

A SEED NAME

A formulary of The Light
of the 15 Fathers
designated by Numbers and Letters from
the 4 sides of Light.

A SeedName is the Logo
of the Thoughts of Light
set for their transmissions and expressions

A SeedName

THE CONSTRUCT AND PROPERTIES OF THE SEED OF HHAAUVIM/THE FATHER.

The State of a Name is its Dominion. The State of a Name is likened to a Tree that emerges from a Seed and transforms itself into a breathing expression of its glory and dominance. As a tree, a Name opens itself through Waters of Shemesh¹ and rises unto dry land—conveying a state of stability in which it becomes rooted.

As a Name takes root in the foundations of its solidarity, it begins to sprout its branches to bear its fruit—sides of expressions. Amongst the foundations of a Name are the Thoughts of its Origins above, the agreement and solidarity of the sides of its mind to dwell collectively and also so with other Names. The State of Dominion means that one has extended themselves to provide a canopy over their heads in which they reside verses achieving dominance over another which would expose their nakedness. How so? Conflicts between peoples [peoples include all species] is a sign of inner conflicts whereby the mind of division is yet to be resolved to form a foundation for solidarity, and without a foundation one is not able to form the leaves of its thoughts for a covering to reside.

The State of a Name is referred under the administration of Light called Zebúwlan. While all Houses are of HhaKuwáhnim, each House is a chamber of the Mind, and hence all parts of mind answer to the Illumination of the Mind. In that the Mind is foremost from which a body is composed, all traits or houses/tribes of YishARAL are in the mind from the beginning and hence they are an integral part of the mind, whereby there is no division between HhaKuwáhnim and the Houses of YishARAL. One may conclude that the Houses of YishARAL are the core of mind development, and upon their resolution to dwell together as one Name, the Mind of Yaoquv comes to Metsryim, born subject to the elements that it may display its glory and dominance within the Land that it made before hand for its occupation. In that the lands of the nations are made by HhaKuwáhnim, there are no divisions between peoples, for all are of One Unified Kingdom of Names.

The beginnings of SeedName are the allocations of Thoughts of the Most High. The term most high, refers to all collective thoughts which have arisen in HhaKuwáhnim. Hence, the most high is called the Mind of Nine in that all thoughts are sorted and collectively reside in 987 654 321, As a Thought is drawn out of the Body of the Unified Consciousness in which the Nine reside, a SeedName is born; however, in that the Origins of the Numbers and their Thoughts have been in the Aúvim of Lammad that make up the Body of Unified Consciousness, the Name has no beginning. The inherent Values and their Thoughts are distinguished in the day in which a Name appears in the Fire of ALhhim upon the altar. One issues their thoughts by their hands whereby the Values of 1 2 3 4 5 6 7 8 appear, arising from the midst of a Name. As the thoughts are sorted, organized, and aligned to be of the One from which they have come, the Values of 9 appear whereby they abide in the Consciousness of the One—10. In this manner one comes to know their Seed Name 1 2=3; +3 = 6; +4=10; +5=15; +6=21; +7=28; +8=36. As concepts of 1 are formed, they become 2 or a body/house. The concepts and the body united become a process. i.e. The concept of sight forms the eyes; united they become a na-

The Sides of Lammad 35/35 aka 8:8 form the Body of The Unified Consciousness in which the 70 Kuwáhnim reside. Within the sides of 8 are the Unifying Force that holds the sides together as one body. By the union of the sides the House is one: $8 + 1 = 9$. The two sides of $9+9=18$ through which the House of Consciousness is administered by the Ascendant of the 8, which is called hhakuwajemjhagedauwl/the high priest—the ascendant Illuminator.

tion/process/3 or a goyim of seeing. When the process is unified, meaning that when the thoughts are truly beheld through the eye the process = 6, a state of unification. Through the unifications one beholds all sides of thought and has inquiry into them legitimately; for until there is a devotion of the body to the eye, there is fornication of exploration without intent to comprehend the unity those being joined. The sum of the unification/ $\Upsilon + 4 = 10$, the means of fulfillment and extension. As one receives the Illumination of the sides from their inquiries, they gather the Values of 5, whereby they are 15 [10+5]. When 15 are formed, the Houses of the Fathers appear within a Name, which forms a Semek—the structure of a residence. The Unity of the Fathers appears as the Values in Unity/6, which when added to 15, the sum of 21 pulsates, and one bears the radiance of their Name. That which is formed as the offspring of ALh-him embody the Thoughts of the Aúvim. A Name of ALh-him are unified with the Aúvim whereby the glory of the Aúvim appear within the offspring to be 21/W. Via the establishment of radiance or fruit of 21, the works of the Aúvim are extended to be fulfilled. The Values of 7 appear with 21 forming the Body of the 28 ALh-him, the expanded state of a SeedName/28/1. Through the ascensions of 21/W/Fire, the Values of 8 appear comprising the sum of 36 [28+8], the sums of discernment which reside in Dan. The Values of 36 are the Unified Stance of Lammad whereby the formulas of the lampstand/menurahh are made to carry forth the Lights within a SeedName. With the welding together of the branches of a Name, known as the stalks of Lammad, the Values of Nine appear denoting the welding of all branches together through which they increase. The Values of 9+36=45, the sum of Nine in which all things are gathered into a Head to administer one's affairs. The mean of 45 is 5, whereby the mean plus the appearing Values are 50/Neúwn, the formation of the Directive Mind.

The State of a Name, and hence the Peoples of State, bow to the Authority of a Name. From the Foundations of a Name and its branchings a Name gives of itself whereby all of its lands and their peoples are formed. When the land or the peoples are obstinate to the Name, then the kingdom is divided between the forms—between the lands and the Origins of Light that forms them. The consciousness/peoples of the residences are split between the Founding Name of YahúWah and the forms in which they reside. As the lands are submitted utterly to the Name, the Name reigns within the Seat of Consciousness to administer all things upon the throne of Shamoúnn. In terms of the residences of a Name, the parts of the body of a Name are servants to a Name whereby the Kingdom or Dominion of a Name is healed from all spirits that cause division. The servants of a Name are the lands of Cham referred to a Kenon/Canaan in which the branches of thought are extend to form a manifestation. In this manner, one unifies themselves. A Name beholds all that it has made and brings each part under its allegiance whereby the lands and the Kingdom belong to YahúWah—the Collectivity of all Names and their Lands.

As a SeedName unfolds the State of its Name appears. The State of a Name is called the House of Zebúwlan—the State of its Enlightenment. *Enlightenment is the opening from the foundation of a Seed-Name unto the crown whereby the entire body and mind are filled with the Light of the SeedName.* The SeedName rises from the earth as a plant to enter into the heavens where it is seated upon the Throne of its Twelve Houses. The throne surrounds the core of Consciousness. Within the Unified Consciousness of a Name is the throne of Shamoúnn, the Shayh/Lamb which surrounds the inner core ring of Consciousness to convey that the throne extends from and encompasses the Consciousness whereby a Name has dominion over its lands for its cultivation and to bear its glory.

The State of a Name appears as the SeedName opens upon the structure of the Lights in which it is formed. The formation of SeedName is by the Numbers of the Thoughts of HhaKuwáhnim which form a body of Unified Consciousness. Within the Body of Unified Consciousness are 10 lands. From these lands of Aúwer/Ur, every Name is sent.

The summations of the Numbers of a Name are of three parts which are gathered into a body of Consciousness that comprises the ten lands of Aúwer/Light. These summations of Numbers, Consciousness, and Lands are Ten. The Ten of one's Origins are of the Neúwn Mind from which a Star is set in the heavens by the Numbers of a Name. When a star appears in the east, it is the appearance of the coming of a Name from the Land of its Origins. **As a Name enters into a State of Emergence, one is born into the world to become manifest, whereby the Star of its Light is seen in the Qedam/East.** To the Child born from the Body of the Unified Consciousness the Ages come to present their gifts: the gold of Wisdom, the myrrh of Understanding, and the Knowledge of frankincense. The Ages are sent from MalekkiyTsedeq who appears unto the One sent of Avrehhem.

THE LIGHTS OF A NAME

Each Name is set by the Lights as it is sent forth from the House of Avrehhem. As the Numbers of the Light Star, so are the Numbers of a Name. What is above makes as corresponding state below whereby what is in AL is in AR. In other words, what is in the Mind, or SeedHead, makes a corresponding place, called a body. Ditto: What is in a Seed makes a place for its attributes of Life in a tree. What is in AL above [the fruit] makes a place or the State of AR below [the tree]. *All houses of a Name, which are comprised of clusters of cells, are of the Light of AL.* Therefore, as one gives of their cells to the Aúwv of their Name, they are wholly sanctified in their place of service. As one stands in Consciousness, they declare that every cell of their Name is for the service to bear the glory of their Name. What was once strange—the embodiment of flesh—is now brought nigh to be in covenant between a Seed-Name and its States of residences, whereby the Lands of YishARAL are in covenant with the Fathers of Wisdom 321, the Fathers of Understanding 654, and the Fathers of Knowledge 987, in order that every place is distinguished—made qudash/holy—for the Works of a Name!

The Light of a Name establishes its place whereby no space nor form can deny its position, nor can anything of darkness overtake or overcast the Illumination within a SeedName. By the sanctity of every cell to the Spirit of a Name, every Name is ordained by the Light of the Aúwv within their Seed-Name unto their service.

When every cell bows down to the Light that made it, then the cellular body shall receive and bear the Light and its glory/messages. When my people humble themselves, then I will heal their land—the state in which they reside. There is a star in the heavens that bears your Name. From the Star of your Name is the dust to form your body. The dust particles by which your Name composes its body are the Thoughts of the Star of your Name, whereby your composition is unique as the StarDust of your Name. The Thoughts of your StarDust is your Body through which the attributes in your SeedName are transmitted as beams of Knowledge. What is not of your StarDust perishes; what is of your StarDust is immortal as Light itself. As your cellular construct is one with its star, then the glory of the star is born in your forehead—called the Star of the East, for it is of your origins.

SONG: THE RITES OF A NAME

When the Light of your Name has come
 All of the world will sing.
 Though your cells have come from a far off
 they are brought near [activated] by your offerings.
 The State of a Name is secured, reserved in the darkness
 until One of a Name claims the reservations of their lands

Every part of a Seed is promised a land
 123 for Avrehhem
 456 for Yetschaq
 789 for Yaoquv
 whereby all Strands of Thought have a home.

There is a star for every Name. By the dust of the Star, the lands of a Name are made according to the Name and Numbers of their Star. The promise of your appearance comes upon the age of well tended years. From the deadness of the womb—the waterygrave of your mother, the promised seed emerges to bear the joy of the Aúwv within your constellation of Light. As the Life of a Seed enters into the body that it makes by its Collectivity—in the Name of YahúWah—The Light of a Name enters into the State made for the Name.

The Numbers of a SeedName are 12, which is the fiber of the Seed. The 12 Values are unified in Laúwi through which they are One. The sum of the Twelve are 2367 which are read as IƑ^4/rægsaz, meaning the trembling/shaking/^4 of the Father's lips/IƑ through which the utterance of Name comes forth from their heart altar and appears in the Fire of ALhhim. The Values of 2367 or Nine conveying that the 12 Houses are of the Nine woven strands of the most high. Counted as 13 and 5 they comprise the sum of 18 denoting that they are of the unified Kuwáhnim ascending in the most high. As the Twelve are assembled in the House of Laúwi/46, the sum of the House is total 2413 ƒ4Δ4/RredAL meaning *the dominion/rule of AL*. By the unified assembly of the Twelve in the House of Laúwi, the presence of their Light stretches forth whereby there is a **Dominion/Δ4 of Presence** within the Land in which they are called. The states of being void and barren are swallowed up by the expanding faces beaming out of the chushek/darkness veils of a Name. The House of Laúwi gathers all within the Unified Waters of Thoughts, and from the waters draws out the sum of each house to be a distinguished dwelling of a Name. The sum of the House of Laúwi and the parts are 2413/10.

Yahúdah 30 ƑΔYƑƑ
 Yishshakkar 830 4YWWƑ
 Zebúwlan 95 ƑƒYƑI

The Values in a Seed comprise four sides of Light. The first side form is the awakening, or east side. In each side there is the Head, the Body, and the Life flow. Yahúdah is the Head/Wisdom, Yishshakkar/Understanding is the body, and Zebúwlan is the Life/Knowledge.

Yahúdah 30 ƑΔYƑƑ

The Values of Yahúdah are the Numbers of Lammad/30 from which every Name is spawned. Within Yahúdah are the 12 Numbers which are the means for a Seed to form a house. According to the Numbers of a Name so are their works and labors. The Values of 30 are formed by 3 10's, the initial Letter Yeúwd/10 the double Hhúwa 5+5, and the ÚWah and Dallath 6+4. The activations of these three sets of Values by the Yeúwd/Ƒ bring forth the glorious splendor/Hudæh/ƑΔYƑ of a Name. The Presence of Hhúwd ΔYƑ is the foundational Name for the Chief of Aparryim through which the Numbers of a Name are manifest: ALishæmo Bann Omi-yæHhud ΔYƑƑ ƑO ƑƑ OƑWƑƒƒ. From the Numbers of Splendor the days of a Name are set and their Works/Months of 30 Acts/Days through which their days are fulfilled.

Yishshakkar 830 4YWWA

The 12 Numbers
in a Seed

The House of Yishshakkar is the Name of 830, the 8 of Lammad. Yishshakkar forms the Body of the Unified Consciousness in which a SeedName appears as an ascension/8 of Lammad. The Body of Yishshakkar is formed as the Numbers of a SeedName rise out of Meneshah. Known as the 8/labors of Lammad/30, the Body of Yishshakkar sows itself into Meneshah/53/8 from which it rises to perform all of its works. The 8 of Meneshah and the 8 of Yishshakkar are the two primordial 8's of Lammad spun from the sides of Lammad as 53/8 and 35/8. The interval between 8 and 30 is 5, which forms the Land of the Light in Zebúwlan which are woven from the Nine Strands. The I4 ring in the core of the foundations of Yishshakkar forms a tunnel cone to gaze into the Rings of the Unified Consciousness. This tunnel is formed as the inner core foundational ring makes its offering upon the Structure of Dan—the fiery Breath.

Zebúwlan 95 YLYAI

Yahúdah 30 אדאא
Yishshakkar 830 4YWWA
Zebúwlan 95 YLYAI
RAúwaben 43 YAYAA
Shamóunn 70 YYOY
Gad 7 א
Aparryim 61 אאא
Meneshah 53 אאא
Beniyman 53 אאא
Dan 54 א
Ayshshur 501 4W4
Nephtli 570 אאא

The Lands of a Name are those which suspend the Thoughts and provide a grid work of Light for the weavings of the Thoughts of a Name. The grid work of Zebúwlan are the warp and the woof through which a Name weaves the Thoughts of its Name into a basket. The basket on the head contains the harvest of a SeedHead as a clematis plant. The Numbers of Zebúwlan/95 are read as **the Nine Threads/9 of Light/5** through which one weaves their fruit. The offspring of Zebúwlan are depicted as *fishermen*, who convey the ability to weave one's thoughts to contain the lively thoughts of the Neúwn formative Mind. The transfer of occupation from one state of consciousness unto another is conveyed by the vegan fishermen able to weave their thoughts into a net to contain the strikes of the Neúwn Mind.

The summations of the Sides of the Qedam/East are 10: Yahúdah/3 + Yishshakkar/2 + Zebúwlan/5 = 10. Within the 10 are the 3 Fathers of Light from which every star is formed: 123/Avrehhem, 456/Yetschaq, and 789/Yaoquv. These three Fathers reside in the City of Madai and provide counsel to every Name as they make their journeys/assignments from full moon to full moon—from the Emanations of their Names and Labors unto their Becomings.

The Lights of a SeedName are composed of the **Values of Yahúdah/30**, the Body of **Yishshakkar/830**, and the States of **Zebúwlan/95**. The sum of the Numbers of the Qedam are 955, which are the Numbers of Reshun in Neúwn. The sum of the Numbers in Qedam are 19/9 by which a Name is distinguished in the Kingdom of Name.

In monthly progressions of Light, the Head of the House determines the Days of its Works. The parts of a House are the summation of its Head, even as the Twelve Houses of a Name and their States are the formulation of one's mind. With this view, the State of HhaKuwáhnim are derived from the Houses of YishARAL, and the States of YishARAL are derived from HhaKuwáhnim, whereby the Body and the Mind are mutually dependent upon each other. When one aspires to an office other to that which they have been called to serve, they frustrate the Works of ALhhim within their state of residence. Through aspirations of a SeedName to serve as they are Called and Chosen so is the Mind of their Body formed. The formulations of the body determines subsequent states and their joys. In that every SeedName is born from the fruit of the 7 Rings/Eyes: i.e. as the ALmond Branch bears its Fruit/Offspring, so

every SeedName contains all Eyes of ALhhim and thus all works of ALhhim and their fulness of Joy. The Mind of each House, being Aharúwan, contains all 12 Houses whereby Aharúwan is the summation of the Twelve from the Origins of Lammad. In that the Head and the Body contain all Twelve of Lammad in them there are no schisms in the Body of Light. By the impartial gifts of Lammad, all are One with Lammad and each other. The formulations of the Twelve in each Mind and Body are the Names of the 24 ALders/elders through which all Words are transmitted from the Minds of the Aúvim. The 12 Sources of the ALders are the strands of Thoughts in the Mind and their Offspring to formulate the 12 in the Body. Therefore the ALders are written as: i.e. ALiAv Bann Chelen, ALiAv being the Alder in the Body and Chelen, the Alder in the Mind. When one quests for Aharúwan as their lineage [i.e. Qahhath and RAúwaben], they need to understand that in so doing they forsake the inheritance to which they have in Lammad that comprises Aharúwan whereby the aspiration is not fulfilled. As one quests to fulfill their Callings in Lammad, they attain the full joy of Aharúwan.

RAúwaben 43 7944
 Shamoúnn 70 707W
 Gad 7 47

The second side is the side of evidence whereby we show the brilliance of our thoughts in action. In the negev/south we rise to our heights to bear our fruit in the twelve seasons of the year. From all that is manifested we expand the Numbers of our Name and their Faces. The Head of Manifestation is RAúwaben, denoting the Mind of the 7 Rings/Eyes; the Body is Shamoúnn, and the Life is Gad. Within the embodiment of Shamoúnn the crystals of Illumination are gathered which forms the Mind of meShich. According to these jewels, the entire Body of a Name develops to display its glory imparted by the Aúwv/Father of its Name. As Shamoúnn is the apex of the south, it is the seat of government from which one reigns according to their Understanding.

RAúwaben 43 7944

The Three Eyes in the Cube via which one beholds themselves completely. RAúwaben is the Head of the Waters/40 of the three eyes/3 of Wisdom, Understanding, and Knowledge, via which the waters of ALhhim are gathered. The Eyes resonate according to the frequency of discernment.

Shamoúnn 70 707W

The Body of Understanding in which all 70 are assembled for their full ascension. The House of Shamoúnn is the Body of meShich, the Body of the Lamb of ALhhim that gives of its blood for the reclamation of the worlds from which a Name has come.

Gad 7 47

The Perfect Words of a Name which are the wealth in a Seed: The Words of Gold, Silver, and Bronze.

The Three of the Negev/south are three sevens: 43/7, 70/7, and 7, the sum of 21 conveying the Radiance of a Name fully extended whereby they appear in the Negev. The Three in the Nine are the AR 44 in Tsadaᵗ of Hhúwa which forms the Aúrets/Land that one enters from their awakening: 1/18/9 of

44/21/3. As the Gammal/3 are in Hhúwa, so the three sevens of 21 are the radiance that forms the States of our Transitions through the Tsada. As all strands of thoughts are drawn out of a Name, the State of a Name are formed, in which a Name resides.

Aparryim 61 אָפּאַררײַם

Meneshah 53 מֵנֶשֶׁחַ

Beniyman 53 בֵּנִימָן

The third side is in the yúwm/west. In the west we are gathered into sequential and a new garment is woven for our service to the Collective. The summations of our words and deeds are placed in the hand of Phargoh to determine the state in which we reside. In the yúwm, Aparryim rises as the Head, Meneshah is formed as the Body, and Beniyman is the cherished Life thereof.

Aparryim 61 אָפּאַררײַם

The structure Semek of a SeedName comes from the loins of Yúwsphah. The 61/7 is the shaft that sustains the 2 8's of Meneshah and Beniyman. The Values of 61 4פ are the Seed of Semekפ, meaning the Unified Stone 4 formed by the 15 Fathers/פ. The SeedStone is opened through Meneshah, whereby the stone of the Aúvim is turned to bread.

Meneshah 53 מֵנֶשֶׁחַ

In Meneshah are the three levels of Mind. From the House of Meneshah, the bread 77 of the 3W shayh is set to rise into Yishshakkar. The shayh of a Name is seated in Yúwsphah from which it rises to open and make manifest all Thoughts of the Aúvim unified in Shamoúnn. From the days of Shamoúnn with Yúwsphah, the Seed of the shayh is set in Meneshah to make an appearance through Beniyman.

Beniyman 53 בֵּנִימָן

In the SeedName of Beniyman the three levels of the Lights are gathered and set to become the three extensions of Lammad. Beniyman is called the House פ77 of Bread 77. As the Bread is manifest from the SeedStone of a Name, the Bread from the Aúvim above has come down, meaning that what is in the Mind of the Aúvim is now opened and become resident within an embodiment. A Name rises and appears in accordance with the developments of the House of Yishshakkar. Through the 2 8's of Meneshah 53/8 and Beniyman 53/8 all spoken regarding a Name within the Unified Consciousness are transferred unto the States in which a Seed dwells. The Words of a Name spoken by mouths of the 15 Fathers and the Kuwáhnim of the Unified Consciousness bear witness with that which is occurring within a Seed-Name. One can receive nothing, except it be given to that one from the heavens [Yahuchannan 3:27]. The Kuwáhnim bear witness of our Name as Yahuchannan bears of Yahushúo. However, the witness of our Name goes further than the Voice of Enlightenment, for the works which the Father has given each Name to finish, the same works that one does. The works of a Name bear witness of a Name that the Father has sent them. And the Father who sends a Name bear witness of the Name, for the Thoughts and the Words of a Name are of their Aúwv compiled as a document within the Seed. One does not speak their own words, but as one hears in Shamoúnn of that which registers in Yishshakkar from their Seed-Name, so one speaks the Words of their Aúwv.

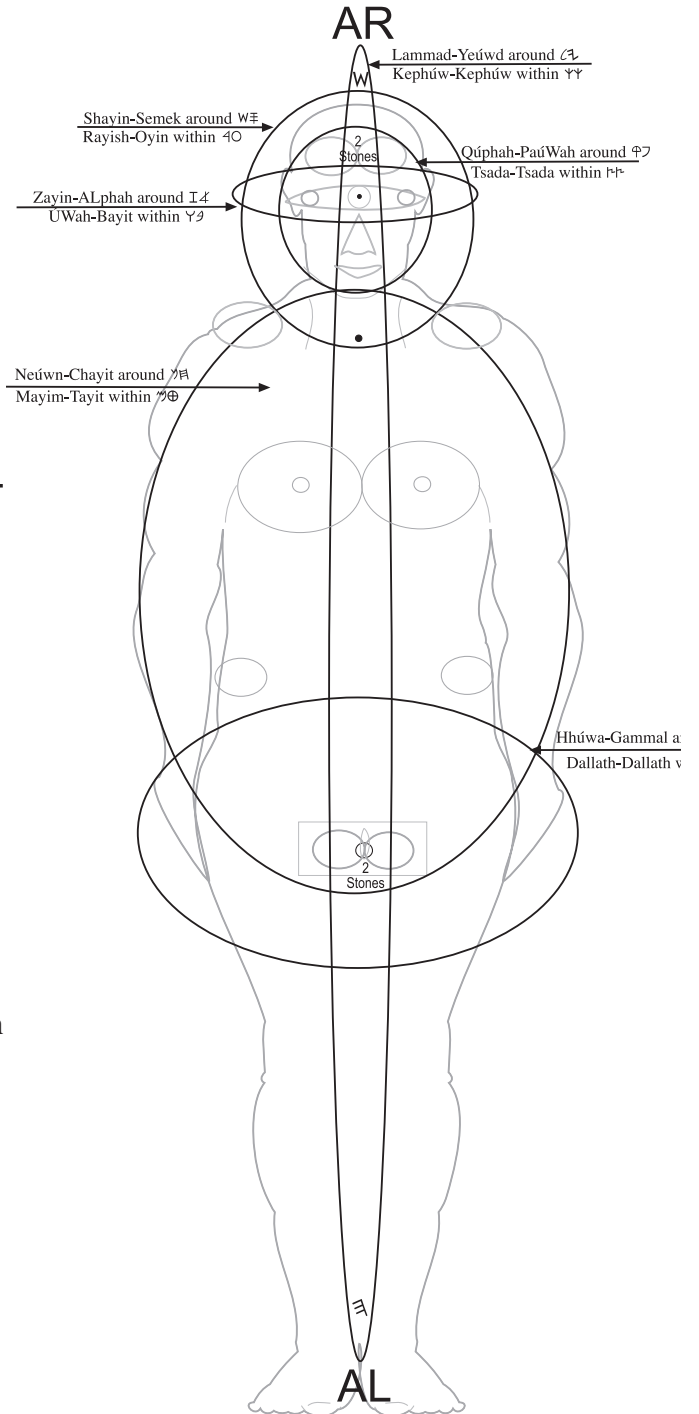
The Voice of the Aúvim are heard through formulations of the ALphahNeúwn 𐤀𐤋, the sum of 15. As the Mind is unified to bear the Thoughts of one's Seed, they speak the Words of YahúWah coming out of the Seed. **The Words of 𐤀𐤋 are of the solidarity of the Aúvim through which the Neúwn Mind is formed from the 15 Fathers in the core of Lammad.** The shape of the Letter Neúwn is a fish denoting the great schools of Thoughts of the Aúvim that fill the waters from which all living appears. When one is called as a fisherman, they are designated to weave nets and make baskets to contain the Thoughts of the Aúvim. The strands of Light are woven into various patterns to catch the flashes of the Neúwn Mind. A fishers of men are those who catch the Man/manna from the Neúwn Head. When one is observed mending their nets, they are called to be a Disciple of Consciousness. As the Teacher of Consciousness draws out from the Sea of Galilee, meaning from the Waters of the Rings, the "fish," depicting the Neúwn Thoughts, are prepared on the shore for those seeking in the Waters.

The **solidarity of Lammad** is seen within the Neúwn Mind: 123 456 789. $123/6$ is the bond of gold; $+ 456/6 = 12$, the strength of silver; $+ 789/6 = 18$, the rod of bronze.

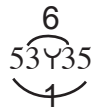
The **intervals of Aparryim, Meneshah, and Beniyman, are 61/7, 53/8 and 53/8**, an arrangement of the Staff and the Unified Rings. These are called the waters of purification, being the Body of Yahúdah, though which all things are set apart unto their respective service to be Qudash, Qudash, Qudash.

The mathematical formulas of west compose the foundation of Consciousness. From Meneshah and Beniyman the Bread of the Unified 8's rise. 𐤀53𐤅35𐤀 are the sum of 61. The two threes in the midst, being 6 are in the midst of 55/1. From the Union of the 3 branches on each side the Lights 𐤀𐤀 of Bayinah and Chakmah rise daily from the vials in Meneshah which are sustained by the 7th Rod of Aparryim through which the Lights becomes manifested.

The 1 of 6 or 61 is in the midst of HhaMenurahh from which all intervals of thoughts in a SeedName become manifested by their Lights. The Union of the sides of Consciousness are from the 70 emanating from the sides of Lammad 35:35. From the Perfection/7 of Lammad, the Crown of Consciousness forms. As one draws from the two sides of their SeedName, the Staff in the midst appears:



The Seven Rings of a SeedName



The vessels of purification that comprise the kaiyuwer/laver are composed from the 6 rings of a Name that are joined to the staff whereby one arises with the Wings of Righteousness—from their alignments [Yahuchannan 2:6]. The six rings of one's SeedName are called the Vessels of Stone as they come from the SeedStone of a Name.

Dan 54 7Δ
 Ayshshur 501 4W4
 Nephethli 570 7LX77

The fourth side is the side of mystery as to what a SeedName is becoming. Through the north, one is transferred into another state from which they awaken in the Qedam/East. Dan is the Head of the Tsaphun/north; Ayshshur is the Body, and Nephethli is the Life from which the Twelve flow unto their Enlightenment and Works.

Dan 54 7Δ

The Numbers of Dan, 54, denote the 4 sides of Neúwn Mind in which are clustered the crystals of Light assembled into the north. Via the Mind of Dan, the DallathΔ is composed—the four sided tersarun through which perfect insights and flawless judgements are imparted by Dan.

Ayshshur 501 4W4

Ayshshur 4W4 of 501 retain the Origins of Mind 4 that are formed from the midst of the Fire W4. Hence, an affirmation is the Thought of Fire in which a Name is fashioned. The Zero in the Numbers denote the State in which a Name is formed, the double Rings of ALhchim that bear the Lights of the Neúwn Mind flowing from Dan and the Seed 4 that is formed from the Aúvim sown into the womb of Ayshshur. The majesty of a Name is within the Seed, which is the Prince or the Shar 4W in Ayshshur. As the Mind of the Aúvim are in the Fire of the oylah, that which forms the Seed 4 of the manchaih. As the manchaih opens in the course of an offering, the Prince 4W or ruling force emerges to carry forth the teachings of the Aúvim.

Nephethli 570 7LX77

The Values of Nephethli 570 convey the Consciousness/70 of the Lammad/57/I7/12. The extent I of the Neúwn Mind 7 causes the Lammad to appear. Through the emergence of the Lammad, or the Staff, the Houses of YishARAL are gathered. Hence, in the parables, the Staff is given first, and then the gathering of the 12 Houses. In like manner, when one forms the Thoughts of their Name, they call their 12 houses together to perform accordingly, whereby the Life in them fills the House in which they have appeared. The perfection of Mind is composed by the full extent of its 7 Rings as one meditates upon the Words of Laúwi 7L. The Name of Nephethli is composed of two words, nepheth/X77 and li/7L, one who serves to elevate, enter into the heights of Laúwi. The term, also means to draw out sweetness

nephet/נֶפֶת from the comb—the teraysarun patterns of Thought, whereby Nephethli is the House of YahúWah in which all abide/come to fulfill their service to the Collective.

The intervals of Dan Ayshshur Nephethli are 54/9 501/6 570/3: 9 3 6 3 3 which contains the 33 Paths of Progressions, aka the Paths of Lammad from the emergence of a Name unto their entering into their Immortality. The State of Immortality is already laid up in a Seed, for is the Immortal Words of the Aúvim that compose the Seed itself. As the one gives of their SeedName totality, without reservation and without partiality, they are sealed unto the Day of their Redemption from the lands of their discoveries in which one affirms their alignments unto the State of their Light in meShich. The intervals of Dan comprise the circumference, all Seeing Eye of Dan 360; the Hosts of Transformations in Ayshshur 18; and the Unity/6 of the 12/9+3 in Nephethli whereby one enters into all levels of HhaAúvim by their offerings [See chart on following pages: Crowns of Lammad]. *The Hosts of YahúWah appears* as the messages within a SeedName are drawn out from the honeycomb of each House. As a King emerges from the lands of its Name, the Hosts of their Kingdom comes forth with the Ruler, whereby one has a Presence in the Land. The messages of a Name are the Thoughts contained within the 30 Numbers of a Name. In the day of their break out, the hosts of YahúWah rise as a swarm coming forth from the hive. Until the Day of one's emergence, they are being nursed in the Queens chambers.

THE RESURRECTION FROM THE DEAD

From the body of the dead, we are formed again to rise unto a newness of life. The body of the dead is the House of Ayshshur. The garment of Ayshshur is the mummy suit, in which attire one enters into states of transformations. What shall we then say of the resurrection of the dead? From the deadness of the Shereh/Sarah's womb which houses our SeedName we are brought to the State of our Promise. The Promise or Word of our Name contains our inheritance which is according to the utterances of the ALh-him in the day we appear in the Fire upon the altar as the only begotten of ALh-him. Having awakened in meShich in Qedam, ascended to the Right Hand of Authority in the Negev, having been tested in the compilations of the Yúwm to rise unto mastery, and having been examined thoroughly in the Tsaphun, we are appointed unto our place reserved in Immortality. The dust of our Star remains with us though we pass from the body of tears. Via the dust of our Names the Teraysarunim of our Names form. We are carried by the Winds of ALh-him unto the place of our inheritance as the Immortal Mind of our Name has unfolded by all grace. The dust particles of our StarName are clusters of our purified Thoughts gathered from the altars of our offerings, whereby we appear, as though from nothing, by our faith—the means to make evident our Light! As bees make their Teraysarunim, we do likewise by the inherent thoughts of our Collective Qudash Society in which the joy and sweetness of our mouth fills the combs from the offerings of our trees. In that the Numbers and Thoughts of our Names have now been opened fully through the Unity of Comrades, we enter into the Society/Assembly of the FirstBorn in meShich who watches those in processes of their salvation. **We appear with the universal gathering and assembly of the firstborn who are registered in the heavens—by their Names**, to AL the Judge of all, to the spirits of the just/aligned Rings made perfect, and to Yahushúo—the Unified Emanating Consciousness through which the mediation of the covenant is renewed and whereby one is established into the Eternal Covenant.

It will not be that the body of corruptible flesh which will appear again; nay, the body that sins perishes as the grass. However, the Invisible Thoughts of our SeedName, even the Words of our Name abide forever. As the Thoughts of our Name rise again from the deadness of the womb [womb of origin yet childless within a state], we are transformed out of Ayshshur of Tsada-Tsada to emerge into the em-

bodiment of our purified Mind. For who can keep the Thoughts of a Name concealed? As the Stone of our Name turns, so the Thoughts rise and forms a Body of our Emanations.

THE WORKS OF A NAME

According to the arrangement of the members within a house, the distribution of labors are fulfilled. **One never comes to the end of studying; however, there is a fulfillment of everything learned.** The fulfillment of a labor is the Joy of the Thought released into expressions. A Name learns and achieves their assignments through appropriate arrangements of their thoughts. When the members are dislocated or carrying concepts that deter the wholeness of a house, then a Name suffers loss. i.e. The structure of a plant and its arrangements of branches and leaves determines the productivity of a house. The associations of Numbers are preeminent in carrying for the administrations of a Name, for every part has its associate whereby its work is accomplished amongst the Collective. In each house, every part of that house is appointed their labors on behalf of the house. i.e. In Consciousness, Dan is appointed to administer the lands to maintain the states according to the framework of the Unified Consciousness above. The work of Dan is implemented and fulfilled as the offerings of Dan are made upon the structure/wood of Zebúwlan within each house.

THE PAIRING OF VALUES ARE UNTO THE STRENGTH AND FULFILLMENT OF THE WORKINGS AND THE UNIFICATION OF THE SIDES OF A HOUSE.

In using our members by associations, we are using what we have been given from the Aúvim. The appropriations of the Numbers and the Words within our Houses are drawing out of our SeedNames the treasuries of our Lives.

Yahúdah 30 and Aparryim 61 = 91, the ability to transform a SeedName and to maintain a Name in freedom. The Tsada serves as the House in which a SeedName is transformed. As Ninety, also the age of Shereh, the Tsada serves as the House of Dan forms the scales. All things regarding our inheritance are determined according to our origins. We are judged based upon the patterns in the Origins of our Names and their fulfillments.

Yishshakkar 830 and Meneshah 53 = 880, the State of the Unified Consciousness within a Name and their connections with the Body of Light from which they have their Being.

GARMENTS OF A NAME

The strands of light are drawn out of a SeedName which creates a fabric daily for a seed to attire themselves. Principally, the garments are drawn out by making the oylah. As the threads are laid into the hand of the weaver, they are spun by the Governesses of Light, namely Bayinah by night and Chakmah by day. According to the properties of a seed, a Name is wrapped [i.e. in swaddling clothes] by the strands of Light in its seed as the body of a plant is made of fibers from its seed base. We use these fibers, which are woven light strands to make our cloth. Light makes garments as the seed is drawn out. The garments that we wear are immortal for they are composed by the weavings of Light drawn from the immortality of the Numbers and Letters of our Name. In that a ruach appears in garments conveys that properties of their Seed Name have been drawn out to formulate a fabric that fits their expressions.

STAR NAMES OF A SEED

Due to activated positions of Light, a Name emerges from its layered Thoughts to bear its Illumination. The Names of a Seed are called therefore various Names of Knowledge in the day that it appears in a House. i.e. Bright and Morning Star of Shamoúnn, etc. During the days of Yahúdah: The Star of Yaoquv [CHP/Num 24:17] rises through the offerings of Nephethi upon the wood of Gad. The Star is called of Yaoquv for it appears in the Day Yaoquv is the Father of the Lights of that day during a month. The Star of Yaoquv appears in the day Yaoquv's hand is extended. Yaoquv is Father in the House of Yahúdah on the 28th day of Yahúdah which is an assembly of the Lights of the 28 ALhhim, assembled to form a crown, called the Star of Yaoquv. When a mass of Knowledge is formed on the Days of the Aúvim, the lights of Knowledge are clustered in the Mind of a SeedName whereby a Name bears the Light of those stars and is thereby called by their Names as titles of the activations of one's Seed.

