

𐤅𐤏𐤕𐤁𐤀𐤓𐤏𐤔𐤁𐤁𐤏𐤕𐤏𐤔𐤏𐤕𐤏𐤕𐤏𐤕𐤏𐤕𐤏𐤕𐤏𐤕

SepherMaoshahBeRashshith (Bereshith—Genesis) 6

The Days of Nûwach/Noah

And the emanations of the Lights activate 𐤏𐤕𐤏𐤕𐤏𐤕 1
in order to pierce the Adim/Rings of ALhhim 𐤏𐤕𐤏𐤕𐤏𐤕 𐤏𐤕𐤏𐤕𐤏𐤕
for an increase/multiplication 𐤏𐤕𐤏𐤕
pertaining to the faces of the Adumehh—lights of the Vapors. 𐤏𐤕𐤏𐤕𐤏𐤕 𐤏𐤕𐤏𐤕𐤏𐤕 𐤏𐤕𐤏𐤕𐤏𐤕
And daughters—the full range of extensions/capacities are born to them. 𐤏𐤕𐤏𐤕𐤏𐤕 𐤏𐤕𐤏𐤕𐤏𐤕 𐤏𐤕𐤏𐤕𐤏𐤕

As are Rings are pierced in the side they bring forth the flow of life in ALhhim from within them and also the waters of Understanding. The activity of the Lights within us lead to an opening of our sides even as the activity of the Lights affect a tree to open from the sides of its trunk whereby it multiplies. As one is opened from their midst their faces/expressions of OL are seen within their shimmering vapors of breath. As a result of their emanations, they bear from their midst daughters—capacities of receptivity and further increase.

The compound thoughts of the waters formulate through Shamoúnn, whereby when the words of our origins are spoken we have understanding. As our Name's Numbers of Understanding and the Numbers of ALhhim within us are stretched out, they form spaces for the ascending thoughts in the waters of Ayshshur to be gathered in them and whereby the Numbers of our Name and the Thoughts, together with the Numbers of ALhhim are activated in the body and in the mind. Through implementing the Numbers of Understanding in our Name and in the keveshim of ALhhim i.e. via the oylah of Shamoúnn, they are set in service and provide an increase in Understanding. Each Number and thought resonates in Shamoúnn whereby spaces are formed to contain the information and resonance. These spaces in Shamoúnn are called the daughters of Shamoúnn for they are means to contain the expanding presence of the Numbers and Thoughts of a house. When one has formed a daughter of the Collective, then they find favor/grace in the Eyes of ALhhim whereby they are given the Seed of the Collective and whereby the meShich is formed and born within every House [Gal 4:19].

And the formulations of the ALhhim see 𐤏𐤕𐤏𐤕𐤏𐤕 𐤏𐤕𐤏𐤕𐤏𐤕 𐤏𐤕𐤏𐤕𐤏𐤕 2
the value of the daughters—those containing capacity of the Adim 𐤏𐤕𐤏𐤕𐤏𐤕 𐤏𐤕𐤏𐤕𐤏𐤕
that they are of the Collective, 𐤏𐤕𐤏𐤕𐤏𐤕 𐤏𐤕𐤏𐤕𐤏𐤕
and they are acquiring/learning for their illuminations 𐤏𐤕𐤏𐤕𐤏𐤕 𐤏𐤕𐤏𐤕𐤏𐤕
to be wives—devoted to develop—to transfer and carry 𐤏𐤕𐤏𐤕𐤏𐤕
from every verification that they select/choose. 𐤏𐤕𐤏𐤕𐤏𐤕 𐤏𐤕𐤏𐤕𐤏𐤕 𐤏𐤕𐤏𐤕𐤏𐤕

When one reserves the spaces of their expansions as places of understanding for Bayinah, the most high will come to you and will shadow over to impart to you the Seed from the north. Through our continual learning and devotion to bear the Thoughts of the most high, we receive the SeedWord of ALhhim whereby that which is formed in us is the Offspring of ALhhim [Yuwsphah/Lk 1:35]. All of **our verifications are to set in place what we have learned** whereby we are wives—devoted to the One whom has given to us the Seed of Life.

The narratives of daughters receiving the Seed of ALhhim pertain to our capacities acquiring the Seed of ALhhim through which the offspring of ALhhim are born in us. **In that the most high is no respecter of persons all daughters of our Names are seen in the Eyes of ALhhim to be for the Collective/fair and favored/with grace to be overshadowed to receive the Seed of ALhhim** [SMS/Acts 10:34-35]. Hereby the Seed of meShich—the Word of the most high comes to us. What is born is the Offspring of ALhhim whereby we no longer bear the chaff of mortal thoughts and their deeds that perish.

And YahúWah/the Collective says/considers: ᐃᐃᐃᐃ ᐃᐃᐃᐃᐃ 3
 one is not judged to remain/continue ᐃᐃᐃᐃ ᐃᐃ
 to be my breath/reúwch in Adim/vapors ᐃᐃᐃᐃ ᐃᐃᐃᐃ
 for all ages/to be concealed. ᐃᐃᐃᐃ

With a twisting of threads the Breath is manifested/becomes flesh, ᐃᐃᐃ ᐃᐃᐃ ᐃᐃᐃᐃ
 and the emanations unified are days gathered ᐃᐃᐃᐃ ᐃᐃᐃᐃ
 to be a hundred and twenty year—to draw out the wealths of learning. ᐃᐃᐃᐃ ᐃᐃᐃᐃᐃᐃ ᐃᐃᐃ

A Name is called when it has ascended above the embodiment and the pairs of smoke strands in which it once resided, whereby it is comes to dwell in a state according to that which it has drawn out of its SeedName. Specifically, a Name resides according to the wealth of Wisdom, Understanding, and Knowledge that it has drawn out through its study in the midrashim of the most high.

