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THE BLESSING OF AHARÚWAN

In *the blessing of Aharúwan* to YishARAL, **the action of keeping is by Bayinah, whereby the action to bless is by Chakmah.** YahúWah blesses you and keeps you by the Lights of Chakmah and Bayinah. In this manner, the Enlightenment extends our minds and members through Wisdom daily, and keeps the illumination within us in accordance with the netiph and the shechalyet spices. With the foundation of Wisdom and the core of Understanding we formulate Knowledge in our upper branches and yield the chalavanah spice, the lavanah zekah/frankincense and the malech/savor from our offerings.

The Blessing of Aharúwan is according to the placement/arrangement of the houses amongst each other whereby the blessing pertains to all of YishARAL. The first part of the blessing is the Collective's work through Yahúdah. YahúWah blesses by the increase of the Numbers in Yahúdah, and keeps you by the Illumination in Yishshakkar. The unfoldment of these ancient words follows [CHP/Num 6:22-27]:

And YahúWah/the Collective speaks **אָפּאָר אָפּאָר 22**
 of ALMaShayh—the inner parts of a Seed **אָפּאָר**
 for an instruction/a saying/a promise. **אָפּאָר**

In that YahúWah looks at the inward parts, the Collective Breath/Spirit speaks of that which opens within the Seed. Hence, when the phase occurs: **אָפּאָר אָפּאָר**, “And YahúWah/the Collective speaks,” the information following is of the inward state and that which is transpiring amongst the branches.

The teraysarun/dwelling—the Word State—of an offspring **אָפּאָר 23**
 is of ALAharúwan—of the Seed of Illumination. **אָפּאָר**
 With the Seed opening there are unified formulations **אָפּאָר**
 for a saying/a promise/meditation: **אָפּאָר**
 Now, there are compositions to expand/bless the unified: **אָפּאָר**
 —the sum of the offspring of YishARAL— **אָפּאָר**
 a saying for their Collective Illumination **אָפּאָר**

With the inner parts opening there is also opening of the the mind of Aharúwan. Together the Seed of the inward parts and the Seed of the mind open together whereby there is a way to expand all within the Unified States which comprises the sum of YishARAL. By the mind giving of its Seed the inner parts of the SeedBody open upon the altar, and as a result of the mind giving its body, the mind is expanded with Illumination, receiving directly the Light from within the Seed. The mind that gives their body upon the altar of the oylah is illuminated to know how to cause an increase within the entire network of branches.

The reoccurring phrase, **אָפּאָר**, for a saying/a promise/meditation, indicates the results of the actions. i.e. When the Seed opens formulations results, amongst which are the emanations of Words and their emerging states that they occupy: promises. Promises are determined according to the state in which the members are dwelling; and hence, there are many promises that correspond to every state of Light [2 Kaypah/Pet 1:4]. The promises that follow the opening of the Seed are an increase of the branches, which are stated in the subsequent lines.

YahúWah increases the branches **אָפּאָר אָפּאָר 24**
 and keeps the branches **אָפּאָר**

YahúWah is the Name of The Collective Spirit of all Twelve Houses Unified. When one speaks in the Name of YahúWah they are speaking with the totality of their reúwch whereby their are not projections of partiality. The increase of the branches is through Yahúdah—an appropriation of the Numbers, and the keeping or watching over the branches of the twelve are by the ministry of Yishshakkar. We are kept in a State of Light/Zebúwan. The state of our dwelling is according to the degree in which our SeedNames have opened, for there is no darkness that can cover the Light that has broken forth by Perats of Yahúdah, for what can shade the sun and hold back its Fire? The Light that comes out of a Seed dispels the darkness whereby all that is of the Seed is kept in the Light. The young and the stout that come forth out of

Meneshah are tended to by Yishshakkar who receives of Meneshah and thus who receives the Names that are ascending. Hereby we are received into the Unified Consciousness as we commence to give of our SeedName for the sake of the Collective.

YahúWah enlightens the unified faces/expressions יְהוָה אֵלֵינוּ אֵלֵינוּ 25
of the opening Seed which gives/extends its branches, יְהוָה
and grace is extended to the branches. אֵלֵינוּ

The illuminated states of our expressions are the dwelling states of Zebúwlan. The States of Illumination shine upon us. The ones who give/extend their branches upon the altar—who open and give from their Seed in meekness—through acts of total humility—find grace layered upon them from every layer/level of the Light! The work of grace and the extensions of the branches are the works of RAúwaben and Shamoúnn within the Twelve. The grace is the favor of the Lights that come to us and enter into us through the opened Rings. Via the grace we see and are given comprehension whereby the grace causes developments within us. Hereby we grow through grace—favorable impartations.

YahúWah lifts-up the unified faces/expressions יְהוָה אֵלֵינוּ אֵלֵינוּ 26
of the opening Seed that gives/extends its branches, יְהוָה
and appoints their Name/sets them to bear the fruit of their fulfillment—their peace. אֵלֵינוּ
אֵלֵינוּ

The elevations of the inward faces are by those of the Voices of Chaggai of Gad. The faces are formed by Aparryim and their elevations are by Meneshah whereby the fruit of Baniymin flows from their branches. *Meneshah does not cut short the strength to lift up the houses unto the apex of the staff, upon which the branches flower and bear their increase of Seed which are the fulfillments of the initial words of the blessing set through the activation of Yahúdah.*

And the Name unified is the sum/composite of a Name extended— אֵלֵינוּ אֵלֵינוּ 27
The offspring of OL/most high are YishARAL. אֵלֵינוּ אֵלֵינוּ
And Anni—the Voice of the Neúwn Mind—increases their collectivity. אֵלֵינוּ אֵלֵינוּ

We are known at any state according to the extent to which we have brought forth our branches and their works. Through every drawing out of our SeedName to bear fruit, we increase in Numbers whereby their is a sum of our Names. The gathering of all that issues forth from a Name is its sum and by the resources in the Seed and those which are multiplied by a Name's emanation, a Name is continually extended as a Light that cannot be extinguished. As a Seed extends itself so does a Name that has learned humility to draw out of itself and give of its Life and Light. *These Names are the Offspring of the most high for they are as the most high.*

The gatherings are the works of the judge, who determines that which is profitable for the perpetuation of a Name. By the sum of a Name, so is the spirit of a Name set by Dan. Every level of residence is determined by the state of our reúwch, whether we abide in the ascendant

Vapors of the Rings of ALhhim as Adim or whether we dwell in forms of animals in which the Breath pulsates to discover its congruency and harmony of members [Yirmeyahu/Jer 31:27; SMB/Gen 37:33; 45:15; Yeshayahu/Is 11:6-9]. The extensions of the properties within the branches are the work of Dan and Ayshshur—by the Breath of Dan and by the affirmations of Ayshshur all branches within the Seed are as OL, the Most High. The Voice of the Neúwn speaks out of Nephethli through the Mind of Aharúwan, who serves at and speaks from the heart altar to make the offerings of all YishARAL, whereby the inward parts of maShayh flow with Words of the Collective.