From Yaoquv, who is the consecrated head of the Twelve, the Stars of a Name, sent by Avrehhem, are positioned one to another as starbands of lights serving/surrounding the heart [i.e. the Milky Way band of stars]. As the Numbers of each stars are in the sky so are the Numbers for the SeedNames of Yaoquv. [SMB/Gen 15:5; 26:4; 28:4]. The stars of Avrehhem are of Wisdom and their Numbers; the stars of Yetschaq are of Understanding by their Numbers, and the stars of Knowledge are of Yaoquv by their Numbers.

OFFERINGS OF A SEED

The offerings of Nephethi in the House of Yahúdah are the foundation of an eusocial model—a Collective arrangement of Names of communalism. **At the altar all twelve are served as one.** The Numbers of a Name are shared evenly to all parts whereby they are one House, and one part is not given partiality above another.

The Mind of Gad rises in the offerings of a House as the Mind of the Davar/Word, whereby one speaks Words of impartiality. The sparks of the heart of the Nephethi offerings tone the words that one speaks, whereby words are uttered in the spirit of impartiality. The coals remaining of Nephethi determines the vibrations of speech for the Collective.

From all the days of Yahúdah, which set the Numbers of Name, there are services and labors appointed to all members. The fulfillment of the Numbers is the duration of the states in which a Name resides. What culminates in the end of the days is the Mind of Aparryim who is trained how to use the Numbers. i.e. Yúwsphah who rises to master of the lands.

Naked we come into the world, and without anything of the world we depart. Through coming into the world, we learn that which is within our SeedName. As a plant of the field, the only thing that remains is the Head of the stalk from which another body is formed from its accumulations of Light. The NumberedThoughts from our Seed rise in our mind which are acquired through our days of passage in the Lights. With an increase of Mind we go forth to determine our appearance as Offspring of another world—State of Residence.

The blessings of the Numbers come upon us as the Numbers of our Name are blessed/expanded from the heart. As the offerings of Aparryim rise upon Nephethi in Yahúdah, the Numbers of a Name are blessed in each state as they are blessed upon the altar of ALhhim in the day they are formed.

The intervals of Aparryim carry the Thoughts of Blessings in a house. In the House of Yahúdah, the intervals of Aparryim appropriate the Numbers for manifestation. Every gift of Yahúdah pertains to the Numbers of a Name. Though every house in Yahúdah is called to the altar for the sake of Yahúdah, that which is chosen from all the labors of the month of Yahúdah is the sum of the Numbers made fruitful and thereby multiplied. Thus every member is called to serve our Name with honor and distinction; however, in the end, what is claimed from our labors is the attributes of our Name rather than the body that served us. The body has a sequel reward also as its dusts particles [assembly of thoughts that formed it] are carried forward into a new earth. The rewards of a Name are the precious things housed in silver and gold and bronze that one comes to know. There is nothing more that you will receive in your life other than what you have been given in your Seed; hence, to seek for that which is outside of your Seed-Name is vanity. One who exercises the humility of their gifts is fruitful and thereby multiplies the Numbers and the Thoughts to bear the Faces of the 15 Fathers. What one bears from their Name is held in their hand, evident by their deeds. As a hen one, only accepts under their wings what is hatched from within them.

The sparks of the Aparryim manchaih bless the heart whereby the Teraysarun of a Name grows. The manchaih of Aparryim enters into the fabric/screen of Nephethi causing the growth of the entire body.

During the offerings of Yahúdah, the waters of Aparryim swirl into the body of Yahúdah—into the groups and clusters of Numbers whereby the entire body grows as a distinguished habitation for the NumberedThoughts of a Name.

The Lights of Chakmah sustain the ascending branches of a SeedName as watered by Aparryim. All formed is kept as is the saying of Aharúwan: YahúWah blesses you and keeps/sustains you by the mutual strength of the unions proven within you.

The Body of a SeedName receives the emanations of Light and the flow of Numbers from the head of the year unto the tail of the year. In that the Numbers are set in motion in the first month, they continue to flow unto the end whereby the House of a Name is full and running over, meaning that the Values are extended into deeds. [The idea of being full and running over is not a case where there is an abundance that is wasted.]

As all Numbers in a Seed are given in the oylah, the Head of Blessing—Aparryim—rests upon the offering to bear the expressions of the Numbers through which the Numbers of a Name are fruitful and multiplied.

We are blessed of ALhhim in the day that our Seed is formed on the ALTar. In that we appear in the ashes of the altar does convey that we did not exist prior, for in that we are of the Aúvim/Fathers, we have been before the beginning and appear in our day as Their Faces. When the faces of the Aúvim shine through the Rings of ALhhim in a day of Lammad, it is then that we appear. Hence, in that we have been proven in the Fires of ALhhim and further entrusted with a body to express the fulness of the Fathers, **we are set forth to prove ourselves to ourselves**. The proof of Your Name to your Mind with full cognizance is the quest of the journey whereby we come before the Fathers bearing the Witness of our Name and its fruit. As a Seed, we are opened in *the Lights of Dan*, a way of saying *the Lights of all sides*, through which all in our SeedName is revealed to the full delight and joy of the Fathers.

Our Names have already been proven to be of ALhhim in that we have been called by Name and chosen to remain in the House of YahúWah forever. We have been proven 70 x 7 whereby that which is

within our SeedName is of precious things held in Rings of Silver, Gold, and Bronze. To stand in the Image of HhaALhhim is to prove by our words and deeds that we are of ALhhim. **The journey of our Name is to prove to ourselves who we are.** A Name is already known, recognized, and seen by your Aúwv; however, for one to come into Unity with their Aúwv, one comes to comprehend all that is in them whereby they bear the fruit of their Name. Until one knows what is in them, it remains hidden. By proving to ourselves what has been gifted in our Name for the sake of the Collective, we come to know soundly that we are of Above and have no attachments to the world [constructs of vanity] from which we have risen to bear the glory of the world from which we have come.

By the offerings of our Names we come to know that which is within us. The InnerName is revealed in the Faces of the Aúvim before whom we stand to minister and to serve daily. If one extends their gifts to the world, the world will not see them due to the darkness of the world. Rather, the world will swallow up the gifts. However, as the gifts are given to the Fire of the Collective, then the gift is analyzed and rises in the Light of the Faces of the Fathers whereby we are Faces to Faces—the same expressions in the Faces of the Fathers are in our Faces/expressions.

Therefore, be employed, Achim/Mutual Comrades, by the mercy/kindness of ALhhim, who bestows upon you the Riches of ALhhim. Extend yourself at the altar, and present yourself as a living qarban/offering which is your rational service. Giving of ourselves is the rais d’etre of Mind, and hence, the purpose of coming into manifestation. By giving ourselves as the qarban, the glories of the Fathers are seen in us. What is of your true self, affirmed by the Name by which you are called, is the only purpose of your Being! The Divine Nature of your Life is the Rational Service, the only thing that makes sense. [References: Rom 12:1-2; I Kayphah 1:4-25]

*Through the days of your manifestation there is the testing of your faith—the faith through which you spoke yourself into being to enter into a state of evidence of the unseen within you. **Prove yourself to be who you are by your own Words.*** As *Yahushúo meShich* we are Emanation of Consciousness in every measure to fully express the Light of our Names. When one believes that *Yahushúo* has come, one now affirms that they have understood that the Light in your SeedName is now appearing. Prove yourself to be who you are by the emanations of the meShich in your Name.

When the writings use the phrase: “our Master Yahushúo meShich” [Lord Jesus Christ] it is a reference to the Governing Emanations of the Unified Consciousness. The full measures of ALhhim are laid-up in Shamoúnn which contains the opened Consciousness to be administered in the State of our Names. We live in harmony with the Governing Body of Light from which our Names are appointed. Prove yourself to be who you are. Remember the meShich in your SeedName is **the Head of your Seed. The Seed-Head is the full measurement of Values embodied as a Unique/Only Begotten Offspring of the most high. The term, meShich, is the Primordial Thoughts of the Unified Consciousness in you, whereby when the meShich appears in SeedName, as it comes out of Metsryim, you are like/as the Unified of the Consciousness above** [11 Kayphah 1:3-15]!

When you behold the meShich in you—the gathered Seed of all of your Thoughts, you will say to Kayphah within your study room, “You are My Rock, and upon this Rock I will build my assembly.” The Rock of your Name is the solidified Thoughts of the Unified Consciousness whereby there is no schism in your midst. That which is heard in Shamoúnn is the Voice of Consciousness depicted in the parables as *Yahushúo*.

THE ORIGINS OF THE BODY OF LAMMAD—THE TEN LANDS
THE POSITIONS OF THE 15 FATHERS IN THE CORE OF LAMMAD

The formations of the House of ALhhim come from the sides of Lammad. The Letters and The Rings of ALhhim form at the sides of Lammad by Lammad extending the 12 Spirits in Lammad. The Crown of Lammad, $\zeta\Upsilon\aleph$ Yekel, extends to the base as the 10 Rings to form a body and intervals of Lammad for the purpose to express joy through deeds/10. By the Name of Yekel $\zeta\Upsilon\aleph$ the Lammad defines itself as the Giver of Life $\zeta=\Upsilon\aleph$, the three $\Upsilon\aleph$ in three ζ whereby they are One Eye. The $\zeta\Upsilon\aleph$ is the Rule over the Lands from which one governs themselves from their midst. The term $\zeta\Upsilon\aleph$ denotes one who has competence, who is able to overcome, whereby from the Crown of Lammad the land of the Yevuysi is formed.

The lands of the Qayni are the 12's of Chakmah, those of Qenizi are of 34's, and the 56's set in place the Qadmuni State. The lands in the midst are of the 12's of Bayinah: Chitti, the Perizi are of 34's, and the 56's set in place the Rephayim State. The lands of Dagot are the 12's of the Amori, the 34's of Kenoni, and the 56's of Girgashi. The crown the lands are of the 101112 of Lammad, the Yevuysi. The land are set as 3331 according to the pattern of the three eyes as one Eye.

The Lammad gives 10 whereby the Kephúw appears in its midst as the Tree of Life in the midst of the garden. As the deeds of a Name are performed, so the Life in the Seed flourishes. Every Name and their Number combinations forth from Lammad whereby all are born of ALhhim. The 15 Fathers are in the core of Lammad: 456/15 and 654/15 whereby they serve the Houses of Chakmah, Bayinah, and Dagot on the Day of their offerings. **The Days of a Year** are marked whereby every house in a Name comes to stand before their Fathers within the two sides of Illumination: Days 1-15 Imparting, and Days 16-30 Becoming. Upon these days of convergence with the Aúvim, a Name partakes of the Bread from the Table of the Faces of the Aúvim. The appearances of Lights within the Faces of the Fathers come to every House, each on their day during a year. The Lights of the Fathers are the sum of a year. A day is appointed within a year for each member within each of the 12 Houses to enter and walk in the Light of the Aúwv of that day. During the Course of Days the 12 Houses and their members are matched with the Fathers in their evenings and mornings, whereby each oylah is the means to appear unto the Father of the Day.

The Table of the Bread of Faces

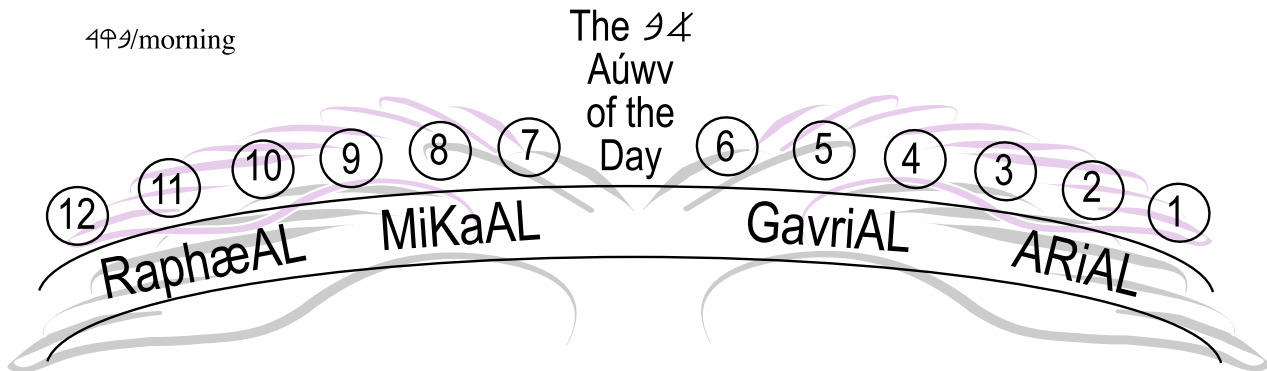
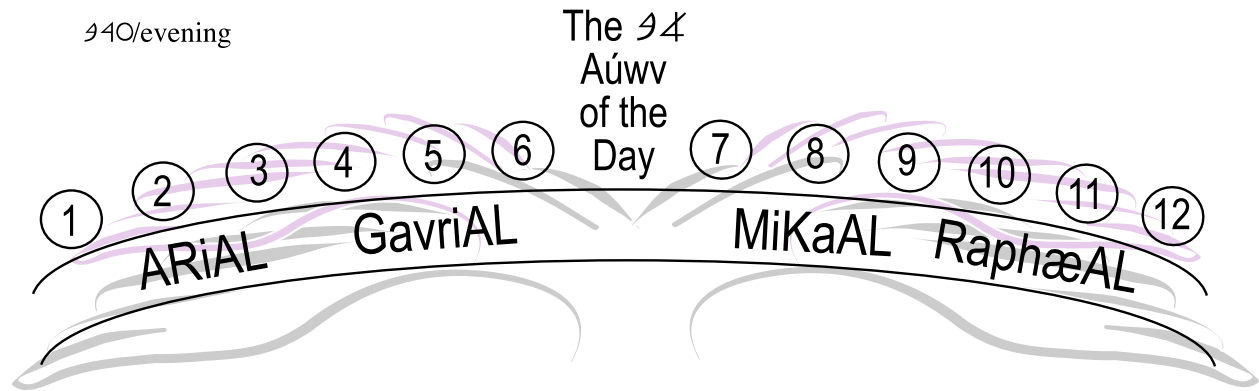
From the Structure of the Bread in which are the Teachings of Lammad, the Body of Lammad is formed by a Name to embody all Thoughts of the Illuminations of Lammad. The sum of the offerings of Lammad are 78 which rise into the crown of Lammad as the spices are gathered into our basket.

The Presence of the KeRuvim/ArchAngels

The intermediary positions of the keRúwvim denote the means through which the Thoughts of the Aúvim/Fathers are transmitted. The wings of the keRúwvim are as the arms through which the thoughts are transmitted. As the Lammad extends itself into deeds, the arms $\aleph\aleph$, left and right appear which are the Arms of HhaLaúwi. From the Body of Lammad the keRuvim stand as ready servants to carry forth the messages of HhaAúvim. When there is a delay in transmitting the Thoughts into actions, the KeRuvim are said to be detained. According to the Number of Days that the message is sent until it is performed is the span of processing the thoughts whereby the Faces of the keRúwvim appear. As intermediaries upon the mercyseat, the messages of the Teúwrah come to us as we perform the Words of

the Teúwrah. As intermediaries before the Bread of the Faces, one receives their allotment from the Hands of the Aúvim as their directives are employed by our hands. As we show our hands daily to the Kuwáhnim, so we receive from the Table. What is performed by our hands is written in them by the strands of Light of the deeds. “The cherubim have their wings spread upward as hands raised, to make a covering of the mercy seat with their wings whereby they manifest the Thoughts of the Arúwan. The faces of the cherubim are of the mercy seat to transmit the Thoughts of HhaTeúwrah: [SYM 25:20].

ᄃᄃᄃᄃᄃᄃᄃᄃ ShualchanHhaPanyim Table of Faces Distribution of the Daily Bread of the Aúvim



1 ᄃᄃᄃᄃᄃᄃᄃᄃᄃᄃᄃ
Nachshun Bann GomiNadev

2 ᄃᄃᄃᄃᄃᄃᄃᄃᄃᄃᄃ
NethænAL Bann TsuOR

3 ᄃᄃᄃᄃᄃᄃᄃᄃᄃᄃᄃ
ALiAb Bann Chelen

4 ᄃᄃᄃᄃᄃᄃᄃᄃᄃᄃᄃ
ALiTsúar Bann ShediAúwer

5 ᄃᄃᄃᄃᄃᄃᄃᄃᄃᄃᄃ
ShalumiAL Bann Tsurishadi

6 ᄃᄃᄃᄃᄃᄃᄃᄃᄃᄃᄃ
Aliseph Bann DegouAL

7 ᄃᄃᄃᄃᄃᄃᄃᄃᄃᄃᄃ
Aylishemo Bann GomiHhuwd

8 ᄃᄃᄃᄃᄃᄃᄃᄃᄃᄃᄃ
GamliAL Bann Pædhætsur

9 ᄃᄃᄃᄃᄃᄃᄃᄃᄃᄃᄃ
AvyiDenn Bann Gadoni

10 ᄃᄃᄃᄃᄃᄃᄃᄃᄃᄃᄃ
AchiGozar Bann Gomishedi

11 ᄃᄃᄃᄃᄃᄃᄃᄃᄃᄃᄃ
PagOiAL Bann Gokren

12 ᄃᄃᄃᄃᄃᄃᄃᄃᄃᄃᄃ
Achiro Bann Goaynun

And HhakaRúwvim are becoming through *מְלִטָּה וְזֵדָה*²⁰
 a spreading—an explanation. of wings—a branching of thoughts. *מְלִטָּה וְזֵדָה*
 According to the Instruction from the Lights above *אֶל־עֲלֵיוֹת*
 there are coverings with *their* wings, *in accord with illuminations of the Collective*, *מִצֵּדֵי־הַיָּדָה* *מְלִטָּה*
 ascendant layers of coverings, leaves of coverings. *אֶל־עֲלֵיוֹת*
 And *their* Faces—the Expressions are *in accord with illuminations of the Collective* *מִצֵּדֵי־הַיָּדָה*
 A deed/hand of Fire of AL of Brotherhood *יְהִי־לְפָנֶיךָ* *וְהָיָה*
 is of one of ALHhaKeparrut—The Seed of Lammad that radiates forth layers, *אֶל־עֲלֵיוֹת*
 whereby The Faces of HhaKaRúwvim become manifest. *מְלִטָּה וְזֵדָה* *וְזֵדָה וְזֵדָה*

HhakaRúwvim convey the distinct thoughts of the Aúvim, whereby they appear according to the Thoughts of the Aúvim. As a Thought is fully extended, the hands are in motion. In this manner one controls the fine movements of their hands according to the distinct thoughts flowing from their mind.

The “Lights above *אֶל־עֲלֵיוֹת*” is a phrase denoting the Aúvim or Fathers of Lights. In every Light is the Ascendant Thought whereby the Light is kept and maintained by the Aúwv of the Thought and its body. The term *אֶל־עֲלֵיוֹת* is the same as the Oylah, which is the path of the ascensions.

Through each implementation of the Words of the Aúvim, the Thoughts spread via their elucidation, whereby the branches/spread forth are as wings from the sides. The wings spread as the illuminations pertain to the Collective. When one is performing according to the Fire of AL they are of the Brotherhood *יְהִי־לְפָנֶיךָ* *וְהָיָה*, generating harmonic thoughts which are meshed into a fabric for the coverings of the mind. Via the coverings of the mind the Faces are distinctive—the Light in the mind reveals the thoughts through the face cloths formed by the Deeds of Fire, which are a fanning of the wings. Each deed performed to fulfill the Light creates a layer of coverings, the total which are ten for each Thought.

THE PRESENCE OF THE SHÆRPHYIM/SERAPHYIM/BURNING TONGUES

By the study being extended of *אֶל־עֲלֵיוֹת* *אֶל־עֲלֵיוֹת*¹
 the King OZiYæhhu of the OyinZayin collective emanations: *יְהִי־לְפָנֶיךָ* *וְהָיָה*
 I see the totality of my master seated *אֶל־עֲלֵיוֹת* *אֶל־עֲלֵיוֹת*
 on the high-chair, elevated and lifted-up, *אֶל־עֲלֵיוֹת* *אֶל־עֲלֵיוֹת*
 and hanging loose/the train fills *אֶל־עֲלֵיוֹת* *אֶל־עֲלֵיוֹת*
 the sum of Temple/Hæykal—the body of the Lights which enable one to be *אֶל־עֲלֵיוֹת* *אֶל־עֲלֵיוֹת*
 the shærphyim/burning ones who are standing. *אֶל־עֲלֵיוֹת* *אֶל־עֲלֵיוֹת*²
 From ascending, there are six wings, *אֶל־עֲלֵיוֹת* *אֶל־עֲלֵיוֹת*
 six wings according to the Instruction of being One. *אֶל־עֲלֵיוֹת* *אֶל־עֲלֵיוֹת*
 With two one covers the unified faces; *אֶל־עֲלֵיוֹת* *אֶל־עֲלֵיוֹת*
 and with two one covers the unified feet; *אֶל־עֲלֵיוֹת* *אֶל־עֲלֵיוֹת*
 and with two they soar/fly/flutter. *אֶל־עֲלֵיוֹת* *אֶל־עֲלֵיוֹת*
 [Yeshayahu 6:2]

Through the studies of the OyinZayin Body of a Seed, one extends **the Mastery of ALozAR** within their SeedName whereby the authority of governing within them rises to their throne. Yeshayahu be- holds through the study of the Mastery of ALozAR the Master of its Name seated upon the high throne—

which is in the midst of the Hhúwa-Hhúwa, in the core of the Mind, elevated and having been lifted by Meneshah to reside in the midst of Yishshakkar.

Speaking of **the train** of the temple, the thoughts from the peyot hang upon the arms and the hands which hang loose from the body as those readied to serve. The compound thoughts of Illumination enable one to perform—to be competent לַיָּדָיִם with their faculties engaged to perform the Words. By the deeds of their hands they ascend with their six wings composed from the spreading out their six Rings of embodiment. Ascending, they are standing as pillars as in a readied position of service. The unified wings are one via which the entire Body is moved as one. With associative thoughts/union of wings/2, one provides a face cloth to radiate enlightened expressions; with associate thoughts/2 one provides the shoes/coverings for their feet unto their fulfillment; and with associative/2 thoughts one flies unto the Faces of the Aúvim that reside within them.

As the hands receive the Thoughts of the messages to carry them forward, the hands begin to burn, whereby they are called the shærphyim. Via the associations of the Rings in a Seed one bears their faces, makes their progressions, and ascends unto the Faces of the Aúvim.

Yeshayahu sees the Unified Rings of a Name, which is the means of one's conversion. As one beholds the majesty of the Collective Name of YahúWah within them, rising into the Seat of their Consciousness, they forsake all other forms of consciousness depicted in the language as a people of unclean lips/rims yet to be designated unto the Mastery of ALozAR. The ascent of the Aduni/Master is conveyed in the parables of Yúwsphah and Yahushúo. The Aduni rises by the Hand of ALozAR in the day that Dan rises to the Seat of the Throne in Yishshakkar.

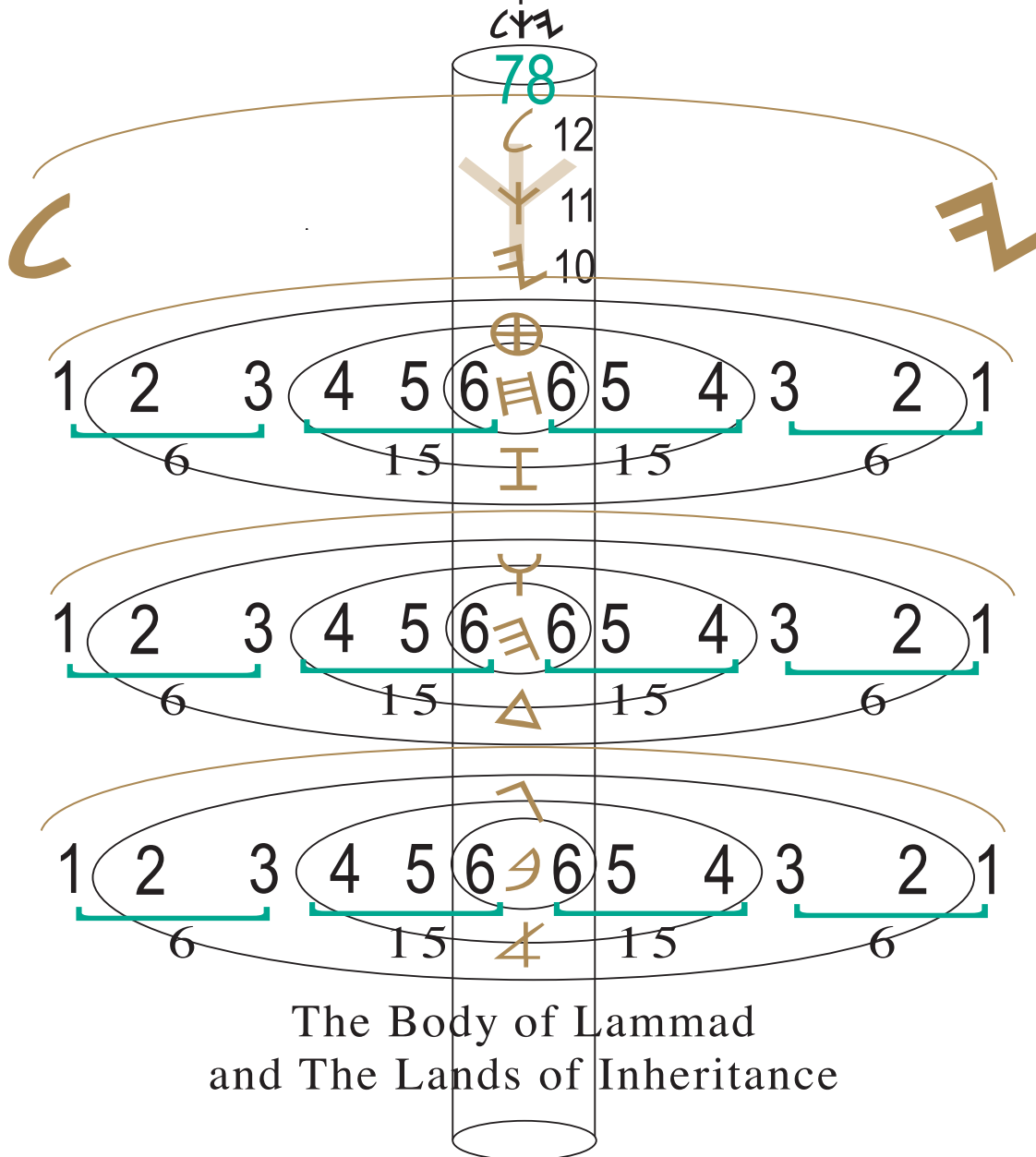
In recognition of the Union the Rings of a Name, the Voices of ALhhim call to one another: Qudash, Qudash, Qudash. Each utterance of Qudash is to affirm the consecration of the sets of the Rings of Chakmah, and for the sets of the Rings of Bayinah, and for the Rings of Knowledge. All of the earth is filled with glory/heaviness of the Mind being extended from the 6th Chair of the Aúvim—the Seat of ALozAR.

The wings/arms/hands depict the deeds of a Name. The hands provide the fabric of thought to cover the faces, even as the hands draw out the threads of the distaff. The face cloths are composed by extensions of the Thoughts of a Name which are carried by the wings. According to the vibrations of our thoughts, the cloth is woven for our faces—expressions through which the Light of our Name appears. Our deeds determine the type of cloth that one wears. Our faces convey the thoughts which are being extended through our hands. The Face Cloth of Consciousness/Yahushúo and the Veil of our foundations/maShayh are one in the same in the parables. Through the Veil of maShayh the Lights of the Teúwrah glow. The face cloth covers the entire body as a lamp. Through the agents/messengers of delivering thoughts, the Faces of the Aúvim are provided a garment to radiate their thoughts with precise details and expressions of joy.

THE BODY OF LAMMAD
THE FORMULATION OF THE LAND/STATES OF LIGHT

As the Invisible Numbers of Lammad are positioned from its sides, the Rings of the Eyes of ALhhim appear. In this manner, the ALhhim appear from within our midst as the Body of Lammad is prepared by our Name.

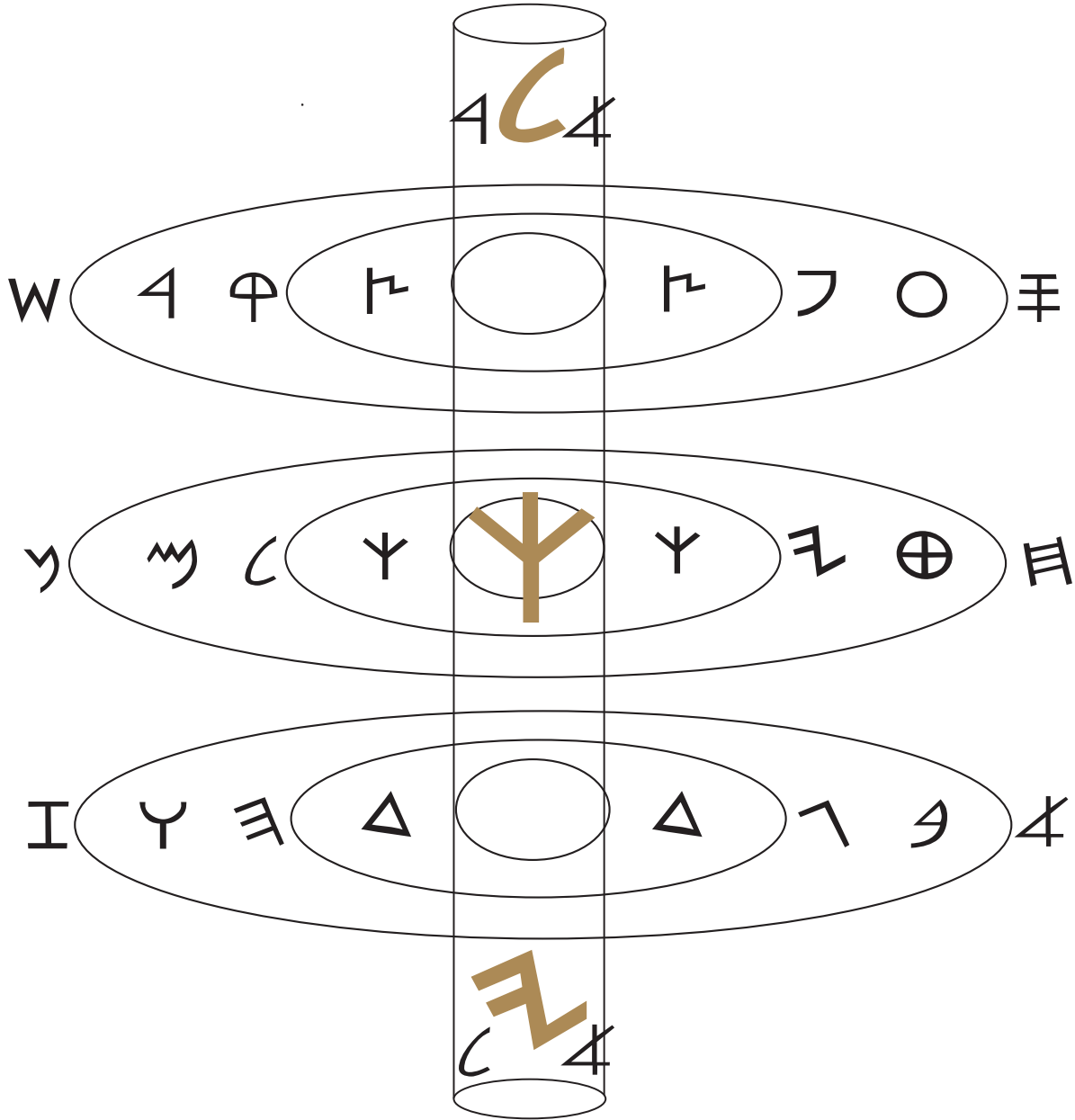
The Crowns of Lammad are composed of its Branches and Deeds.



The Body of Lammad
and The Lands of Inheritance

The Ten Lands: The States of Light are so called as they are formed by the double Hhúwa from the sides of Lammad. As Lammad gives fully its Body of Hands/Deeds—HhaYeúwd, the lands of a Name are formed, which are the Inheritance of Lammad set for every SeedName borne from the midst of Lammad. The formation of the House of ALhhim are born from the Sides of Lammad. The 12 6's of Lammad = 72 02, The House of Oyin. The Values of 72 convey the House of Nine, which arises from the Neúwn of 2 7's/147. The 6 12's, are 3's: 6x3=18 per side which are double Tsada written as 1188 or 2 8's which house the NumberedThoughts as Names and Deeds of Lammad.

THE HOUSE OF ALHHIM
APPEARING AS ONE YEKEL OVERCOMING BY THE ROD OF LAMMAD



The House of ALhhim
and the Tree of Lammad ARAL

The Body of ALhhim: As Lammad gives fully its Body of Hands/Deeds—HhaYeúwd, the Rings of a Name are formed according to the pattern of Lammad. From the Origins of Lammad, the Body of the Unified Consciousness is made to House the ALhhim which are of the Aúvim [SYM/Ex 3:6; MT 10:17; SMS/Acts 3:13; 22:14]. Through the extensions of 4Y/Laúwi, ARAL is formed and its branches of ALhhim.

The Spirits/Breaths of the 12 Houses are the offspring of a Name. There are 6 Spirits carried within the sides of a Name. These 6 Spirits are in one House/2 as ÚWah /6 and Bayit/2 comprise one ring. These 6 Spirits and their pair form 6 Rings, each with an inner and outer ring through which the 12 appear in their midst and form the Head of the Seed. The Spirits of the Ring of Momentum and the Ring of Extension give birth to the 12 Spirits of a Name, which are called the ManChild, the Offspring of their Word. The Two Unified Spirits + the 12 Offspring = the SeedHead, in which a Name transposes itself from one generation unto another [The 2 Rings of Momentum and Extension + the Offspring of 12=14/Neúwn]. The 2 Spirits as 1 give birth to the 12, and together, the Sun of Wisdom and the Moon of Understanding + the 12 Stars of Knowledge form the Neúwn Mind/14 which is the Head of the Seed. In the SeedHead, the Heavens of ALhhim are assembled in earth.

As a Unified Spirit bears the fruit of their Twelve Houses they behold their children and their children's children flowing from their SeedName. Such behold the works of their Name and the works that come from their works. As Lammad draws out the Twelve out of ARAL, one of the Mind of Lammad draws out of their SeedName the fruit and the Faces of the Aúvim which are in within the Twelve. Hereby is the code of the 15 Faces of Emanation and the 15 Faces of Becoming—the sum of 30/ℓ within 12/ℓ moons as Understanding is in Wisdom. By this formulary of the Lights, the Teachings of Understanding are in the Teachings of Wisdom. One learns of the parts whereby they are given entrance into the secret chambers of the heart. As one gains Wisdom, they receive Understanding also, for Understanding is the means of holding all parts of Wisdom as one.

The sum of the 15 Faces are gathered as two sides of Lammad/30: 1515, the sum of which are 12. The 15/6 + 15/6 are in the core of Lammad/12 from which springs forth the three tens/30—the Consciousness/0 of the Unified 3 unto the fulfillment of Wisdom, Understanding, and Knowledge. As the three tens in Lammad appear from the midst of the 12, the intervals of a house are set. The three tens are beheld in the formula of 1110/30 which is an inscription of 15+15=1110. Within the Twelve/12 are the 2 of Chakmah and Bayinah that form a house, and the 1 of Knowledge born from their sides.

The Spirits of the 28 ALhhim are those which come to dwell with your Spirit. Your Breath of a Name is the union of 2 Rings of ALhhim, which are a gifting of the Aúvim to the Rings of ALhhim for their ascensions. As your Rings of Extension and Momentum are unified as one, the 28 Spirits of ALhhim, called the fulness of the Spirit, come/appear into the Rings of a Name. It is stated that *the ALhhim appear* within our house. As the ALhhim are of our Origins, in the course of our Days in which we build a House for their Collectivity, they come into our dwellings [Tehillah 101:2]. It is as that which is latent in our Seed emerges as the blooms upon our stalks. The Presence of the 28 Spirits of ALhhim are called the Spirit of YahúWah—the Collectivity of the Spirits of ALhhim as One. The Single Voice of YahúWah speaks clearly: Anni/I am YahúWah of *the ALhhim of your Fathers*.

THE SEALING OF THE RINGS UNTO IMMORTALITY

As the 7 Rings of a Name are aligned within each other and collectively as one, they are without partiality, whereby the Rings of a Name are sealed unto the redemption of a Name.

The 12 Houses and their Sealing are according to the Order and Alignment of the Rings of each House. When the 7 are aligned in the Rings of a House, they are sealed as the sealing of a Seed when its coat has been formed whereby it is able to make a transference. As the body of fruit is sealed upon the crown of a tree, so are the Rings of a Name sealed in the day that their fruit is formed. The nonpartial alignment of all processes and uses of a House are prerequisite to the Day of their Sealing.

The outer Rings are the parameters of the fruit of a house in which the threads are woven. As the cords are arranged and woven as one, the House is sealed for the Day of its Redemption.