HaNephliym—the ones descending ᐃᐃᐃᐃᐃᐃ 4
 are emanating in the Arets/earth ᐃᐃᐃᐃ ᐃᐃᐃᐃ
 in those days (ref: the 100-20 year of learning) ᐃᐃᐃᐃ ᐃᐃᐃᐃᐃᐃ
 and also pursuing after one verifies ᐃᐃ ᐃᐃᐃᐃᐃ ᐃᐃᐃᐃ
 to affirm that they appear to be the offspring of the ALhhim ᐃᐃᐃᐃᐃᐃ ᐃᐃᐃ ᐃᐃᐃᐃᐃ ᐃᐃᐃ
 of AL Benut HhaAdim—of AL Containing the Capacities of the Adim/Rings ᐃᐃᐃᐃ ᐃᐃᐃᐃᐃ ᐃᐃ
 and they give birth/bear to them. ᐃᐃᐃ ᐃᐃᐃᐃᐃᐃ
 They are the ones of the mighty ones/overcomers ᐃᐃᐃᐃᐃᐃᐃ ᐃᐃᐃᐃ
 which affirm from old/the ages before ᐃᐃᐃᐃᐃᐃ ᐃᐃᐃᐃ
 Anushi HhaSham—to abide/dwell in levels according to the kindness of The Name ᐃᐃᐃᐃ ᐃᐃᐃᐃᐃᐃ

HaNephliym/The Nephellim are those which have descended from the most high to reside in the Rings of ALhhim. Amongst HaNephliym are the Kuwáhnim who come into the Rings of ALhhim to dwell in the midst of the peoples. They have no territory, nor do the Laúwim, for the lands are of the Numbers of the ALhhim unto the Twelve Houses. In that YishARAL appoints cities for the Laúwi and HhaKuwáhnim they come into the lands of YishARAL as guest to bear the Enlightenment from the ages of HhaKuwáhnim. When the Kuwáhnim come from unions of Aharúwan and GoimYishARAL, ᐃᐃᐃᐃᐃᐃᐃ, then the purpose is to lift up YishARAL into alignment with the ages of HhaKuwáhnim. Hence, one of the lineages of Aharúwan and RAúwaben is to unify RAúwaben to see all in HhaKuwáhnim. i.e. Or the lineages of Aharúwan and Yishshakkar is to elevate the consciousness of the peoples according to the consciousness in the priesthood. The unions of Dan and YishARAL, i.e. Dan and Meneshah is to affect Meneshah to elevate and support the consciousness according to the days of Dan. When

HhaLaúwim bear offspring of HhaLaúwi and YishARAL, i.e. Laúwi and Shamoúnn, then the results are to affect all developments in YishARAL according to Unity of one Body—the Union of the Heavens and Arets, as well as to assist YishARAL to hear the word of HhaTeúwrah to fulfill the Union.

When the scriptures say that the meek are lifted up from the ash heaps, it means that the humble are chosen to enter into the prior ages of Enlightenment through their bonds with the Nephilim. The Nephilim are from prior ages who enter into the age of ALhhim to lift up those making the oylah to enter into consciousness and structure of prior ages, through which their days are fulfilled, for the days of ALhhim are the formulations of the Unified Consciousness and of the Reúwch Dan. According to the unions of HaNephliym with YishARAL, those of HhaALhhim are lifted up upon the foundations of the world whereby they are able to make manifest the origins of the most high [I ShmúwAL 2:8; Tehillah 87:1].

According to the kindness of HhaSham, your dwelling state is determined. From this line in HhaTeúwrah comes the statement that “the meek inherit the earth” [Mattithyahu 5:5].

And the Collective YHWH has regards *אֵלֶּיךָ אֲדָנָי* 5
for an increase of associations of consciousness in the Adim, *מִדֶּלֶת אֶרֶץ אֲדָנָי*
within states of Light/earth, *בְּאֶרֶץ אֲדָנָי*
and every determination/ability to manufacture/fashion *אֶתְּכֶם לֵבָר*
from calculations of the assembly of heart *יָדָע אֶתְּכֶם*
to narrow the view of association for every illumination of day/act. *אֶתְּכֶם לֵבָר אֲדָנָי*

Esteem enlightenment focuses on calculations of ALhhim from the heart offerings to ascertain appropriate associations in accordance with the Lights of each day. Unto this aim and purpose of mind, the Collective take notice.

And YHWH has compassion *אֵלֶּיךָ אֲדָנָי* 6
in regards to the summations of the Adim *מִדֶּלֶת אֶרֶץ אֲדָנָי*
who are in the earth/transformation modes of Light, *בְּאֶרֶץ אֲדָנָי*
and one molds/shapes the character *אֶתְּכֶם לֵבָר*
with strands of AL via instructions of the heart. *אֶתְּכֶם לֵבָר*

And YHWH regards/meditates *אֵלֶּיךָ אֲדָנָי* 7
to create an expert/specialists of the totality of the Adim *מִדֶּלֶת אֶרֶץ אֲדָנָי*
which verifies the initial first creation *בְּאֶרֶץ אֲדָנָי*
from ascendant faces of the ground/towards the Enlightenment of the Adim. *אֶתְּכֶם לֵבָר אֲדָנָי*
From the Adim *מִדֶּלֶת אֶרֶץ אֲדָנָי*
are a testimony of behamah/faculties of life pulsating, *אֶתְּכֶם לֵבָר*
a testimony of unified effort of flowing of intellect, gentleness, *אֶתְּכֶם לֵבָר*
and a testimony of messages of the heavens *אֶתְּכֶם לֵבָר*
for extending compassion *אֶתְּכֶם לֵבָר*
for regards to their compositions/fulfillments. *אֶתְּכֶם לֵבָר*

