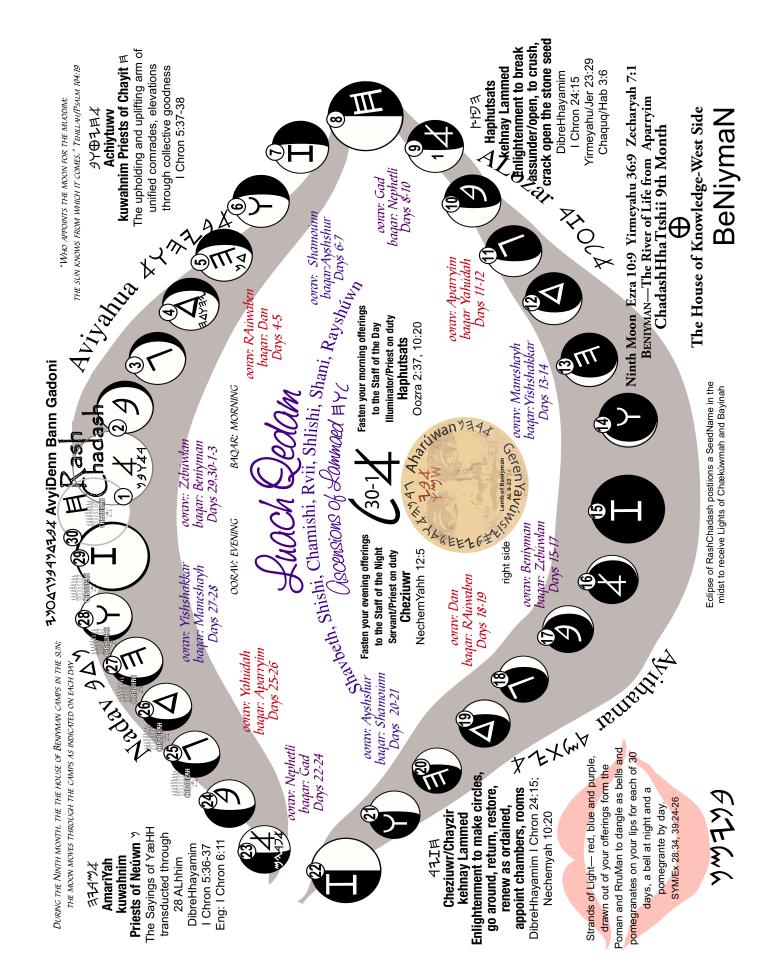


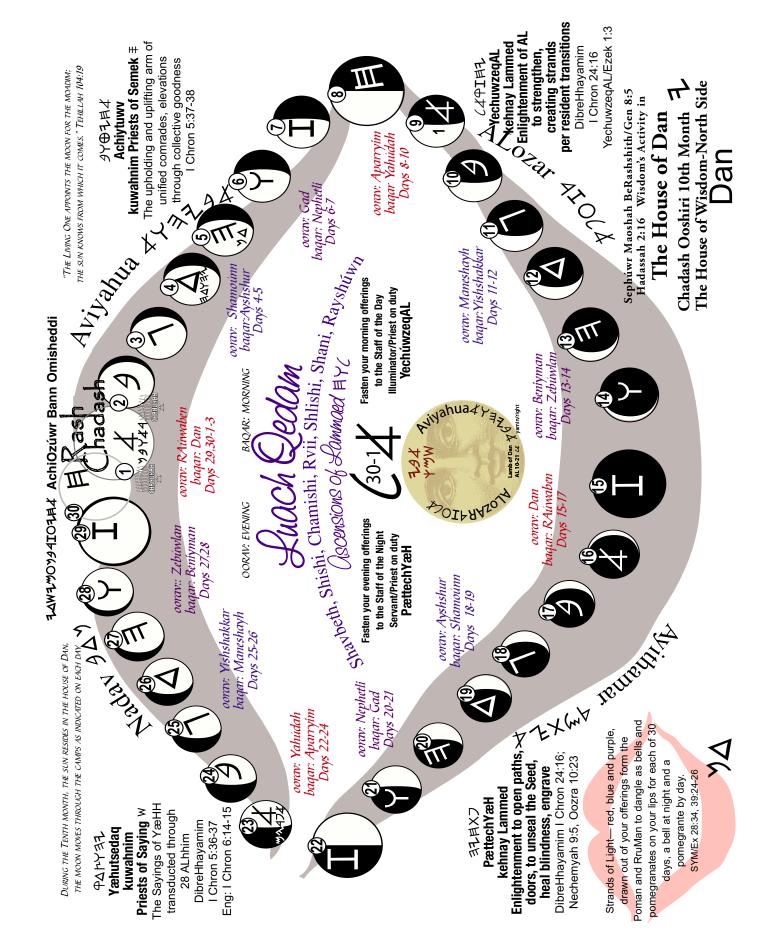


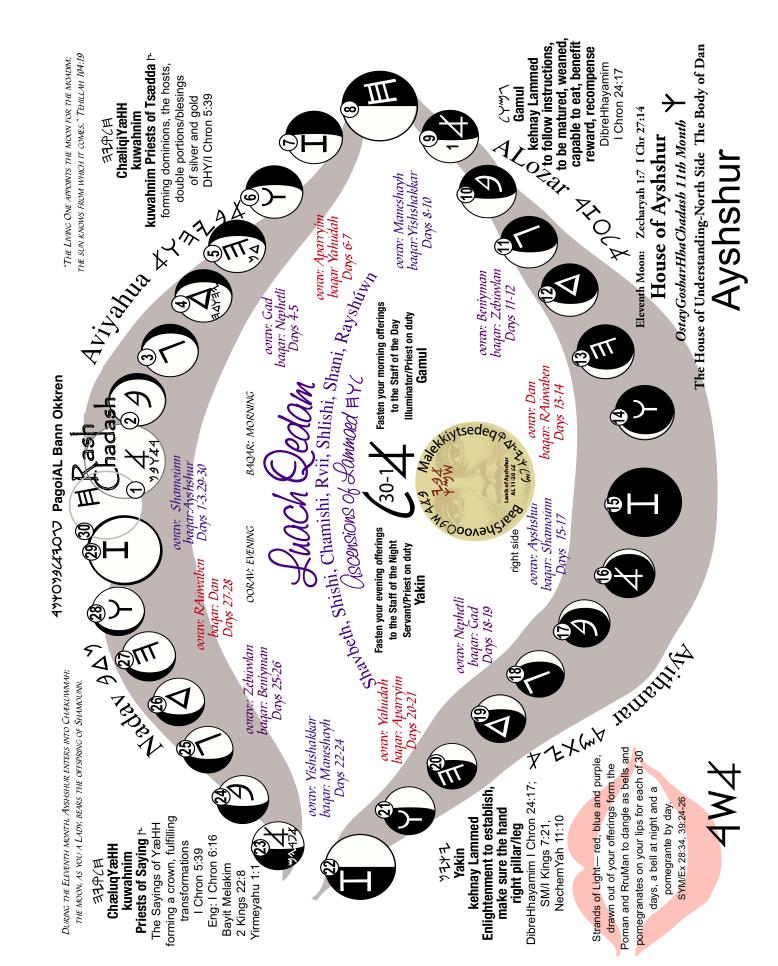


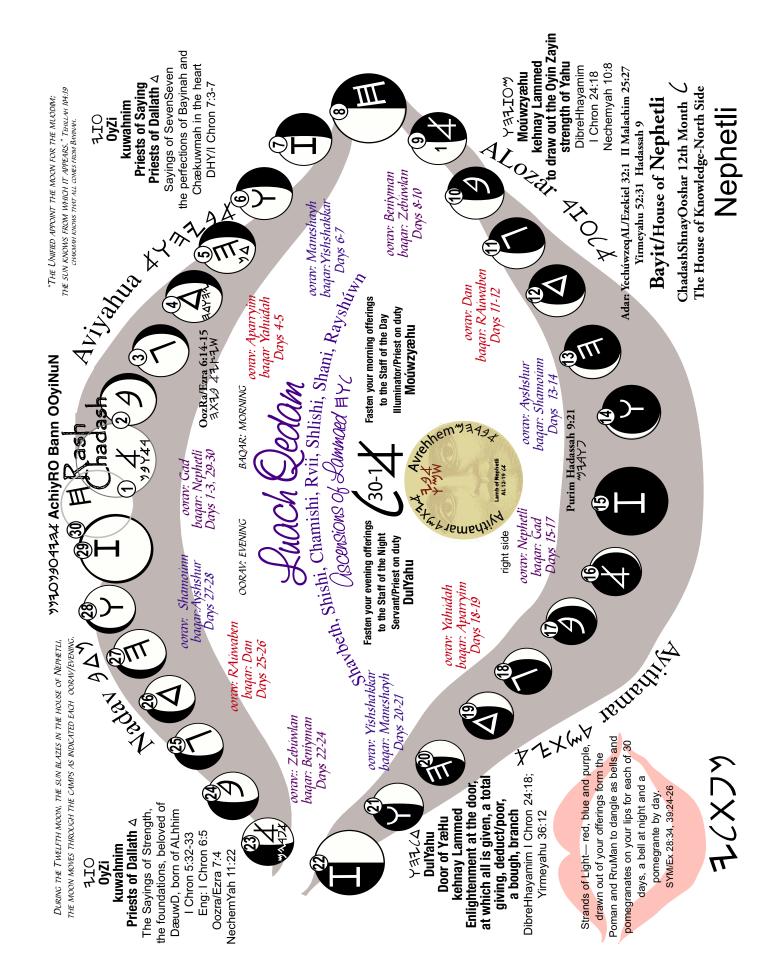


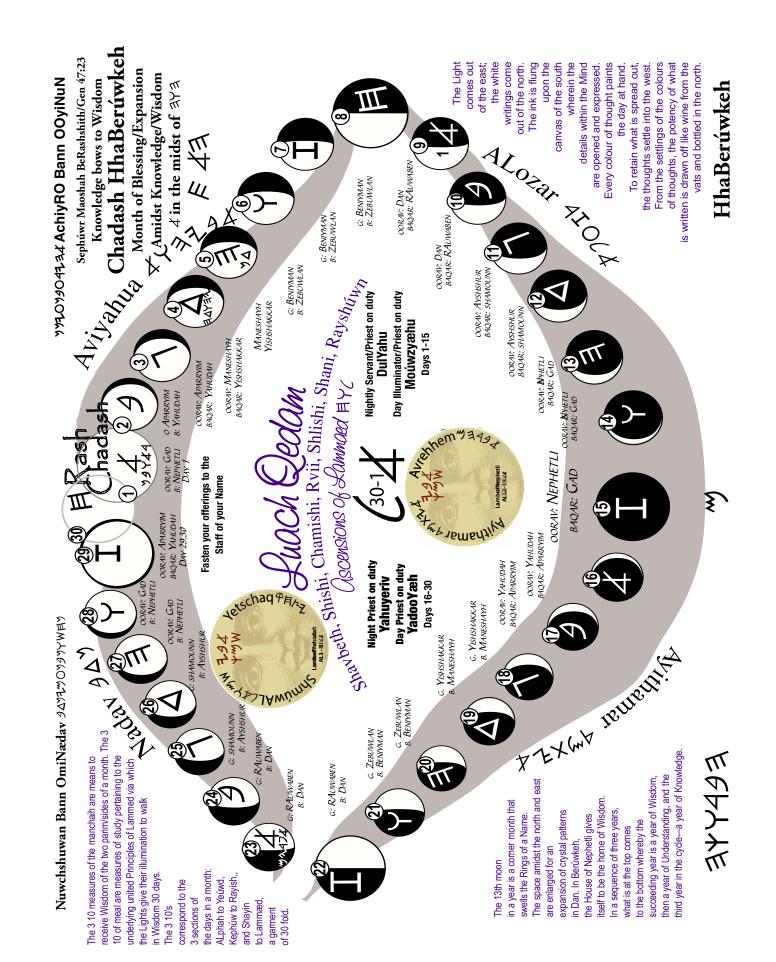












The Pillar of Fire by Night • The Pillar of the Cloud by Oblow

The single femur bone is Wisdom; the two tibia and fibula bones are of the sides of understanding obtained by associations; the ankle and foot bones are 26 to walk in Knowledge of your Name of 3Y37/26.

Lammed Staff Teachers of Night

1 9747737 Yahuyeriv

2 ማ4티 Ch'rrem

3 ጓዲዣረማ Malakyæhh

4 ኮሃዋጳ Heguts

5 OYW 1 Yeshúwo

6 9 TW TC4 ALyeshyiv

7 ショス Chuphah

8 3へ4 Belgahh

9 4 티티 Cheziuwr

10 まもはスフ PættechYæh

11 7242 Yakin

12 YAZLA Dulyahu