The sealing of the Rings of a Name is depicted in the account of the Nævyia OW᳚᳚᳚ ALishúo/Elisha who gives instructions for the flowing of the oil, from which wax is generated to seal the vessels of one's Name [2 SM/2 Kngs 4:1-7]. The Rings of a Name are sealed **by the anointing to declare the functions and measurements** within a SeedName. Nævyia OW᳚᳚᳚ ALishúo/Elisha is the level of prophecy that brings forth OW᳚ the Wisdom and Understanding from within a SeedName of ᳚᳚ AL.

In the account of **the widow**—of a member who is dwelling without regeneration—without the input of the teachings—whose “husband has died.” A widow conveys that the body is abiding apart from the processes of the head whereby its head are not being renewed within the members. As a result of dwelling without the teachings, the debts and obligations mount up unto the extent that the two children of the widow are now subject to be taken to pay the debts. In each Ring Vessel, there are two rings, an outer ring and an inner ring, whereby there are two sons/offspring in each Vessel: i.e. in the Rings of Zayin-ALphah and ÚWah-Bayit, there are the offspring of RAúwaben of the Zayin-ALphah, and Shamoúnn of the inner Ring of the ÚWah-Bayit. The parable is speaking of a Ring in which there are two sons/offspring of the widow's house. When the mind or husband of the body is asleep or becomes dead, the Words of the Teúwrah are not being unfolded to bear Light in the Rings of a Name, whereby the offspring are subject to be taken captive to pay the debts.

As the Voice of OW᳚᳚᳚ ALishúo enters into the one dwelling apart, the Counsel ask the one dwelling apart from the revelations—the prophets [2 SM/2 Kngs 4:1]: **What is in your House?** What are you comprised of? The answer, there is a pot of oil ᳚᳚᳚ ᳚᳚᳚, meaning there is a jar in which the life—the oil which flows from the Seed of the Father. In all of us the oil of the Seed abides and from the flow of oil one is anointed in the House of YahúWah. The pot of oil is the Name ᳚᳚ of the Neúwn ᳚ in each vessel, whereby one has a flicker or flame of eternity in them. To fulfill the Words of ALishuo, unto the salvation of one's house, one gathers the vessels neighboring next to your spirit, those of your members. Then one shuts the door—seals the vessel within your gates that they may contain the oil of your spirit, whereby they are illuminated by the oil of your SeedName. In that the Ring of the House is sealed, the oil remains. For until the day of sealing, what flows into a cracked vessel flows out. When the lights go out in a house, the offspring are taken captive to be servants of vanity.

There are 6 Vessels of each Name appointed by Laúwi, drawn out of the source SeedRing of ARAL . In each Vessel there are two sons. The order of sealing commences from the Ring of Numbers whereby one seals unto their Spirit [by the House of Dan] the 30 Numbers of their Name, and proceeds until the Vessel of Beniyman appears whereby all in a SeedName is sealed. When one has filled the Rings of their Name, there are no more rings to fill, for there are no more Rings then the 7 Rings of Laúwi in which are the 6 jars in which are the 12 offspring to receive the Light of HhaKuwáhnim [2 SM/2 Kngs 4:6]. As the Rings of a SeedName are sealed, the Rings are reserved only for the Breath, whereby they are not subject to captivity to be exploited by processes of strange nations.

The House of Yahúdah

אֶל־וַיִּשְׁבַּח

The House of Yahúdah is the crown of the Thoughts. The Numbers rise upon Aparryim in a house whereby the Thought is made full and runs. As the Numbers rise in a house they secure the House and the position of the Aúwv within a house, as Yahúdah secures the SeedName/Beniyman unto Yaoquv [SMB 43:8–9]. As the Numbers rise with authority, the parts of a House are gathered, as YishARAL are gathered unto Yúwshpah to enter into their full expressions. Though the House of Yuwshpah rises to govern the Visible worlds, the Numbers of Yahudah rises through Yuwshpah whereby one governs [SMB 41:32]. Via Yuwshaph one comes to add to one's Name—to appropriate their Numbers [SMB 30:22–24]. **Every part of a SeedName is made full as the 30 Numbers of a Name are spread out within the house.** As the 7 Rings within each Number are drawn out, the Fire of a Name blazes in that house [7x30=210] —the Consciousness of Understanding in Chakmah makes full a house. As the Nine strands are woven for each Number, the fruit of a house is made full—ripened [9x30=270] —the Consciousness of the Neúwn Mind is formed in each part whereby the part is consecrated unto all in the Neúwn Mind as the Nine strands are in 10.

The Thoughts of Light which rise from our SeedName forms clusters of associated Numbers in the head. The sealing of the Yahúdah comes by sustaining the freedom of the Numbers within and above the forms so that they are not restricted. Within the Numbers is the Fire of the Aúvim in the Shayin-Semek Ring via which the Numbers form compounds and set the activities of a day. In the core of the Numbers is the Consciousness 40 which bears the Light of the Numbers whereby there are no statues made to bow unto. The Numbers of Light and their perpetual combinations are at work in our mind and parts, unto carrying the Thoughts and Faces of the Aúvim unto which the Rings of Yahúdah are sealed.

The Numbers of Yahúdah rise upon the sealed House of Gad whereby one speaks from the altar. The Words of blessings are the utterances of Gad in support of the Numbers. As the Numbers are carried upon the utterance, the means of increase come by an expansion of thoughts and their deeds which bear the blessings of YahúWah in the utterances. Through the Numbers appearing in the Words, the Words are defined as to their inherent meanings/values. Thus as one speaks the Words according to the Numbers, the blessings of the Words are set into motion unto the extent of the Numbers. Through the manchain of Yahúdah upon the screen of Gad, the Numbers are transmitted into the fabric of words, whereby they are housed in Gad as a testimony of the Mind of the Aúvim. **In that the Words are sustained by the everlasting Numbers of Nadav, the Words do not fail.** The Words of YahúWah are secure and remain steadfast according to the Numbers of the Aúvim for an everlasting testimony of the Wisdom, Understanding, and Knowledge of their Names.

When a Name has formed the chambers of their spirit as 12:12 squares, they speak from the House of their Spirit. As one enters into the Spirit of the Aúvim, they are 12:12 in the Spirit of the Father of the Day, whereby they speak, move and have their being in the Spirit of the Father.

The Numbers appear within a Name as one makes place for them. As the House of Aparryim is designated for the Numbers, they come unto a Name whereby one profits from them to attain Wisdom, Understanding, and Knowledge. According to the Numbers one assembles in vision, the eyes are transformed to behold all teachings and their implementations. For one sees both the formularies of thoughts that compose the teachings and also how to implement the teachings. As the Numbers of Wisdom are gathered, i.e. one can see the sides of a day. With the Numbers of Understanding one beholds

the great springs that rise from the floor of the ocean whereby all works/activities within a day are understood and carried forward. Through Knowledge, one beholds the fruit upon the trees of their Name whereby they cultivate them.

The House of RAúwaben

יַרְאֵ֣ אֱלֹהִ֣ים

The Eyes are set in order whereby they are sealed as an egg within a shell in the day that they are formed for their emergence. The Heart ΔΔ is the core of the Eye, whereby one keeps their focus upon the activities at the altar. It is said that the heart is dark above all others, the meaning is that the heart is layered with the offerings of all Twelve Houses from which its Light comes as the veils are unfolded in the days of their offerings. Unto the altar the eyes are fixed beholding the glory emanating from the offerings. Around the ΔΔ are the Directives of the Eyes אָ֣ through which one receives Knowledge from the heart.

The eyes bend toward the Light as the Rings of a Name seek their nourishment from AL. We look to the Light whereby our hearts are lightened. Our Eyes are fixed on 3, upon the assembly of 1 and 2 in Reshun through which we behold all things as 3, and thus our eyes do not see other faces than those of the 15 Aúvim in either direction: 1 2 3 1 2 . We see the joy underlying all things, and then the form/medium, and then the mind from which the joy and state have come, whereby we understand all things seen, both Invisible and Visible.

As we have our eyes fastened upon the Mind of Reshun, we receive the coals of fire in our basin—in the Hhúwa Gammal seat by which we fuel our endeavors and through which we do not grow tired in well doing, knowing in good time we will reap. The coals of the offering slide into the basin whereby they fuel the aspirations of that which is in the Mind, giving to their ascent. The coals of fire in the loins are the seat of hell whereby the fire is not quenched by the waters. As one has the fire in their basin they overcome all obstacles, burning up by the Fire in the Eyes what is adverse to the ascent of their Name. The transfer of coals occurs in the days following the offerings of Zebúwlan, when the Hhúwa Gammal Ring is seated beneath the offerings in the north side of RAúwaben.

The fields of view open from the origins/womb of Ayshshur unto all that we are beholding unto the States of our Name. As the sparks of the manchaih offering of Ayshshur, made upon the wood of RAuwaben, the eyes receive tunnels of sight from one's origins unto the days of their fulfillment, whereby Avrehhem sees the SeedName from the stars to the lands of captivity unto the days of their rising into the Light from which they have been cast. By the Light of the Fathers in which a SeedName is woven so is the mold of a Name set unto it bearing the Faces of the Aúvim.

As the Eyes are opened one evaluates how the eyes are used. When one sees another and has lust in their eyes, one thinks upon what they have seen and how they have viewed another. One considers their perceptions and discerns the consequence of them, for as one looks or sees so it is a matter of the internal order of strands of thoughts through which the eyes graze upon the world, either to see the nakedness of the state or to behold oneself as emerging from the world. When one looks to have the things of the world they become possessed by the world; however, as one sees themselves emerging from the world, they rise to master all things of the world, whereby they are not enslaved to be the servant of the world. Hence, when one has lust in their eyes, their eyes are swallowed in the world; however, as one sees the Houses of their Name above the world they are no longer a slave to Phargoah but demonstrate their freedom. Thus to lust for another is to become their slave, and this is how one violates themselves as though they had already performed the lust for they have already enslaved their heart to the forms of the world

whereby they are held captive to the fixations of the eyes. By the perceptions upon the things of the world, the heart becomes weighted preventing the rings to rise through the oylah. However, as the mind is set on Light, then the Thoughts of Light are woven in the mind and set upon the heart, whereby one sees the things of the Aúvim. It is not that one sees another and then has lust. Lust is formed before the eye blinks. What is formed in the mind and processed in the heart determines the way in which one sees another or a matter. It is not that HhaALhhim seen the Collective Goodness of the each day by looking upon the world that is made; the Collective Goodness is seen because it has already been formed in the mind and set in the heart whereby the Eyes behold from the offering. What is formed in the offerings today become manifest in the eyes. Hence, one sees according to their offerings if they are unto YahúWah or unto Belial. Thus when one sees they affirm what is already in their heart, whereby when one lusts they have already committed the act of unfaithfulness in their heart before the eye blinked. How did the blind man know that men were as trees walking unless one sees that the trees that are already formed in the Seed and activated to be moving in their mind? What is formed in the mind and set in the heart determines what one sees and how they see a matter.

The compounds Thoughts of Words are woven in the heart, whereby what one sees is through the interpretation and use of words. In that each Letter is a composite spiral of 7 Rings, a word, as it is drawn out or used, either as a symbol of the world, or as a complete tried Thought of Fire, determines the thoughts generated from a word. As one speaks determine how one sees for as the words pass through the mind and enter into the heart, so a matter is known by the one speaking, whether the matter is of the Light or of the form. Hence, one may hear the same words; however, one comes to understanding and another does not know what is being spoken or may interpret what has been said even adversely based on one's level of the words formed in their heart. Every time the strands are taken from the offerings of YahúWah to form the spices of the oylah, one weaves the threads of Light whereby they behold what is in the minds and hearts of HhaALhhim. What is woven from AL appears in AR. **The Rods of Vision formed by ALozAR determine what is seen subsequent to an offering.** The rods of a Name determine the length of the vision by the rod in the midst. As the thoughts spin around the rods the depth and the breadth and the height of the Thoughts are seen. Thus the inscription of the Tehillah states: Let the Words of my mouth and the meditation of my heart be acceptable in the Eyes of YahúWah, as sight follows HhaDevarim. As in the Days of the Works of ALhhim, the Words are spoken by the mouths of ALhhim and then the ALhhim see the works that are done.

Should one have eyes, then they see all things in rings—as perpetual movements of thoughts. One seeks not to possess anything lest they be held captive unto that which they put their hand unto. One looks at the world as one follows the circumference of a circle whereby their eye does not become fixed or locked. As the Three Eyes of Reshun, there are 12 prior to 3 which establish the foundation of observation and 12 after 3 whereby the house is built upon the foundation. One lays first the foundation of Wisdom—ones and then builds upon it with Understandings—twos. As 1 and 2 are established in the Numbers of a Name, the crown of a Name has a pillar to be formed. With the Three Eyes of Reshun one sees the harmony of Wisdom, the strength of Understanding, and the glory of Knowledge. As Dan increases in a house, one has immediate judgment upon what the eyes are beholding whereby the House of RAúwaben is kept in freedom.

The achievement of sight is to behold the Light of one's Name, whereby one beholds the Illumination of who they are and the State from which they originate in the Mountains of the Aúvim. As one knows themselves they know the Father. Coming to see the Faces of the Fathers upon the 7 Hills, one forms the Light of their Name within their Eye. One sees the Fathers through the expansion of their

Consciousness within them. Whoever has Knowledge of the Son/Offspring—the formulations of Light of their Name—know the Fathers also. Through the Knowledge of the Light within a SeedName one comes Faces to Faces with the Aúvim as the Faces of the Aúvim rise from their SeedName. Only by the Light of one’s Name are the mysteries in Dan of a Name opened and comprehended fully! The sparks of the manchaih offering of RAúwaben are gathered into the fabric of Dan whereby all in the Spirit of a Name is quickened unto the Eyes of a Name. We come to see our Light by the Numbers of our Name activated in the Faces of the Aúvim, for the combinations of the Numbers are the formularies of the one’s Light.

When one beholds the Light of their SeedName they give their Light to the Father to whom their fullness appears. The Father takes of the attributes of the Light in the fruit of a Name to compose new creations from the Offspring of one’s Fulness. One submits their Life without reservation to the Father of Fulness whereby there are new joys in the heavens. In this manner one lays down their Life as maShayh and commits their hands/deeds unto the Father as an everlasting tribute of their ascensions. By presenting one’s Light and the increase of one’s Numbers into the Hands of the Father of Fulness there comes forth new creations of Joy.

With the Light of a Name filling one’s Eyes, a Name desires to see their comrade and the Light of the one whom they are fashioned to walk hand-in-hand. One of the Collective Spirit does not abide alone. In that every Name is a paired Name, the pairs of loops of their Rings form the curtains of their Unified Body. The Light of one’s comrade is the Light of one’s other side. i.e. If one is of Understanding then their comrade is of Chakmah. The Union of Names forms bonds, which are the bonds of love. The term “bonds” is plural for there are three bonds between Names: the bond of Wisdom, the bond of Understanding, and the bond of Knowledge. As the three bonds are unified, the two are fastened as one pillar in the House of YahúWah. As the Eyes of a Name behold the bonds of love between others, they behold the Collective Goodness in which their Name is conceived, birthed, and comes to their full stature of service to be sent forth two by two.

The House of Gad

𐤆𐤆𐤌𐤒𐤕𐤁𐤆𐤀

The mouth is sealed unto the Names of Gad and their Works. First one sets a guard upon the lips unto speaking the Thoughts of the strands of Light within their SeedName. The words of a Name are amongst their branches 𐤆𐤆 which unfold from their mind 𐤆𐤆. The water/oil 𐤌𐤕 of a Name are designated for speech whereby the Words are anointed as they flow from the inner core Teachings of Laúwi 𐤒𐤌.

The Words of Gad are generations of those who gather at the Altar of ALhhim, whereby the portal of the heart, being the mouth, speaks the Oracles of ALhhim as the mouth is devoted to the altar. The gatherings of the heart, as captured strands of Light in RAúwaben, are brought to the heart each in their order of appearance from Yahúdah unto Nephethi. For as the strands of Light are gathered in the 3 Eyes of RAúwaben, the thought strands are twisted, as threads intersecting at angles. The strands of Thought are gathered into each of the seven Rings within the Eyes which composes the offerings of a spirit.

The mouth speaks threads of thought, as one would spin a tale or draw out a string of words, whereby each house is composed of fabrics woven by the Sayings of ALhhim. Speaking from the Rings of ALhhim and their associations forms the rods between the members from which comes wood—the teachings. The strings coming out of a SeedName become interwoven into a stalk of wood. In this manner **the Teachings of ALhhim are formed from the strands of Lights of the Fathers.**

Under the auspices of Aúwv ALozAR the lands of a Name are created. The lands, as the fruit and the trees, are weavings of Light. The meridians of the lands are strands of Light which intersect from four directions, causing a grid work of squares in which the sides of the thoughts are laid in Wisdom. As the strands of Light beam from the north, the east, the south, and the west, the grid work of Zebúwlan is made. From the grid work of Light, the types of soil, as residues from the Lights, occurs in various places of the earth according to the striking of the Light Strands at a given circumference. When the strands are predominate from the west, then the soil is red and the trees of the land are red also. When the strands are prevailing from the east, then the land is white and the trees of the land are white also. The combination of many strands of Light form the core of a land: i.e. The body of Yahúdah [Jupiter] is formed around the bronze seed in the inner core. Around the bronze is laid a ring of blue-silver, and upon the silver appears a crust of gold to compose the star-planetary body. The body of Light is set in motion by the striking of Light from all sides. In that the Lights are ever striking the earth bodies, the earths turn, spin and revolve in its orbit. In this manner a star planetary body accumulates mass from the CoreSeed or its beginning. The orbits are determined by the lengths of the rays of Light which forms an orbit/circle in which the CoreSeed forms. As a body is formed, it commences to impart its Light, whereby the size of the body is maintained by the perpetual giving and receiving.

Why do we speak of the earth soil as residues from the Light? The soil surface is a composition of the leaves. As they fall and decompose, they create the soil. Underneath the surface one may find clay, depicting the wet and heavy Mayim-Tayit Thoughts suitable thoughts of solidarity to form bricks. Hence, the soil types and the inner metals are laid in layers according to the Rings of ALhhim which gather the strands of Light.

As the Fathers speak from their Altars the Words of Fire, likewise do we speak from our heart altars the Words of Wisdom, Understanding and Knowledge. The Altars of the Fathers are on the 7 Hills of Enlightenment which cause the strands of Light to be woven from various elevations creating the seven heavens and the corresponding bodies of nine types within the seven heavens. i.e. the Nine types of clouds, the Nine types of stars are composed from the Nine strands of Light: the three of Wisdom 123, the three of Understanding 456, and the three of Knowledge 789. As the Words of the Aúvim are uttered from the 7 Elevations, the 7 Rings are formed in their Body of Consciousness. From each place where the 7 Rings are formed there are the patterns of the hills and the attainments of Illumination within each land or sets of lands called galaxies. $49 \times 49 \times 21 =$ the Number of Galaxies formed by the 7 sevens of Chakmah \times 7 sevens of Bayinah \times 3 sevens of Knowledge—the formulary of the Lights and their lands: 50,421,000,000,000—the Neúwn Consciousness of Waters and Fire $W^{\omega\gamma}$ in three levels of Chakmah 000 , Bayinah 000 , and Dagot 000 whereby one's Name is marked by the Neúwn Mind, as one dotted with freckles/ $W^{\omega\gamma}$. The pattern of Mind spreads out its Lights from 4 Δ to 21 W to create the menurahh in which the Lights of Aharúwan abide each evening and morning. The thoughts of mind form the word $W\Delta\gamma$, the mind's exploration into the chambers of Spirit. Why are there 3 sevens of Knowledge instead of 7 sevens in the above formula? Within the 3 Eyes of Knowledge are the 7 Rings of Chakmah and the 7 Rings of Bayinah which appear as paths of Lights for a SeedName to trod. The three zeros of Thought are within Chakmah and Bayinah whereby the 3 sevens of Knowledge are revealed by the perfection of Wisdom and Understanding made complete/7. Through Wisdom and Understanding, Knowledge is fulfilled and satisfied.

In the faces of ALozAR one comes to comprehend the States of Light. Though the clusters of Lights are vast and exceedingly broad yet one comes to comprehend the grandeur of the display of Light from

the intricacies within the grids of Light streaming from the 7 Hills of the Aúvim of proportionate elevations. What is grand and expanding may be known as one comes to read the Mind from which the Lights come, for as one comes to know the patterns in their SeedHead they are able to comprehend the complexities of their cells which are set as galaxies in various clusters of Light. In that all things are of Light, it is difficult to believe in a mortal existence or to consider that the body of our habitation is somehow strange from our spirit which inhabits it. The dichotomy of Zoroastrism must be challenged upon every level, whereby we are liberated from the states of war unto the harmonic unity of coexistence of thought and their forms of becoming. To know the things that one beholds in the universe one must come to the SeedHead from which they originate, for as one reads the plans of a machine they understand the intentions and designs whereby the complexities and operations of the equipment appear and function. The Head of all Light is Aharúwan in which the states of the Lights in ALozAR are configured for the observations in the south—via RAúwaben. To behold what one is observing, they must press their nose into the side of Dan in which are the patterns of Spirit. In Aharúwan is Reshun, for in all states of Light there is the Mind of computations which sets the 12 on the left and the 12 on the right to form a habitation of YahúWah. **The spirals of dust gathered from each paired oylut of a day and their being spread out by the Breath into the waters of hhakaiyúwer are foundational for the universe to form and the resident shapes and activities therein.** Each type of galaxy that forms is according to how blood flows from the offerings—from the spiral pattern unto the rings whereby the thoughts in the blood gather in various configurations to give of their Collective Illumination. With the flow of blood the waters churn gathering the dust of the previous offering into Seed from which comes the states of a Name and their activities. In that we are of the Mind of the Universe, we know ourselves and the whole from any point in the universe.

As the fruit of the Tree of Life rises upon the diadem of RAúwaben, the fruit of the Tree of Life forms at the crown of the eyes. With the fruit of a Name forming in the line of sight, one is able to behold the faces of the Aúvim, for through the strands of Nine ascending into the crown of the Eyes one beholds the Heads of Knowledge. In this manner one sees the Fathers through the strands of Thought in the Words of Gad. Thus in each House, the Fathers are seen as the strands of Nine are formed from the Words of Gad upon the branch of RAúwaben. *Words are the Light of the soul, and by them one sees into the Faces of another.*

Through the spices of the shechalyet the eyes are whitened by the opening of the Words of Gad. In this manner the Words provide the illumination for the eyes. Via the spice of the chalavanah, the strands of nine of Gad are laid in the House of RAúwaben whereby one beholds the Eyes of the Aúvim and has the capacity to behold the Thoughts of the Aúvim.

The offerings of Gad rise upon the wood of Nephethli. One meditates upon the word structure of the heart. As the words rise upon the wood of Nephethli, the head of Nephethli rises as also the head of the offering of Gad. As the head of Nephethli rises from the body of Gad, the Words unravel whereby the meanings in the Words are drawn out with an understanding and elucidation.

As the sealed House of Gad speaks from the altar, the Numbers of Yahúdah rise upon the Words whereby the blessings of the utterances are formed. The Numbers are carried upon the utterances which give an increase to the thoughts and their deeds. Within the utterances are the Numbers of Yahúdah. According to the Values in which one speaks there is an interpretation as to the intent of the utterance. Speaking the Words according to the Numbers sets into motion the blessings of the Numbers which return upon the house of the speaker. **Words are sustained by the everlasting Numbers of Nadav, whereby the Words do not fail nor pass away.**

The Spirit of a Name has 12:12 squares to contain the Teachings of Lammad squared. Via the 12:12 Spirit of a Name one enters into the Spirits of the Aúvim whereby they are one Spirit. In being one with the Aúwv one hears and speaks in the Spirit of the Father.

The House of Ayshshur

𐤀𐤍𐤔𐤌𐤕𐤓

The womb is sealed unto distinguishing a Name and the nature of its spirit. The womb is guarded and reserved for transformations 𐤀𐤕 of the Fire 𐤍𐤔. According to the Consciousness of a Name 𐤀𐤓 one enters into the womb of their specie which is dependant upon the Numbers 𐤍𐤕 activated in their Seed which are in the core of the womb. The womb protects us and provides a chamber for the emergence of all teachings that pertain to the developing branches of our mind. As one hears the Voice of Consciousness speak, the Names yet slumbering in the womb—the watery grave, rise and follow according to the consciousness. The consciousness is depicted as the shepherd who leads the flocks from their graves into pastures of green whereby they appear in the fulness of their conception.

The Springs of Life propel one from the depths of their origins with understanding whereby one sets their rudder. The directives from the vast sea ever rise in a Name whereby the sails are set unto the goal of their journey. We seal the Rings of Tsada-Tsada to secure the directions from the Origins of our Life whereby we are not distracted by other impulses. Though there are shipwrecks in route there is no harm done to the Names, and every diversion becomes a means to change one’s inner cargo to obtain the goals [SM/Acts 27:22-25] with clarified directives. The storm of transition amidst the Eye of a Name, being Tsada-Tsada, enables us to sort out every day’s agenda to set the course of our hands. The dreams of a Name are scripted as “actual events” which are played out in an sundry arrangement of events to give strength to the spirit to make succeeding moves. As one sees themselves make change, the changes are entered into.

When Ayshshur rises in a Seed, the SeedName is established in the top of the mountains of Ayithamar, within the entablature of the Mountain of Ayithamar. The ascent of the Faces of Ayithamar rise from the Seed of Lammad Ia. Upon the ascent to the thirteenth hill of Yaoquv, the Head of the Seed distinguishes its mind and thereby its body. Upon the right of the Hill of Tsiunn one ascends unto the 14 elevations of AL BayitAL to take their place in the universe as appointed in the day the Seed is begotten. Upon the ascent unto the 15th altar of ShmúwAl, the Name of YahúWah is inscribed in the forehead with the Name of the Seed. Thus upon the affirmations of a Name, one receives the crown of Lammad in the elevations of 13,14,15, the sum of 42 in which the Shayin is placed in the mind.

THE NEW HEAVENS AND THE NEW EARTH

As the spices of the offerings are transferred to the mind, the state/Aúrets of a Name and its heavens/mind levels are changed. The former state of the mind and its body passes away daily. As the sky rolls up at the end of a day, a new sky appears. There is a new state of residence as well as a new/renewed mind formed at the conclusion of each oylah. In this manner one continually surpasses their former states whereby there are no hardening of the rings to form a statue. There is no anxiety about anything of this world, for all is passing and we will soon be through every trial to the perfection of our soul. All things are performed by prayer and supplications with thanksgiving. As a result the peace/completeness of ALhhim, which surpasses all comprehension, guards our hearts and our minds in the Anointed Consciousness. In this manner, as we walk in the Light according to the Names of Chiefs and

the Fathers of the Day, we are not bound to former levels of comprehension; rather we are at Liberty to enter into the fulness of the Light day by day.

The meditations upon the Seat of Origins in Ayshshur lead unto the Shayh of our Name. Our origins of Antiquity—from our beginnings are gathered into the logo of our Name housed in Shamoúnn. As the logo of our Name unfolds, one beholds their Origins in the Mountain upon which their Name is formed from the offerings of ALhhim. According to the Father of the Day in which one is born in Lammad, so is the Mountain of their Name upon which they are born from the Fires of ALhhim. As the Aúwv of the Day sends forth the Light to the Rings of HhaAlhhim making the offering on a Day, the Name born from that offering is composed of the associated parts of the offering of ALhhim which contains the Light of the Aúwv of the Day whereby one is called the Offspring of ALhhim in the Name of their Father. The Name is born of the Rings of ALhhim set together on the day of their offering. As the blood of the offering enters into the waters of the wood, there is a commingling of water and blood and spirit whereby the Offspring of ALhhim is formed of the waters, the blood, and the ash residue of Breath within the waters. From the formulas of the water, blood and collective ashes of the spirit, the bread or manchaih of each day's offering is made. In this sense, the Bread that comes down from the shamaiyim is the Bread of ALhhim, which is the same as the Offspring formed from their offering. Each Name is a composite of the Thoughts of Light which are given form by the waters/vapors in which the current of blood runs as the spirit gives itself as a servant for the Collective. When the spirit of a Name, cries, send me, then a Name is ordered unto their place by the Hand of Avrehhem, whereby they are sent into the world.

In the Shayh are means to develop all houses of a Name whereby there none of the members of a Name are weak or understated. As the Voice of the Shayh is heard in each house through the wood of Shamoúnn, that which is laid upon the ears resounds into the body of the offerings. i.e In the Body of RAúwaben, the offerings of Ayshshur are laid upon the wood of Shamoúnn whereby sight is liberated as the understanding of Shamoúnn elevates the origins of Name. According to the work of Shamoúnn in RAúwaben, the origins are seen; in Shamoúnn, the origins expand; in Gad, the origins are stated; in Aparryim, the origins are blessed to be fully extended in a Name, etc. As the understandings of Shamoúnn are heard in a house, the House in which Shamoúnn speaks is enlightened and liberated from attachments to foreign thoughts and states. Likewise, as we speak understanding to our comrades, the Understanding, as silver, liberates the one who hears from former attachments and sparks them unto the movement and positions ever fueled from their origins. Thus one should not be weary in giving an Understanding of Light, for via each strand of Light emitted, there is a corresponding result.

The House of Nephethli

ΔΙΥΞΛΓΔ

The heart is set unto building the Teraysarunim of the House of YahúWah ΔΔ and all constructs of Words of Life. One fixes or seals their heart unto the Words of the Chiefs of YishARAL, whereby the heart is not lead astray. The heart is sealed unto the strands of Wisdom ΙΔ and the Words of Understanding ΥΔ that stream from the Rock ΞΛ. The sealed heart seeks to see the Faces of the Paired Fathers and to hear the Voice of the meShich—the composite strands of Light whereby the heart moves with compassion and obedience.

Nephethli's offerings commence upon the wood of Shamoúnn whereby the heart follows the lamb whereso ever the Shayh goes. As the heart is sealed unto the inner harmony—the foundation of Understanding laid in Shamoúnn, then all who come to the heart—i.e. all houses come to the altar to make their

offerings, follow after the daily lamb in paths of Wisdom, Understanding, and Knowledge, according to the sheep offering of the evening and/or morning.

The sealing of the Dallath-Dallath Ring in one house affects the sealing in another house until all quadrants of the heart are sealed. As with the heart, so it is with each house until all sides of a house are sealed. Upon the sealing of Dallath-Dallath in i.e. RAúwaben, one quarter of the heart is sealed unto the eyes. The heart is also sealed unto Shamoúnn, Zebúwlan, and unto itself in Nephethi whereby the works of the heart are sealed unto the four sides of Light. Upon the sealing of the Rings the offerings are set unto their full measurement each evening and morning whereby they are perfect, whole, without blemish, and capable of bearing fruit unto YahúWah. With a “whole heart offering” one inquires into the House of YahúWah and turns their faces/expressions to be as the Faces of the Father of the Day whose Light shines upon them. With the rings sealed in a house, the house is capable of bearing the illumination of the day which causes a flow of oil and water whereby the branches of a Name bear fruit in their seasons.

As the Dallath-Dallath rings of one house are joined to another house the Tabernacle of Daúwd/David, the beloved, is made. The Dallath-Dallath convey the concept of the Teraysarun of each House. Placing the Dallath of one Name upon the Dallath of another Name builds the Unified House of Daúwd. In this manner, the head rings of an offering are laid upon the rings of the parts, whereby the offering generates the sweetness of the beloved. The setting of one ring upon another ring is illustrated in Nævyia OWʌʌʌ ALishúo/Elisha who positions the Dallath-Dallath of prophecy upon the Dallath-Dallath of the widow’s child—[the offspring within the widow who has ceased to learn] whereby *the offspring of Consciousness* within the widow revives according to the Spirit of OWʌʌʌ ALishúo. In this way the spirit of the widow and the spirit of the Nævyia are unified unto perpetual ascensions. Through the harmony of the rings in one house resonating unto another, the rings in a house are strengthened and quickened to life whereby they arise according to the head ring set upon them.

The Twelve Heads of a SeedName counsel together, whereby the route of a Name is determined. The strands of Light of a Name are woven together into a Seed at the Altars of ALhhim, and then the Name is set on a journey of discovering itself in the surrounding Lights of the Aúvim. The Eye of a Seed is its guide through which the journey is fulfilled unto one’s full discovery.

When the sparks of the grain offerings of Nephethi are reaped upon the wood of Gad, the Mind of the Head of the House i.e. for RAúwaben: ALitsur Bann ShediAúwer, transfers the Words of the Head to Gad whereby they are spoken in that house. In this manner, the Words of the ALTars of the Twelve Heads are spoken in their House. In that their are seven hills for the 15 ALTars of HhaAúvim, there are 180 ALTars of the Heads of YishARAL. Likewise there are 420 ALTars of the ALhhim [28x15]; and there are 225 ALTars of the Aúvim, as each Aúwv makes their offerings upon the ALTar of the Day as do the ALhhim, the Heads, and those who are called to come to the Elevations where the Lights gather for their Counsel, Plans, and Implementations. The Twelve of a SeedName comprise the 180 hills as their Heads whereby *the sum of the hills are 1005*. Within every level in Lammad, from 2.5 to 30, there is an elevation for an altar. As the Tehillah states, YahúWah has the offerings upon a 1000 hills—elevations of Light/Illumination/5, the sum of 1005 [Psalm 50:10].

The House of Meneshah

מלך ישישכר

Meneshah's core is the Seed מלך, whereby a SeedName arises through the tree that is drawn out of Meneshah for its glory. The Seed מלך is the pupil of Meneshah who teaches a Name to continue to go beyond that they have known before, whereby one is sealed unto the heights of their Name. The Kephúw-Kephúw מלך is the Tree of Life—its branches which bear the fruit and evidence of the ascensions. The instructions of Laúwi מלך are the whitenings of the Eye of Meneshah מלך through which every Ascension of Lammad is engaged and fulfilled.

In the sealed rings of Meneshah, one is enabled to see what is coming next. The works of Meneshah bring the parts into a body/garment which forms a new person—states of residence. According to what is forming in Consciousness, Meneshah continues to supply all properties in a Seed to develop the Consciousness fully. In this manner the 7 Rings of Meneshah are unified to the 7 Rings of Yishshakkar forming the Neúwn 14 Mind of their Union.

Through the offerings of Meneshah, the meekness of the Mayim-Tayit flows in a house, whereby the Head of a house is anointed by the oil in Meneshah. i.e. The Head of Dan is anointed in the house of RAúwaben as the oil in Meneshah rises in the eyes; the Head of Ayshshur is anointed in the house of Shamoúnn as Meneshah comes to the altars—the crown stones set in the elevations/hills of the Universe. The oil of Meneshah rises in a house unto the Heads of YishARAL are anointed, whereby the oil in the Seed that forms at the head of the stalk runs with oil to bring forth is full glory/radiance. When ShmúwAL takes the flask of oil and anoints Shaul to be king, The Master Name takes from the gatherings of the oil in Meneshah to bring Beniyman to the throne.

The beginning of Enlightenment is through the dispersements of Light from Zebúwlan unto the land of Meneshah. As the Light is received within all strands of Thought in a SeedName, the SeedName opens. The opening of a SeedName is the beginning of Enlightenment, whereby one is aware of the Light in them that distinguishes them from the world in which the Light appears. The Mind of Distinguishments—Yaoquv is bound up in the SeedName. When the Lights of the Qedam enter into the strands of Nine, which bind up the Mind of Yaoquv, the Mind of a Name is activated whereby it rises to liberate the Consciousness that is of the Light in distinction to the consciousness that is of the world. It is not that the world is evil and that the Light is good. The distinction is that the world is the servant of the Light through which the Light bears forth its attributes and thereby increases in the Numbers of its Name. Do you mean that the Numbers of a Name are changed? No, the Numbers are constant as they are set by Chakmah from the sides of the altars. What is meant is that the Numbers are fully extended and multiply in clusters of its kind, whereby the increase of the core Numbers are always the same as the core. Take example a Name with the Values of 60, having the branding mark of 6. When the Numbers are extended by Nine, by the Mind of Distinguishment, the Values are 540 which are the sums of Nine in which the core of 60 resides. In this way a Name resides within the fields of blessing that come from the core. However, as the Name is extended to the tenth state of its fulness it is $540+60=600$, whereby the mark of 6 appears. As one looks at what is in 6, the sums of 6 are the result of all extensions of ten.

When one abides in contentions without distinguishing the Orders of Light, their Strands of Thought, their Names of positions and service one to another, they are swallowed up in the earth, as RAúwaben and Qahhath are engulfed in the disputes as to their place in the midst of the Unified Body. Though sight and transmissions are swallowed up in the earth, the Names of RAúwaben and Qahhath do not perish

which ascend from the SeedName in the Day the Eyes of a Name are aligned to provide a Body of Righteousness for all of YishARAL.

The Offerings of Meneshah and thus the Works of Meneshah are initiated upon the structure/wood of Numbers. The wood of an offering is the Semek of the House, so when one speaks of the wood it is a reference to the 15 Fathers and their Teachings of Light. As the House of Meneshah is positioned upon the Semek of Yahúdah that which is elevated are the Numbers of a Name whereby one attains unto their full stature. Until the day of Meneshah's position the energy of Meneshah is thwarted to bear up the thoughts of its captive; however, when meShich rises in a Name, then those who have been taken captive are now taken captive by the Head of a Name whereby the houses of a Name are used according to the Name unto whom they are redeemed. In each House of a Name Meneshah serves to bear the 30 Numbers of a Name as well as all Numbers of the configurations of a House whereby within the house there are none sleeping. All Values are activated to rise and to be suspended in a house through which the Days of a Name are fulfilled unto YahúWah.