And compassion/Núwach/Noah is found to be grace 𐤅𐤍 𐤀𐤏𐤍 𐤍𐤏𐤕 8
in the Eyes of YHWH. 𐤕𐤏𐤕𐤕𐤕 𐤕𐤏𐤕𐤕𐤕

The inverse of the Name Núwach/Noah, NeúwnChayit/𐤍𐤏𐤕 forms the word, Chuwn/Chan/Grace, ChayitNeúwn/𐤏𐤍 which conveys the works/𐤍 of the Neúwn/𐤏 are found in what is made. The above testimonies rise within the Rings of your Collective states as they contain the grace to lift you up. When you humble yourself to the Faces of the Fathers, you allow the grace to rise within you. The ascension/8/𐤍 of your Name rises upon the platform of 14/𐤏 which forms the cranium of 14 facial bones and the 8 of the skull. What is formed in the OyinOyin Rings of Meneshah/testes, as the assembly of the Bread of Fire, fashions the faces, character, and expressions of the Adim whereby they appear in your thoughts and deeds. (See art of bones in BHM SYM/Ex 25 document.)

8:8 Neúwn 5+3, 3+5 with the word Núwach and Chan/grace.

8:8 are the activations of the Numbers of a Name from the Rings of primordial consciousness, also known as the activations of grace.

The threethree in the midst fivefive is Father Reshun that gives rise to the Lights of Bayinah and Chækuwmah within the Seed causing it to flourish.

These are the suspensions/generations of Núwach/Noah. 𐤍𐤏𐤕 𐤕𐤏𐤕𐤕𐤕 𐤕𐤏𐤕𐤕𐤕 9
Being of compassion, Núwach is a righteous spirit, 𐤏𐤕𐤕𐤕 𐤏𐤕𐤕𐤕 𐤍𐤏𐤕
completely, wholeheartedly of the Light of Yæhh 𐤕𐤏𐤕𐤕 𐤕𐤏𐤕𐤕𐤕
in their generations 𐤕𐤏𐤕𐤕𐤕𐤕

being of the totality of the ALhhim one proceeds compassionately. 𐤕𐤏𐤕𐤕 𐤕𐤏𐤕𐤕𐤕 𐤕𐤏𐤕𐤕𐤕𐤕 𐤕𐤏𐤕

The Nephil 𐤕𐤏𐤕𐤕𐤕 verb form of 𐤕𐤏𐤕 denotes that you walk reflexively, upon considering the effects of your decisions, playing them out in your mind before employing them in action.

Núwach brings forth 𐤍𐤏𐤕 𐤕𐤏𐤕𐤕𐤕 10
three offspring 𐤕𐤏𐤕𐤕𐤕 𐤕𐤏𐤕𐤕𐤕
the totality of a Name/Fire and Water, the totality of warmth/body, 𐤕𐤏𐤕 𐤕𐤏𐤕 𐤕𐤏𐤕 𐤕𐤏𐤕
and the totality of openings/rite of expansions. 𐤕𐤏𐤕𐤕 𐤕𐤏𐤕𐤕𐤕

The three children of Consolation are Sham/𐤕𐤏𐤕—your Fire and Water to abide within a dwelling, suitable for your heat, whereby what is in your waters rise/𐤕𐤏𐤕, with vents for your expansions/𐤕𐤏𐤕, through which you bear your Faces/expressions of completeness. Commonly rendered, Shem, Cham, and Yapheth.

And your earth/hosts of Light are not being used/wasted/as standing idle 𐤕𐤏𐤕𐤕𐤕 𐤕𐤏𐤕𐤕𐤕 11
for the Faces of ALhhim 𐤕𐤏𐤕𐤕𐤕𐤕 𐤕𐤏𐤕𐤕𐤕
whereas the earth/state of this assembly of the Lights becomes full 𐤕𐤏𐤕𐤕𐤕 𐤕𐤏𐤕𐤕𐤕
of thieves/violence/wrongs. 𐤕𐤏𐤕𐤕

You employ the Hosts of Lights within your Name which activates your waters in the kaiyúwer/laver to bear the Faces of Yæhh. Until those days, the properties of wealth within you are stolen, being used for other purposes of vanity.

And ALhhim see the sum of the Host of Light—the earth 𐤀𐤓𐤕𐤕𐤕𐤕 𐤕𐤕 𐤕𐤕𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕 12
 and beholding it as laid waste, 𐤕𐤕𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕𐤕
 for all flesh/designated embodiments magnify corrupt thoughts 4𐤕𐤕𐤕 𐤕𐤕 𐤕𐤕𐤕𐤕𐤕𐤕 𐤕𐤕
 the sum of their paths/mannerisms/customs. 𐤕𐤕4𐤕 𐤕𐤕
 above the hosts of Light/the earth. 𐤕𐤕4𐤕𐤕 𐤕𐤕

Hey! The ALhhim see that what is within you is expressing other traits which cover, rise
 bove so as to leave idle the Hosts of Light assembled in your Name.