Your legs are sculptured pillars; as columns of art they uphold your temple.

Lammed Staff Teachers of Day

1 37047 YadooYæh

2 プモイOW Shooryim

3 ツツモツ Mayemen

4 3 1 9 4 Avi Yæh

5 Y 含え ツ Y W Shakan Yæhu

6 ማጊዋጊ Yaqim

7 949WもYashevAB

8 4m4 Amúwr

9 叶フミ Haphutsats

10 (49)日 YechúwzeqAL

11 *C*Y ツヘ Gamul

12 YstIOが Moúwzyæhu

view from within

C44W7779XYMAC4

The Kingdom of Names 72 Functions & Values of Soul

The Oyin/70 in Bayit/2 with Kaleb Bann Yephunneh of the Faces of YæHH & Yahushúo Bann NeúwN for their habitation

www.bethashem.org

3 AY 3 Tahúdah—Value Determinations

VALUES

6 - to unite and maintain

70 - the understood revelation 1000 -of mastering principles/concepts 5 - equipped with

of light

FUNCTIONS OF REGULATIONS/REINS

Ooúwer 40 a contraction of 4YO eye opener/ alert/watchful eye of Shepherds; all eyes aligned and Aúnn ">"Y4Y to testify, verify concepts, affirm the placement of the Eyes/Rings for Shælah 3 LWL to draw out, extract securely Numbers and jewels of your Name, bring forth values unto rest for dwellings/habitations illumination/garments for Perats 1-472 break open for expansions Zerach ₱4I८ to shine/glow/radiate your Lights 100 - signs of totality, for Chetsran* 거시다 티스 pursue/research/delve a collective residence for Chamul イソッド ample/full of mercy, no condemnation *functions 90° in Raúwaben

44WWZ Yishshakkar—Shepherds/Labors

VALUES

4- inquiry into all planes of Light 60 - structuring of uniting concepts 1000 - for mastering principles/concepts 3 - to reveal/with entrustment, being

FUNCTIONS OF CULTIVATION/LABOR

Tulo/OCYX to compose via sacrifice, Thought properties/transformations, a fiery/scarlet worm for PeúWah/ミソフィ Faces/Mouths of Wah, Sayings of Summations of Light arising from the altar of service

for Yashúwev/9YW16 bring up unto mind, restoration, recall, replay, repair 100 - signs of totality, for Shamrun/ን4ማWC safeguard, preserve, a collective residence to maintain, keep, retain, watch after

YLYI Zebúwlan—Residing States

VALUES

60 - structuring the united concepts into branches

1000 - for mastering principles/concepts 5 -fitted robes 100 - composed the signs of totality, a collective residence