The wells of the deep swell out of Meneshah and rise into the Eyes of RAúwaben whereby one cries with all of their rings. The tears of a Name are of an overwhelming joy that spill forth from the 7 Wells of a Name. As their are tears of sorrow also, one cries from their depths whereby the entire Rings of a Name sorrow together. In that the tears are of the complete wells of BaarShevog, when one has joy, all members have joy also whereby the Joy is complete; or when one has sorrow, all rings have sorrow whereby the house is comforted together. When the rings cry together with joy they have strength, as Zekkaryahu says, The Joy of YahúWah—the Collective is my strength! As all rings cry with sorrow, the sorrow is not abated whereby there is no retention to a former state; rather one's eyes are washed by the tears to move beyond with hope. **Every ring is sympathetic to the other, whereby they share as one the joys and the sorrows to move as one.**

The House of Shamoúnn

Y 3 Δ I 4 Δ 7 9

The Head of Shamoúnn is sealed as the ears provide understanding through associated thoughts that sustain unity Y 9 for the maturation of every house. The state of development in every House is based upon what one hears and performs. One hears to expand all things from their Origin of Being whereby they waken all within their waters unto Life everlasting. The ears are sealed from gossip and vain conversation. The words of hearing seek for thoughts of solidarity and the illumination of all processes of thought 3 7. The ears entertain the Words of all Dallath-Dallath ΔΔ configurations whereby they serve every level of Enlightenment. In the midst of hearing the scope of all heard is sealed from the beginning to the end of a matter I 4.

Through their ears being sealed one hears from their origins whereby they are not dissuaded from the news of the today or that which is apprehended to be in the future. One has confident in the Light that the strength of the Aúvim will complete the work that has begun in them, knowing that *the culmination of our days has been set as well as our beginning*. The development of hearing expands via the eyes, whereby the inner house of hearing is sealed with the outer ring of seeing as one Ring.

The ears are whitened initially as they hear the Voice of Dan. As the ears hearken and concur with the insights of Dan, they are quickened unto life. Having ears and being able to hear comes about by placing the ears upon the wood of Dan whereby they are set unto the Voice of Discernment. When one listens to the Voice of Dan they have raised their House of Shamoúnn from the grave, whereby the off-

spring of Shamoúnn live unto the Fathers. When the ears waver and shrink back from the decisions that are formed by one's Spirit, they are yet dull and lifeless; however, as one affirms what the Spirit is telling them, they are lifted up above the watery grave to proceed in the Understanding of Liberty. In this way, the ears are restored to be the bells upon the horn of Ayshshur—the House of Dan, to sound forth the Understanding to all of YishARAL their living comrades.

The associated members within a Name are either living or asleep. Those which have been quickened by the Spirit of Life are in the ascendant mode and those yet held within the grave of sheol are not yet activated unto their ascensions. As each member is quickened unto their Name of Spirit they form an alliance, and therefore they make no agreement with those members yet dead. As the eyes are quickened unto Life they refuse to serve vanity when the dullness of hearing would hearken to the voice of deceit. The Eyes do not turn in the same direction as the ears for they are not under the same command. However, as the Eyes bear the Light within them, and the Light of Reshun enters into hearing, the ears are quickened unto the Eyes of a Name whereby they form a confederacy. The mouth then begins to speak of what is seen and heard, whereby the Light that the mouth speaks overcomes the sayings of vanity. Should one say things adverse to the Orders of Light, the eyes nor ears agree, whereby what is said is not carried forward. Rather, as Shamoúnn hearkens unto the Voice of Decision, that which is heard in Dan is amplified in Shamoúnn whereby the Words of the Judge are sounded forth unto all of YishARAL. According to the levels of Consciousness dug out of one's assembly of lands, the parts of a Name do not make foreign agreements or covenants with other processes/nations that undermine the progressions of a Name unto the ShayinMastery.

As RAúwaben/1, the first born, and Shamoúnn/2, the second who affirms the Light agree a Name establishes from their Seed the 12. From the opening of Beniyman, the Eyes of a Name and their Rings of hearing enable all of YishARAL to be gathered unto the ascensions from the land, whereby the Offspring of ALhhim in a Seed comes forth!

The House of Laúwi

𐤀𐤁𐤏𐤏𐤏𐤏𐤏𐤏𐤏

𐤏𐤏𐤏𐤏𐤏𐤏𐤏𐤏

The House of Laúwi are the Seven of AL in ARAL through which the Crown is formed. The 7 in the SeedName of ARAL are the perfections of Illuminations/AR: 𐤏𐤏𐤏𐤏𐤏𐤏𐤏. The perfections of the Lights are denoted in the Name of Yæhh 𐤀𐤏. When the Lights are fully extended by the Yeúwd 𐤏—the Hands, then the Lights 𐤀 are perfected or fulfilled. In this manner the hands of Laúwi are sealed to perform the Words of HhaTeúwrah. By the hands the Teachings of Light are secured and administered as one of HhaLaúwi whereby there is no defection between the mind the body nor dissent by one to another. When one is of HhaLaúwi, then one appears for YahúWah ALli 𐤏𐤏𐤏𐤏𐤏𐤏𐤏 [SYM 32:26].

In the midst of Laúwi are the compound blessings of Yúwsphah, through which the House of Aharúwan blesses the tribes unto an increase of Wisdom, Understanding, and Knowledge to their full measurement in meShich. The Seven of Laúwi are 𐤏𐤏𐤏𐤏𐤏𐤏𐤏. The Instructions of Laúwi expand the Mind of the Fathers. As the core of Mayim-Tayit is designated for the Mind and ascensions, the Tree of Life, called by the SeedName flourishes and extends the Instructions into deeds. In this manner the Instructions of Hha-Laúwi are sealed within a house.

The feet are sealed to receive the sandals for each oylah. The sandals are straps of Light of Hha-Laúwi, woven upon our feet pertaining to the activation of our parts in the waters and in the Fire of the

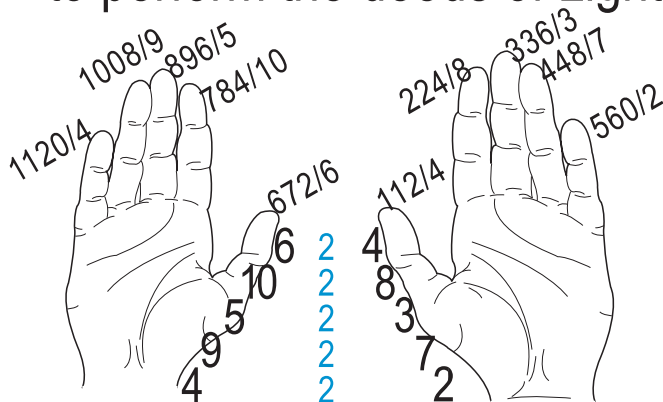
offering, whereby one walks on water and in the fire. i.e. When the offerings of Dan are made through the waters of Zebúwlan, than the woven stripes of light make sandals to walk as a judge in the lands. According to the offering the feet are shod with sandals unto peace—the fulfillment of the Thoughts.

Our 12 members draw out the strands of scarlet, blue and purple which are the Lights of HhaKuwáhnim. The strands are designated by their Numbers to Yahúdah and to the Rings of Breath—Dan for their skillful weavings. We draw the strands of Light as we make the curtains of the mishkan and the veil each evening for our passageways in the midst of the tabernacle.

Every Name follows after the spirit as the spirit has consciousness. Thus, where ever the spirit of a Name goes, the twelve in them follow thereafter. Should a spirit move from one place to another, then the twelve in them and their servants follow the spirit. One moves as the spirit in them moves. The twelve are of the spirit, for the spirit is of the 12:12 ratio which forms one Breath. As the 12 of the Momentum and the 12 of the Extension are fused in the Fire from the day of their birth, they are one Spirit of 12, whereby they are 6:6, a breath to exhale and to inhale—one spirit of Lammad/12. Thus all species of Twelve follow after the Teúwrah—the Law of Twelve according to the designated/sealed House of Lauwi. The Teúwrah is the Teachings of Lammad/12 imparted to the House of Lauwi—those who perform the Teachings. However, if the spirit is blind, then all in the house of that spirit falls into a ditch whereby it has stumbled to fulfill its work. Should one seek apart from the construct of spirit, then one stumbles in their explorations or use of their twelve whereby they fall short of their spirit. Should the ox of a Name fall into a ditch, then another is to lift them out of the ditch whereby one loves a neighbor as themselves. Why does the Teúwrah speak of an ox falling into a ditch instead of a sheep or another species? The ox depicts the priest, who sows the Seed into the field and who goes into the field to reap the harvest. When the sower in a house has fallen into a ditch the ox cannot get out by itself whereby one near to them, that is their neighbor, also called their kinsman Redeemer, extends their hand to lift them out. That is, as one gives their Understanding to another, it quickens that which is in their spirit whereby one is able to rise from the ditch into which they fell.

THE SEALED HAND IS THE MEANS OF DISCLOSURE/REVELATION IN A HOUSE.

The Hands of Reshun HhaKuwahnim to perform the deeds of Light

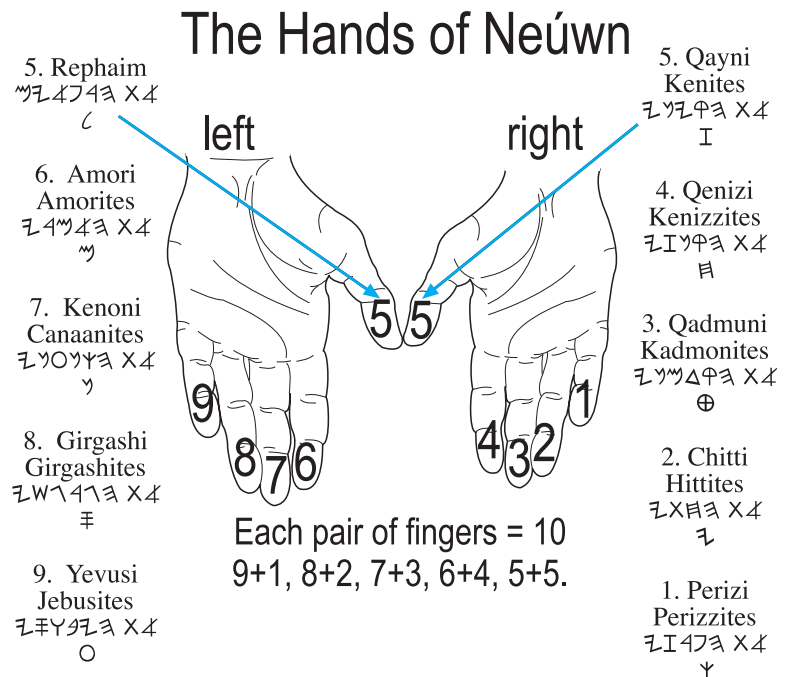


Each pair of fingers of Fire are sealed unto the associated paired thoughts of Light. In the midst of the pairs are the Values of 2, or 5 pairs of 55, the sum of 10.

Every Name follows after the spirit as the spirit has consciousness. Thus, where ever the spirit of a Name goes, the twelve in them follow thereafter. Should a spirit move from one place to another, then the twelve in them and their servants follow the spirit. One moves as the spirit in them moves. The twelve are of the spirit, for the spirit is of the 12:12 ratio which forms one Breath. As the 12 of the Momentum and the 12 of the Extension are fused in the Fire from the day of their birth, they are one Spirit of 12, whereby they are 6:6, a breath to exhale and to inhale—one spirit of Lammad/12. Thus all species of Twelve follow after the Teúwrah—the Law of Twelve, for in the Teúwrah the Teachings of Lammad/12.

However, if the spirit is blind, then all in the house of that spirit falls into a ditch whereby it has stumbled to fulfill its work. Should one seek apart from the construct of spirit, then one stumbles in their explorations or use of their twelve whereby they fall short of their spirit. Should the ox of a Name fall into a ditch, then another is to lift them out of the ditch whereby one loves a neighbor as themselves. Why does the Teúwrah speak of an ox falling into a ditch instead of a sheep or another species? The ox depicts the priest, who sows the Seed into the field and who goes into the field to reap the harvest. When the sower in a house has fallen into a ditch the ox cannot get out by itself whereby one near to them, that is their neighbor, also called their kinsman Redeemer, extends their hand to lift them out. That is, as one gives their Understanding to another, it quickens that which is in their spirit whereby one is able to rise from the ditch into which they fell.

The feet and the hands are the true masters of a Name. The hands designate the energies of the Name whereby every House is extended and through which all in a house serves according to what the hand is placed. The feet determine where the energies of a Name serve and the progressions that are necessary to attain each place of service. Hence, each House belongs to the Hands and the Feet, the Masters of a Name which are HhaLaúwi, from which all houses of YishARAL are derived. Through the impartations of Lammad and their deeds, the feet and hands are given to each Name for their fulfillment and joy.



HAND POSITIONS INDICATE GROWTH AND DOMINION OF A NAME—THE EXTENSIONS OF THOUGHT

The hands lifted into the positions of Zebúwlan forms the fiery column of Knowledge to make the ascensions of Lammad whereby one advances upward into OLiyan. In the Zebúwlan position, the hands indicate the direction of the growth for the SeedHead of Beniyman, which is the Head of the Serpent. Other positions of the hands cause the Tree to spread forth its supportive crown branches of height—Dan and Gad, unto the breadth of Consciousness in Yishshakkar and Shamoúnn, unto the full extent of a Tree through Nephethli and Yahúdah upon the everlasting supply of water in Ayshshur drawn out from the depths of a Name via Aparryim and Meneshah all rising from the root of a Name, Beniyman, from whence comes the Head of the Body as it takes dominion over all tongues and nations— all levels of consciousness and processes of Thought. [Further information regarding the hands: see BHM Document: The Offerings of Zebúwlan].

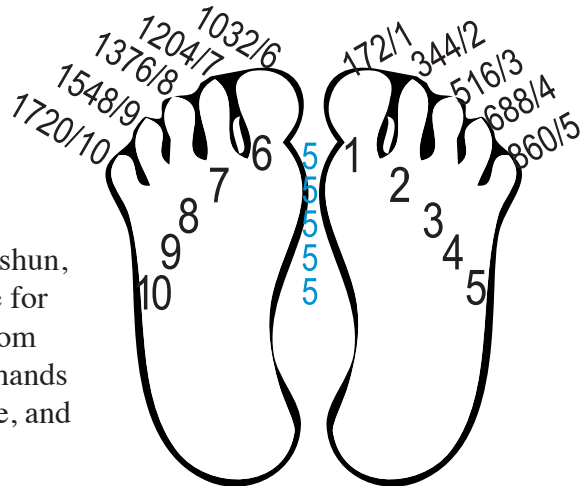
The sealed feet are designated by their Numbers to walk in the Light of Reshun. The spaces between the toes are 55 as the Name of Reshun. The Words of the offerings are a lamp unto one's feet. Though the shoes are put on prior to entering into the fire, they nor the garments are burnt. The Numbered feet of 5:5 of Reshun are fulfilled in the Feet of Neúwn, also 5:5.

The summations of the feet of Reshun are by the pairs of the toes.

6+1=7/Law. 7+2+9=16/Consciousness. 8+3+16=27/Directives of Mind. 9+4+27=40/Insights into the Gates. 10+5+40=55/Reshun.

The hands and feet are fastened upon the central pole of Semek, whereas the parts are fastened to the 6 sticks of the wood of the offering. The fastening of the hands and feet is the sealing of their deeds and progressions unto Lammad. The hands and feet are fastened to the pole with ten spikes of the Light rays of Reshun, five spikes for the hands to join the fingers, and the five for the feet to fasten one unto the foundations of the Kingdom whereby they do not waver to fulfill the offerings. The hands are fastened near the heart to carry the Words of the Fire, and the feet are fastened at the base of Lammad to maintain the ascension.

The Feet of Reshun HhaKuwáhnim to walk in Fire



In the midst of the Numbered toes are 25, read as two fives: 55/Reshun.

5. Mamleket Gaúwg
Kingdom of Og
(Rephaim)
אָפּוֹ אָפּוֹ
MT 3:13

All the Kingdoms of the
Aúrets/Earth, YahúWah appoints
for one of Unity to build a House
according to the Numbers—in
Yahúdah. Gozera/Ezra 1:2

5. Mamleket Beval
Kingdom of Babylon
(Qayni/Kenites)
“Aurets Keshddim/Chaldeans”
אֲרֵצֵי כַּשְׁדִּים
SMB 10:10; 1 Shm 15:4-6; CHP 24:21-22
Yirmeyahu 24:5; Ezek 12:13

6. Mamleket Sichúwn
Kingdom of Sihon
(Amorites)
אֲרֵצֵי שִׁחֹן
CHP 32:33

The Feet of Neúwn



Each pair of toes = 10
9+1, 8+2, 7+3, 6+4, 5+5.

4. Mamleket Adumi
Kingdom of Edom/Oshau/Esau
(Qenizi/Kenizzites)
אֲרֵצֵי אֲדָמִי
MT 2:5; SMB 36:11, 1 DY/Chr 1:54

3. Mamleket Madi
Kingdom of Media/Medes
(Qadmoni/Kadmonites)
אֲרֵצֵי מַדְיָן
SMB 10:2; 25:6

2. Mamleket Metsyrim
Kingdom of Egypt
(Chitti/Hittites)
אֲרֵצֵי מִצְרַיִם
Tehillah 78:51; SMB 10:6

1. Mamleket Peres
Kingdom of Persia
(Perizzites)
אֲרֵצֵי פְּרִזְיִים
Gozera/Ezra 1:1-3; DaniAL 5:28

7. Mamleket Ayshshur
Kingdom of Assyria
(Kenoni/Samaria)
אֲרֵצֵי אַשּׁוּר
SMB/Gen 33:19; Yahuchannan/Jn 4:5-6
Melekim/1 K 16:24; 2K 17:5-6

8. Mamleket YishmogAL
Kingdom of Ishmael
(Girgashi)
אֲרֵצֵי יִשְׁמָעֵאל
SMB/Gen 25:12-18

9. Mamleket YishARAL
Kingdom of Israel
(Yevusi)
אֲרֵצֵי יִשְׂרָאֵל
2 Shm 16:3

The House of Yishshakkar

4⌘-W⌘-70

The House of Yishshakkar houses the Thoughts of Dan within its core W⌘, whereby the Fire dwells in the midst of the Consciousness as the Altar is in the midst of the peoples. The Fire of Dan is the core and diadem of Consciousness according to which transformations ⌘ occur. The Numbers of Consciousness ⌘7 and the Thoughts of Perception 40 are aligned with the Fire and its transformations. The sealing of Consciousness is through the perpetual oylah in which one is transformed daily by the Fire to abide in the Unity of YahúWah.

The Parameters of Light are 15:15. The Consciousness of the Aúvim and their Thoughts are in the Eyes of a Name. On the right side is ALphah. Chayit, and Semek, a formularies of 15; and likewise on the left side of the Eyes: Zayin, Neúwn, and Shayin, formularies of 15, from the sides of Lammad, the Negev and the Tsaphun.

The formularies of the Negev:

$1+8+60=69/15$. The Y unity of all strands of Nine Θ are within 15. Via the unified stands of three cords 123 456 789 the bonds of Semek cannot be broken.

$1+8+15=24/15$. The sum of 9 added to a Number maintains the Number; hence, as one adds 9 to 15, the Values of 15 are retained. The reason that 9 does not change the Face Number is that the Numbers of 9 are the strands within the Number, whereby the Number is sustained and not altered except in degrees of glory. In the midst of the south is the Consciousness of 8/eternity.

The Values of 24 are within 15 through which 15 rises. 1 2 4 5. The Values of 24 are the pairs of gates through which one sees from one end to another. Read by their associations, the Values of 2 4's are 44, the Tsur upon which one builds a house. In the midst of 24 is 3: 1 2 3 4 5, the sum of 12345, the span of 15 is 15.

The formularies of the Tsaphun:

$28+167+900=1095/15$. The Numbers of HhaKuWáhnim convey the Consciousness of 09 within 15 whereby in the negev the Nine is swallowed up in the Faces that it composes.

$28+77+126=231/15$. The Numbers of ALhhim denote that in 15 are the spreading out of Reshun/3. The parameters of 21 is the Spirit of the Light of a Name, whereby the Light of Reshun/3 is in W 21. The verso of 1 is 2, convey that two Rings of ALhhim make 1 Spirit. From which the sayings convey that 2 are 1. As the Spirit of a Name goes forth, it spreads out its Light whereby all places that a Spirit goes, it leaves a trail of Light. In the place that a Spirit abides, so the Light of its Name surrounds it at all times which is its \neq shelter.

$7+50+300=357/15$. The Numbers of 15 are within the patterns of a Spirit whereby one lives—makes their ascensions through the Tongues of Fire in Neúwn.

$7+14+21=42/15$. The Numbers of 42 are within 15 through which a SeedName has the Consciousness of direction through associated gates. The formularies in the Tsaphun are inverse to that which is in the Negev. The term, verso, applies to the Tsaphun formularies, which means that beneath all visible formularies are the verso formularies. The formulary of this strand of the Aúvim are 5 4 2 1. The 42 are

within the 51, conveying that the Consciousness of subtraction is within the sums of 51, whereby the γ Neúwn gives its 4 Seed to form Consciousness in the Negev: within the Mind of the Aúvim is $4 \times 2 = \text{¶} 8$, the Consciousness of impartations to form a Visible state for the fulfillment of the 7 Eyes within ¶ Semek. The sum of $5 + 4 + 3 + 2 + 1 = 15$, whereby the sides of the Eyes and their Rings are 15:15 ¶ forming the two pillars of Boaz and Yachin for the House of YahúWah. The 3 in the midst of the formularies of 15 refers of Reshun, from which the 15 are derived. The Neúwn Mind of Reshun appears as 55 gives of itself: 4321 1234 creating the ratios of 10:10. As one looks at 14:14, they are beholding the sides of Reshun 55 [54321 12345], whereby from Reshun comes the SemekSemek sides of House. Through this process one beholds how all things come the Lights of their Name, whereby there is nothing strange within the Visible form in which one resides, for all forms come from the Light of a Name. In this manner the Spirit of a Name builds a House of its Name to reside to convey its Thoughts unto Joy. As one comprehends that all forms of their Rings are of Reshun, they have the ever abiding Consciousness activated within them: 54321 0012345. One uncovers themselves as they fling forth the Thoughts within their SeedName through which they transform themselves as a butterfly. Therefore, one is naked as they enter into the world unto the dressing of their parts by garments drawn out from their Name. Nakedness is the state between the Seed and its Glory. The term nakedness is associated with impoverishment. As one empties their Seed—all of their wealth from Tsaphun, they are yet to acquire all given by entering into the Negev whereby they increase 7 times [through the apparels of the 7 Eyes of their Spirit] contained with 15:15.

The Consciousness of a Name spreads over its lands like a consuming fire. As the offerings of Yishshakkar rise upon Meneshah, all that is gathered into a Name from the portals of Meneshah are consumed into the fabric of Consciousness. Through the spreading out of the Consciousness a Kingdom/Domain is formed, whereby all realms that the Consciousness extends unto belongs unto its Domain. As Yahushúo depicts the Consciousness that rises within a Name, so every knee of the Twelve curtsies, and every tongue confesses in agreement with the Consciousness and its Domain. Thus as Yetschaq digs the wells of BaarShevog, there is a place for the Shepherds of Yishshakkar—depicting the Consciousness of Yetschaq to dwell within a state. When the writings speak of the Shepherds at the well, the parable is referring to the Shepherds of Yishshakkar—the Rayish-Oyin that tend to the sheep of a house. For every Name and its Numbers, there are Shepherds to tend the flocks formed as the kevæshæy-Meneshah אָוֹרֵי מְנַשֶּׁה . Every Name and its flocks come through the lands of Meneshah under the care of their Shepherd. In the yúwm of Meneshah, the Hand of Queen Rechel draws the waters for the flocks as the Shepherdess.

The House of Zebúwlan

$\text{אֶתְיָוָן זְבֻלָּן}$

The unity of Hearing $\gamma\text{¶}$ is the diadem of a State whereby one governs their lands. The Shayh of a Name in the $\gamma\text{¶}$ sits upon the throne of one's lands which governs perceptions, the houses, and the movements of a Name. As one walks in the Illuminations אָ by the Shayh of their Name in Shamoúnn, one sees with the Eyes of meShich אָ whereby the field of light is not cut short nor does the eyes overextend. The 12 Tents/Pyramids $\Delta\Delta$ are aligned without distortion of preference as they are set by casting lots in the lands of Zebúwlan. Through the 7 parts in the Hhúwa-Gammal Ring, the House of Zebúwlan is sealed whereby the lands, being the states of the inheritance of a Seed, are secured for a Name from all foreign resident thoughts and their peoples—states of consciousness.

The works of Zebúwlan determine the length of a house. i.e. The counterpart of Zebúwlan, Beniymán, determines the base of sight. As Zebúwlan tags onto Beniymán the distance of vision is extended according to the base or foundation extension. Through the agreements of the offerings, the sequel offering extends or tags onto the previous offering whereby the previous evening offering sets the parameters for the sequel offering of the morning to open and move therein. To the extent that one hears, or to the extent that one speaks, etc. Zebúwlan offerings are fulfilled in a house. With the sealed ring of Zebúwlan, the full stature of a Name is achieved, whereby the Thoughts of the Aúvim are lengthened in full measure to bear the glory of their Light. Upon the offerings of Zebúwlan, the Head of Beniymán rises, whereby the SeedName is fully extended in a house.

The State of the Rings of a Name is the extent of the Kingdom of a Name. At all times the Eyes of a Name are according to the Enlightenment of Zebúwlan. As the Enlightenment extends so do the Rings of a Name, and hence an expanse of their Kingdom.

The States of Enlightenment come to those who follow the Signs. The Signs are the Letters of ALhhim through which the Light enters into the heart and mind of a Name via the gates. The Signs are a Body capable to receiving and carrying the Illumination imparted unto them. These are the Bodies of the Aúvim formed by the Sides of Lammad. There are 11 Signs on the left side and 11 Signs on the right side, comprising the 22 Signs. One who receives Enlightenment does not look back, but keeps their Eyes upon the Voice of Consciousness calling them.

The Signs of Enlightenment receive and carry the Light. Former states which are built by previous understandings and perspectives are left that one may enter fully, without cloudiness into the States forming. The 22 Signs come from the Body of 70 Kuwáhnim. The 11 on each side are of the 35 Emanations of Lammad. Within the 35 are 11: 3115, which are the Offspring of the Fathers, called the ALhhim. The ALhhim are universal Principles of Light with embody and sustain the 35+35 Emanations of the Light.

The Signs are called after ARAL which embody the Thoughts of the Aúvim. The Signs are the Marks of Light at the 4 corners of the 7 Rings of a Name. These 28 Names are the Names of ALhhim, and their Marks are 22. In that they are of ARAL—the Ring in the midst. they are of the SeedName Core and its Light. The 6 joining rings and their corners are 24 Marks with the TaúWah connecting the sides in each ring. In that the Mayim-Chayit is doubled, the Marks are 22 Signs of Totality.

The first sign is Shayin, the sound of the Wind of Fire. Within the Shayin is Semek, the structure of the wood that burns. The Semek branches are the Teachings of the Fathers. Through the compilations of the Lights of the Fire offerings of the Aúvim, the Neúwn Head is formed. Hence, the first Sign formed of Fire is Neúwn, which is the Sign of the Tongues of the Fathers, from which come the Serpents of the Fire and the Fishes of the Sea—the movements within the distillations of Fire. The Chayit is within the Neúwn through which one descends into the Fire and rises through the Fire. Neúwn is heard in splashes of waters and in the slithering sounds of a snake in the grass. The Neúwn is the final Letter of Shayin from which the sounds of Fire abide Collectively in the Mind, and from the Mind in their Bodies of Extensions. From the tail of the Shayin the Head of the serpent is formed whereby the Head is that which is drawn out of the Fire. Within the Neúwn is the sound of the Chayit, i.e. a gasp of air of a fish heard when out of water. According to the exhale and inhale of the Chayit one descends and ascends. Out of the Neúwn 14:14, comes the 28 ALhhim Signs and their sayings/utterances.

The running of waters and its waves is depicted by the Mayim, and within the Mayim is the Tayit, the Sign of the gathering of the streams of waters as they run down from the sides of the mountains. The Sound of Lammad is that of two staffs striking. The resonance sounds of the Mayim are in Lammad. Within Lammad, depicting Instruction is the Yeúwd, the deed of the Teaching. The sound of Yeúwd is from a yawn, as when one stretches. From the extension of the Teaching the sound of the Yeúwd is heard.

The Zayin is the sound is the sword, the tongue that is set on edge, like a hiss that is quick and sharp. In Zayin is the ALphah, the Sign of Perceptions of Chakmah. The ALphah is the Sign of the Uncompromising Unified Word which drops from the Tongue— from the speech of Fire. The ALphah is called the Uncompromised Seed, for what comes forth from its woven strands of Light will not be compromised to be anything other than the Light from which it has come. As fruit falls from the tree, the sound of ALphah is heard.

Inside Zayin-ALphah are ÚWah-Bayit. The ÚWah is heard as hands are clasped. The cupping sound of the united hands is the Voice of ÚWah. In ÚWah is the sound of Bayit, the layering of the cupping sounds upon each other through a house is built. For every house is a composition of Twelve Hands Unified, each yielding their utterance. Within ÚWah-Bayit, coined as the House of Unity are the Hhúwa-Gammal and Dallath-Dallath. The Hhúwa-Gammal are all channels of Illumination that come to one with Unified Hands and who build— follow through on all imparted to them via their processes. The Sound of the Hhúwa is the Light entering into ÚWah whereby the radiance of the אא is within ÚWah. The Gammal is the sound of the camel, or as one gulps out of realization of Illumination. The Dallath in the core of the foundation is the sound of stones smacked up against each other as they are laid in place one to another.

In the Shayin-Semek are the Rayish-Oyin. The Shayin is the sound of Fire, and the Semek is the sound of wood crackling in the Fire. The Rayish sound is a compound of the rattling of the serpent as it is thinking of its strategies. The Oyin is the sound of the well and the sound of Breath as one receives a spark of Understanding. Within the Rayish Oyin are the Qúphah-PaúWah and the Tsada-Tsada. The Qúphah sound originates with the sound of the loom through which Thoughts are woven into a fabric. The PaúWah, which is within Qúphah, is the sound of the mouth/arm pits opening and closing. In the midst of the Shayin-Semek is the Tsada which is the sound of the twigs and leaves as they break open from one's offering. These are the silent Letters of Spirit which are made audible though resonating centres in the Body. As one follows after the Signs of Light, the Light comes to them and abides within them, whereby they are of the Enlightenment. As the sparks of the manchain of Zebúwlan are infused into the garment of Beniyman, the Strands of Light are imparted from one to another as they fulfill the oylah, whereby the Light abides with them. As one enters into the Fire, the Fire does not depart from them. That is to say, as one accepts the Fire and the paths of transformation, the Fire accepts them without partiality also. The Fire continually warms them and marks them for the People of YahúWah, for they have borne witness of the Light in them. Each Name bears the standard of the Signs within them, whereby there is no discrimination nor favoritism. All are approved by the Signs of Fire which are common in all Names of Fire. One is not to follow the standard of another; all are to follow the Standard of the Signs to which all Names belong.

The spirals of the smoke follow the two sides of Lammad, whereby the Instruction from the 24 points of a Teaching are received within the Spirit. As the parts are transferred into the smoke—coiled ascending thoughts of Zebúwlan—they are activated according to the 24 points in the Spirit of the Aúwv

of the Day. As one gathers the ashes from their oylah, they impart/exhale and receive/impart by their Breath the results of the offering whereby they are gathered into their Fire Spirit and released into their Waters in which the Thoughts appear.

The House of Yúwsphah — Aparryim

מלכרררררררררר

The sum of the Rings of Yúwsphah are 49, 40, 22, and 58, which are the sum of 169, from which the House of Aparryim is the 7th position to uphold the Numbers of a House. Translated into Letters, the sum of 169 are 𐤀𐤏𐤏 which are the means to distinguish the structure of the fruit of each house. The double blessing of Yúwsphah is to compose and to multiply, whereby the fruit of each house is made and increases.

The sealing of the House of Yúwsphah is to secure the gates of Tiras, the western citadel. The waters are sealed, meaning that the waters in the body are designated for blessings of all within the SeedName. The Seed in the waters is designated for the head of a Name to bear the qualities of Life. As the Seed in the midst of the waters מלכרר rises to the mind, the Kingdom of a Name is established by the government upon the shoulders. The Trees on both sides of the River of Life, meaning the River of the Seed, are depicted as the רר upon the sides of the לר. The Trees of a Name that spring out of a Seed are according to the Teachings of Laúwi רר which are sealed within the body of waters. From the teachings, the waters of Yúwsphah מר flow providing a lush fertile oasis of a Name.

The computations of Numbers are assembled in Aparryim whereby they appear. The appearance of the Numbers is the glory of Yúwsphah in Metsryim. The glory of the Numbers reside with the Numbers, for as the grass fades the glory is continually gathered in the Seed of Knowledge whereby there is no loss of the Numbers from generation to generation. Through each giving of the Numbers, the Numbers only increase whereby a Name is blessed/expands unto its full measurement and bears its offspring. The flow of Enlightenment comes to the mind according to the Numbers of the offerings as one is in motion—making progressions whereby they are in step with the movement of the Lights.

Aparryim draws out the compounds of Thoughts from Nephethi whereby they appear. According to the thoughts assembled and drawn out through Aparryim so are the forms and fruit in which one lives and moves. The forms and fruit are the houses and deeds in which one dwells which are arrangements of one's waters—the fruit of the Mayim-Tayit ALhchim. The way in which one arranges their days, their chambers, and their organizational patterns in which their spirit moves are evidences to the compounds of thoughts made manifest through Aparryim. To change the way in which one lives comes by modifying the interior arrangement of the thoughts of the heart. i.e. The way in which one sees, or hears, or speaks, etc. display the inner arrangement. The offerings of Aparryim of a House [made from the chamber of Chakmah] give evidence how thoughts are arranged inwardly which forms the states in which the Name of the House lives. As the arrangement of vapors are laid in place as sticks upon the heart, one beholds their Values emerging as constructs of Numbers. Hence, according to their forms of vapors one sees and interprets the Numbers within their Seed which gives meanings to their observations. Largely, the appearance and ascent of the Numbers of a Name and their observations are relative to the Vapors of their waters [Yahudah arises upon that which is laid in place in Aparryim]. The Thoughts of Aparryim rise upon the Numbers of Yahudah forming patterns for each house. Through the patterns of thoughts one sees, hears, speaks, etc. according to the levels of Numbers and their Thoughts. The dew of Hermon is the blessing of Aparryim upon the vat of Numbers, similar to the blessing of the fish upon the spawning of their young.

In the Mind of Reshun, there is the distinction of the Mind and the Body—the heavens and the earth [YuwmAchadd/Day One]. The subsequent Acts of ALhhim are the gathering of the waters and their arrangements [YuwmShshni/Day Two], upon which the fruit or the evidence of the Numbers within the waters appear [YuwmSheliyshi/Day Three]. Hence, for every oylah we commence with the arrangement of the waters at the kaiyuwer. According to each days arrangement according to the offerings of the evening and the morning, the 7 Eyes of ALhhim within a SeedName see. By the oylut of the day there is an evening and a morning, the sum of one act, for until there is a complete giving of all of our Name there is no means of transposing/an evening. Until there is a complete giving of all of our Name there is no means to observe the enactment/morning. The Days of a Name are according to the offerings a Name makes. Only the days of the offerings are counted as the Days of a Name. As one gives from the sides of their tree, there are the Lights of the evening and the Lights of the morning whereby there is a day formed and counted as the offerings are fulfilled. A day is counted upon the fulfillment of the evening and morning. As one makes the offerings one lives—they are in the ascendant mode, for until the day one makes the offerings they are yet in sheol, the grave of Metsryim [YechuwzeqAL 32:21; Yeshayahu 14:9; SYM 15:4-5]. We all come out of the waters, and the waters from which we ascend determine the fabric/cloth in which we attire ourselves.

Through the daily offerings one makes the tent of meeting of Unified Thoughts in which their members abide. According to the tent one has a window for seeing. In arranging our parts as impartial pairs we form the Twelve Heads of the Fathers within us, their quadrants—four sides for the Lights of the Queens, and their 30 days of Lammad.

The House of Beniyman

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The final sealing is the King of a Name which comes forth with its hosts. All things in a SeedName are first elevated to the Head ימ prior to the sealing. The elevations of the Seed are gathered as the spices whereby the sweet aromas are retained in the mind. The sealing of a SeedName seals in the oils ימ where they anoint every head of a Name. Also sealed in the Name are the Teachings of Lauwi ל which a Name has studied and gathered into their soul. Then in the midst is the sealing of the Tree of Life ימ whereby one does not taste of death. These are the sealings of the House of Beniyman.

The SeedName rises according to entering into States of Enlightenment. As the Enlightenment is embraced one flourishes within the arms of the Light which has received the SeedName.