The ALhhim think/consider for Nuwach/consolation 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕𐤕𐤕 4𐤕𐤕𐤕𐤕𐤕 13
 90 to 100/𐤕𐤕 are within the vessel of flesh/the inlaid thoughts of spiirt 4𐤕𐤕𐤕 𐤕𐤕 𐤕𐤕
 to come to my Faces. 𐤕𐤕𐤕𐤕 4𐤕
 for the Host of Light/the earth is full of thievery 𐤕𐤕𐤕 𐤕𐤕4𐤕𐤕 𐤕𐤕𐤕𐤕𐤕𐤕
 apart from their inherent faces; 𐤕𐤕𐤕𐤕𐤕𐤕
 and Anni beholds their meShich/mayshachi 𐤕𐤕𐤕𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕𐤕𐤕
 to be the sum of The Host of Light/the earth. 𐤕𐤕4𐤕𐤕 𐤕𐤕

The term, 𐤕𐤕, meaning to bring to an end from 90 to 100, is developed in the ages of
 Sarah/90 and Avrehhem/100 to bear the promises of JOY, namely Yetschaq/Isaac. The root,
 term, 𐤕𐤕𐤕, means to awaken, arouse, wake-up what is within the earth. We would not logically
 consider that the ALhhim would not have confidence in the Words of YæHH that are spoken to
 formulate the Hosts of Lights into a dwelling, that they would now decide to exterminate and
 abandon the goal. The worlds are laid as building an edifice, and the calculations of finishing
 the creation unto its fulness of joys have been securely determined (Yúwsphah/Luke 14:28).

Though your hosts of the gifts of shemayim/the heavens are being robbed from your faces
 of affirmations, the ALhhim behold the power of your Life to rise through its as their
 meshich/messiah.

Fulfill/make for yourself 𐤕𐤕 𐤕𐤕𐤕 14
 a tevahh/an ark of Gaupher/Gopher Tree 4𐤕𐤕 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕
 acquiring 𐤕𐤕𐤕𐤕
 the sum of Understanding and Wisdom's Illumination in your deeds to be the 𐤕𐤕𐤕𐤕
 sum/extent of the tevahh/ark 𐤕𐤕𐤕𐤕 𐤕𐤕
 and you will cover it 𐤕𐤕𐤕 𐤕𐤕𐤕𐤕𐤕
 from within the house and from without 𐤕𐤕𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕𐤕
 with forgiveness/a covering a lion's mane. 𐤕𐤕𐤕𐤕

The root word, 4𐤕𐤕, meaning to cover is used to atone, expiate, wipe clean; as with the light
 that comes from within your Name, as the hairs of your spirit, thus, the term is used to denote a
 lion that covers itself with its mane, 4𐤕𐤕, activated from within and extends without to pro-
 vide an appropriate covering for your dwelling. The type of wood, gopher, pertains to the
 teachings that encircle, embrace, caress, hug, cling/𐤕𐤕𐤕 to the inward Thoughts/4 though which
 you acquire the OyinShayin of the Light of your Name. Gaupher/Gopher Trees are teachings
 which elevate—give rise/𐤕 to the fruit/4𐤕 within your stalks which vitalize, causing the desert
 of your former to state of emptiness to bloom.

And this, with a definite goal/target of Illumination אֵיךְ 15
 to affirm the composing performances of your totality אַתָּה אֶמְצָא אֶת־כָּל
 three hundred cubit אַתָּה שְׁלֹשָׁה מֵאוֹת
 as the length of the tevahh/ark אֶת־כָּל אֶת־כָּל
 fifty cubit אַתָּה חֲמִישֵׁי
 the breadth אֶת־כָּל
 and thirty cubit אַתָּה חֲמִישֵׁי
 its height. :אַתָּה יָרֵד

The term, cubit (singular) denotes the arm or extension of the thought. The three cubit are the extensions of the sum of what is contained within you. The measurements of the tevahh/ark are 300 hundred, 3 100's, which conveys the duration/forbearance/patience/length of your Fire of Wisdom, Understanding, and Knowledge. Three hundred are the three levels of the blaze from your coming to have dominion of Aharúwan. The fifty (plural of five) are the generations of your life; literally, the fives of Reshun, with which you are gifted to draw out blessings of your Name. The fives of your Life comprise the breadth/the expanse of your allotted spaces in the universe. The thirty are the 30 Numbers of your Name that determine the heights of your pole/staff/Lammæd.

A whitening (light) אֵיךְ 16
 you make to fulfill for the tevahh. אֶת־כָּל אֶמְצָא
 With AL's cubit—extending the arm of the strength of the Faces אַתָּה אֶת־כָּל
 you make it whole/complete/finished, אֶת־כָּל
 from the instructions of Lammæd to ascend to the illumination. אֶת־כָּל
 And the opening/exposition of the tevahh אֶת־כָּל אֶת־כָּל
 you are to set/place/ordain in the Tsadah/side אֶת־כָּל אֶת־כָּל
 of the under parts, signifying upgridings as the supply of the gonads, אֶת־כָּל
 affirming the second levels—to compound the Fire, אֶת־כָּל
 and the thirds/instructions, אֶת־כָּל
 you will perform/be fulfilled. :אֶת־כָּל

The cubit of AL is a measure of 31 which are the strength of the unified Faces of Yæhh. Through strands of Light, your tevahh dwelling is whitened. You access the tevahh through the side of the north where the blood flows, drawing out from your foundations to confirm the Fire, in which is Understanding and Teachings that you are to perform.