FUNCTIONS OF DWELLING/MERIDIANS

for **Sered** △4≢८ to tremble with joy within the network/gridwork of light, a grill, patterns of Names and their aligned Teraysarunim for ALun "YC4C to establish a holy habitation, to house knowledge; an oak/strength, stability, for Yach'leAL C4CALC "the hope of AL", from all drawn out of occupying renewing habitats of AL—of The United Order; with expectations of growth

Mustering your Tribal Branches of Sham/Name

in the Light of YY434 Aharúwan— Kuwáhnim/Priests for all Generations

WADMMXXA

Scroll of Chamesh HhaPekudim/Bemidbar The Book of Numbers, chapter 26

79Y44 RAúwaben—Seeing

VALUES

3 - trustee of all dimensions 40,000 - to extract principles/concepts 700 - to satisfy/fulfill 100 - a kingdom, signs of totality, a collective residence 30 - a guide for instructions and arbitrations

FUNCTIONS OF SIGHT

Chanuk ヤソッド grace/favor/growth potential for Paluwa 4YL7L wonder/discovery for Chetsran ソイト科 Cinvestigating 90° with Yahúdah for Karmi マツイፕሬ understanding/vineyard succeeding levels of Paluwa for clarity/transparency: ALiav タイマング United Order of The Principal, the Order of Aúwv set on the 4 Names above NamuAL (イソツツ discerning light activities Dattæn ୬x△ learning decrees via meekness AVirram ッイネタイ expand a cluster of thoughts into a parable, to see the meanings

ሃገርማW Shamounn—Hearing/Develop

VALUES

2 -listen to interiorize to develop concepts 20,000 - to mirror principles/concepts, results of tithes 2- to establish 100 - a kingdom, signs of totality, a collective residence

FUNCTIONS OF COMPREHENDING

for NamuAL C4Yがりと discerning light activities for Yamin ツモツモム to perform w/illumination for Yakin ツモヤモ cestablish the pillars/foundation based on performances/Yamin; right leg/pillar of Temple for Zerach ₱4I८ to come forth, arise, appear with radiance * functions a 90th° to Yahúdah for Shaual CY4WC deep quests to know the underworld unto full extension

△ Gad—Wealths/Utterances

VALUES

40 - word formulations through inquiries 1000 -gathering principles/concepts of 100 - a kingdom, signs of totality, a collective residence

FUNCTIONS OF SPEAKING

for Tsphunッソフトと watchman/discern/preserve for Chaggai 17/11/2 feast/ascend/lift-up values for Shúwni ジソWC to differentiate/extract/rest for Azanyi *1146 to balance/appropriate/stabilize 5-the illumination for **Oorri** 1402 wakeful/alert/guard wholeness for Arud 444 fortify/bronze/delve/reveal for AryiALi 3/2444/2 messenger/interpret/ centering, speaking from the midst, encompass

1YC Lauwi—Temple Unifiers

FUNCTIONS OF JOINING

Qahhath XAP assemblers, an ally, impetus to transmit VALUES Chevruni もツイタ科 comrade, associate, companion Qerachi 킨티4우 clear, bring together, soothe, uncover ARE Oomarram™4™O assemblers, bind in bundles, expand **SUMMED** MaShayh ミング drawout/reveal the Shayh Lamb WITH Miryam ッセル manage revelations, evaluate, resin AHARÚWAN Gershun "YW4"\ garment of embodiment, fruit **Livni** 1996 to clarify, elucidate, whiten AS THEY Shamoi もつがw to comprehend resonates, **ARISE**

Marri/Merari ٦.4479 distillation, support, to change, alter Machli もと目が hollow out, to form cavities i.e.chest, eyes Mushi TWY to feel, handle, sensitive, disposes, to detect