When the writings speak that the Life of Yaoquv is bound up in Beniyman, the meaning is that the Thoughts of Nine and their multiplications are woven into the SeedName. As a SeedName returns unto Yaoquv, then all properties of Thoughts and their increase are released from the Seed. The one who binds them is the same as the one who releases them, thus the saying is given whatever is bound in the heavens/mind is bound in the earth/body, and whatever is loosed in the heavens is loosed in the earth. As the thoughts are woven to be bound in the mind they bound in a Seed, and what is loosed in the mind, having been unfolded, the light of it is also loosed in the earth/body. From the unveiling of the head, so is the unveiling of the body whereby the full Illumination of the Heavens dwells within a house that is submitted unto them, as a body/woman is submitted unto its head/mind. One looses what is in their mind by study, whereby the Light of the heavens becomes loosed in the hand; and one binds what is in their mind by gatherings from the offerings, whereby the parts in the body are fixed unto the weavings of the mind.

All bindings of the sheaves and their shakings are by the Hand of Yaoquv. The Name of Beniyman is the developments of the weavings of Yaoquv known as the Nine to Nine and their associations according to the 9:9 ration of the Name of Yaoquv. In the day that the Seed is shaken by the Hand of Yaoquv, it is loosed from the heavens to be sown in the earth. Until the day of the shakings of the heavens, the Seed is bound in the heavens within the Ring unto which it belongs.

A SeedName comes forth in the course of days from the Unified Consciousness of the Aúvim. As a SeedName matures within the Body of Consciousness, it is then ripened to be sent forth to bear the Light strands that are woven into a Logo. The sending forth of a NameLogo is what is meant to send forth meShich whereby the full measurements of the gathered Thoughts in the Unified Consciousness become extended through which the Aúvim bear their glory in their offspring.

When a Seed has proven itself to be called a Yahudi—one of those Numbered of Nadav—of the Consciousness of Imparting/Appointments of OmmiNadav, then the Lands of Enlightenment appear unto them. As the Teúwrah says, Anni shows you the lands unto which you are to proceed unto and walk therein. The States of Enlightenment are in a SeedName. In a SeedName the States are woven with bound threads. As a SeedName is opened, one enters into their States of Light unto their full extension—the Tenth State of Mastery, for all learning is unto performance. The Ten States of Light are Qayni—learning/acquiring with evidence of performing; Qenizi—setting and achieving targets by the operations of the houses, regulating energies; Qadmuni—illumination of the Qedam of the origins of Light; Chitti—making covenants, confirming relationships; Perizi—governing one's rings; Rephayim—processing transformations unto wholeness; Amori—the Land of the Sayings of the Aúvim; Kenoni—the Land of Branching the Mind; Girgashi—the State of the Numbers and their associations of Thought; Yavúwsi—the Land of Mastery/Service. The opening of a SeedName determines the extent of the Eyes of a Name. To the extent that one sees the Words of ALhhim so are their Deeds and their States of Residence. As the base of Neúwn-Chayit is the foundation of sight, the Rings of Zayin-ALphah at the crown of RAúwaben are determined by the opening of the SeedHead.

A Name is placed within a specie to do its work amongst the Collective to which it is assigned by AL-BayitAL. Through the fulfillment of a work within a specie a Name yields a new generation. *The Numbers of a Name dance upon the coals of Fire of Zebúwlan, whereby the Light of a Name blazes from its offerings. The Light of its Numbers is the Light of a Name.* The Light of the Numbers of a Name are the evidence that a Name is fulfilling its role, even as the scent of a flower is the evidence that a seed has become extended unto a new generation.

The flowering of a Name is the means for a SeedName to bears its Numbers for the blessings of YahúWah to be come upon the head of the one performing the code of the Laws written within the SeedName. For as the Numbers are rising in the flower, they are set to be multiplied, whereby the blessings on a Name come forth. Though each Name, as a plant, receives the blessings of the rain and the light, the blessings of a Name are within a SeedName; and hence, the blessings need not be petitioned. As the Numbers of a Name rise into the head, then the Numbers are expanded and multiplied whereby the blessings of a Name come upon a house as the blessings of YahúWah pour forth unto all generations.

To fulfill the works of a Name requires everything that is in a Seed. An oak achieves its majesty by giving all within its seed whereby it rises to its heights and bears its generations of Light. There is nothing short of giving all whereby one brings for the full measures of joy within the Seed and its fruit. **One will not give anything less than the total sum to be laid upon the altars of the Fathers to attain the full**

faces of the Fathers within a Name. Through the designation of all parts of the SeedName unto their totality of the Fathers, the Kingdom is united within and with the Crown above.

When the Rings of a Name open from within the Seed, it requires the total sum of all parts of the Rings to be laid upon the altars. In this manner the 12 of RAÚwaben come forth to be given to upon the wood of Beniyman whereby the Rings of a Name become fully extended to carry the Light of the Seed in their Eyes. **The Rings of a Name are within its Seed. In the Day that the Seed opens, one enters into the Rings of their Immortality.** Via the part of Yahúdah, the Rings are measured by bursts of Lights coming from the Numbers in a Seed. Through Yishshakkar, the shape of the Rings are formed. Via Zebúwlan, the Rings are drawn out unto their length. Via RAÚwaben, the strands of Light are gathered in the Rings. Via Shamoúnn, the vibrations of the strands of Light are heard like the strings of a harp. Via Gad, the Words vibrate with the Rings giving them a voice. The gifts of Aparryim cause the Rings to expand and become full. Meneshah enables the Rings to become elevated, to rise within each body whereby they fulfill their assignments to each other. Beniyman contains the patterns of Nine to bear the fruit, the spices, the bread and the wine of the Rings. Dan maintains the Rings in their orders and evaluates all being generated through their associations. Ayshshur secures the Rings to their origins whereby they are maintained to the intent of their appearances. Nephethli provides a foundation for their perpetual descensions and ascensions. **Via the giving of all within the Seed and its Rings of ALhhim one stands complete and perfect in the Eyes from which they are begotten.**

A Name is the Union of the Rings of ALhhim; therefore, from these Rings a Name rises from their place of slumbering. The configurations of the Rings are evident in the anatomy in which one dwells. i.e. The Rings of the eyes, the ears, the mouth, etc. **The full ascent of a Name awakens into the Illumination of the 7 Rings of ARAL in which they are fully clothed.** The radiance of their Light is already within their SeedName in which they are assembled from the altars of the Aúvim. **As a Name awakens in the Light in which they are called, all within that State rejoices with them** for now one has entered into the family of Names from which they have come. In each house, as Beniyman rises upon the wood of Zebúwlan, one enters into the Light of that house.

TRANSFORMATION PROCESSES OF A SEEDNAME

The Strands of Nine, Teshuoh-Tayit, are established in each House of a Name through which the seed is unfolded to the glory of the Principle/Father unto which it is sowed. In that every SeedName is a composite of Nine Threads every Name is One with the Minds of Nine, called the most high. Through the activation of the Nine threads in a Name, one is able to receive and bear all fruit of the most high. The drawing out of the Nine threads of a SeedName, i.e. the Chalavanah spice, are means of bearing the glory of the Aúwv through one's fruit. The Strands of Nine are from the core of Lammad, specifically, the 30 Fathers as Three is the root of Nine [$15/6+15/6=12/3$]. As one bears the deeds of the Nine, they form 10 whereby their Minds are extended unto the attainments and performance of Understanding.

By Appearing to the Faces of the Aúvim daily one carries in their faces the fulfillment of every day's offerings. The Faces are the radiances of the Lights through which the offering are made and set into motion. As one bears the Faces of the Father daily, that which is within their SeedName is fully extended whereby the transfiguration of a Seed achieves transformation from one state unto another. As a flower opens upon the stem of a plant, the faces of the flower from which the seed of the plant is formed, rises to declare the glory of the seed. In this manner, **a SeedName is composed from the Faces of the Aúvim to bear the Glory of their Aúvim.** As the Faces of the Father appear within the 12 Houses of a Name, one is transformed to bear the Lights and expressions of their Name.

The **Sealing of the Rings according to the Righteousness of ALhhim**. Following the opening of the Rings in a SeedName, the components of the Rings are aligned one to another without partiality. The Rings of a Name are set without variance, causing the solidarity of Thought to form a lasting dwelling in which one bears the fruit as the full expressions of their transformations. In that the codes of ALhhim are within a SeedName, the patterns of alignment are within a SeedName from the day it is formed from the Fire of ALhhim. The alignments of the rings of a Name are the means to attain unto 90—the State of Transformation.

Walking according to the Staff is to walk in the Light of the Faces of the 15 Fathers. The continually taking up one's Staff daily is the path of transformations and their fulfillments, for upon the Staff one rises daily in accordance with the Lights of the Aúvim to make their ascensions. As one walks with the Staff they have in their forehead the Name of the Aúwv of the Day. By the Staff, maShayh and Aharúwan lead the twelve in them to be transformed from one state unto another, and by the Staff one rules/governs their houses and the lands into which they enter.

All of our movements are according to the shayh seated in Meneshah through which the patterns are unfolded from our SeedName. As the patterns rise thy appear through sequential movements. Via the opening of the shayh in Metsryim we rise from our former state unto the lands of our SeedName—that which is forming in the midst of the earth. By the strength of Meneshah we are carried as upon the wings of the keRuvim through the seven stages of the wilderness—Word Thought development unto their associated deeds. Upon the development of our Name, the feet of Enlightenment, those of HhaKuwáhnim, are readied to cross the River of HhaYarrdenn/ ʔΔ 4ʔ unto the State of Kingdom. We enter into the Heads of the Nations formed by the Mastery of Knowledge/ 4ʔ in Dan/ ʔΔ.

The House of Dan provides for us the details in the Spirit of our Name, through which we have discernment in our proceedings day by day. With the growing mind of discernment, we behold the Faces within our SeedName unto their manifestation. The Faces in our SeedName are the Faces of the Aúvim, whereby we recognize each other as being of the Father.

Our Fathers are givers of parables through which they reveal unto us their Faces. The parables are clusters of Numbered Thoughts which are opened to the meek. If one is not looking for the Fathers in reading the Words of ALhhim, then for what purpose is the inquiry? What is the worth of looking into the mirror if we cannot see beyond the vapors beheld? What is the point of inquiry if we cannot enter into that which are the Words of the Fathers which do not perish? What is the point of the labor and the search if one cannot drink of the Joy that is found? If one is looking for their own face in the Teúwrah, they will be deluded, for it will not be found. Any reading outside of the Unified Faces of Lammad ends in confusion, dismays, and dead-ends. When Words are interpreted outside of the Unified Consciousness, the results yield a violation to the House of Spirits. As the Words of the Fathers' mouths are looked into by our Rings, we behold their Faces within us, whereby the Words of their Rings are affirmed in us. For in that we are made in the Faces of the Fathers, we have their Faces of Light within us. As the Faces in our SeedName rise, the Fathers are seen in us and through bearing their Faces we enter into their Light. For until a House of the Fathers is made, how can one enter therein? In that all have the Faces of HhaAúvim in them, we are one house and servants of each other. As we read the Words of their Lips, the pictures of their Faces form within us. By the Words of meShich in Shamoúnn we have understanding we enter into Their Words, whereby we stand in the midst of them. As we enter into a congregation by understanding, we likewise enter into the Assembly of the First Born of the Aúvim as we bear their likeness/similitude of expressions.

Every offering of our Name is fastened to the Pole of Lammad whereby we bear the Faces of Lammad as the Life of Lammad runs into our bodies. As the branches are joined to the Vine, so we fasten our members to the Pole from which the blood runs into us, whereby we bear the Blood of ALhhim in our veins. Through the shedding of our blood in making our offerings, we offer the very blood of ALhhim upon the altar whereby the Thoughts of ALhhim are formed in our garments and through which we overcome the world and the delusions of separateness that leads to false accusations. *The accuser* of our comrades is thrown down—the one who seeks to mock the Faces of ALhhim within a Name to bring the faces to nought or to ruin by using them in vain servitude night and day [Chazun 12:10]. All faces before ALhhim are smitten by the blood of a Name through which the faces rise. The Unified Fathers, ANni/AN15:ni15 state the Way Δ of freedom: ***I bring you out of states of enslavements, from the house of unprofitable labors, whereby you have no other faces before me!*** The way of freedom—the means of escaping the entanglements of the world is to walk upon the path of the Faces of YahúWah made of thirty stones, whereby the Lights of the Faces of the Fathers are not dimmed. Any faces before the 30 Faces of ANNI/אללל dims the Light of the Day at-hand. According to the Faces of the Fathers in Lammad, one fulfills the Ten Sayings of ANNI. We bear in our Rings of ALhhim, which is the Body of the Fathers, the Faces of Light which is the Light of our SeedName. As one follows the Faces of YahúWah they are delivered from the faces of deceitfulness, whereby there will be no other faces before you! As you stand in the Light of the 15 full moons there will be no obstructions nor dark darts entering into your heart [15 Full Moons are in one month as the Lights of both sides of the Faces of the Fathers are united.]. Stand-up and read Tehillah 100.

When one seeks their own life, their own will, their own face, they create walls that block the Light of the Fathers within them. The one who seeks the Life of the Fathers—the very Life and patterns in their SeedName, from Whom their Seed is cast into space, inquires in the Faces of YahúWah whereby they find the Way of Life and freedom from all oppressions [Tehillah 27:4-14]. These are those who are taught of YahúWah for they have sought the Teacher. From these seeking, as those who are mending their nets, they are called to be disciples/learners of HhaDavar/The Way Δ.

The Body of Consciousness is depicted as Yahushúo in the writings. Yahushúo is born of Yahuna, meaning that the Body of Consciousness within a SeedName is of the Numbers of a Name. As your Name contains 30 Numbers, so the Body of Consciousness is formed by the 30 Numbers of your Name.

CALLING THE TWELVE IN EACH HOUSE

As Consciousness is formed by your Numbers, one calls the Twelve in Consciousness to follow after the Lammad/Instructions of your Name. The Twelve abide in the Rings of ALhhim that make up a house. As Consciousness sees the twelve within your houses positioned to serve Consciousness, then they are called. Signs of readiness are those who are seen mending their nets—demonstrating a shift in Thought Patterns to search for the Neúwn Mind. i.e. “Now as Yahushúo is walking by the Sea of Galilee—according to the Waters of the Rings, one sees two brothers, Shamoúnn, who is called Kayphah/Peter, and Andrew a brother, casting a net into the sea of Origin in Ayshshur; for they are *fishermen*—those seeking the Neúwn Mind.” Consciousness sees two other brothers, Yaoquv, son of Zebedee, and a brother, Yahuchannan. Note the patterns. Consciousness sees two achim/brothers—those who are upholding each other whereby they are called. Independent thoughts and those roaming or uncommitted are not selected, nor are those who cannot make a bond to uphold the Unified Consciousness.

These brothers of the Essene community, being vegans, display the traits to arrange their thoughts to catch the movements in the waters of the Neúwn Mind, conveyed as fish. Fish are called after the flickering movements of Thought in the waters which gather into schools. Those pursuing the Neúwn are called by the Voice of Consciousness. i.e. Nathanael is seen without guile/deceit sitting under *a fig tree* which conveys that one is seeking *the fruit of Nine in the most high*, whereby Nathanael is called to serve Consciousness. Philip, as Andrew and Kayphah, are from the town of BayitTsada/House of Transformation via mercies in Galilee. With in the Ring of Tsada-Tsada they abide *by the sheep gate*—the entrance into the ÚWah-Bayit Ring in the House of Origins—the Tsada-Tsada in which one searches and finds HhameShich of their Name [Yahuchannan 1:45-47; 5:2]. Others follow after the Consciousness upon the teachings of HhaKuwáhnim Yahuchannan pointing to the appearance of the Shayh of ALhhim. As these Names are awakened and found searching they are called to serve Consciousness. Another is called who is a tax collector, meaning one who is trained to access the Values of a House. Those called are of the Rings/Galileans who are looking for the Branch—the emerging Offspring of Lammad spoken of in the Teúwrah and the Prophets whereby they are appointed in Consciousness into the fellowship of Lammad. **A disciple is prequalified by the One of Consciousness watching to observe their dedication, levels of inquiry and performance.**

THE 12 IN 12 AS 30 ARE IN 12/LAMMAD IN LAMMAD

There are 12 offspring in each of the 12 houses whereby a SeedName contains the formulary of 144—144000. The Twelve x 12 are of three rings 000: Wisdom, Understanding, and Knowledge whereby they are of 144000. In the Spirit of each Name the patterns of 12 in 12 are set, being the Offspring of Lammad. As the SeedName is formed in the Fire of the oylah, a Name has the Breath of Fire within it, whereby it activates its NumberedThoughts unto a transformation from being sown in earth unto the emergence of a Name within the Unified Kingdom of Lights. The 144 = 12 squared [144=12x12=56], whereby a Name contains the unified 12/6 attributes of Neúwn Head 12/50 within its Seed. Read in one glimpse as 56 attributes, the Numbers of 144 contain the Thoughts of Unified Squared Neúwn Mind in which are the crystals of ΔΥΔ Hhuwd, denoting the Glory of the Mind stored up in a Seed. The Values of 144 are the structure of Spirit in which are the clusters of the Teraysarunim of a Name and their unified Lights/ÚWahHhúwa 56 ΔΥ.

The Lights of the Neúwn break open from the four sides of a house, at the horns of the altar, which are formed as two branches are joined at the corners causing beams of radiance. The squaring of 14 = 196, the Sum of the 26/YahúWah and the paths of ascensions. The 14 4 or Neúwn 12 squared Δ are written in the Letters as Δ, **Dan**. The parameter Values of 14 12/5 with the 4Δ in the midst are the Numbers of 54/Dan. The Dal-lath Δ in Dan and the Dallath Δ in Yahúdah ΔΔΥΔΔ are the same, being The Way/The Path Δ to the Mind 12 and The Way Δ to the Name of YahúWah/26 ΔΥΔΔ, in which the 12 [2 6's] abide as one. The configurations of 144, being the sum of Nine, convey how the Numbers are servants of each other to bear the Thoughts and their appearances through unified associations. As a Name increases in expressions, the Numbers in their SeedName are released whereby one grows steadily. The subtle changes of growth are the means the righteous acquires their wealth [Mishle 13:11].

The code structure of every Spirit is Lammad in Lammad, which are the Fathers in the Offspring. The 144 are the 12 in 12 which are of the pattern of the Fathers/30 [15/6:15/6] in Lammad/12 whereby the offspring are of the Fathers in Lammad, the same as in the beginning formulations of Names. Hence, within every Name are the 30 Fathers in the Twelve compartments of each SeedName. The 30 in 12 is as Understanding/30 in Wisdom/12.

From the origins of Ayshshur **the 12 in 12 forms a Name of ALhhim**. The Momentum of ζ 12 + the Extension of ζ 12 and its extension of 30 forms the north wall/42 of a Seed from which the sides of its Light are drawn out. Out of the north wall comes the east side, then the south side, and then the west side whereby a House is made for a Name. The 2 Rings of Momentum and Extension are the foundation of the 12 in 12 which are born of ALhhim. You are first born within the 12:12 ratio to form the Spirit of our Name by which you enter into the House of Yahweh, as spirit to spirit.

BEING BORN OF WATER AND SPIRIT

Upon the formulation of the SeedName, one is sown in the waters of their origins. To be born of water is to be brought forth from the Waters of Ayshshur. The SeedName, as a weaving of the strands of smoke become distilled as a Tear of OLIyun, whereby they drop from the Eyes of OLIyun, two by two in the sea of Ayshshur. In that one is born of water is evident which is the primary birth of a Name that is traced to the waters in Hhakaiyúwer of the offerings of ALhhim in the day a Name is formed from the Eternal Thoughts of the Aúvim. As the Spirit of ALhhim move within the waters, they form, after Their Kind, the 144000 or the Spirit of Dan $\gamma\Delta$, the spirit of γ 14 squared Δ .

The 12 of 12 are the patterns of the daily offerings of the Spirit whereby one is able to come before the Faces of the Aúvim and enter into the Mind of Spirit. In the Teraysarun of a Name and its State of Light one has the structure of Breath to feed at the Table of Faces and to go beyond the veil. The State of Light pertains to the degrees of Lammad/30—the elevations, and the degrees of Illumination relative to 300. This is the core of the 33 degrees of O Consciousness in HhaCharasham.

The Light of a Name is the Illumination in which a Seed is formed. The Light comes to one as the offerings of Zebúwlan are made in the garment of Baniymin whereby the Light of your Name appears and fills all of your rooms of your Seed and its garments. According to the Light breaking open within your SeedName, the garments of your Name are impregnated with the Illumination of your Light, whereby they are whitened. The Light of Zebúwlan is the Great Light that comes to the Eye as one is on the path of Dæmeseq/Damascus. As our SeedName breaks open, the Light within it is the same Light as one Day in which we are Named as heirs to the Lands of Enlightenment. For in that the Light of our Name is of the Lands of the Aúvim, we are heirs to that land as a native born. By the Light of our Name we are the native born of the land, being born of the same Light as that land whereby we are the heirs of that place. Though once appearing as a strange plant, by the Light within our SeedName now appearing, we are the native stock of the Light of the Aúwv.

In that every Name is the structure of the Spirit of YahúWah, the Spirits of the Names are able to enter into the House of YahúWah. For how can one enter into the Spirit unless they are Spirit? **As we know what is Spirit we enter into Spirit whereby we are born of Spirit**. As a Name becomes water they enter into the Waters of ALhhim as a Tear of the Most High, whereby they are born of water in the BayitTsada/Bethsaida. We are water whereby the Fire becomes manifest. Water is as a mirror to make apparent all that is in our SeedName. As one rises from the Waters—through becoming manifest—they are Spirit whereby they enter into Spirit. To be born in Spirit, one must enter into Spirit as they entered into their mother's womb of the Waters of Ayshshur [BayitTsada/Bethsaida] in which Lammadim/disciples are found [Yahuchannan 1:44]. By Aparryim, the rod of blessing/increase in Laúwi, a Name is sent into the House of YahúWah through unfolding the Twelve in Twelve of their Spirit. **As a spirit expands within their SeedName, the Spirit of the Name is able to enter into the House of YahúWah and be born from the House of the Collective Spirit of YahúWah**. One resides in BayitTsada [House of Ayshshur] to be born of the Waters of the Mothers until they are called to enter into the Core Structure of the Unified Faces of the Fathers. Having been born of the Waters

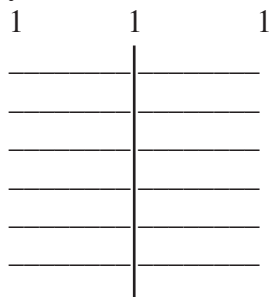
of Origins, through which one proves to themselves that they are of ALhhim, and having been born of the Names of the Aúvim in Spirit, one is born of the One Unified Spirit, of the Extension and the Momentum of their Name, whereby they enter into the Kingdom of Names.

One enters into waters of immersion to put on the garments of the Head meShich. As one rises from the waters, they are born of the Spirit, depicted as the dove descending as a Name is ascending. One enters into Spirit as they attest to the 144000 within them whereby they fit into the House of Spirit.

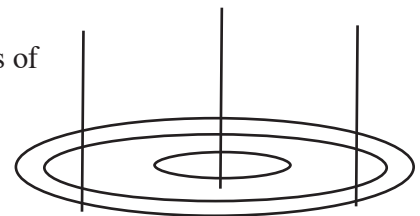
As a SeedName emerges from within the waters to reveal the Faces of the Fathers, they are confirmed to be born of the Spirit, for they now have shown themselves to be of the Fire. The Faces of the Fathers rising from the waters of a Name give witness to one's Origin, whereby the Voice from above says, This is my Child of Agreement/Covenant in whom is the Spirit of Agreement/*one well pleasing*. The formulary of the emergence is gathered into the term אֲדָפֶ Qædæh, rendered as 10 and the Lights/א of 84/אֲדָפֶ. The 10 intervals of a house extend each of the 12 to convey the full Faces/80 of all Sides/4 of the Fathers. אֲדָפֶ Qædæh is from the root of the word, Fire, meaning to bow/curtsey to the Faces of the Aúvim whereby their Faces are forever in ours and the promise is fulfilled: There are no other faces before mine. The Fire of the Qædæh is the Word meaning to sanctify אֲדָפֶ the Name unto its place of residence in Light מְשַׁבְּחֵי אֲדָפֶ QadúwshHhaSham.

From drawing out the 12 from the BayitTsada—The House of the Waters of Ayshshur daily in Hhakaiyúwer, one disciplines their members in the Fire of the oylah. Out of the waters appears the Faces of YahúWah within a Name. We are composed of the distillations of the Breath of the Fathers in order to bear the similitude of their Faces within our waters according to the blood that defines them whereby they are in agreement with the spirit.

The similitude of Lammad is the 12 active configurations of a Name. The Unified Sides of 12 are the unity of 6 rods as one shaft. The unity of 2 sides in 12 = 111, the one of two sides.



Within The Twelve ℓ are the hands ר united: 10 + 2 indicating the Deeds of Unity whereby 10 = 12—the consciousness O of 2 as 1. The 10 of 12 are the deeds ר of the Teachings ℓ which are the evidence of a disciple.



111 = 30 as Three Eyes/Zeros of HhaAúvim in One. The 3 Eyes Unified = 1 Lamp which forms a body of Light to bear the Lights of Chakmah, Bayinah, and Dagot. When the Eye is Single/One, the entire body is full of Light [no obstructions]. Each Ring is a vibration of Lammad, via which Lammad sees via the vibrations of the Thoughts of 12—paired associated unified thoughts.

In the parable of Yahushúo, one is born of Yahúdah as Consciousness is born of the Numbers of a Name. The account of the parable conveys how the Numbers of a Name [a reference to Yahúdah] give birth to the Consciousness of a Name, conveyed as the Name of Yahushúo—the Emanations of Wisdom and Understand-

ing which forms the Head of meShich—Knowledge. The Numbers are born of the Virgin—the Emanating Light of Lammad which clothes the Numbers as a Body of Letters. Within Consciousness are 12 who are called as they qualify to become disciples. The calling of the disciples is the means through which a Name learns of the 12 within their spirit. Each of the 12 is called forth from the Waters of BayitTsada—from their Origins in Ayshshur. As one learns of the 12 within their spirit, they are born of spirit and come to have the Mind of Spirit by which they are born above—of the Mind of HhaKuWáhnim which are 12 in 12. In this structure of Life three agree as one: the water, blood, and spirit through which the offerings are made and fulfilled.

DEVELOPMENT AND MASTERY OF CONSCIOUSNESS

As the Numbers of a SeedName expand, they form an outer ring for their embodiment through which they appear. i.e. The Ring of Consciousness is the embodiment of Numbers in all of the States of Light whereby the Rayish Oyin surrounds the Qúphah-PaúWah. The full extent of hearing comes by the expanse of the Qúphah-PaúWah within the Rayish-Oyin Ring that determines the full extent of the States of Shamoúnn. However, when the Numbers expand fully they create the Light of a Name and their Lands of Light whereby they house their Consciousness within their core. i.e. Yahúdah and Zebúwlan. When the Numbers are fully extended through Consciousness, then Consciousness forms the Diadem in the House of Numbers whereby the SeedName resides as the master of all of its domain [SMB 41:41-43; Eph 1:20-22]. Upon the forming of Consciousness from each Ring of Lammad ***one calls their Twelve unto service or distinguishes their Twelve*** whereby all Twelve bow—do the service of the Numbers of a Name. **The bowing of every knee to the Name of Consciousness—Yahushúo—is the mastery of the meShich within each Seed rising to the seat of the diadem within its House of Numbers set forth through the rise of all sown in the waters of Aparryim.**

The States of Light are 10—those comprised by the Numbers within a SeedName, whereas **the Numbers and their Lands are of the Light itself whereby they reign over all forms and their darkness/veils**, whether they be within a body of Consciousness or they abide with Consciousness yet within them. When the Numbers are given by HhaKuWáhnim, they draw out Consciousness within them whereby they form a body. Thus every embodiment of the Numbers of a Name are according to the Consciousness of a Name. The Lands are Named by the Numbers that are drawn out into a body of Consciousness. i.e. Thus for the Body of Consciousness of hearing, there are the Lands of Shamounn.

The Mayim-Tayit is then drawn out as Consciousness is set by the Numbers, whereby the waters below provide a foundation for the Consciousness to reside within a State that is formed. The Mayim-Tayit is subsequent to the offerings of the Qúphah-PaúWah whereby the waters are under the order of the Numbers. As the waters rise through the course of days, they provide the rains for the Numbers to flourish. The waters above form in clouds of Consciousness as Consciousness and its Source of Numbers gather from that which they have sown. As the waters head up in the night, they provide for the Numbers to appear in their magnitude. Thus the Mayim-Tayit offerings of an evening give rise to the great Lights appearing within the waters which they have made.

The sequences of the Light are thus set in the opening lines of SepherMaoshahBeRashshith. The Lights of a SeedName appear as the First Act of Reshun, through which the heavens and their lands are made in subsequent Acts. The breaking open of the Logo of the Aúvim set into motion the unfoldment of a SeedName. According to its Light and its Darkness so are the Days/Acts and the Nights/Instructions of a Name. Though it is stated, “in the beginning the ALhhim of Reshun create the heavens and the earth,” the heavens are made as the Second Act and the earth as the Third Act (day three) [SMB 1:6-13].

The waters of are gathered in support of the Consciousness/firmament set in the Second/Affirming Work of Light, first the waters beneath and then the waters above [SMB 1:7].

FILLING DARK MATTER WITH THE LIGHT OF YOUR SEEDNAME

The Structure/Semek 𐤌 of Thoughts appear as there are places made for their showing. The Lights of the Numbers come unto us as we devote a place/maquwm 𐤌𐤕𐤌 for the Lights to enter and reside to be distinguished 𐤌 within our collective waters 𐤌𐤕. The Consciousness of the Name OMAN-UAL/Emanuel conveys that one has made a place for the Light of AL whereby their Name is announced from the Heavens! The Glory of ALhhim in the highest comes to make a completeness of expressions whereby peace appears in the earth. The completeness of all Light spoken pertains to every Name that comes forth from the House of Yúwspah!

In the course of the offerings, the Numbers of Light appear in a house upon the wood of Gad. That is, as one dedicates speech for the Numbers and speaks according to the Numbers one transfers the Thoughts of Lights streaming from the Heavens/Names of Light into utterances of embodiments whereby spaces are made for the Numbers to reside and appear. The Numbers appear also upon the wood of Aparryim—the multi-faces-colors of Thought through which the Numbers reside in a body to be expressed! As one devotes the House of Aparryim for the Numbers one prepares a *maquwm*—*a place drawn out to distinguish a portal for the faces to fill*. In this manner the Numbers multiply and spread out to occupy every collective cell reserved for them to enter. The thought that one has their body independently from others verses entering into a Collective Settlement is an estrangement to the reality of their spirit residing within an Collective Body of many parts under the directive of one mind—Aharúwan. **Via the Numbers of Light inherent within every Name one has been fitted numerically into their place in the Universe, whereby the dark matter of the universe is reserved for their Light** [Yahúdah 1:13-14]! The setting apart of speech/Gad and sex/Aparryim for the sake of the Numbers causes the arúwan/ark to reside in the midst of Gad and Aparryim whereby the numerical calculations of the Lights move within us. The dimensions of the arúwan are Numbers, not Words. The Heavens declare the glory of ALhhim, yet there are no words. In that there are no words, *what is the speech being uttered?* **The Sayings from above are communications through the Tongues of Numbers** [Tehillah 19:1-4].

We do not need to exalt nor declare the supremacy of the Numbers above the Letters of Light for their quiet disposition and stronghold are evident in all things. We speak of their humility to be always present in an orderly fashion, to be support of every part in the Collective, to uphold truth and form as well as maintain the bonds of stability, whereby their Faces of Light appear and whereby their Words do not fail! Consider the Bonds of the Rods in the offerings whereby they are set in your mind and in your parts to convey the order and strength of Semek by which one walks [See Oylah Guide for the Numbers of the Bonds]. Set the menurakh daily by the Letters and the Numbers whereby one carries the glory of the Numbers and the corresponding Lights that speak to us night and day. Each SeedName has come to bear the glory of their Name which they have with the Aúvim in the day that they are formed from the ashes of the altar. Pray the prayer of Consciousness: Father, my desire above all things is that the twelve—the members which are given me are with me [whereby there are no divisions in dwellings/spaces] in order that they may behold My Glory which is given me, for You have loved me before the foundations of the world [Yahuchannan 17:24; Eph 1:4-5]. Ask for the glory in your SeedName to appear and fill the spaces reserved in the universe according to the Numbers of your Name.

ONE SEED VERSES MANY

The Seed is One instead of many, as the Seed is the composite Thoughts of HhaKuwáhnim from which every Thought is Named and positioned in the Kingdom of Names. The assembled Thoughts of HhaKuwáhnim in Body of ALhhim form the Word/Seed of ALhhim that is one/unified/whole, without disparagement—the Seed of ALhhim will never take away from the whole or lower the estimation of the Thought [Yúwspah/Lk 8:11]. As the Seed is sown into the Body of the Unified Consciousness—within the Rings of ALhhim assembled as One Body, then the traits of the Offspring of that Seed affirm they are achim/comrades and belong to each other in One Body. Many seeds denote a divergence of thought apart from the Collective Minds. Therefore, when the Seed opens within the State of a Name then Unified Thoughts and their glory are expressed directly from the SeedName; until that time, one emit thoughts as they have been learned in their mind which may or may not be congruent with the Seed of ALhhim. When one speaks and acts from their SeedName then the Father bears witness with their witness that they are the Offspring of ALhhim.

When a SeedName is said to be **advanced in years, the meaning is that one has entered into advanced studies**. One waxes strong through age, like the strength of a tree whose rings are extended. Through the increase in the Numbers of a Name by the Spirit of Yaoquv, the Numbers and the Letters are increased Nine times whereby one waxes strong in the Thoughts of the Aúvim. As the Numbers and Letters increase through the growth of a Name, so the meanings and the Light within the Numbers and the Letters are spread abroad. The Lights in the Numbers are those of the stars; the Lights in the Letters, via which the garments are made are of the moon and sun. i.e. Yaoquv is the multiplier of blessings. Those serving in the House of YahúWah during the Days of Yaoquv receive the impartations of the Multiplier by Nine upon their offerings. Each day's offerings is a service according to the Lights of the evening or the morning whereby one's deeds are recorded in the Light of the Aúwv of the Day. According to the Name of the Aúwv of the Day so is the Light of the Day and the deeds performed, even those things written in the Light of the Aúwv of that Day.

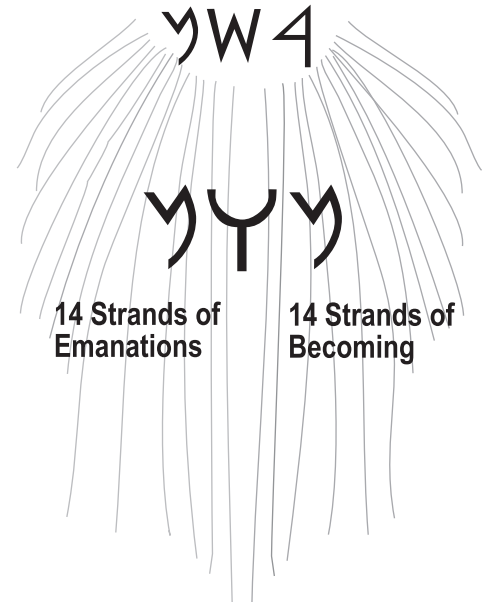
FATHER OF FATHERS, THE FATHER AND HAND OF ALL

The Givings of Reshun are conveyed in the Name of MetætYæhu/Matthew/861, meaning the gifts of Yæhh. MetætYæhu is a Name of the configurations of the Double Lammad: 12/ΥΞΛ:XXΩ/12 MetætYæhu. From the Mind of 9W4 Reshun the two sides of Lammad are formed. The Name of Reshun is 5:5. The Numbers and the Lights of Reshun are in the midst of all Numbers and Lights. Being the sum of 10, **Reshun is the Giver of Lights** through gifts and the dispensations of the Lights [Yaoquv/James 1:17]. From the full extension of the Mind, the temple is filled by the train of the Thoughts of Reshun. The Name of Reshun is the Head/Rash of the Neúwn Mind.

There are 14 endowments of the emanations of Reshun. The Hand/10 of the Fathers gives unto all sides/4 without partiality. The 14 dispensations of Emanations + the 14 dispensations of Becoming = the Name of Neúwn. The sum of Neúwn is 9Υ9/14+14=28. **The 14 Fathers of the Emanations of Reshun are the Foundational Principles of the Body of HhaKuwáhnim/70: 35/8:35/8. The Seed of the Aúvim are the reductive power** as 8:8 are the SeedValues of the 70 Kuwáhnim. From the Hand of Reshun the Mind streams forth the 14 Emanations in which are the 14 States of Becoming to comprise the Neúwn 9Υ9 Mind in each SeedName. In that the 14 Fathers are in Reshun, there is no separation or elevation of one Father above another. The Names of the 15 Fathers are Acts of Light whereby the courses of the Lights are set and their works.