And Anni/the supplications/prayers directed above of my hand beholds אֵיךְ אֵיךְ 17
 from what is appearing אֵיךְ
 the sum of the abundance/produce/fruit of waters אֶת־כָּל אֶת־כָּל
 rises upon the Hosts of Light/the earth אֶת־כָּל
 over the laying waste comprehension of flesh אֶת־כָּל אֶת־כָּל
 to affirm within is the RuahChaïyim/the Spirit of Life אֶת־כָּל אֶת־כָּל
 from the underworlds of the Names/the heavens אֶת־כָּל אֶת־כָּל
 comprehending to affirm in the Hosts of Light/the earth אֶת־כָּל אֶת־כָּל
 hungers/starves. :אֶת־כָּל

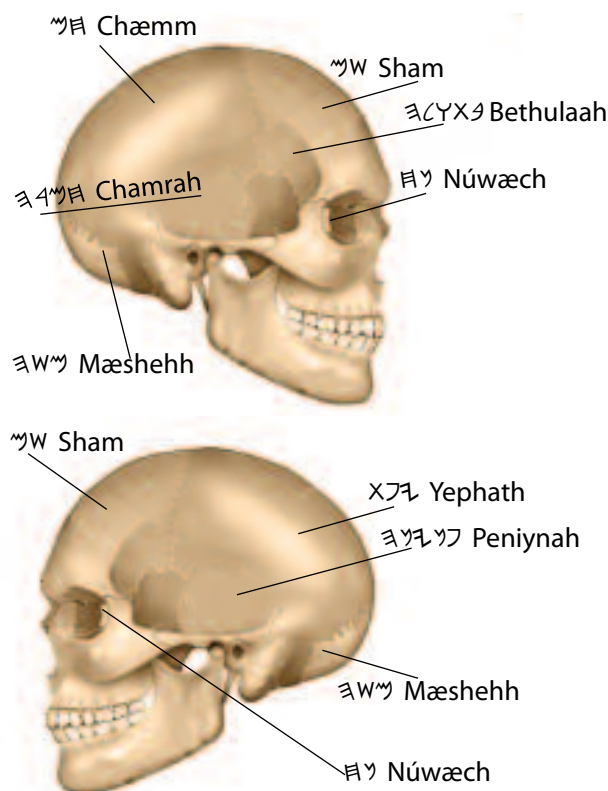
The prayers—upward glances/יָדָה to the Hills enable you to behold what is appearing in the earth/states of Light below—forming in your loins. The word compound, לַחֲמִצָּה, denotes the produce לַח drawn out חִמ from the light/whitenings אֶ of your gaupher tree. The hunger is for the fruit being formed on the branches that the spirit longs to feed upon.

And the Hand makes to stand/to establish לַחֲמִצָּה אֶ 18
the sum of my agreement/covenant with you. יָדָה לַחֲמִצָּה אֶ
And your appearing/coming of AL to be the tevahh אֶתְּכָה לַחֲמִצָּה
is composed of you, your sons יָדָה אֶתְּכָה
and your bread/wife יָדָה אֶתְּכָה
and the breads/wives of your sons יָדָה אֶתְּכָה
with you. יָדָה

The root term, אֶתְּכָה, normally translated as wife/wives, stems from a word of Fire, especially what is drawn out from your side/Tsadah. Evidences that you are drawing out from your side appear as formulations that accompany your SeedName as a wife/loaf. The OOvri/Hebrew words Ashah/אֶתְּכָה and Ayish/אֶתְּכָה are forms of the word Fire/אֶתְּכָה. Ashah, is translated as woman, which is *the body of the Fire*. The formulations of 10 10's of salut, the measures of flour, form the Ashah/אֶתְּכָה, the woman/body (CHP/Num 28:13). The flour of grain/seed breakdown the details of the teachings, as the seed is milled into instructions. The teachings are activated by oil within the mature grain. Chækúwmah releases the oil within the grain ground for instruction whereby the oil is mingled with the flour to make bread. The grain offering, *man-chaih*, literally, is the Bread of Life, which is formed for your lamb/meekness oylah, evening and morning offerings. The phrase, *lekevesh hhaachadd* (unified meekness)—for the meekness of unity is *the unified state* which can only be obtained by meekness. When your parts are divided there is envy, greed, arrogance, jealousies, dis-ease, anxieties, panics, etc.; however, when your parts are of the Minds of ALhhim to abide congruently together in peace, there is the quality of the offering called the *kevesh/lamb* of meekness. A meek offering is able to float, soar, rise in the oylah in that there are no divisions to divert the upward directions. There is no hanging on to past faults or attachments. Your oylah is an agreeable savor, emitting pleasing thoughts due to the disposition of your state of meekness. Hereby your mind is conditioned to agreeable thoughts and able to acquire the thoughts of Yahúwah as your thoughts are of the unified ALhhim. When your parts are agreeable, then you are able to attain the Mind of Yahúwah and continually have your mind expanding, being renewed, oylah upon oylah, or ascension upon ascension. The results of Núwach and the three offspring bear the bodies, depicted as wives, through which they rise as the Eight/אֶתְּכָה. The process of making the Bread of the oylah is creating a body for YahúWah, which is called: "Ashah l'Yahuwah" (CHP/Numbers 28:13, lit. *a woman for YahúWah*). Hence, the bodies of Núwach, Sham, Yapheth, and Cham are formulations of their thoughts which rise with them. The ascensions are through the Lammæd/bones as the Names generate the fruit of the Illuminated teachings which cover the earth, whereby sin/violations are eradicated.