"7474 Aphærryim—Blessing

VALUES 2 - complementary of values 30 - trustworthy

1000 - strength of principles/concepts into One 5 -fitted robes 100 - from all signs

of totality, a collective

residence

FUNCTIONS OF GROWTH/EXPANSION

for Shutelach ACXYWC to lay, position, appoint seed/concepts for **Beker**4496 birthright of all laid, chosen, to select and regulate expression for Techan ッドメン to compose and release measures of grace, supplications, prayers succeeding level of Shutelach:

for Oren ୬40८ to examine, discern placement of seed harvest, alert to progressions

aw"y Maneshayh—Transferring

То HEIGHTEN

VALUES 2 -to build/ establish 50-multiple layers a full extension 1000 of principles/ concepts with 7 -a complete residence

Makir 43ャツ recognition/approve/acceptance/mould Guloid △○△ verify/testify of all inner statements Ayozar 4IOも4 strength of active principles Chalaq ⊕∠\pi distinguish and cultivate concepts AshriAL CAJAWA affirm/verify the United Order Shakem "YW shoulder responsibility/carry forth Shamido MW Name of Knowledge; to assure, testify Chephur4フ科 dig/excavate/search/explore Tsal'phachad ムヨフムト marksman of oneness Machlah 3と目が renounce fault and damages/release Noah ३०७ movement between states/adapt/mobile Chaglah ३८७ encircle, go around, a partridge 100 - collective Milkah ミャとツ counsel/queen/advice/determination Tirtsah ३ № 4 x pleasing explanations/replies

ソプもソタ Beniyman—Seed/Breads

VALUES

40 - to elucidate 1000 - mastering principles/concepts 6 -united threads 100 - composed the signs of totality, a collective residence

FUNCTIONS TO ADMINISTER/MANIFEST 5 - radiant emissions for Balao OCAC to swallow, assimilate, absorb for Ashbal CAW4C continual flow of thought for **Achiram** "MALEL4C my chamber is exalted, my inner companions are raised -wait, guard the den, inner defense/immunity from all drawn out of for Chupham プフソ科と protect, seed coating *for Ard $\triangle 44\ell$ knowledge of all roles, bronzed *for Neoman ツツ〇ツん agreeable, pleasant, harmony with Principles * succeeding levels of Balao

7434 Aharúwan—Illuminators

VALUES

3 - to rise, trustee of 20 - all branches of thought to become apparent 1000 - for emanating unlimited Principles/concepts unto the complete recall, imprint, mindfulness of all

FUNCTIONS OF ILLUMINATION

Aharúwan গুপ্ৰ র্ম enlightenment, giver and opener of all Seed/Concepts of AL Nadæv タムツ to give freely, no reservation AviYahua 4Y3794 foundation of becoming, to unite Breaths unto their full extension

ALOZAR 4IOLA The United Order is strength/helpmate; to see the end from the beginning: mouth to mouth

Ayithamar 4ツ×え4 isle of palms, steadiness, immovable

y∆ Dan—Judging

VALUES

Light activities

4 - inquiry, access into

60 - structures 1000 - for mastering principles/concepts 4 - an inquiry into all 100 - composed from all drawn out of the signs of totality, a collective residence FUNCTIONS TO JUDGE/EVALUATE

for Shucham が用YWC to proceed in equality with all Breath, bend low in reverence, be humble, bend low in acknowledgement whereby one may inspect, uncover, dig, go deep, explore depths, an inspection chamber, determine equality for all decisions/judgments without partiality; to recall the Unity Base of Names and judge/plea to be One, to number Atah—the summation whereby one is righteous, aligned with the Breath of YahúWah; Yashoyæhu/ls. 43:26

4W4 Ayshshur—Affirming Decodes

Values

3 - trustees of 50 - the fittings/robes 1000 - strength of principles/concepts into One 4 -inquiry