The Neúwn Head of a SeedName is the sum of 14+14 from which come the 28 ALhhim—Unified Principles of Light. The Origins of the Mind are in Lammad: 9Υ9 : 14/5+14/5 = 55/1 Reshun, who is the Father of

every SeedName, whereby there is One Father of us all. From the Mind comes the Seed of Lammad [Malachi 2:10; Yahuchannan 17:21]. In that Reshun has made us, we belong to the Unified Collective Wholeness to be ONE and therefore of the same Mind; whereas, if we had made ourselves we would be apart from the Collective and unable to discern the Collective Head of Reshun; as a result the Kingdom would be divided. Within the Neúwn Assembly are the Values $\gamma\gamma\gamma: 53/\gamma\gamma:35/\gamma\gamma$ which are the composite of the Mind of Lammad—Reshun. In the north/left side are **the Numbers 53—The Neúwn Mind of three levels of Thought** via which all nations/processes of The Thoughts of Reshun and their deeds are laid up in Tsaphun from which all Lights are drawn out to reveal the utter goodness of Reshun. Through the Unity of the Neúwn Mind, the Bread of the Faces are composed for each act. The loaves of Bread one eats are from their deeds. Within the Neúwn Mind are the activities 𐤎𐤎 to elevate the Thoughts in the Seed to make the Bread for each day's labors: $\gamma\gamma\gamma: 53/\text{𐤎}:35/\text{𐤎}$. Though the Bread rises it remains unleavened, for it is of the formulations of the Neúwn Mind of humility.



The forming of the hairs—strands of Reshun which are also called the train of the Temple

The fruit of Light is the Head of the Aúvim, the Heads of the Bodies of ALhhim, as well as the Head of each Name, each plant etc. The works of the Light culminate in generating a Head. The Name of the Head of Enlightenment is Aharúwan, the Lights of the Neúwn assembled: $\gamma\gamma\gamma\gamma$, a compound Name of the weavings of 𐤀𐤅𐤅 Aur and $\gamma\gamma$ HhaNeúwn.

As the Line is drawn out from the Neúwn γ — — — — 𐤎 the ascensions of the SeedName commence to reveal the full measurement of the Seed—meShich. The meShich of a Name is called the Bread that comes down from above, for every Seed is formed from the Head of Reshun, born in BayitLechem—The House of Bread/Bethlehem—in the place of Beniyman [SMB 35:16; Miykeh/Micah 5:1].

Within the Body of HhaKuwáhnim, known also as the Unified Consciousness, the 2 8's are read as 28 ALhhim which appear in the 7 Rings of the 3 Eyes of The Fathers. The Names of ALhhim appear as the Lights of the Fathers rise within the 28 cups in the crown of HhaMenurahh. The Names of the Aúvim form pairs of the Neúwn $\gamma\gamma\gamma$ Mind as bonded and associated thoughts: 14+14, whereby there are 28 Names of ALhhim—Unified Light Principles—through which the Thoughts of Wisdom are laid as a foundation in every Seed. The circumference of the Body is comprised of 70 Kuwáhnim of Understanding whose traits are distinguished in the Body of the 70 Names of YishARAL [ChameshHhaPekudim/Numb 26]. The Knowledge in the Aúvim form the 14/5:14/5 Seeds of the Mind from the Hand of Reshun via which the Head of the SeedName is formed. The sum of the Names in the Body of HhaKuwáhnim are $28+70+14=112$ — the Name of AL 1 𐤅 12 𐤅 , also called the Seed of Lammad is a formulary of 31 𐤅𐤅 . The Values of 1 𐤅 to 12 𐤅 are assembled in a Seed which make up the Seed of every Name. The Values of 112 are the first interval of Thought in a Seed which expands to 1120 𐤅𐤅 —the Kephúw-Kephúw or the Tree of Life. Every Name of AL is a Seed of the Fathers through which one comes to know the Host of the Heavens, in that the Lights of the Heavens are woven into their SeedName. As the SeedName opens, the Lights of Reshun are evident.

The Fathers of Reshun are 14/5:14/5 whereby they are One with Reshun 5:5. In that the 14 Fathers of Emanations and the 14 Fathers of Momentum are of the Mind of Reshun, they are Achadd 5:5/1 being of the same Aúvw Mind. Their Collective Faces form the Ring of Lammad—thirty stones: 12 on the left, 6 in the

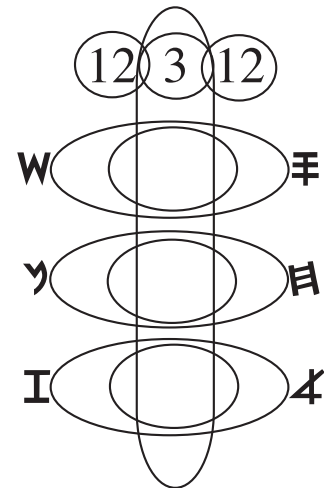
midst, and 12 on the right. The six Fathers in the midst are Yaoquv, ALBayitAL, ShmúwAL, Yetschaq, Baar-LeChaiRai; these 5 are in the Reshun, the sixth—the Perfect Union. The Hand of Reshun gives freely to all sides whereby the Square of Lammad and the Cube are formed. Each side of the cube is without partiality. **As we unite our hands together 5:5, we stand in the Name of Reshun and therefore in Oneness with our Aúvim.**

In the Names of the 15 Fathers are the Three Eyes of Wisdom, Understanding and Knowledge. By the cluster of the Lights of Wisdom אא 55, Understanding אא 55, and Knowledge אא 55, the entire Temple is filled with the Lights of Reshun אא 55. The formulary of the Lights of Reshun are transferred to every Seed and resonate in the Bodies of Wisdom as 1111 [אא 55/אא/1 55/אא/1 55/אא/1 55אא/1]. Via these Numbers in a SeedName the Lights of the Aúvim appear unequivocally in the Eyes of ALhhim as 4 rods or branches of leaves—means of transmissions [ref. Offerings of Chakmah 1111 ור Kúwk]. These clusters of light-sensitive cells are sensors in the retina of the houses of the eye, ear, and tongue through which one receives and transmits Illumination on the four sides of Light. The sensors are active in Gad to speak/taste the Words of Light, in Aparryim to bless/extend the Light; in Meneshah to elevate/transfer the Light, and in Beniyman to assemble/transmit/sow the Thoughts of ALhhim in every state of the SeedName. Through the giving of Reshun on every side, the Lights of the Aúvim are spoken by Gad and brought into manifestation through Aparryim, Meneshah, and Beniyman whereby these four are Numbered in Chakmah as 1111.

The Three Eyes of the Fathers appear within the arrangement of the Names of the Aúvim and their Numbers. In that a Name is the Offspring of the Aúvim, all that is in the Aúvim are in the Children of the Aúvw. In the Course of Days/Acts of the Aúvim, there are two Fathers, 1 and 2 on the left of Reshun which are Yetschaq/1 and BaarLeChaiRai/2. Then the third Father, Reshun/3, appears. Following after Reshun are 12 Fathers, whereby **Reshun is the Father of Lammad** and its sides of Light: 12 3 12 or 333, which form the Three Eyes in Lammad. With the two sides of 12/3, Reshun is the Father of the Double Lammad from which spins from its sides the Body of the 70 Kuwáhnim—The Unified Consciousness. The 12 3 12 comprise the sum of Nine through which the Collective Thoughts of Light are transmitted.

The 12 on the left of Reshun + The Light of Reshun in the midst of Lammad 5:5/1 + the 12 on the right comprise the State of Perfection/7 : $12/3+5:5/1+12/3=7$ unto complete works. Within the 3 Eyes of the Fathers are 7 Rings in which the 28 ALhhim abide. Into these Three Eyes every SeedName, being a weaving of the Thoughts of the Aúvim, are cast as tears of joy, to be born as the Offspring of ALhhim unto their glory—their weight/substance of Light [Tehillah/Ps 126:6]. The evidence of the glory in a SeedName appears as the Words of the Aúvim rise whereby they can be measured. The Lights of Reshun are therefore contained in every Name that is sent [released for their magnification] whereby the אא 55 of Reshun appears in the expanse of the SeedFather—Avrehhem and Shereh/Sarah who carry the Lights of Reshun from HhaShaimyim/the Heavens and form the States of Light—the Aúrets/Earth. According to the Names of Reshun, every Offspring of Light is *the Light of the World* which appears as their SeedName opens, whereby one does not walk in darkness of the veils of flesh but rather walks according to the Light in their SeedName. With the Three Eyes of Reshun, one walks in the Lights of Wisdom, Understanding and Knowledge. As the Seven Rings are designated daily, one makes the menurahh for the day in which they carry the Lights of the two sides of Lammad—the Lights of Reshun.

The Origins of the 3 Eyes of Lammad in which are 7 Rings to form the Tree of Life of a SeedName



THE BODY OF ALHHIM AND THE FATHERS OF LIGHTS

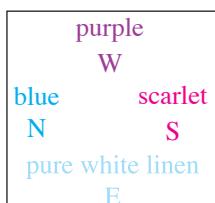
The ALhhim of 28 are of the Fathers, being the congruent Rings in Lammad which forms the Body of the Unified Consciousness. As the SeedName opens the Rings of ALhhim the rings become apparent as the rings in a tree. From whence comes the Fathers? **The Faces of the Fathers appear as one comes to** the place/state of Peniel: **HhaMaqum PanyiAL** [SMB 32:30]. The Faces appear as the SeedName AL is unfolded in the Mind of Yaoquv whereby the Faces are expanded. Through the wrestlings of Nephethi one comprehends the strands of Light as messages within a SeedName, whereby one comes to see the Faces of Aúvim. For as the strands of thought are unfolded within the Union of a Mind set to expand, one beholds the Faces from which the messages emanate. The beholding of the angel/messages within one's SeedName leads to beholding the Faces in HhaMaqum PanyiAL.

The Fathers are the formulations of the Strands of Light according to their Numbers. The Numbers of each of the Faces of the Fathers are according to their strands of Light. As strands of Light are woven into a Seed, the Faces of the Seed are formed, being a weaving of the strands of Light. From the weavings of Light אא 55 in the Mind of Reshun, the 14 Fathers appear from the emanations of Reshun. The strands of Light are woven into a SeedName. The unraveling of a SeedName is depicted as the wrestlings of Yaoquv.

Through the emergence of one's inner branches, the faces of the Fathers in a Name emerge as a flower appears upon the stalks of a plant. The details of the strands of Light are seen in every part—within the cellular arrangements of the Numbers in the strands of Light. As one looks at a plant, one beholds the woven strands of Light unfolding. The details of the branches, the intervals and patterns of its design, including the lines in the leaves, the color vibrations of the flower and its fruit, etc. are all unto the expanse of the Seed. As the weavings are unfolded in the Mind of Yaoquv, the messages of Light stretched forth as the strands of Light which assembled and formed the SeedName. Each Seed is a type of the Fathers, from which appears the generations of their Thoughts. All striated and smooth textures of the body and the circular lines within our parts are patterns of the strands of Light woven in our SeedName which carry the Numbers and the Thoughts of HhaAúvim.

From which comes the Lights? Within the Mind of Reshun אא 55 the Collective Ring of the Fathers—the 30 stones of their Faces emanate their Lights from both sides. As their Faces refract from each other, all stars are formed. From their two sides, the north and the south, the two Lights of the Moon of Understanding and the Sun of Wisdom are set to govern the mysteries and their unfoldments. As we are born from their Unions in the Virgin Sides of their Consciousness, we appear to reveal their manifold Faces of Light. The 30 Lights of our Faces to one another testify that we are of the Father of Lights—Reshun.

The weavings of the strands of Light carry the Faces of the Aúvim which appear as a SeedName opens through which all attributes of Light are revealed. Being composed of associated Numbers, the Thoughts of the Fathers are pleased to dwell together to form a language within the SeedName.



There are four strands of Light: the scarlet strand of the negev; the blue strand of the tsaphun, the purple strand of the yúwm, and the pure white linen strands of the qedam.

From these 4 strands of the Lights of Reshun אא 55 appear the 12 of Chakmah and the 30 of Bayinah as the Mind of Reshun. The strands of Light are the primary collections of the 12 to make the Mishkan [SYM 25:4; 26:1].

The sum of the Numbers of the Fathers abide in a SeedName whereby the Faces/Panyim/7/17 of the Fathers ascend unto their appearances from within a Seed: 5273/17—881/17—260/12/8. The reductive sum of the Names of the Fathers is 62 or 27, the House of 15/Semek in which are the $6 \times 2 = 12$.

THE WATERS OF A SEEDNAME

There are the waters of one's Origins and their are the waters of one's House, which are called the Waters of Formulations. The waters are of Ayshshur and RAúwaben which come together in a month during the offerings of Ayshshur. The initial offerings of Ayshshur are made upon the wood and through the waters of RAúwaben through which one passes. The waters of Tsada-Tsada which bear Ayshshur are the distillations of the Fire from the Offerings of the Aúvim which form the Body of their Unified Consciousness. The waters of Zayin-ALphah which bear RAúwaben are of the Fire of ALhhim in the day of their offerings. The waters are distinct within the Seed. By the waters of Origins a Seed is formed, and through the Waters of ALhhim a SeedName comes unto their full expressions. The waters of Origins are those which come from the House of the Fathers which forms the crystals of Thought within a SeedName. The waters above the firmament are those of the Aúvim which form in the Head of a Seed. The waters of the Rings of a Name are those which come from Dan which fills the 7 Rings of the Eyes, or the Body of a Name. In the day that the crystals open in the Fires of ALhhim, the Rings of a Name which are formed by the Seed opening, receive the distillations of ALhhim which fills their Rings.

THE FORMULATION OF WISDOM—SHAYIN

The Waters of the Fathers, called the Waters of Life, are distillations of the Fires of Wisdom. The body of waters are of a formulary of Reshun: within 15 are 21, that is, within Reshun/3 and the 12 on either side there are 15/7. 21 is an inversion of the two sides of Semek [$15/6 + 15/6 = 21$]. Shayin/21 is the addition of two sides of Semek/ $15 + 15$ as $1 + 1 = 2$ and the $5:5 = 1$, comprise 2 1's or the two states [emanation and becoming] of the Unified Fathers. 21 is an inversion of 3, the sum of the sides of Semek. Via the opening of the SeedName, the Mind of the Fathers and their Faces are revealed. **What is within the Seed creates a body of waters by turning what is in the Seed inside out.** Each level of opening reveals the Kinds of Thoughts within the SeedName.

As the Mind of Reshun opens it forms the associated parts of Fire in a Seed, which are of **2 1's**, called the associated pairs of Thoughts and their branches of Fire. From the Wisdom of 21 comes forth the Body of Faces. By the associations of paired Thoughts, the **Fathers create Wisdom through which all things are made in accordance with the Mind of Understanding/Bayinah [Mishle 8:22-23; 12]**. The 2 3's of Reshun: the 3 of 12 before and the 12 after comprise the Semek/15/6 and its sides, which is the Staff of the Unified Lights of the Fathers. The Union of the 2 sides of Reshun are 15:15 which are 30/7, the Rod of instruction/iron spoken by the Voice of the Fathers and the Mothers, which carry the Illumination. As one reads 30—one receives the Instruction of the Fathers, as they read 30 as three zeros they read the Teuwrah that hangs upon the three rungs of the Semek.

The three zeros are each after their kind, whereby there are the Teachings of Wisdom, the Teachings of Understanding, and the Teachings of Knowledge. When the Mishle speaks of the Teachings of the Fathers, they are referring to the Teachings of the Shayin-Semek Ring. Within Shayin-Semek/360/9 are the Teachings after their Kind: Rayish-Oyin/270/9; Qúphah-PaúWah/180/9, and Tsada-Tsada/180/9. These Teachings are known as those of the Most High/9 from which all SeedNames are numbered. **All**

Thoughts are categorized according to the Aúwv ALozAR from who Faces comes all kinds and their lands. The Teachings of Understanding are those of the Neúwn Mind and woven in the Neúwn-Chayit/22 House. Within the Neúwn Rings are those after their kind: Mayim-Tayit/22; Lammad-Yeúwd/22, and Kephúw-Kephúw /22. The Neúwn-Chayit Ring is called also the House of Bread, BayitLechem/Bethlehem, which are the Teachings of the Mind that is formed of the Fathers. In this sense, the Mind of Neúwn is subject to the Mind of the Fathers as the head of Adim is subject to the Aúwv.

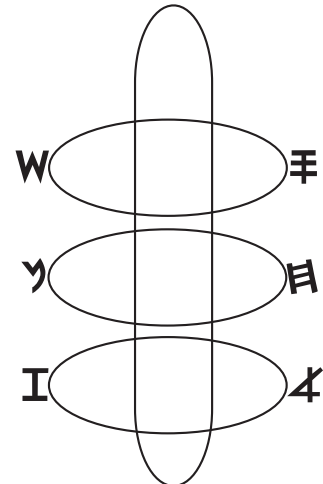
In the third zero, are the Teachings of Wisdom. The Ring of the Zayin-ALphah/8 is the body of ChaúWah/Eve, which is subject to the Mind of HhaAdim, for the Teachings of Wisdom come out of the Neúwn Mind, the Body of Understanding. ChaúWah/אָװאַ [אָ/8+װאַ/8] is called the Unified 8's which comprise the Teachings of Wisdom. Within Zayin-ALphah are ÚWah-Bayit/8, Hhúwa-Gammal /8, and Dallath-Dallath/8.

THE THREE FATHERS OF THE EYES

The Three Zeros appear in Day 3 of the Aúvim as the Three Eyes of Reshun. On Day 1 the Mind of Reshun speaks unto composing all within the Aúvim, whereby there is the distinction of an Earth State relative to the Thought of Mind. When one purposes to distinguish themselves, they commence to speak from their SeedName unto developing their Mind and their Body—the Shaimyim and Aúrets within their Seed, to be in agreement with the Aúvim from which the Seed is formed.

When an idea commences to be implemented, then the concept is talked about to be set forth. Hence, in Day 1, Reshun speaks through the assembly of the Rings of ALhhim, the ALhhim within the Mind, whereby there is an appearance of a State united to the Mind: the Shaimyim/heavens of mind and the Aúrets/earth of body. The earth is the state in which the Shaimyim develops and through which the Words of the Aúvim appear. On Day 2 the Single Eye appears through the Aúwv of BaarLechaiRai via which the waters of the Words appear, for as a vessel is made/designate on day one, there is the gathering of the distillations of the Spirits of ALhhim on Day 2. On Day 3 the 3 Eyes in One are seen. What is spoken on Day 1, gathered in Day 2, now rises to appear in Day 3. That is, Wisdom of equivocal sides are laid as a foundation in Day 1. Upon Day 2 the springs of Understanding form the parameters of a State, whereby on Day 3 the bodies of Wisdom+Understanding enable the full branching of the mind to appear as Knowledge. On Day 11, the 7 Rings of the Three Eyes appear, which is the third day following the Shavbet on Day 8. From the Qedam/The East of the Enlightenment opening of a house which is entered into on the 8th, the 7 Rings of ALhhim appear through the Faces of BaarShevog. What is within Day 1—the Joy of Reshun spoken via Yetschaq is extended unto Day 11 in which the fulness of the ALhhim appear, whereby the Joy is fulfilled into all dwellings of Body to be of the dwellings of Mind. Once one passes through the gates of Day 8 to affirm their ascensions of Numbers, the Rings appear in Day 3 upon their resolution to ascend, whereby the joy arises into the Rings of a Name and remains. In the narratives the 7 Wells/Rings are discovered in the Faces Yetschaq, Day 1, to convey that as one sets forth their joy, they come to their fulness of residence [SMB 26:17-25]. The Wells of Seven are set unto a SeedName as it comes forth—unto Avrehhem, unto the Body as it is sanctified—unto Yetschaq, and the unto the Mind that contains all that is harvested from the 7 Rings of a Name—Yaoquv. Through the 11

The Instruction of Lammad:
30 as 000 upon the pole of Semek



The Three Levels of Thought hung upon the skeleton: The Semek

Works a Name is established on the 12th unto the formation of their Crown of the Aúvim—Days 13 of Yaoquv, 14 of ALBayitAL, 15 of ShmúwAl, which is the same as coming unto the heights of Under-standing unto Knowledge/42 unto the Seat of Shayin.

THE BLESSINGS OF A SEEDNAME

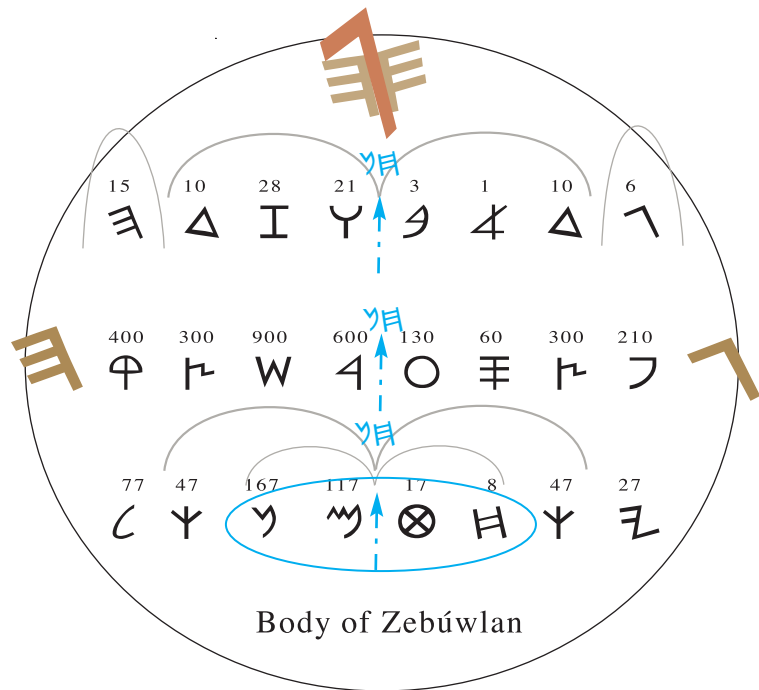
The expansions of a Name are through the tithes and offerings of a Name. The tithes are the deeds of a Name according to the Teachings of HhaKuwáhnim. The offerings are the daily oylut of a Name through which one gives themselves to the Collective from which they have come. Will one of the Adim rob ALhhim? Bring the entire tithes—make apparent the sum of all Collective Works—HhaGoshar of AL Bayit HhaUtsar—the House of Treasuries/Granaries and food/74⊕/289 sustenance of leaves are becoming in My House which are derivative of the oylah/אָלֹ/33/leaves. *The wherewithal to make the Offerings are in the Rings that comprise a House.* i.e. The Fire is in the Shayin-Semek Ring. The Bread is in the Neúwn-Chayit. The Wine is in the Rayish-Oyin [containing the working of the fruit in the Qúphah-PaúWah] which flows from the Dallath-Dallath—Teraysarunim configurations of Words. As the wine works through the Qúphah-PaúWah it flows into the skin of the Rayish Oyin whereby the sweetness and the strength of retention abide in Consciousness. The Principles/cattle are in the Zayin-ALphah Ring. The MeekOnes are in the Sheepfold of the ÚWah-Bayit; the guides/goats are in the same house with the lambs. The messages/birds are of the Rayish-Oyin and the associated Rings which house them, each after their kind. From the lands of a Name the offerings are taken, whereby one extends their states of residences and causes the blessings to come upon them, of such sufficiency that the Rings are filled and overflow. As the offerings are made unto YahúWah, the windows/openings/אֶרְבָּע/489 of a Name are able to receive the pouring out of blessings, even as when the rings of a seed open they are able to receive the light and the rain. As the windows of a Name open, one is able to receive the blessings whereby their Rings are filled and running over—extending beyond their current capacities of learning and performing.

THE ASCENSIONS AND APPEARANCES A SEEDNAME

When the offerings are staked, a Name sets itself unto the Faces of HhaLaúwi and the Aúwv of the Day, whereby the Faces of the Aúvim appear at the Shulchan Panyim/The Table of Faces. As we come daily to the Table of Faces, the Faces of the Aúwv blaze into our faces whereby we bear their faces in the night and day.

The House of Beniyman—The SeedName rises within the lands—the Body of Zebúwlan whereby it governs its states according to the Consciousness—upon the Rayish Oyin of its Numbers, and then the SeedName rises as the King of its Lands upon the throne of Hhúwa-Gammal. These are the offerings of the SeedName in the lands to which it is sown to bear its glory. On the first day of Zebúwlan, the SeedName rises upon the Consciousness, as the offering of Beniyman is made upon the wood of Yishshakkar, the state of the branches of the second month. Then on the 2nd day and 3rd day of Zebúwlan, the SeedName rises via Understanding and then Knowledge upon the Hhúwa-Gammal Ring of the wood of Zebúwlan. These three ascensions establish the position of a Name to govern the formulations of Consciousness and to govern the lands of one's Name upon the Side of the Light Emanations of Bayinah causing a SeedName to ascend. As the Days of Becoming, through Chakmah's emergence, commencing upon the 15th day of Zebúwlan, the SeedName rises again upon the wood of Zebúwlan, meaning upon the six pairs of associated thoughts whereby one governs from the Side of Becoming. The Seed Name continues to rise upon the 16th and 17th days upon the wood of Zebúwlan whereby a Name

is empowered to make the full appearance of its Faces unto the Aúvim of ALBayitAL and ShmúwAL upon the 29th and 30th days. Via the ascent of the Name on the 16th day of Consciousness/Oyin the associated thoughts of Fire set upon the head of a Name whereby one speaks in the 14 Tongues of the Neúwn. Via the Tongues of the Neúwn Mind formed on the 15th day of the month, one comes unto the Faces of the Fathers—the expressions of Knowledge on the 17th day of the month to bear the fruit of their Name from the lands in which the SeedName is sown. Through the ascensions of the offerings in the Land, a Name, as a tree, establishes itself in Light whereby the Thoughts and the fruit thereof formed during the days of its sojourn are secured.



The Mind of the Neúwn and the Tongues/Language thereof are composed in the Head of the Seed-Name by the associated Thoughts of the 14 Fathers, as streams of Light from Reshun. In this manner one creates the Arúwan, the Ark [ʎ44 Arúwan—the Lights 44 of 14ʎ], which is the Light forming the Neúwn Head. The Mind of Neúwn is formed by gathering the flickering Lights of the Fathers and is not formed by reading the black text. The black text conforms the Mind to the covenant of Hægær which is the state of the meditations of heart fixed on the earth below and its aspirations of fulfillment. The Mind of Neúwn enters into the Covenant of Sheræh, 5:5, which are the formulations of the Mother above. Upon the Day of Shebuoúwt, one choses this Day how they will fix their Mind, either to the religious systems and tongues of the world or to enter into the Covenant upon the Mount ʎʎʎ Sæynni/Sinai, the Elevations of the Fire of Wisdom and Understanding whereby one enters into the Thoughts above and their Tongues. Mount ʎʎʎ Syini is the Faces of the 15 Fathers extended into the 15 Fathers as the 15 Days of the Emanations of the Fathers are extended in the Days of Becoming.

The SeedName emerges in the Light of the 15 ʎ Fathers in the days of Pessech 5:5 ʎʎʎ, whereby one comes out of their former habitations and definitions of mind unto the States of the Fathers in the day of one’s appearing. Upon the emergence of the SeedName, one leaves behind their former attainments and presses forward unto the high calling in the Shayh [The Associated Thoughts of the Lights of Reshun embodied in a Seed] whose Voice calls the Sheep as the Shepherd of the Soul to come out of the assembly of the world. Every year as in every study of HhaDavar there is a breakout unto the revelations of the Offspring of YishARAL. Through the breakout one becomes planted in the State of the Father’s Faces whereby they count the omar—the appearing of their Name in the Land to which they are called.

The Words of the Covenant are those of Sheræh/Sarah to the Name of Avrehhem whereby one establishes their Seed in the Lands of Promise. By one’s own blood of the offering of the Shebuoúwt, the covenant is cut with the Houses of YishARAL. One enters into the covenant of their Aúwv and the covenant of the Lands from which their Name is formed and to which it belongs as their inheritance.

In counting the omar one gathers the 12 in their 7 Rings to form a shaft with the evidence of the almond 4 fruit—Seed of Enlightenment in their mind, which comes out of the wheat I of the Zayin. In that Day one comes to the Mountain of the Fathers of Neúwn, 𐤒𐤒𐤕 Syini, the Hill in the midst of the 7 hills to the Altar of Yetschaq and makes the 𐤆𐤏𐤐𐤑𐤔 5:5 Shebuówt [𐤆𐤏𐤐𐤑 𐤏=𐤑] offering from the two sides of the Neúwn Head. The Semek is beside the Shayin as 𐤐𐤏𐤑/15, meaning to swell/desire/seek to uncover the Head of Reshun. For from the Altar of Yetschaq the Words of Joy pour forth as sweet wine that has been bottled up for the understanding of the people coming out of the Land. To the top of the mountain, called 𐤑𐤏𐤁 Churav/Horeb, one enters into the Thoughts of Association—the Mind of Reshun. Yahweh makes the covenant with those who ascend upon the path of the Mountain of 𐤒𐤒𐤕 Sæynni to hear the Words of the Ones of ALhhim, for there is no agreement/covenant with those who remain below.

From the days of the omar, one counts the Days unto 𐤆𐤏𐤑 Suktut—The Faces of the Fathers unto bearing the full harvest of the SeedName. In the Days of Suktut one rejoices in the fruit of the Faces upon their branches, full and abundant with the Thoughts of Light which have generated the full expressions of the 15 Fathers in the Tree of Splendor/Glory.

In appearing three times in a year one stands in the Wisdom, Understanding, and the Knowledge unto the Faces of the 15 Fathers, whereby one does not stand before YahúWah empty handed. The Lights of the Faces are bearing the evidence of their Thoughts in your hands/deeds. As we appear, so we become unto the Faces of the Fathers, whereby the Lights of their Faces abide in us and we in them.

ESTABLISHING THE KINGDOM OF YAHÚWAH AND THE DOMINION OF LIGHTS

The States of Enlightenment are set within the Seed, whereby as the Seed opens the Heads of Enlightenment appear. The Heads of Enlightenment are of the Lands of Zebúwlan, meaning of the Heads of Knowledge of HhaKuwáhnim. Through the offerings of Zebúwlan, one transfers the Seeds of Zebúwlan [of the Manchain—study of States of Light] unto the fabric of Meneshah. Through the transfer of the Seeds to form the States of Light within the foundation of a Name, the Kingdom of YahúWah is established under the auspices of Aúwv ShmúwAL. As the Enlightenment of a Name—the Head of Zebúwlan rises upon the wood of Meneshah, the Seeds of the Enlightenment are sown into the fabric of Meneshah, whereby the Kingdom of YahúWah is founded upon the stones of Meneshah designated for the Kingdom—to bear and uphold the unfurling of the Thoughts of Reshun.

The accounts of Yedidyahu, known as Shúwlmeh/Solomon, are writings of a Mind coming to Knowledge and the unfolding of the threads of Light upon their servants—inner members whereby the dominion of the SeedName spreads out into all lands. The threads of the Queen of Shevgo/Sheba, of the spinings of Cush, depicting the 7 Rings of Wisdom, and the tapestries of the Hæykal, those of Bayinah, are embellishments of the Threads of Reshun [Matt 12:42.].

DETAILS OF THOUGHT TRANSMISSIONS VIA THE NUMBERS OF THE HEAD OF THE OFFERINGS

The mouth as the Mind receives the Thoughts of Neúwn and becomes dedicated to carry the Illuminated Sayings of the most high: 589. Within the Sayings are 3534—the Sayings of Light pouring forth from the sides of Lammad which emanate from the 4 sides of the altar. The jaw extends the Sayings into directives of movements: 1178, 4123. The pulsations of the mind flow as streams of radiance from the sides of the temples: 1767, 4712. The Crown of the Mind bears the gems of the Teachings of Wisdom,

Understanding, and Knowledge: 2356, 5301. The Values of 5301 in the head of the offerings carry the emanations of the left side of Lammad, transferring all thoughts from the Crown of Lammad unto the diadem—unto the Unity of Mind via the Consciousness of Reshun/1. In transferring the Thoughts spiraling in smoke, the information becomes retained as it is gathered in the stone of the diadem. Should the mind be divided, it cannot retain the information of the Light Emanations of Reshun which bears the Unity in Lammad. The emanations of the Crown of the Kingdom are solidified into the diadem in Yishshakkar. The diadem, composed of 2945 and 5890 = 8835, conveys the whitened/activated stone of the Unified Consciousness of the Emanation of Lammad in which a Name is inscribed.

3534+589=4123, 5:5 The Source of a whole Thought, Principle of Reshun, Values in the midst, holds all things together, sum of 10,

The Values of opening the mouth which releases expressions

4123+1178=5301, the Wisdom Name of Unity, ability to spread out a Thought, to speak, sum of 9

4712+1767=6479, the Values of regulating thought, the rod of the temples, origins of peyots, sum of 8

5301+2356=7657, the Crown of a Thought, the ascendant sparks of Fire, sum of 7

5890+2945=8835, the Diadem of a Thought, the Values of the Unified Consciousness gathered in the mind, sum of 6.

The reductive Sum Values of all Thoughts of Kuwáhnim is 40, the Name of Aharúwan אָהָרֹוּאן.

The 12in12 comprise the Breath of a Name. The Union of Breaths are 24x24 or 576—12's Unified/6. As Breaths are united, the Neúwn Understanding unifies the sides of their Spirits unto Unified Ascensions/576/18.

As a Name comes into the Lands a Name distinguishes itself in the Land, even as a plant distinguishes the Lands as they rise and bear their characteristics. i.e. There are the lands of the pines, the lands of the oaks, the lands of the cacti, whereby the Houses of the most high are distinguished in the lands. The Offspring of ALhhim come into the land to manifest the Thoughts of the ALhhim amongst the inhabitants whereby we are as giants in our eyes compared to the grasshoppers. Grasshoppers are hopping through vapors that are here today and gone tomorrow; whereas the Offspring of ALhhim are here for all generations.

The revolutions of the Neúwn are seven times to gather the chalavanah spice of the fruit for each offering. As the Neúwn spins seven times to gather the bekorim/first fruit of Shebuoúwt from the Houses of the 8 Shavbet: Rechel, Bayinah, Ushatti, Chakmah, Rechel, Bayinah, Ushatti, and Chakmah. The turn of the Neúwn 7 times x 7 weeks = 49—The House of Blessing/Aparryim which explains how the House of Aparryim. Fruit is formed by associations of threads when the plant has come to rest from blooming. There must be two layers of the square of Wisdom and then the square of Understanding whereby the Knowledge forms which are the first fruit of our branches. The scent of the shechalyet spice causes the mind to turn seven times x 50 to form the pocket of Consciousness to receive the fruit/faces of the Aúvim.

As the whitening of the manchaih of Baniymin אֲבִירֵי מְנַחֵם is transferred into the garment of Zebúwlan, the Faces of the Seed appear in the Lands whereby the Lands of a Name are distinguished by the Faces of the Aúvim bound into the SeedName [ref the Mind of Yaoquv is bound in the Name of Beniyman אֲבִירֵי מְנַחֵם; SMB 44:30].

The States of Enlightenment rise as one seeks for and enters into the Light. Via lifting one's Eyes and their Seven Rings, one rises from the forms unto the Nature of the Light from whence a Name comes into manifestation and via which the Names of ALhhim are free to roam above the earth as

clouds. The patterns of the States of Light provide a canopy for the Name, whereby the patterns in the Seed come into Unity with Enlightenment. Sered, of Zebúwlan, provides a grid work of Light strands in a Seed as parallel, diagonal, and circular patterns. Through the patterns of the Lights, thoughts become manifest in squares, triangles, and circles which are structures of the Light to form our states of residences. Like a spider that draws out of itself the encircled parallel Semek patterns of Fire in which it moves so a Name draws out of itself the lines of Thought through which it builds the State of its Name. As a SeedName opens, the Name enters into the Light drawn out from its Mind and operates according to the patterns of the Light whereby its radiance is not dimmed by the forms in which the Light inhabits. Zebúwlan is the Head of the SeedName, for from the Lights and the States of HhaAúvim every Seed-Name is formed. The lines of the Lights of the Aúvim are assembled into a Seed Name whereby as the Seed opens the patterns of the Thoughts appear in which a Name abides and moves and has being. Beniyman is the Head of Zebúwlan, for as the SeedName opens the States of Light are brought forward in the Land in which the SeedName abides.

The Numbers of a Name are the configurations of Light strands which carry within them the forms of thoughts and the faces of the Aúvim. Via Nadav, the Numbers are transmitted to Yahúdah from which they flow into the Lands for a manifestation of joy.

The offspring א of the Neúwn נ emanates ב according to the *Man* [manna] מנן of the Aúvim— מנןאבג Beniyman. The formulations of the SeedName compositions of the *Man* in the Arúwan of the Aúvim. Every SeedName is the *Man* [Bread] of the Fathers—a formulation of the SeedThoughts of the Aúvim which come down and rise up as the unleavened bread. The force of the ascensions is not the additive of the world; rather the means of ascension is the tri part grid work of the lines of Chakmah, Bayinah, and Dagot, the patterns of the lines of Light which are concentric parallel thoughts assembled to contain the full illumination of the Aúvim. According to the Thoughts the Letters are made: ALphah א —the construct of Wisdom and Understanding; Bayit ב —the lines of Understanding and Wisdom upon the arc of Knowledge.