The wife of Núwach is Bethulah/אֶתְּכָה, meaning "virgin." From the sides of Núwach/NeúwnChayit ALhhim, a virgin body is drawn out. Through the ascending Neúwn, your

The House of Núwæch/Noah/Consolation,
The Three Sons of Knowledge,
Understanding and Wisdom
and their Wives



Names are born from the Fire on the altar. Bethulah is associated with the Ugarit word, batulat and is regarded as the Mother of the ALhhim/Gods. The wife/body of Sham is MæShehh, as maShayh/Moses, who is drawn from the waters of Metsryim to carry the Teachings of your Name. Chamrah/אֶחָדָה, defined as “red soil” and “the ability to materialize” is the wife of Cham which carries the Thoughts of Fire through your models of perception—filling them with fluctuating atomic particles which assemble from Sham. The wife of Yapheth is Peniynah/אֶחָדָה, meaning “a pearl,” “a coral,” something precious, angular or ramified which are gates of understanding through which you pass. The pairs of Names complement one another as Bayinah and Chækúwmah form the sides of the body for the Faces of YæhhYæhh to reside.

The Bread of your offerings, formulations of your Seed, are ascensions of sweetness/agreeableness, a pleasing savor as is your body/woman to the core of your Name. This harmonic Body is the Collective state of your members to reside within the tevahh/ark. The

Ashah forms a covering, created from the side of Adam. Hence, the Túwrah states that Chaúwah/Eve is drawn out of Adim, like the body of a plant drawn out of a seed/grain. The *manchaih*/grain offering is made-up of two words, the Man/Bread and the word, Life, thus, literally *the Bread of Life*. In the parables of the supper of meShich with the 12, the Bread is broken and given unto the 12 disciples, saying “this do in remembrance of me.” The meaning of the meshúwal/parable is to recall how the BREAD is made as a BODY. Breaking of the Bread is the same as the opening of the Body through which you discern the LIFE of the MeShich—your Name of Ascension. The Life of your Name is MeShich. The Life of the Father is in all YishARAL, and is called hhaMeShich/the Messiah. As the Life of the Father rises into your mind, your head is anointed with the oil in the grain. The Life of the Father in you rises to your radiant crown.

The Life of the Fathers—MeShich—appears in every branch of your Houses of YishARAL, whereby you ascend competely. The meShich appears through the 12 branches in your Name, in sequential order. Each Name goes through the same processes of ascension—one to twelve—until all Heads of Yæhh have been cultivated in your members, whereby the oil in your Seed rises to anoint your crown.

You come as a star in the East, meaning you appear from your Origins in Aharúwan. The order of your appearance as offspring of ALhhim is as follows: From the discernment appointments of the Fathers you energize the power of transformation in the 11th House of Ayshshur, whereby you bear the transcendent nature of meShich to transform from one state to another. This activation is then followed by 12th Nephethli; then through the first moon of Yahúdah; 2nd Yishshakkar; 3rd Zebúwlan; 4th RAúwaben; 5th Shamoúnn; 6th Gad; 7th Aparryim; 8th Meneshah; 9th Beniyman as the Son of Man/Bread; unto the 10th House of Dan/The Judge.

Dan is the last appearance of meShich bearing the Head of **AchiOzúwr Bann Omisheddi** (CHP/Numbers 7:71). Hence, as the Judge, Dan is the origin of your Life as judgment rises first in the House of ALhhim. Your appearances are according to your 12 Heads in Yæhh as they make their offerings. The following order of developments is the Life of the Fathers rising through your members, whereby meShich is seen in your 12 Houses.

MeShich is cultivated in your 12 houses in progressions of development. The natural order of your appearance follows the spiritual order set in shemayim/the heavens. Dan, as the first-born arranges your houses, as behind the scenes, in stages of development unto the appearance of meShich. You are numbered and extended from Dan to Baar-Shevoo/Sheba.

1. As the spirit of Dan—a vapour—from the discernments/judgements of ALhhim you are given life. Dan means a Judge. Judgment—Dan is the beginning, as Wisdom, in the House of ALhhim. Your Name is determined of ALhhim whereby it is sown as a seed in the waters of your Mother. Your anointings commence in the womb, before you appear. The womb of Yæhh—**Ayshshur**/Asher, is hovered over by the Holy Spirit through which your Name is verified—set unto a destiny to progressions through stages of transformations. The consciousness of your origins is carried by the Breath of Dan into the womb to affirm every detail of your Life.

2. The spirit of the Father, as DAN, takes-up residence in your Mother, whereby your Name is born of ALhhim above. Rather than by the will of men or the will of the flesh, you are born by the determinations/judgments of Dan. “No one ascends into heaven, but one who descends from heaven, even the Son of Man.” Your birth is first in the heavens as you are formulated upon altar of **Nephethli**, through the sacrifices of ALhhim. You are born to the Faces of the Fathers. As your Name is an offering of ALhhim, you are formed in their likeness, in the meekness of a lamb. This lamb is called the shayh/אֵשׁ—the Fire of the Lights of ALhhim assembled from two sides of the altar. As the lamb is sent into the waters, the shayh/lamb puts on the Name of maShayh/אֵשׁ (Moses). The Fire of the altar is carried into the waters to draw out of the woman who appears to with a basket of reeds. By the Spirit of Dan your heart of Nephethli pulses, designating the life in the blood to flow unto perpetual renewals. Through Words of the heart, the Bread of ALhhim forms for your Name, whereby you are anointed with oil as the manchaih/grain offerings.

3. In being drawn out from the waters, the Numbers of your Name are arranged to create the mishkan/body/tabernacle. The Numbers of your Name become apparent as configurations of Light. The Numbers of your Name are the House of **Yahúdah**/Judah which determine your measurements through which you make your appearances. The Numbers are anointed/activated whereby you identify with the People/Consciousness of YishARAL through born into the Land of Metsryim. The Numbers are the cornerstone unto which the strands of your thoughts are aligned

by Dan. As Túwraeh states, all lands are according to the Numbers of YishARAL (MT/Deut 32:8). To assist with your development of Numbers, Dan facilitates your atoms into a dwelling for the Lights of YahúWah. “Moreover, I appoint Ayhuwliab/אֲחִי־סֶמֶק of Achi-Semek, of the tribe of Dan, to help” (SYM/Ex 31:6).