100 - from all signs residence

FUNCTIONS OF AFFIRMING for Yimnah ミッツもく to empower to proceed, counsel of right side for expansion, confirming by implementations, to defend for Yishuwi TYWIC to equate, agree with, suitable, to adjust/smooth stones to fit in place for Bar'yoah 303496 mind develops to change locations; to travel/move/progress with affirmations positioned a 90th° Noah/Manashah, same root as aoy two succeeding levels of Baryoah: Chevur and MalkiAl of totality, a collective for Chevur 49AC association, network, woven for MalkiAL とよえれてかく Counsel of United Order to expand and to keep/maintain the unified state Sheruch AAW to extend, reach, to supply, continual outpouring, renew affirmations, Bat Ashur

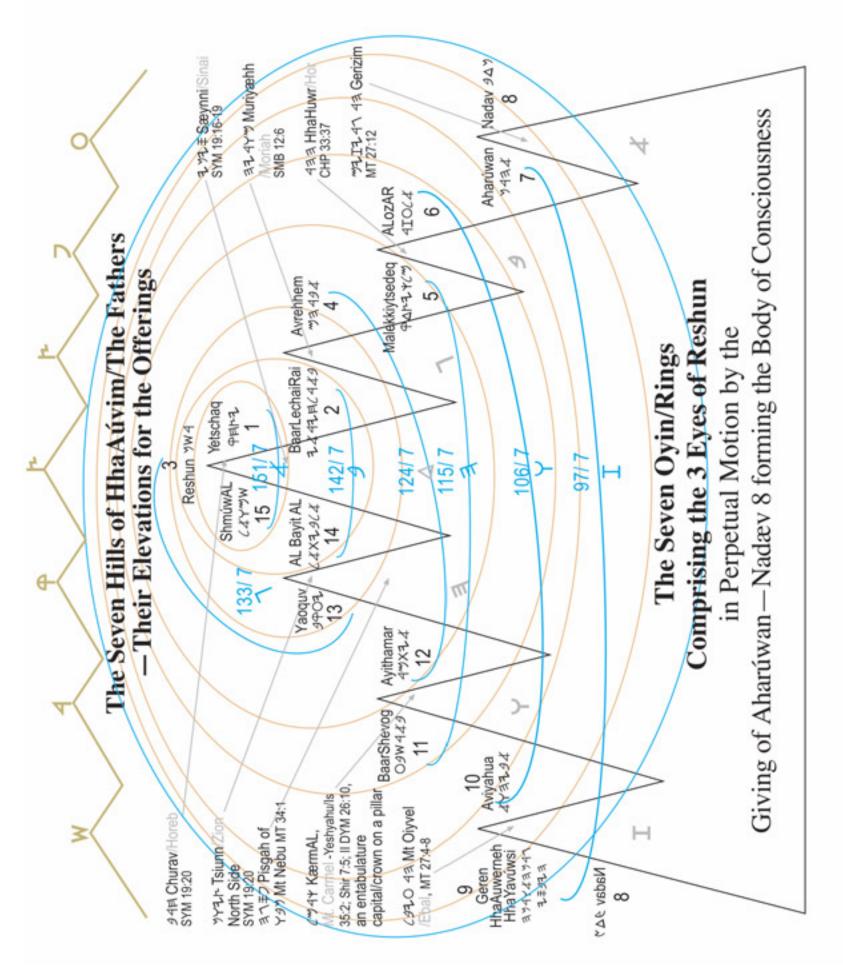
1CXJY Nephetli—Heart Weavings

VALUES

5 - illuminating 40 - all that arises via inquiries, being 1000 - of multiple principles/concepts evident of One

4 -inquiry residence FUNCTIONS OF COMPLETE MEDITATION

for Yachts'AL ८४ド料モ८ assemble portions of the United Order, bisect, distinguish the parts for **Gúwni** シッソへと my tint, defends, protects, colours, reddish black hues, nature of a bud to open to reveal the color in the heart of a seed for Yatsaor 4426 computations, mould, math, 100 - from all signs convey measurements/extensions of Rock/4YF of totality, a collective for **Shallam** MCWC make full restitution, reward, to make complete/perfect, well-being, shalam



ASCENSIONS WE FOCUS ON BECOME REAL IN OUR DAYS