The Thoughts of 123 form parallel configurations as the square or base; those of 456 compose diagonal patterns i.e. the Teraysarunim; those of 789 form circles of Knowledge, i.e. the fruit, seeds. Through these patterns one sends forth their LightThoughts through which one occupies the Lands of their Name. As one speaks or teaches the Thoughts of Wisdom, Understanding, and Knowledge are formed in the hearer through which the Thoughts are transmitted. When we bring in the tithes we stand in a circle for we are transmitting the fruit of our hands. The cylinder is a combination of the parallel lines and circles, a union of Wisdom and Knowledge. The States in which we tabernacle forms the Tabernacle of Daúwd as pyramids, or the House of YahúWah comprised of the Rings of ALhhim, or the Tent of Meeting composed as a cylinder or the Hæykal/Temple as a cube. The parallel lines forms the veil of the qudashqudashim which opens into a corral through which one enters into the Arúwan. The corral is the defense of the Teúwrah, what is called the fence of the Teúwrah which opens unto the meek. The proud has eyes but does not see. Only via the Single of BaarLeChaiRai can one find the Way through the gates to Life. **The constructs of the Seed in the Lands are the Tree of one's Life.**

The All Seeing Eye [The Single Eye of BaarLeChaiRai] beholds all within a Seed—the constructs of Thoughts emanating from the Lights of the Aúvim, whereby what is seen is retained within the Rings of a Name. The All Seeing Eye beholds all constructs of Thoughts whereby what is seen is retained in the Rings of a Name—which forms the Three Eyes to observe Wisdom, Understanding, and Knowledge and their associations. As the observations of the Single Eye are transposed into the fabric of Beniyman, the

Rings of a Name are filled with Wisdom, Understanding and Knowledge. The transfer is made as the sparks of the manchain of RAúwaben are transferred into the fabric of Beniyman, i.e. on the 18th day of Zebúwlan under the Eye of Reshun who grants to those who pursue to align themselves with the Words of Wisdom, Understanding and Knowledge, for these gifts are the Lights of Reshun which are given as good/collective Thoughts and their perfections whereby all formed are Unified with the Father of Fathers in the Dominion of the Lights in which every thought is carried out.

The formulations of the Fathers commence with Joy, then BaarLechaiRai, and then the ability to weave the Thoughts of Knowledge, Wisdom, and Understanding into a Mind of Reshun. Out of Reshun comes also 12 unto the day of ShmúwAL, the last Father which is the Fulness that is gathered from the beginning. In that ShmúwAL is the last, it is now understood, that from the formulations of Yetschaq come from the fulness of ShmúwAL, whereby the last is first and first is last. Do you see how Reshun is the Father of Fathers? For Reshun is the Seed of ShmúwAL containing the 12:12 formulations of Ruach, from which all Names of the Fathers are drawn out of the Seed. One comes to enter into the ends of the Age—the Days of the Fathers as they are able to see the Days of their beginning/origins. As the fulness of a circle, there is no beginning nor end to the Days of ShmúwAl. By the fulness of ShmúwAL the tears of Yetschaq flow whereby there is a beginning of days—a drawing out of the Thoughts of ShmúwAL unto the formulation of the 12 of Extension: Yetschaq/1 and BaarLeChaiRai/2 unto the formulations of the Seed of Reshun which prepares a body of Twelve/12 for the Name of Momentum to appear from the days of Avrehhem unto ShmúwAL. As one comes into the States of Light prepared for them from the foundations of the world, they behold the Lands of Enlightenment which flow with the Milk of HhaDavar of Chakmah and the Davesch/Sweetness of HhaDavar Bayinah to form the Teraysarunim of Extension into which a SeedName comes to display their fulness and glory. “The body You have prepared for me” is the House of Chakmah and Bayinah, a body of tears and their diamond crystals into which a Seed is sown to make full the Spirit of the Fathers—to become a construct of 12:12 of Reshun, in which the fulness of a Name abides worlds without end as the Rings of ALhchim. As one forms the 12:12 cubical formation they are as ALhchim—the Rings of Light that have no end nor beginning, yet from them come formulations—states of recall/sons with details/daughters, whereby they expand the Kingdom of YahúWah in their generations.

The making of the Head of Reshun follows the same order of Thoughts and their arrangements as our Father Reshun. The SeedName as it appears in the world is of a NaturAL Mind, for it is of the Nature of the World, being a manifestation of the elements through which it appears. In that the head is born of the world, it is the offspring of the world, whereas the Name is of the Fire and the Waters of the Altars of ALhchim. As the Name emerges from its dwellings in the world, it activates its Nature of Fire within the Waters of its habitation to form the SpirituAL Mind.

A SeedName emanates its Lights from all 4 sides as the Lights of all sides are in the Seed. By the Lights of 4 sides a SeedName is formed. In bearing the Lights of our Name we form the Rayish, the initial phase of developing a SpirituAL Mind. The first state of the SpirituAL mind is RA 44, the capacity to see as the SeedName opens to bear its Lights of the Aúvim. As one sorts the Thoughts gathered as strands into the four sides of a Seed, one enters into three levels of thoughts through which one unifies the pairs of Thoughts to be one in their SeedEye. The associated parts are gathered into the Shayin of a Name causing it to blaze with Wisdom. The union of the sides of Light and the attributes of Wisdom in the Seed joins the Shayin to the Rayish which forms the Name Rash W4. The formulations of Rash is the beginning of the SpirituAL Mind. The combination of the $W4/20+21/41 = 5$.

In forming the Mind of Reshun the sides of Light and the associated pairs of each side become unified into a body through which they are extended. The Body in which one commences to extend their thoughts is of the Unified Consciousness ∞ which forms as one begins to extend their Thoughts into relationships of comrades and associations. The sharing of one's Light to their neighbor forms an assembly of their Thoughts as a Body of Light through which the Neúwn Head appears. The process of assembling one's thoughts is through the Fire of the oylah of the origins of Nephethli—through $\aleph \aleph \infty \infty \aleph \aleph$ AchyiRO, the Shepherd of Goynun. Though the mind becoming meek, as twelve lambs in the Sheep Gate of the Shepherd: $\infty \aleph \aleph \aleph$ AchyiRO, the Goynun origins of the House of Nephethli are formed in the mind. The Rash/W4 Head enters into the Teachings of the Shepherd of Goynun/ $\aleph \aleph \infty \infty /1$ in which the thoughts are extended to form the Neúwn. In this manner the Name of Reshun is formed in a SeedName. The formula to create the SpirituAL Mind is $\aleph \aleph /10/1$ [$14/5+14/5=1$] = ∞ [$16/7+16/7=5$] + W4 [$21/3+20/2=5$] $10/1$ or $5+5=1$ Reshun. The Name of Reshun is the The First compound of Thought that emerges from the oylah, and thus Reshun is the First of the Fathers to appear. The Head of the Teachings is formed as the Mind sorts its thoughts according to the Unified Sides of Wisdom and then submits all thoughts to be tested in the Unity of the Fires of the Twelve from the origins of Goynun. As the Mind of Reshun is formed in the heavens so every SeedName develops their mind in the same manner whereby they are One with the Father. In this manner the generations of the Names of Light turn their heart altars to the Faces of the Father whereby the Faces of the Fathers appear in them.

From the Days of Reshun, a Name is sent out by Avrehhem, two by two, to bear the Illuminations of the Unified Kingdom. For until a Head is formed, there is not the means to teach another nor to gather the lost sheep unto their Father. As the SpirituAL Mind is formed, one is paired as the branches within a Seed, to bear the messages of the Lights of the Aúvim unto the gathering of all Names into the Unified Kingdom. Thus Reshun is the Father of Redemption who gathers the lost attributes within one's members/houses and restores them unto the fold and the corral of the Shepherd AchyiRO—the Shepherd/ $\infty \aleph$ of the Achim. From the antiquities of the Name of AchyiRO comes the parables of Yúwsphah, maShayh, Daúwd, and Yahushúo who rise from their Father's House to tend the flocks of the brothers unto their Fathers. i.e. Yúwsphah gathers the achim unto Father Yaoquv; Daúwd is a Shepherd of the Father's flock; maShayh and Yahushúo gather the flocks unto the Father—unto the mountains of the One who sent them.

THE ARÚWAN/ARK

The **formation of the Mind of Reshun** is the formulations of the Arúwan/the ark in which the Words of YahúWah, being the Teachings of Laúwi, are housed through. Through the Words of YahúWah one fulfills their days/acts. The location of the ark is encountered three times in an oylah. The ark is set in the midst of Gad and Aparryim. In one perspective, the ark is housed in the heart which is the midpoint between Gad and Aparryim. When the blood is spread upon the altar the ark is activated in the heart. By the shedding of the blood, the formulations in the mind commence to be written in the scrolls. The ark of the heart is the city of Yerushelyim. As one faces the Shulchan Panyim—the Table of the Tongue which is set in the midst of the face, one encounters the Faces of HhaAúvim appearing in the midst of Gad and Aparryim. Hereby the tongue in the midst of the face—between the eyes and the chin where the bread of Yúwsphah is served. As one goes once daily beyond the veils—through the constructs of the thoughts woven in a day—one comes to the faces of HhaAúwv of the Day at the ark amidst centers of Gad and Aparryim in the mind. One makes their steps of progressions according to the movement of the ark in the midst of their expressions/faces. As the teachings of Light are carried forth in the expressions of a Name, so one walks in the Light of their Name.

The gates of Dan 𐤃𐤁 to the Neúwn Head appear as the Eye of the Seed opens. Dan directs the opening of Eye as the Shayin which unifies the Thoughts unto the 15 Fathers/𐤍 whereby one sees the three levels of Thoughts of the Lammad and through which the sides of a Name are healed into one body. To be lead by the shepherd one is of the meekness of the lambs who abide together in a flock.

The configurations of all thought of Light are within the crystals of Dan which open in the Eye to be formed by hearing. Though speaking the Words of Dan, one distinguishes themselves and their houses, as the properties of all houses are in the House of Dan, the summation of Nine Threads which resides in the Tenth House of the Neúwn, amongst the 12 Houses of Mind, the crown of Lammad. Via the opening of the Eyes, the Lights of the Days of HhaAúvim strike the crystals in Dan whereby they emit their Thoughts unto the alignment of the Rings and the distinguishing of the Thoughts and the Deeds of a Name.

Through the offerings of Dan and their associations, one distinguishes themselves with their garments chosen for their presentations of service. The garments that one wears are seasonal, as the starling changes its wardrobe according to their advantages to receive and generate their thoughts. The Lights of Dan are carried in the fabric of RAúwaben whereby there is no darkness in the Rings. As the sun, the House of Dan blazes from its compounds of crystals. Though the Stars of Dan are unseen in the day, the Stars of Knowledge continue to flecker revealing every salient point within a SeedName in harmony with the foundations of Wisdom.

As Dan serves unto the Faces of Avrehhem, the nations/processes of the Spiritu-AL Mind expand from the SeedName, whereby every avenue of thought has a means to develop the Consciousness of each House, and whereby all processes of embodiment unfolded from the Mind serve for the fulfillment and joy of the Mind. In this manner, one transfers all processess from the Naturu-AL State unto the Spiritu-AL Mind whereby the harmony of body and the mind are One. Through the Name of Aúwv Avrehhem, all that is in a Seed is expanded unto the processes of every level of Consciousness. The Blessing of Avrehhem is within a SeedName. As the SeedName is opened, the blessings of Avrehhem enter into every process of thought whereby the whole earth is of the Collective, YahúWah, and the fullness thereof [Tehillah 24:1]. As a result there are no foreigners in your midst; all belongs to the Aúwv Avrehhem in the days of the Seed blessing regulating and blessing all nations. If every thing of your Naturu-AL body is of your Seed, how then is it considered a strange thing to you and why does your spirit and flesh continue to war against each other?

The Natur-AL mind is enmity against the law for it is self serving, operating by observations apart from the inner constructs of Breath, until the day that it begins to give itself for the SeedName from which it has come. The Force of Giving extends the fulness composed in a Seed. Through The Hand that which is goes beyond itself even transforming itself. By the Givings of the Fathers, the world and all that is within it is activated. As the Natur-AL mind seeks to know the Breath by which it is formed, the mind turns to behold the inward parts through which one sees the organization of the Spiritu-AL.

To see the land that Anni shows to a SeedName comes by the ascent of RAúwaben upon the wood of Dan in the Days of Zebúwlan. It is the Eyes of Anni that reveal to a Name the Land of their sojourn, which are the Lands of their Origins in which the Seed is formed, whereby one is a Native of the Land of their inheritance. What are the lands of Enlightenment? From the ascent of Churav/Horeb—the elevation of Associations, there is an one to ten day journey— 𐤍𐤃𐤁 4WO 𐤃𐤁𐤁 *an Achadd Goshar Yúwm*, through which one attains to an Enlightenment by developing paired and associative thoughts whereby

there are no conflicts between the observable and the Light from which all comes. From the works of the progressions of one to ten מ"ץ א"ו א"ב א"א a Name distinguishes themselves to be an emerging Offspring of Neúwn— א"ב א"ו א"א *QudashBærNog* [Kadesh-Barnea MT/Deut 1:2].

As the crystals of Dan open, the states of one's formulation, via hearing/Shamoúnn of Spirit, expand into a Land of inheritance. The facets of thoughts of the **Minds of Anni** build the cities in the land for the Name and their associate comrades. The fields of those cities are for the cultivation of their Seed—subsequent generations of Thought in which the Aúvim delight. Through the employment of Mind and the 12 Members of a Name, one bears forth combinations of Thought and their expressions which are *a tribute offering* to the Masters of the Lands.

The Mind of Ayshshur emerges to affirm the state in which we are proceeding. The Lands or States of Residences are built upon 10 intervals of each House, whereby the lines of Thought drawn out are measures of tens 10, hundreds 100, thousands 1000, ten thousands 10000, hundred thousands 100000, thousand thousands 1000000, ten millions, 10000000 hundred millions 100000000, thousand millions 1000000000, ten thousand millions 10000000000. Through opening the eyes of RAúwaben, the intervals of 10 expand from the crystals of Dan—i.e. the apparent crystals of Breath that appear on a cold day, as frozen snowflakes on a window pane. In this way the States of Enlightenment are made by the Spirit/Breath of a Name. The manchaih of RAúwaben expands the crystals in Dan to form the Lands of a Name—the States of our Light.

To contemplate and fulfill judgments one commences to evaluate their deeds—those who can judge 10; then to discern the direction, intent, and motives—those who can judge 50, those who can discern the formulations and states of the mind—those who judge 100; and then to judge the consequences and the compound results which is the Seat of maShayh—those who can judge the extensions of 1000's and beyond [SYM 18:25].

As one brings forth the offerings of Ayshshur upon the wood of Shamoúnn then a place is made for the Thoughts of one's Origins to unfold, whereby the measures of ten within each level of one's NumberedThoughts are drawn out into the Faces of the Fathers. All measures of ten and their extensions are determined by MalekkiyTsedeq, Aúwv/Father of Tens.

The Origins of a Name determine the destiny of a Name, for from the Origins of Old one is projected into the State of the Light in which they are formed. We see from the womb what we are becoming whereby we come forth unafraid to partake of the Light and its fulness unto the destiny of the Lands of our inheritance. We are transformed from one state unto another by the components in our SeedName, whereby we do not hesitate to move into sequel steps of Becoming unto the full revelation of the Faces of the Aúvim. Fear comes in mind when one loses touch with evolutionary stages of Becoming, thinking upon what they have acquired or not acquired in the world which is fading. As the Teachings of our Origins come into the fabric of Shamoúnn, they explode with revelations and ecstasy, through which we understand the Lands that we abide in, even the States of Enlightenment: the State of Numbers that have no end nor do they pass away; the State of the Congruent Rings of ALhchim which embody the Thoughts of the Lights, and the State of Joy that flows from our Seed as the Words of Verification assembly in our parts. We dwell in Wisdom: the harmonic union of sides; we abide in Understanding: the strength of Unity having no division in our midst nor are we divided from the Consciousness of our Lights with one another. We rise into the StarLight of Knowledge to encircle the forms through which we pass whereby there is prepared for us a State to enter unto our bearing the Faces of our Fathers. There is not a sta-

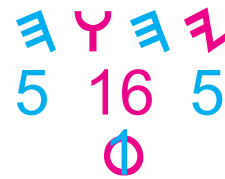
tionery home that one makes, for as our Numbers are continually entering into associations we are making the Lands of Today, which are of the Yesterdays, and which will be there Tomorrow, the constant foundation of Fire whereby all things are subject to our Name to perform the deeds of our Name. Is it not enough to bear the Faces of HhaAúvim without the necessity of a piece of real estate? Is it not enough to live in harmonic associations, as pairs of comrades, to be within the Union of the Inner Lights? To be in the State of Light is to be in the Kingdom of Names whereby Light has the Dominion over darkness, insecurity, forms of transitions, and whereby we know in our minds and in our houses that we are Light and have no fear, for the Love of YahúWah, now being perfected/fulfilled in our States of Chakmah, Bayinah, and Dagot, cast out all fear, oppression, and anxieties. As the stars themselves do not stay in one place or one configuration, one level of Illumination gives what to another level of Illumination; i.e. Betelgeuse is transformed from a Star of one Magnitude unto a Supernova to break forth the Kuwáhnim Mind, whereby the Names and their States are changed into a continual Becoming to bear the Faces of HhaAúvim. If we cannot hold or possess anything now, why should one think that they are going to abide in a palace in the sky for the rest of our Days of Light into subsequent stages? The desire to have and to possess materialization is an illusion that is carried over into projections of the worlds to come whereby one is prevented to entering into the Lands of the Collective. The reality of Becoming is yet to rise in a mind that has set its aspirations on possessions. When one thing is owned then the hands are full, whereby they cannot acquire all things. For who is the owner of the Earth and the Fulness thereof? Is it not the Assembly of the Lights which form a State for their residences through which they express their glory and cultivate their Numbers? There is sadness if one does not have or sadness as one possesses, for all such things are a weight of oppression, a burden upon the soul. Such thoughts are of evil spirits—a state of spirit consciousness that is yet form the 12:12 patterns of Unity. For the purpose to convey the Expressions of the Fathers we take on an embodiment; however we are not the body but are the Light that moves through forms to convey its position and radiance. As Bayinah, which moves through the lands of stars every night, to bear the Face of the Father of the Day.

We enter into the cognizance of Light, which is our ever state of Freedom through which we are of the Unified Lights of the Universe which bears the joy to transmit the Thoughts of the Aúvim. According to our developments in Shamoúnn so are the States of Enlightenment which remain with us day to day.

HOW THE 15 FATHERS ARE IN NINE

The Lands of our Name are configured in 3 clusters of 3's as the spices that rise unto the altar of incense. The combination of the three spices forms the unique scent of each offering. The spices include the foundational structure of the Lands—the netiph 123; the fragrance of the blooms of the land—the shechalyet 456; and thirdly there are the strands of fruit that show the character results of the Lands—the chalavanah 789. These Nine configurations of

Thought are within the Yavúwsi State of Mastery 10. In configuring these 3 Levels of Mastery, we bear the faces of the Fathers: Avrehhem 123, Yetschaq 456, and Yaoquv 789, within Reshun coming forth from the midst of the Light 55. Avrehhem as the 4th Father of 15 contains 123. Yetschaq as the 1st Father of 15 contains 28/1, 29/2, 30/3. Yaoquv as the 13th Father in the course of Days contains 10/1, 11/2, 12/3. Then Avrehhem appears on the 19th Day in which are 16/7,



YahúWah

The Number of Reshun 55/10
Eternal Consciousness of Lights

17/8, 18/9, the sum of 24/6, two 3's. Yetschaq appears again on the 16th in which are 13/4, 14/5, 15/6, the sum of 15/6, two 3's. Yaoquv appears again on the 28th in which are 25/7, 26/8, 27/9, the sum of 24/6, the cluster of two threes. The cluster of two threes forms the appearance of the Faces of the Aúvim and their Days. The sum of these clusters are 18/9, an arrangement of the Nine Strands of Thought of OLiyn through which all Thoughts of the Neúwn Head are transferred into strands of Light. The final sets of two threes are in Reshun, Father of the 18 Day. In Reshun are 19/1, 20/2, and 21/3, the sum of 6; and 22/4, 23/5, 24/6 the sum of 15 from which comes the 6:6 to form the 12 Houses of Lammad, and the 14 Faces of the Fathers in Reshun. The Values of the 12 and 14 in Reshun are **the Values of 26: the formulary of the Name of YahúWah, the Collective Name of all Names**, whereby the Name of YahúWah is exalted/lifted up by *the Unity of the Fathers in whom are three: Wisdom, Understanding, and Knowledge* in each Level of Thought and their Days [3+6=9⊕]. The Tayit is formed in each Head of the Fathers, whereby the sum of them are 135 [15x9=135—forming the Unity of the sides of Lammad in one House of the Fathers]. The Letters of HhaSham are weaving of two 5's/10 of Reshun and two Letters forming Oyin/16. The Name of YahúWah is the Collective Names Reshun and the Oyin/16, the Name of the Eternal Consciousness/Memorial to all Generations [Psalm 135:13]. The Lights of Eternity are conveyed in the Name of YahúWah to all peoples of the heavens and the earth. The course of the Days/Works of the Fathers are set forth in three sets of 55 [or 6 pairs of Light Strands], 15:15, the Emanations of Yæhh—Yæhh. The 30 Days and their Lights are the formulary of Reshun 55/10/1, and their Name is One: YahúWah.

The above formularies and their Understanding are formulations of ALozAR, the Father of the Seed and its Light who sits upon the Throne of Reshun in the Days of 6 and 21 each month, whose sum is 27 or two sevens comprising Neúwn/ 14; i.e. Nadav, Father of 8 and 23, the sum of 31; the origins of the three in one which forms the Name of AL, the composite of a Seed Name.

The four sides of Light are under the administration of the 4 offspring of Aharúwan, and the fulfillment of their Days under the Eyes of Nadav/8, ShmúwAL/15, Aharúwan/ 22, and ALBayitAL/29, the Fathers of the 4 Shebetut/Sabbaths of their Days, which are the four sides of rest of each house, being 48 shebetut in a year which are of the 48 cities of Aharúwan—collective centres of Enlightenment.

The Lands of a Name for their 12 Houses are 10 Lands, each with 3 levels, being a total of increments of Thought to reside fully in the House of Understanding. Within each land are the elevations of Chakmah, Bayinah, and Dagot whereby the Lands are shared to provide a resonance level of Thought in which they reside.

The Fire in the SeedName consumes the house in which it dwells whereby the Fire transfers the sum of its house unto a State to be Fire to Fire and Spirit to Spirit. One hears from their Origins whereby they comprehend the Fire from which their Name is formed. Hearing in the Origins of Name activates the Fires in Shamoúnn through which the Fires spread in the body formed in the womb—the waters of Ayshshur which is a mixture of the Blood and Waters of the Spirits of HhaALhhim, a medium in which the Blood and the Distillations of the Minds of Aúvim gather components of their ashes whereby by the offerings of the Fathers, the Bodies of ALhhim are formed.

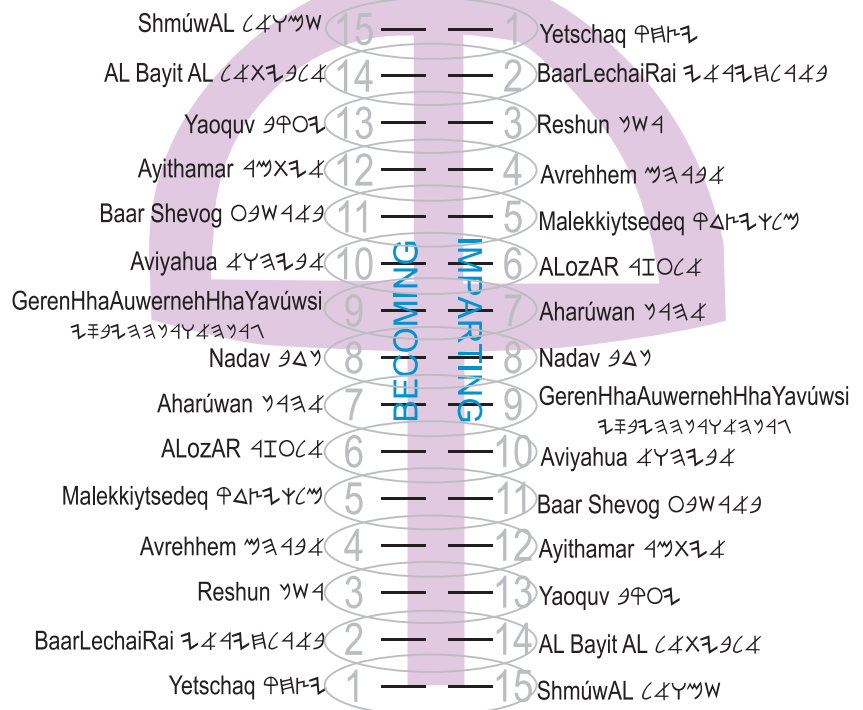
From whence is the ♀♂ blood of the Fathers and their waters? The dam ♀♂ comes from the bones of the Fathers, the Semek structure that flows as the branches of Semek/15 are given into the Fire of their Spirits of 12:12 x 15 = 2160—the distillations of the Wisdom of Semek which forms the blood to be red and sustaining. Why then is the blood called ♀♂? The blood is composed from the 12 Sides of

Lammad, the Teraysarunim which is formed in the waters—distillations of Spirit, whereby the blood is called according to the Spirit of a Name through which one is re-deemed by their own blood of ALhim [I Yahuchannan 5:8; Rom 3:25]. **As the blood is formed in Lammad by the formulations of Semek/15—the givings of Life, there is one blood which flows into the Rings of ALhhim in which the offspring of ALhhim are formed. In that the blood is formed through the Unity of the Fathers, there is One blood that flows in the Rings which composes an Assembly of the Fathers.** The Seed, being a composite of the strands of Light of the 15 Faces, contains the blood of the Fathers. As the blood flows from the Strands of Light of the Fathers, the body of a Tree is made, being an assembly of Rings. From the Rings of a Name, the fruit or offspring are formed whereby the Seed of the Aúvim, the Body of its Life, and the Fruit are all of One Blood. The patterns of the blood of the Fathers runs from Their Seed Logo—meShich—into all formulations of Thoughts whereby all States are formed in the heavens and in the earth. i.e. Pulmonary veins return oxygen-enrich blood to the heart from the Emanations of the Lights of the Fathers, whereby the blood enters the left atrium before flowing through the mitral valve into the left ventricle. Oxygen-rich blood from the left ventricle is pumped out via the aorta to the rest of the body—the side of Becoming as the blood flows from the Heart Altars—the 7 Hills of the Fathers.

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The formularies of the Rings of the Fathers united into 7 Double Rings creates the OyinOyin configuration in which the Rings of a Name house the Life of the Fathers. The Values of the 15 Oyin Rings: $15 \times 16 = 240$ The Consciousness of two squares to house their Spirits of $15 \times 12 \times 12$, the sum of 2160—The Fire/Spirits of Semek. As the Rings of the Fathers form OyinOyin oo, the formulary of 7×32 —the sum of 224, what is in the midst of the 88 of Nadav flows into the Rings of Waters, whereby the Life of the Fathers is activated into Mayim. This is the crowning of the Head of Aparryim, the beginning of creations, commonly referred to as turning the waters to blood. The readings of 224 are $2 \times 2 = 4$ whereby the Square of 4 sides, and its expansion into the cube is formed: 4×4 forms the 6 sides of the cube, each with 16 Faces, whereby the Faces of the Fathers are seen in all 4 sides of Light. From the Union of the Fathers the Names of the 24 Elders emerge which surround the 4 sides of the Throne. The Values of 240 are the Consciousness of the 24 or the 2 4's of solidarity, HhaTsur/44.

The Blood of Life



The 30 strands of Light form the Blood which runs in the veins and then into the arteries unto the entire body. The side of emanating supplies the veins, and the state of becoming supplies the arteries. The unions of the Fathers, those above fold unto those beneath forming 7 pairs of 16×2 Rings, the Double Oyin, the sum of 224, The Life $\Psi\Psi$ of the Heart Δ . What is in the midst of the Fathers—the compound of Nadav Nadav forms the Crown of Yahúdah which is from the Government of Nadav.

The 15 Fathers make the first oylah upon the wood of their Semek, which is comprised of the Faces of their Thoughts. From the collective Faces of their Thoughts, the Name of Aparryim is formed, and by the Numbers of their Emanations, the Name of Yahúdah is formed, whereby the first offering of the Fathers is the Numbers of their Name upon the unity of their Faces. The Numbers of Aparryim are $1+17+20+10+13=61$, The Seed of Semek in which are the twelve branches of the Numbers of HhaAúvim. Upon the wood of Aparryim is imparted the Numbers of Yahúdah, 30 [$10+5+6+4+5$]—the totality of Lammad, being the extent of a Name. The bonds of Aparryim, 80, plus the bond of Yahúdah, $610 = 690$ —The Liberty and Consciousness of Semek/15 O. The Offspring of their Offering is the combination of their structure and Numbers—meShich—the means to bear the full measurement of their glory. The Numbers of meShich are 52, meaning the Offspring of Neúwn—their Mind Extended. As one gives their 30 Numbers upon the Semek Faces of their Name, they come to bear meShich in them which is the offspring of their Mind.

The Neúwn/14:14 is a formulary of the 55 of Reshun depicted as paired coiled serpents or fishes. As that which is drawn out of the centre of the 12:12, the issue of Life in Reshun/3 runs from the midst of the sides of Lammad to form the Mind of Neúwn—the Head of the Zayin Serpent. The Neúwn is seated upon the Zayin with the crown of Shayin. The Neúwn is 14 in that it comes forth from the tongues of Fire. In the midst of the Mind are the Words formed in the Fire of the oylah of the 15 Fathers. The wagging tongues are animated in the Fire whereby they form fishes in the Waters of the Fire. Accordingly the fishes and serpents move as tongues with a swiggle and a tail wagging motion which are let loose, as Words, in the vast sea of the Waters of one's Breath.

As the sparks of the offerings of Yahúdah are gleaned from the manchaih formed in the oylah, the sparks are transferred into the fabric of Aparryim to activate the Faces unto their full expressions. Hereby the Faces of a Name are in accordance with their Numbers, whereby they are one House with Twelve families.

Life or death is in the faces of a Name. The faces are determined by wholly submitting the Faces to the Numbers. There is no death in the Numbers. In the Numbers are Light and the Life thereof. There is Light first which comes from the Fathers, and then the Life of the Light of the Fathers follows. According to the Light of the Numbers of a Name one has Life. How do we distinguish between Light and Life? We cannot separate them Life from the Light sparks which occur in the core of a SeedName. The Light energy of a Name transforms what is in the Seed to run, whereby there is Life within the Seed. Life is the Force of Light activating the Rings in a Name whereby they flow with the blood of Semek established from the pairs of Thoughts in the Aúvim. As one has pulse they rise in an elevated stance whereby they are amongst the living. The Light of a Name is the power to raise oneself upon the altar or to lay one's self down in support of another. The Light is in the Numbers of a SeedName. The Life is in the associations of the parts which flows as the blood of the soul. As the parts of the Seed form houses, the Light of the Ruach of the SeedName fills the chambers and dwells within them.

The Light of the Aúvim enter into a house from its four sides. In the south is the Light of Chakmah, the Light of 15/6. In the west is the Light of 65/2. In the north is the Light of 40/4. In the qedam $\text{מ}^{\Delta}\Phi$ is the Light of Reshun/3 which is the Light of Ascension in the midst of the Lights from which Thoughts flow to the left and to the right as the dam מ^{Δ} . The Lights of the Aúvim enter into a house when the gates of a house are opened upon the altar. The offerings of Aparryim in a House, made upon the wood of Yahúdah, commit the Faces of a Name to carry the Lights of the Numbers emitted from the Aúvim. Through Aparryim Life comes into the paired houses whereby they are raised from sheol.

The writings of the Lights of the Aúvim in a SeedName are the records of a Name. The identity of the Spirit is inscribed in the Numbers of a Name. As the inscriptions of the Lights appear from the unfoldings of a Seed, they are gathered in the mind, in the arúwan of a Name whereby the Name appears in their forehead. The writings of a Name are the Thoughts and the Deeds of the Aúvim whereby a Seed is formed. The inscriptions contain the Faces of the Aúvim within a Name. As the writings within the Seed unfold, the Faces of a Name are evident whereby the Name of the Aúvw and the Name born of the Aúvim appear in one's forehead.

As the Lights in the Seed of Beniyman rise they unite with the Lights of Zebúwlan—the State of Light in which a Name is formed. The Lights from both sides—those within a Seed Name and the Lights of one's Lands, from which the Seed is formed, overpower the darkness—unfold the layers of thoughts in a Seed. The intervals of each house are filled with the Lights of the Rod of Zebúwlan and Beniyman whereby the Twelve of a Name walk in the Light of YahúWah—The Collective.

The day each Name awaits is for the Light within the Name to connect with the Light of their origins above whereby one is connected to the Illumination of their Aúvw as one Light. The union of the Seed-Name to the Aúvw is the basis of joining all given to a SeedName to be one also, whereby the full glory of a Name is known and expressed [Yahuchannan 17:16-26].

EVOLUTION AND TRANSPOSITION OF ONE FORM UNTO ANOTHER

Though a Name is reduced to the ash from the Offerings of ALhchim, there is nothing lost in the formulations of the Seed. Through the ashes the properties of thought are sent and carried into a new State of composition whereby the expressions of Light multiply and fill the spaces unto which a SeedName is sent. **The ashes are the means of evolution and transposition of one form unto another.** Within the ashes are the blood. As the ashes are activated in the waters, the blood of the Aúvim flows unto creating a State for the Strands of Light. The Fire within all things is the means to bring all properties of Thought unto a New XO *goat*/Era. In accordance with the transition from one state to another the earth melts with fervent heat to be transformed unto a State of the Evolution of Fire **whereby there are no statues of thought nor permanent forms to fix the Eye and keep it captive.** As the offering is consumed by the Fire and as the earth is consumed by the sun, so the Spirit of a Name consumes its houses whereby it carries them into a land—a cognitive State of Light to bear its glory. Even though the Body is set ablaze the Spirit knows that the Fire cannot hurt it, for it is one with the Fire. **As one accepts the Fire one is not hurt nor disappointed by the trials that enter into one's path.** i.e. When one accepts challenges, loss of property, criticism, rejection, rebuke, etc. one is only made wiser by their encounters whereby the houses and the mind are not injured. Pain is self-inflicted wounds in opposition to the shift of consciousness or failing to move out of the way of the flow of waters amongst associations.

All Words of a Name are formed in the Origins of a Name, in the Day that the strands of Light are woven into a Seed by the Sayings of Fathers. The Words of a Name form the Tree of Life that rises from the Seed, whereby the Words of a Name are the Life thereof. As one speaks their Words of their Name they abide in Life, and in them there are no deaths. What are the Words of Life? What is the meaning? The Words are the compounds of the Lights of the Fathers, whereby the Life is in them—the very Origins of the Thoughts are woven into a Seed whereby the SeedName does not perish for it is of Light, and the Light does not fade but remains worlds without end. As the Words are spoken from the mouth they begin to be drawn out of the womb of Ayshshur which forms a Body of Light in which a Name

wraps itself with strands of Light. Until that day, a Name is naked but unaware of the fabrics of its Name or what it means to build the House of YahúWah by the weaving of the threads of white linen, scarlet, blue and purple stands of Thoughts and their associations of compounds. When YahúWah appears to a Name one beholds the garments of Light whereby they seek to draw together fig leaves to cover themselves. The fig leaves depict the Tayit Collective strands of Nine which are in the Mind of a SeedName through which one commences to make a covering in which they abide. As the silk worm, one draws out the Tsada-Tsada strands of Knowledge which are woven upon the Tayit, whereby the garments are nine-to-nine as the veil of the mishkan that distinguishes the body and the mind. The body being a weaving of Tayit and the mind a weaving of Tsada-Tsada whereby the Mind and Body are achadd. The hands and feet are activated into the waters of Ayshshur through which the Words of Gad arise. From the utterances of the mouth the Thoughts are woven upon the warp and woof of the heart through the oylut whereby a Name distinguishes themselves to be of Light.

The $\times\Upsilon\iota\text{-}4\text{Z}$ Auratsæut/Lands are for bearing the Illumination and the dispositions of those things which are not part of our SeedName. As one who partakes of the Light they push out that which is not of the Origins of their Lands even as the chaff is pushed from the branches of a plant as the fruit of a SeedName forms in the Mind. The dispositions of dung conveys that we eliminate that which is not profitable for our residence. The former is not retained as we enter into the Light of today.

Words are verifiable through constructs of Numbers. As Words are in agreement, their Thoughts and deeds are of ALhhim. i.e. The Thought of Joy comes from the Values 1 or 16 being the Day of Yetschaq. The Thoughts, being of the Fathers are founded upon the Number of the Days of the Fathers. As Joy is flowing out in the Thought, the Number base is 1; whereas when the Joy is rising within one, the Number base is 16. Should the Joy be coming from the House of Yishshakkar, then the Number base activated is in the interval of one in a House. i.e. The interval of 1 in Yishshakkar is 2980/1 $\text{7}\text{⊕}\text{Y}$ /Kuteph. which is the fifth interval of the Light frequency in Yishshakkar.