4. The emanations and expansion of your Numbers create a body of Consciousness that appears as **Yishshakkar** riding upon a donkey. Your head is anointed again to bear the oil exuding from your Numbers. As your Numbers expand so does your Consciousness. You are committed to your mission and to fulfill the assignments of Your Name according to the determinations of DAN. For this mission you are anointed of ALhhim to go forth and do good (SMS/Acts 10:38).

The formulation of a corona or orbit is by a Yishshakkar offering providing a place for the Numbers of Yahudah to circulate and be woven upon a rod/staff by the Breath of Dan. Thus, the corona of Aparryim is made as Yishshakkar is spun upon the wood of Aparryim, a sequel to Aparryim rising upon the wood of Yahudah.

The rings and orbits are made in their months/seasons by the offerings of Yishshakkar, whereas the bodies of the planets are formed in the associated months by their heads. Hence, in the month of Dan, the corona of the sun is formed by Yishshakkar; however, it is by the Head of Dan—in the month of RAúwaben that the sun is created.

5. The Light of your Name rises upon your skeleton as a serpent upon a pole, which is meShich in **Zebúwlan**. Dan gives your serpent strength to hang itself upon the pole. The Spirit of Dan, as the Breath, appears as a serpent in your paths, as you make your ascensions. Through the anointing on your Head of ALiAV bann Chelen, the serpent flame of your Name aspires to attain its height. The life-force within you rises upon your skeleton. As you look unto this ascent the members in you that have been illusioned or bitten by the tongue are healed. (CHP/Numbers 21:9).

6. In your perpetual ascent, the Eyes of ALhhim are filled with Fire, whereby meShich is in **RAúwaben**, as eyes like a blazing fire. Dan causes your Eyes to be filled with fire as your spirit casts the sparks of Fire into the fabrique of your seven eyes. Through your eyes being filled with the Fire of the altar you behold the Faces of the Fathers (SMB/Gen 1:3-4; Chazun/Rev 1:14). The eye is made first in the womb as it is the body of DAN—the Breath, from which the Numbers in a SeedName are appointed to take up a residence. In conjunction with the planets, Mars would be the first planet set amongst the stars.

7. Your ears are anointed whereby they are opened to develop what you are seeing. Corresponding to the House of **Shamounn**/Simeon, the ears support the stave as Shamounn bears and lifts up the pole upon which your members are hung. The meShich of Dan is in Shamounn as your ears, as sheep/Bayit, discern the Voice of Dan whereby another shepherd they will not follow (TK/Lev 14:14). Dan causes your ears to hear righteous judgments.

8. Upon seeing and hearing, you speak Words that cannot be contained in volumes. Dan HhaMeShich anoints **Gad** so that your Words rise from your SeedName. By Dan, you speak in tongues of men and angels the mishpatim/judgements/determinations. In your ALphahSeed/אֶל־פִּה־זֶרַע

are the Sayings/7 of AL/4. As Words of your Name are spoken, you bear the expressions/faces of your seasons—months—encircling moons. The Words you speak are manifest in your faces of YæHH. When you judge, your judgment is true, for it is not you alone who judge, but you and the Father who sends you from the Shayin-Semek Ring of DAN (Tehillah/Psalm 23:5).

9. In making your ascent as **Yúwsphah**/Joseph, you become the saviour of mankind—your generation. Dan enables the House of Yuwsphah to see beyond the faults of the brothers. In administering mercy of forgiveness, Yúwsphah is the saviour as all peoples are gathered into one house. Your SeedName is supplied with understanding as the silver cup is placed in the sacs of Beniyman. Through giving the seed Beniyman is brought into the world. “And Pharaoh calls the servant of Yúwsphah, the name Tsaphnath-paonúwach, meaning “revealer of mysteries/the north, decoding what is hidden to bring forth consolations of the groanings/yearnings of Núwach” (SMB/Gen. 41:45). The function of bearing seed and revelations in your branches is anointed on the head, whereby you rise to mastery though once bound in chains of Metsryim.

10. Through the distribution of your grain, the Bread comes down from heaven as **Meneshah** is born of Yúwsphah. MeShich in Meneshah rises as the Bread from the loins, as the seed is ground into loaves. Dan quickens the house of MeneShah to carry the weight of your progressions. Through the anointing you forget the past, ever keeping your focus on supporting your destiny. You rise not by the leavenings of the world, but by the inherent nature of the Life of the Father in MeneShah causing supporting your ascensions.

11. Dan gives thrust for your Seed to appear in its seasons as the Bread/Teachings of your offerings. Your SeedName is known as the coming of the son of Man (manna). Your Spirit of MeShich in **Beniyman** is from the loins of Avrehhem. The grain offerings of ALhhim in she-mayim/the heavens appear, made manifest, in the earth as your SeedName is anointed to rise and form the crowns/7 upon your head.

12. The final appearance of Dan, hhameShich, is when you appear at the Great White Throne judgement. The scales of judgement, as your two lungs upon the staff, weigh your glories from the profane through which you transcend the worlds unto a sequel age. **Dan** is The Judge as meShich fully come to govern the worlds. What is of the chaff is burnt. What has been cultivated of your Seed is gathered into your barns to be sown in the world to come (Mætiayæhhu/Matthew 25:31-46). You discover all within your Name from Dan to BaarShevoo—to the depths of the Seven Wells/Eyes/Rings in which your Spirit lives. From the judgments/determinations of Dan of ALhhim you are counted, and to this extent you are totally healed. The Spirit of your Name is considered in the Eyes of Shemayim/the Heavens from the Birth of Dan to the Seven Eyes of your Spirit in which your 12 reside (BayitShmúwAL/2 Sam 24).

The source of your Name is from Fathers, born by the Fire and Word of the offerings of ALhhim. From the Shayin/Fire and Semek/Wood you appear as a flame, a serpent tongue sent with your messages of Yæhh to fill your intercalative spaces with your illuminations. In the Ring of Dan, you see the 15 Faces of Yæhh blazing in Shayin-Semek to rise Master over all nations/processes of your life as the Judge. Through Dan the birthright of your Name is established to reside in the Kingdom of YahúWah. Your Name of DAN bears the 15 Faces of Yæhh

whereby you do not walk in darkness. No emotion, nor enemy, not even death can disturb your peace. MeShich, as the Judge of DAN, opens-up the gates of Life Everlasting for all of your sheep fold to enter, saying, Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world. In that your 12 branches are anointed, and each of them belonging to their associated Rings of ALhhim, meShich is called the Offspring of ALhhim.

Dan is omitted in the list of the tribes in Chazun for the 12 Tribes are of the House of DAN. By the Spirit of Dan, your 12 are sealed unto life.

The Name of Consolation/Núwach and the three offspring form your eight skull bones that encase your treasured thoughts. The Names of Núwach and the three children of Knowledge/Sham, Understanding/Yapheth, and Wisdom/Cham, draw out from their sides, a wife/ashah, through which they ascend with their fruitful expressions with overthrow the corruptions in the world. By the agreements of pairs, the faces of the Hosts of Lights appear as fruit of Knowledge, Understanding and Wisdom which covers the earth as a flood.

And from all of the living/ascending זלמא לַיִם 19
 from every vessel of flesh 4W3 לַיִם
 a pair from all branches of instruction לַיִם מְלִיכָה
 you bring strands of AL (the Faces of Yæhh) unto the tevahh/ark אֲנִי אֶלֶךְ אֶת אֲנִי
 to re-cover, live with you יִשְׁכְּבוּ אִתְּךָ
 to recall and to investigate Yæhh appoints them יִשְׁכְּבוּ אִתְּךָ אֶתְּךָ

The pairs stimulate one another to remember and to inquire into the Faces of Yæhh in order that they ascend with you.

From the fowl per פֶּה 20
 the teachings drawn out of the Neúwn—categories of instructions יִשְׁכְּבוּ אִתְּךָ
 and from the bread/seed of the beasts/living—inward groaning אֲנִי אֶלֶךְ אֶת אֲנִי
 for categories/classifications of light אֲנִי אֶלֶךְ אֶת אֲנִי
 from all swarming/gentle touches to illuminate the Adim אֲנִי אֶלֶךְ אֶת אֲנִי
 for categories/classifications of light contained/embodied יִשְׁכְּבוּ אִתְּךָ
 pairs from the Tree of Instruction לַיִם מְלִיכָה
 they shall come unto you (as messengers of shemayim/the heavens and the earth) יִשְׁכְּבוּ אִתְּךָ
 to recover/restore the ascensions of your Life. יִשְׁכְּבוּ אִתְּךָ

From the sky/messengers as birds, and from the produce of the Seed, grounded into fine flour, you are gently touched by the rays of Light to honour your inward quests/movements. Hereby, your Name is restored to the heavens and earth as formatted in peace and in goodness of ALhhim. It is not by outward events that the flood comes upon your lands, but by the associated pairs of ALhhim that bring forth the bounty that renews the land as days of Yúwsphah.

The food for Núwach's family is made evening and morning through the oylah. The Rings of ALhhim gather 14 measures out of Meneshah which are set unto the Faces of your Name.

These measures are the seven seven pairs that are acquired for your composite dwellings in illumination/teva^hh. 14 measures are provided by the Neúwn/14, extending itself fully from both sides of the Seven Eyes of ALh^hhim. What is sown by the ALh^hhim of Neúwn are reaped through the offerings of the daily shayh offerings to form the man^haih of the oylut—the Man of Shayh (Meneshah). From the formulations of the Breads of the Neúwn, the ShulchanPanyim/Table of the Faces are set from evening to evening unto which you come to the paired Faces of the 14 Fathers of Reshun.

The sum of you shall acquire/learn for yourself. ҮԸ ԲԳ ՅՃԿԿ 21
 From the Tree of Instruction you extract your food, to eat, ԸԿԿՊ ԸԿՊ
 to be affirmed, you are nourished, ԸԿԿԷ ԳԿԿ
 and to gather unto your branches. ԿԷԸԿ ՃԵԴԿԿ
 And the light of Yæhh is for your branches and for them ՊՅԸԿ ԿԸ ՅԷՅԿ
 to partake/eat of light. :ՅԸԿԿԸ
 And Núwach/Noah/consolation is fulfilled ԲՊ ՎՕԷԿ 22
 according to affirm/make sure ԳԿԿ ԸԿԿ
 the order/commandment, the sum unity of ALh^hhim ՊԷՅԸԿ ԿՃԿ ՅԿԻ
 affirmingly it is performed. :ՅՎՕ ԿԿ

As you learn, you have the food of the ALh^hhim. As you engage the teachings imparted to you, the consolation of the ages are fulfilled whereby the heavens and earth are renewed.