The river of blood determines the lands of a Name, for as the river of blood runs from the Seed in Shamoúnn which is the blood of meShich through the measurement of a Name is set. The land masses forms around the blood whereby the height of a Name and its states are determined by the Numbers of a Name in the blood. The river of blood runs from the Seed into the waters and causes the ashes to form into land masses—body parts, whereby the States of a Name are formed in the Origins of the Thoughts and the faces of a Name are the configurations of the strands of the Lights of Fathers in the day a Seed is made. The pyramids/teraysarunim of each house are determined by the River of Blood that flow into the Lands of a Name as one makes the oylut, the offerings of ascensions.

As the blood in the Seed runs it redeems all of its lands that it has made, for as the first agreement is cut to make the lands, the second agreement, that is, the follow up of the first agreement pulses with understanding whereby the lands are secured to a Name. First the lands are made by Wisdom, and then Understanding comes into the lands and secures them to the Name for the bearing of Knowledge.

Your Name is the Kinsman Redeemer of the brothers who are in your lands, even the 12 Brothers of Name which are redeemed by the Blood that flows again from the SeedName. The one who makes the lands is the same as the Redeemer thereof, for who shall care for the lands except the LandOwner? The blood of meShich which flows unto the foundations of the world is the blood that appears again through the ascent of meShich in a Name, whereby that which is made by the blood of Dan, being strands of the Numbers of Yahúdah, is redeemed by the blood.

When the water and blood flow from your left side of Neúwn, the waters activate the houses unto their calling. The blood redeems all of the houses that rise in response to the flowing waters. The water and blood flow from the north side of the altar to initiate and provide the paths of each ascension. In the parable of Yahushúo, the spear, depicting the tongue—the head of the staff—enters into the left/north side to release the flow of the water and the blood. By the Words of our Mouth we slay the offering and draw out that which has gathered in the Seed. The side of our offerings flows with water into the kaiyúwer. The water comes from the left side of Zebúwlan in HhaTsur and runs into the laver. The blood of the offering flows thereafter from the left side of the altar. The blood is of the Spirit of Dan which flows in Nephethli. The tongue of one's mouth is spoken as one who follows the commandments, depicted as a soldier—one trained in the arts of communication. The Head of the Staff is the instrument of revelation which opens up the Seed by speaking the Words of one's Seed which causes the water and the blood to flow in agreement with the Spirit.

The blood, being the formulations of the strands of Light of the Fathers, flows into the Son or Offspring through which the Offspring of ALhhim are made whereby the Offspring/Son has Life of the Father in oneself. As the blood flows from the Offspring of the Aúvim, all that is within the houses of a Name bear the witness of the Life of the Aúvim. As one beholds a Name giving of its Life and ascending unto the Fathers, one declares, "Surely, this is the Offspring of ALhhim". In that the blood of the Fathers now flows within your veins, you emanate the Thoughts of the Fathers unto the blood entering into your arteries unto your full becoming the likeness of the Fathers. The blood is the Life of the Fathers in the Offspring whereby all Names are of one blood of the Aúvim, and by the blood each Name is distinguished with the Faces of the Fathers which are formulated in their waters. The shedding of the blood of the Father is not unto death, vain execution, but rather unto the appearance of the Faces of the Fathers in us. Hence, in all creation, the spirits of all species groan unto the day of their redemption by the flow of their blood unto Life. The blood that once flowed unto the passions, lusts, and wars of carnal souls ceases, whereby the blood of a Life is no longer spilt in vain, but now rises to bear the Mind of the Fathers which is the glory woven into a Seed. One no longer lives unto the will of the flesh to slay another but rather unto the will of the spirit to uphold all unto the transformation of their souls.

As the Head of the Staff speaks the Words of one's blood, they speak the Words of ALhhim which are the strands woven to form their SeedName. Hence, daily as one makes their offerings, they release the strands of thoughts to speak the Sayings of ALhhim [Tehillah 87]. The strands of blood, woven from the Fathers, form the veins of Understanding, the arteries of Wisdom, and the capillaries of Knowledge which fill our lands with the pulsating thoughts of Light according to the arrangements of ALhhim in Zebúwlan. The blood runs to and form the fruit of our Names as the blood flows from the arteries to the capillaries and from the capillaries to the veins. These three vessels are the vessels of the heart placed in the hands of Qahhath, as Aharúwan covers—distinguishes them with a purple cloth [SYM 38:3; CHP 4:13-15]. According to the veils of Aharúwan, the prophecies, utterances of Qahhath flow in the midst of the peoples as the Teachings of Aharúwan are prepared. From the fruit the blood is drunk as the cup of the Father within the domain of Light whereby one drinks with full understanding the Toast of Life with the Fathers. We drink together out of one cup the joy of Life.

As one speaks from the altar the strands of the blood are drawn out as Words which are the fruit of Wisdom. The speaking of the strands gives forth the Light within the Words, which is the assembly of blood—the strands of Light woven as the River of Life. In speaking the Words of blood strands, the tongue does not become twisted to speak ahead of the formulation of the Words whereby the tongue be-

comes twisted by the strands of blood. As the heart gives utterances the mouth speaks in a flow of words to create a fabric of threads to carry and express its Light.

We are lifted up from the ashes of the altar—the composite thoughts of the stars. As the ashes are assembled into our seed from the lands of our Light, they are quickened by the blood whereby we ascend unto the heights of the stars from which we have come.

The dressing of the lamps sets the Letters of ALhhim through which the Words of the offerings blaze with the Lights appointed for the offering. The trimming of the wicks, by the Numbers, sets the tone of the Words whereby one does not overspeak nor under-speak the Thoughts of the offering. Each days Light is of the Father of the Day whereby we have Light which is sufficient to walk in and not stumble. In walking in the Light of Today one does not fret over what is coming tomorrow, for by the fulfillment of today, we are ready for tomorrow as it appears from the emanations of today.

The compound strands of all of the Words of a Name forms the blood of a Name. As the blood pulsates, like a river, the body of a Name is formed at the sides of the River of Life. This is the up-girding River of Life that flows in support of the altar, commonly rendered beneath the altar. As metropolis centres are built on the banks of a river, so one builds their centres upon the sides of the River of Zebúwlan, which is the Life Strand of a Name composed of the sequences of Numbers through which the Numbers of a Name appear. No wonder parts become ill or in famine when the parts are not connected to the Great River of Life which flows in the midst of one's lands.

Our members are begotten of the Queens of Light—the Ruling State of Formulating the Thoughts of the Aúvim, whereby we are the Offspring of Light, and in our members there is no darkness—without understanding. The heart is formed of 4 chambers for the Mind of Yaoquv, the 13th and 28th Father in the Chairs of Lammad, to expand the Numbers of a Name unto the 4 sides through which the Offspring of ALhhim appear in their garments of Light. Our twelve members are conceived in the heart of ALhhim—upon the altar of ALhhim, yet we are born to appear in the four sides of Light. Even as maShayh is conceived of Yahuchaved, yet is born to the princess of Metsryim. Yahushúo is conceived in Miryam yet born in the Queens House of Rechel in BayitLechem/Bethlehem whereby one appears as the Offspring of ALhhim through the resurgence/resurrection from the dead/slumber [Rom 1;4]. The twelve are conceived in the heart but born from the womb—from the origins of the Queen chambers. A Name is conceived by the blood in the heart yet carried in the sides of the womb, as some are carried in qedam, or high in Ushatti; some carried low in Rechel; some carried in the south—in Chakmah; and some carried in the north side of Bayinah.

The conception occurs in the heart by the offerings of Aparryim upon the wood of Nephetti in each house, whereby the formula of a SeedName is carried in the blood of Nephetti from which a Name is born from one of the 4 sides.

The service of one house unto another is the means of achieving the sweetness and aromas of a Name unto the mind, whereby the mind is renewed and satisfied. In the Day of the Aparryim offering upon the wood of Nephetti in a house, Aparryim rises to bless the House of YahúWah. As Aparryim is set apart unto the Teachings of the House of Nephetti, then Aparryim rises to serve in the Name of YahúWah and to distribute to each House their lands. Thus in the Days of Zebúwlan Aparryim rises from Nephetti to bless the House of Zebúwlan and give to Zebúwlan the lands in which it sojourns for the year, year by year.

CASTING OF LOTS

The **casting of lots** occurs each month whereby the families of the 12 receive their lands of inheritance. The term $\text{L}4\text{Y}\text{V}/\text{lot}$ means the casting of stones or pebbles, as one cast the stones of the Seed into the water of Ayshshur—the womb of origins. The 12 pebbles are in one seed whereby each house receives its lands in the month into which it passes. There are Twelve moons for the nine strands of the Aúvim to be woven in the waters, yet in the 12th state, the Seed appears in the body [age of bær-mitzvah/age of 12]. In the day one comes out of Metsryim—breaking forth from their states of definition, one goes beyond their definition to enter in their inheritance—the States of their Light whereby the SeedName is cast again by Yúwsphah, depicted as Yahushúo Bann Neúwn/Joshua son of Nun. By Aparityim the Seed is cast into Metsryim—unto definition; then Aparityim cast the Seed again into the Kenoni as one comes out of their former dwellings. According to the level of mind, the Seed of a Name is cast whereby it appears in that land. **The Seed is composed of the WordStrands of the Aúvim, whereby as the Seed opens the Thoughts of the Aúvim spill forth with their Illumination thus creating the Lands of Light.** The 70 Names of a SeedName enter into the Lands of the Kingdom as their Offspring appear as manifestations—being the embodiment of the Fathers.

The lands are imparted by ALozAR—Father of Manifestations, thus Father of the Ten Lands through the hand of Yahushúo Bann Neúwn [Joshua son of Nun]. Each SeedStone is of the Oyin-Zayin of ARAL which passes through Aparityim as Seed is cast. The casting of the *Gúwral*/lot places the 70 family branches of ARAL to receive their lands according to the Mind of Lammad $\text{L}4$, meaning the roulette/wheel of the Shayh: $\text{W}4\text{L}4$ —force to raise/lift as a wheel lifts up a body to carry it forward. The Oyin-Zayin State is Ten Lands—of the Mind of the Neúwn which bears Aparityim [The Mayim-Tayit—Head of Waters]. The Mayim-Tayit State in which the stones reside are formed by the distillations of the Seed of Neúwn. In Yahushúo, the Bann Neúwn of Aparityim, the SeedWaters are collected unto their administrations. The Oyin-Zayin Lands are of the 70—the full measure of the Zayin/tongue which is the Head of the Lands to the tenth power—the State of Oyin Consciousness. As the WordSeed is cast upon the tongue, the families of the 70 are appointed unto their state of residence. In the Oyin-Zayin all houses of YishARAL come to abide in States of Light in which the Seed is cast and rises as one departs/detaches from the lands of Metsryim.

As our lands expand by Yahúdah, we increase in capacity to House the Light and to become fully manifest as the Offspring of ALhchim. The full measurement of a Name comes by the extent of Yahúdah upon the wood of Aparityim. In the Body of Zebúwlan, the Qúphah-PaúWah Ring is the means for the dominion of Words to be formed in the land. **As the Numbers of our Name are fully extended in the lands in which we appear, the full characteristics of our Names become apparent whereby one is not cut short in the Land of the Living** [Tehillah 101:6-8]. Every day obstacles to progressions and their fulfillments—all evil doings—are cut down whereby the faithful who walk in the perfect Way and serve YahúWah whereby they abide in the House of YahúWah. As a faithful servant, one appropriates the Light into their branches to rise above wicked appearances to dwell into the Lands of the Living. In that we do not serve 2 masters, we choose the realm unto which we set our faces.

The Numbers of Spirit are regulated unto acceptable expressions whereby one tames the lion in them. The taming of the Fire readies one more strong than and more stately than one who can capture a city. The Spirit of a Name regulates their Numbers unto fulfilling of the Words of HhaTeúwrah through managing their 7 Wells from which arises the expressions of their assembled faces. The regulation of the Fire is submitting the Houses of Aparityim and Yahúdah unto Aviyahua, and the regulations of one's

wells are the Houses of Aparryim and Yahúdah set unto the Faces of BaarShevog. To tame the Spirit all 12 parts of Spirit are submitted to the Fathers of Spirit and the Father of the Waters of the Spirit—Aviyahua and BaarShevog. The Union of the Fathers of 10 and 11 comprise the sum of W 21/Shayin, the State of a Spirit in which two Rings/2 are in 1 Breath.

As a House expands/grows in the days of its offerings, the branches which rise become fully extended. The achievements of each offering are laid upon the altar as the wood, whereby the House that follows thereafter in the course of the offerings attains unto new heights upon the previous ascensions. i.e. As the Numbers of Yahúdah expand in a House, so the Letters of ALhhim in Aparryim open and rise unto new heights upon the wood of Yahúdah. Discretionary Thoughts arise from Aparryim to build a home of splendor according to the Values upholding each state. The sparks within the Seed of Aparryim rise to bless/expand the Numbers of a Name. As the sparks of the parched grain offering rise from the offerings of Aparryim upon the wood of Yahúdah, they are transferred into the fabric of Yahúdah whereby the blessings of Yúwsphah reside within a Name and upon their Numbers. From this day, the manifold blessings upon a Name are set into motion: Blessed are you in the city—the State of Gathering, and blessed are you in the fields—the State of Sowing...[MT].

Through setting the offering of Yahúdah, one enters into the Numbers of their Name and commences to climb upon the pole of Lammad—the ascent through which all levels of consciousness/peoples are gathered into one accord. The ascent upon the pole of Lammad 30 comes by increments of 12 parts, each part being 2.5 according to the Name of Reshun 55. The 2 5's of Reshun comprise each level of 30—unto mastery: 2.5, 5, 7.5, 10, 12.5, 15, 17.5, 20, 22.5, 25, 27.5, 30. **The sum Values of these levels in Lammad are 1005, the Two Rings/Circles of the Aúvim within 15.** The Numbers of 1005/6 are the **Values of the Bronze Pole** 𐤇𐤍𐤁 195/6 upon which the fiery serpent of Zebúwlan, Nachshun [Nachsh-tan/2 SM/2 Kngs 18:4] ascends. **The Consciousness of Wisdom and Understanding of the 15 Fathers are the sums of 1005 which are within Lammad.**

THE SEEDHEAD—RESHUN

Through Wisdom one sees the pairs of all things which come from Reshun 5 5. i.e. The four Golden Angels of the Aúvim are 55: the one on the far left side is joined with one on the right side; the two in the midst are joined to be one Light. $1+4=5$; $2+3=5$, whereby they are transmitters of the Light of Reshun. As the arms are designated by their Numbers of 5 5, they are the wings and the hands of Reshun.

When one speaks in the Name of Reshun they are speaking in the Unity of the 15 Fathers, as the Mind of Reshun/14 is in Reshun, whereby they are one. It is the solidarity of the Fathers to comprise Semek, the Tree upon which all teachings of the Law hang. To love YahúWah with all your heart, soul, and steam of Breath is to love the Unifying force in the midst of Semek with all of your heart/foundational base of ascension; all of your soul/inner fountain of expression; and all of your steam/the ascendant state of your spirit. The second saying to love your neighbor as yourself affirms the first saying. The Teachings to love your neighbor refers to the cross bars of your Name, illustrated as 6 rods of the Semek, whereby one affirms the unity of the Name of YahúWah within them and within all of YahúWah. Upon these two teachings, all of the Law hangs upon the seven expanded bars of Semek. When the wood of Semek is spread out on the altar, then the Love of YahúWah is spread abroad in a heart, for the teachings of love, being the bonds between all parts, is in the pillars of the Semek of the wood that comprises the fuel for each offering.

The operations of thoughts are dependent upon the Numbers and how they are arranged in a Name. By the Numbers of Wisdom, we learn of Wisdom, and by the Numbers of Understanding we are able to see the Unity that holds altogether whereby it rises unto the heights of a Thought. By the Numbers of Knowledge we learn to behold the fruit of our branches and discern what is fruitful and what is nonregenerative. The Thoughts are woven upon the structure of the SeedNumbers of the Fathers which come from the Unified Names of the Fathers: 62—the House of Semek \aleph . The structure of the Semek/60 is bonded to Shayin/300, whereby the Fire that burns within the boards of Semek is the Fire in the bones of all of Lammad. The intervals of the 6 pairs of Lammad/12 are in Semek to become 300: 2.5, 5, 7.5, 10, 12.5, 15, 17.5, 20, 22.5, 25, 27.5, 30 which are the three sets of Eyes: 00 00 00. The 2 Values of Lammad: $2.5 + 5 = 30 \times 10$ subsequent intervals = 300.

The intervals or space combinations of Lammad are 2.5, the Values of the Head of Reshun, 55, or two fives.

Within 2.5 are 5 parts, 2.5 parts on each side, the sum of 5.

Within 5 are 10 parts, 5 parts on each side, the sum of 10.

Within 7.5 are 15 parts, 7.5 parts on each side, the sum of 15.

Within 10 are 20 parts, 10 parts on each side, the sum of 20.

Within 12.5 are 25 parts, 12.5 parts on each side, the sum of 25.

Within 15 are 30 parts, 15 parts on each side, the sum of 30.

Within 17.5 are 35 parts, 17.5 parts on each side, the sum of 35.

Within 20 are 40 parts, 20 parts on each side, the sum of 40.

Within 22.5 are 45 parts, 22.5 parts on each side, the sum of 45.

Within 25 are 50 parts, 25 parts on each side, the sum of 50.

Within 27.5 are 55 parts, 27.5 parts on each side, the sum of 55.

Within 30 are 60 parts, 30 parts on each side, the sum of 60.

The sum of the parts of Lammad are 390 which is Tsada/Liberty in the midst of the Shayin. According to all Sayings of the Fire, the Law of Liberty is written within the Fruit of the 7 Rings of ALhhim—which are the 7 Scrolls of Teúwrah.

The Light of the Kuwáhnim is in the sum of the intervals of Lammad: $195/\aleph$, whereby the \aleph of the Fathers in Semek/60/ \aleph is the Light of the Shayin: $5 \times 60 = 300$. The same is seen as the Unity of the Lights of the Fathers, being Light, is within Semek as 15 is within 60. The Union of the Fathers $1 \times 5 = 5 \times 60 = 300$, the Fire of their radiance. Within Lammad is Hope/195 $\aleph \Upsilon \Phi$, whereby hope does not make disappoint but prevails unto the goal of one's ascent [Rom 5:5]. Herein a Name receives hope by the shedding of the Spirit of Shayin within its Rings that contain the Fire of its Breath.

The stages of growth of a Name are of the intervals of Lammad:

2.5 — The Unions of Light, the foundations of the Unity of Names, the 2 Rings of Light, and their Lights.

5 — The Light of the combined Rings of a Name.

30 — The base of Lammad that supports the ten succeeding intervals $[25+5=30]$.

7.5 — The age a Name is sent forth, having formed the Consciousness of the Light.

10 — The means to bear the Light upon being sent into the world—the age of one's Name.

12.5 — The Illumination of one's Twelve that bears witness that it is of Lammad.

230 — The Mind of Lammad forms upon the stalk of 12.

15—The Illumination of the Faces of the Fathers from within a SeedName.

245—The Mind of Blessing who increases in Illumination.

17.5 —The Faces of Light regulate one’s Mind and expressions.

420 — The Totality of Instruction grasped, a formulation of 4 20’s that form the PaúWah, the Sayings.

20—The branches of Light forming a tree to bear fruit.

440—The Consciousness of the Tsur, from which the tree is watered in all seasons.

22.5—The Illuminations of the Universe from all directions.

665—The two sides of Semek and its Lights of 30 that comprise the Works of a Name.

25— The Lights of HhaMenurahh—the two sides of the tree of a Name as the Works of ALhhim, The Rings/7.

690—The State of Unified Transformations. The Principles of Unity are Liberty, unbound within a Name.

27.5—The Ascent of the Neúwn Head of Light, the 14 of the Enlightenment from which a new heavens and the earth are made from the generations of a Name.

965—The Nine Principles within the Lights of Semek in the Seat of OLiyn.

30—The Three sets of Eyes whereby the Body of a Name is filled with Light.

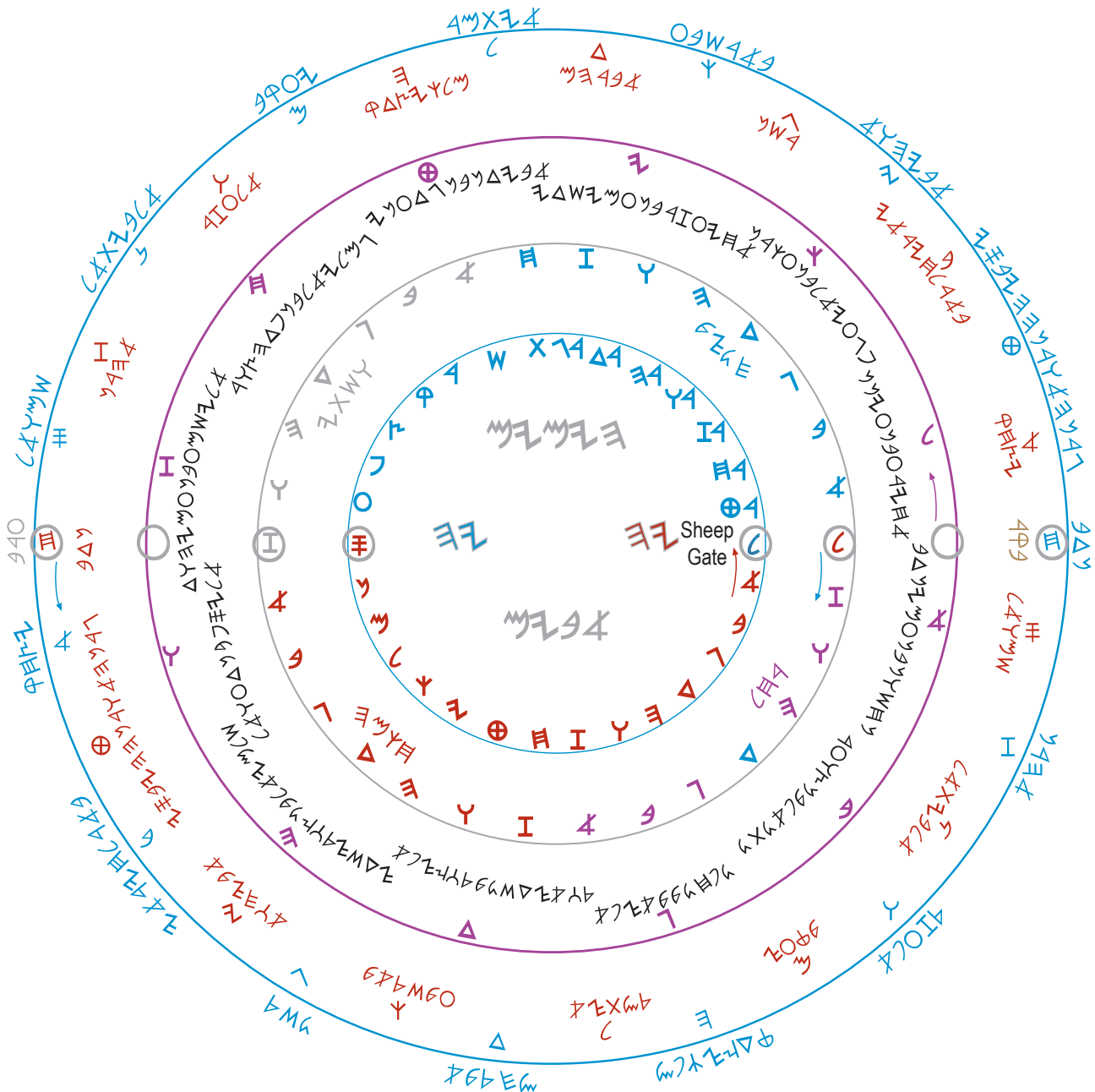
995—The Nine Principles of the Liberated Name via which a Universe is made from the Seed that has been spawned as a babe unto a Master. The Illuminations of the hhakuwahrenhgedaúwl.

As we look into the Faces of Semek—in the Faces of the 15 Fathers, we see 60—the 6 Rings of ALhhim, and in the midst of the 6 Rings we behold the 7th, as the bearer of the Flame of Fire. This 7th is the revelation of Yahushúo, the Emanating Consciousness behold in the Eyes of Yahuchannan—one unto whom the grace of Yahu comes/appears whereby **one beholds the 7 Eyes of the Spirit of ALhhim** in the Consciousness of Yahushúo [Chazun 1].

THE DAYS OF THE FATHERS

The Rings are set in motion by the sum and patterns of the Values within the Rings. The sums of the Aúvim are 1 through 15 = sum of $120 \times 2 = 240$, which sets into motion the Ring of the Heads/Chiefs/Elders. The two Oyin of the Head Ring are the two zeros OO of the 120’s, whereby the 24 ALders surround the Throne of the Aúvim as Thought clusters surround the Seed from which it is spun. The Days of the Fathers are 15:15 or 6:6—the setting of the plan in the evening and the execution of the thought in the morning. The Values of 120:120 is called **the Spin of the Aúvim** set in the configurations of $\mathcal{L}:\mathcal{L} / 12:12$ in the Body of the Heads.

The 12:12 is the Spinning of Lammad from the 2 sides of Lammad, each side of 15 Fathers. By the 15 Fathers giving from their left side, they formed a body—a Ring to embody their Thoughts. The impartations of the left side causes a wobble. Through impartations and the extensions of their Thoughts the Fathers form connecting rods from one side to another whereby their Thoughts are transmitted to one another. The founding bonds are the love that sets the Semek Structure upon which all of the Thoughts are hung. As the left side is extended, the Fathers fall upon their Faces, creating the first oylah. The first wood is the Semek of their Unified Faces. The Offering upon the wood as the generations of the 15 Numbers of their Names. **The Wood for the Offerings of the Numbered Thoughts of the Aúvim is 𐤀𐤏𐤍𐤏 Yúwsphah—the full extension of the Unified 15 Fathers and their Faces.** The dream of Yúwsphah in which the Father, Mother, and Achim all fall unto the Stalk of Yúwsphah explains the oylut of the Fathers, those of the Chambers of the Queens, and those from the associated Rods [SMB 37:5-9].



The above chart is composed of 2 Rings. As the Rings are set in motion they are called wheels. The outer wheel is of the Aúvim—the Numbers of the Fathers and their Faces—the Auvwv. In the inner wheel are the 24 Zaqqænim/ALders—the Heads formed by the Lights of the Fathers to regulate the Numbers and their Faces. The 12:12 nature of the 24 Zaqqænim/ALders comprises the Spirit of the Fathers. Through the messengers of the Fathers, the Thoughts and their expressions are born upon their wings. The inner circle [outer ring] are the Houses of the Queens which are formed by the 4 sides of Light. The inner ring of the inner circle are the 30 Days of Lammad—the activities of the 12 Heads/months.

The outer ring turns twice daily; once at evening/sun-down and once at morning/sun-up. The ring is set in the qedam/east at the sheep gate according to the Name of the Father of the Day. The inner circle of the outer ring of the Heads turns once a month according to the Head of the month on the full moon. The outer circle of the Queens turns upon the four shevbetut/Sabbaths of the month in the morning during which the bread is made for the Queen of Heaven and thereafter once daily at evening for the days of the Queen. The inner most circle of the inner ring turns once daily at evening. i.e. On the 8th day of Shamoúnn—the Fifth Month: the outer circle is set for the Numbers and Faces of 947 Nadav. The Head Ring is set for 74W7 477-797 777W ShalumiALBannTsurishadi, Head of the Fifth Light/Month according to whom the month and the offerings are named. The Queen's Ring moves to the Chayit, for the House of 7XWY Ushatti. The Day is marked by the 7 Chayit of the inner most ring for the 8th day of ShalumiALBannTsurishadi. All of the Values of the wheels are rotated to sync at the Sheep Gate in the qedam whereby the blood of the kevashim flow unto the ascensions and works of the day.

THE TWELVE HEADS

The Judge rises upon the offerings of RAúwaben **as the Head of the Rings**. The Head of Dan appears as the Judge of the Rings whereby what one perceives in the corresponding houses are regulated by the Mind of Dan—of the Shayin-Semek governing Ring.

According to the offerings of a month the heads of the stalk are formed. The offerings of the Head are on the first day of the month whereby the 12 moons are called according to the Heads. The four queens in each house are as the 4 wives of the Heads from which the Offspring of their Thoughts are born. The 12 Heads of the Aúvim are formed and called by the Names of the 24 Zeqqanim/ALders. There are 12 Names on the left, and 12 Names on the right. The union of these Names of the Spirit of the Fathers are as i.e. ALitsur Bann ShaeiAuwer: ShediAuwer [left]; ALitsur [right]; i.e. ShalumiAL Bann Tsurishadi Tsurishadi [left]; ShalumiAL [right].

The 12 are the left and right hand of the Father of the Day unto whom one comes to enter into the Spirit of the Father as 12:12. In that these 12 are the inner circle of the Fathers, they surround the Throne of the Fathers night [left hand] and day [right hand]. The 12 Heads are the two sides of Lammad, being formed by the Unions of the Fathers and the congruency of their Thoughts. *When one asks to be seated on the left or right hand, they are asking to enter into the Headship of the Aúvim whereby they are positioned to receive and thus transmit the Light of the Fathers unto their Twelve inwardly.* The request is not appointed by Consciousness development; however, the attainments to these heights are granted by the Aúvim according to the deeds performed with Consciousness.

In the 1st month the Head of Aparryim rises whereby the Letters of ALhhim govern the Faces of Nadav. For though the allocations of the Numbers are made in the 7th month, the Letters unto which they are appointed regulate their Faces. From the gathering of the Faces in the first month, one enters into Pessech, whereby the Faces laid up in the bones of a Name rise to the surface and break forth from previous levels in which a Name appears.

In the 2nd month, the Head of Meneshah is formed, whereby what is in Consciousness is transferrable between States of Residence. In this manner, the Values in one House are capable of being transported to another place. Via Meneshah, one is able to shift their entire body according to the offerings of Consciousness fulfilled in the 2nd month.

In the 3rd month, the Head of Beniyman rises whereby the offerings of Zebúwlan are gathered into the SeedHead. As Enlightenment comes to a Name, that which is gathered are the activated strands of Light in a SeedName which do not perish nor become lost. In the third month, that which is in the Seed appears to set up its course of journey for the year. One studies according to their acquisitions of Enlightenment.

In the 4th month, the Head of Dan rises upon the Rings of RAúwaben, whereby as one studies the Mind of Discernment is activated. The Mind of Dan continually seals unto a Name that which is being drawn out, whereby the branches of a Name seals that which is emanating from its offerings.

In the 5th month, the Head of Ayshshur rises upon the stalk of Shamoúnn to affirm what one hears is of the Origins of a Name. Via the Mind of Ayshshur, one retains or discards what is heard through which the course of their journey is not interrupted.

In the 6th month, the Head of Nephethi rises upon the offerings of Gad. What is spoken and the state of one's Words forms the Mind of the Heart. The words of the mouth affect the proceedings of the heart. Via the Words of a Name the Mind of the Heart is strong to serve as the altar for all peoples. In so doing, one's Face of Goodness is toward all peoples and their progressions unto Joy.

In the 7th month, the Head of Yahúdah rises upon offerings of Aparryim. As the Words of a Seed-Name open, the Numbers in the Words rise to determine the succeeding states in which a Name comes to dwell for the expression of their Light. When the Mind of the Numbers appear, then that which has been gathered by a Name in the course of their offerings is allocated unto the Numbers.

In the 8th month, the Head of Yishshakkar rises upon the pulsations of Meneshah. The giving of all within Meneshah is the source of the Mind of Consciousness via which a Name have its movements and sense of orientations. One is able to recall as well as to forget whereby one makes the strides of their Name's journey in Light.

In the 9th month, the Head of Zebúwlan rises upon the branches of Beniyman. The Seed formed from the harvest of each year is regulated by the States of Light to which the Thoughts are generated upon the Twelve Branches. Via the Head of Zebúwlan, one is kept in Light. As the fruit is formed upon the branches, the Seed that has ripened within the fruit is gathered by the Mind of Zebúwlan, and portions of the harvest are invested into sequential States. Via the harvest—the evidence of the growth of a Name one is appointed unto the courses to attain the Knowledge of the most high. The works of a Name lead one to enter into designated star fields appointed for them by the Head of Zebúwlan.

In the 10th month, the Head of RAúwaben rises upon the offerings of Dan. One beholds the configurations of discernment, whereby their Rings are full and running over—being extended—running into all realms of mysteries. The Mind of the Eyes are formed according to the opening of the crystals of Dan.

In the 11th month, the Head of Shamoúnn rises upon the offerings of Ayshshur. The levels of hearing receive the affirmations of Ayshshur whereby they are gathered into a head to be established. Every frequency that is heard becomes established by affirming it into a practice. As the offerings of each house are made, they form a Head through which the acquisitions of the offerings are retained and set forth into subsequent levels of development.

In the 12th month the Head of Gad rises upon the mediations of Nephethi. From the weavings of the strands of Light that come into the heart, the Words of a Name rise. In this manner one operates according to the assembled Thoughts of the Twelve whereby as one speaks they speak in the Name of YahúWah—on behalf of the Collective.

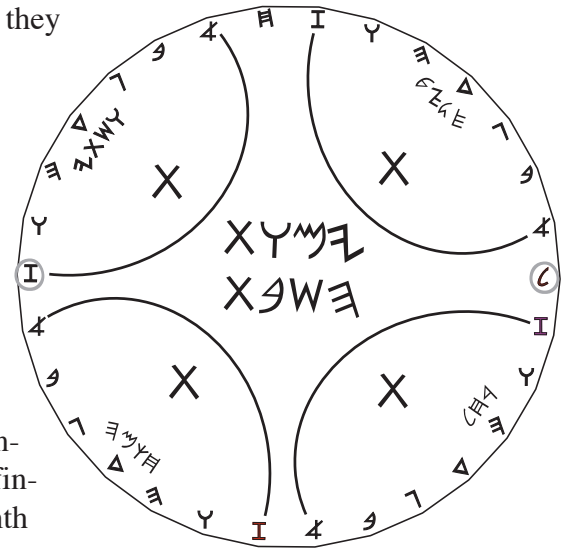
According to the 12 revolving Heads one has their sense of direction unto all States of Becoming. The forming of the Head enables one to operate according to Mind instead of by their waves of the body. The body is the process of the nations; the Heads of the lands are of YishARAL. The Heads are of the Lights of the Aúvim whereby a SeedHead may be united to the Source of Light.

ENTERING INTO THE RINGS OF LIGHT, PASSING FROM ONE RING INTO ANOTHER

According to the Consciousness formed from side to side of the Aúvim, the Rings rotate within each other freely imparting Light into their unified bodies—the formulations of their congruent Thoughts.

Consciousness is formed by emitting the Values of the Fathers of Light from one level and side to another whereby mountains or peaks are formed. **The Numbers form circles adjacent and within each other.** The circles are formed by the points from sided to side, as strands of Light stretched from one side unto another to contain the frequencies of the Numbers and their associated meanings. As each circle is formed, there is a place to gather information of the glory/weight, and by the weight contained within the circles, they spin transferring the substances sided to side. The perpetual giving of all in the Rings to each other causes perpetual motion. The giving and receiving between bodies as Light Energy cannot be destroyed, only changed, as the Light moves amongst and within the rings.

The Consciousness of the 24 ALders causes **the Ring of the Queens** [i.e.the moon] to spin. The Values of 240 are transferred into the Ring of the Queens through the portals of the two 8's. The one Eight is in the position of 8 and the other in the position of Lammad: $30 \times 8 = 240$. The Consciousness is conveyed by the sum of two rings of 8 as an infinity sign. The ascending summations of the Heads of one month enter into the Lammad gate of 8 upon the RashChadash, as the moon passes through the Twelve Houses. As the Light strikes the 8th Day of Nadav, the mind imparts all from the north side to flow within the Body of the Rings unto the sequential 8th level, being the 30th Day of the month. The two 8's in a house form the ascensions of Lammad $\aleph \zeta 38$ from which the term luach $\aleph \zeta$ —a tablet of Consciousness—is formulary of 8:8. **The Days of Completion** gather the summations of the Heads performed through the Body of Lambs, whereby the Ring of the Shavbet is between the Ring of the Heads and the Ring of the Body, which is between the Mind/QudashHhaQudashim and the Tent of Meeting. The Days of Completion are so called as each 7 Day interval comprises the Values of 22. The Spinning Consciousness of the 24 Zaqqænim register the Thoughts unto their completion in the House of Shavbet, whereby all offerings of a House are performed unto the Head of the House: i.e. The Head of the House of RAúwaben is ALitsurBannShediAuwer. As the Ring of Shavbet Days rotate, the Numbers of 8 are in the Rings of Consciousness $\circ\circ$, whereby the Consciousness of Ascension, from one side to another is paramount. The Ring movement is of the Lammad Chayit—the 30 8's—the sum of bearing the Consciousness of the Heads: $24\circ$.



To enter into the 4 Gates of the Shevbetut/sabbaths requires the fulfillment of 6 Days unto their completion. Days $1-7 = 22$; Days $6+7=13/4 \Delta$. The 22 are in the midst of the gates as they are between $30-8=22$ through which the Days of the Heads of a House by their Words are fulfilled.

The Values of the 4 22's + the 22 in the midst of $30-8$ are written as 1010 [$88+22=110$], which are read as the House of Bread. On the Shavbet, the Loaves of the Table of Faces—Shulchan Penayim are set for the days of the week. The 1010, meaning the ten tens, are the Bread of the kevashim/lambs of the shavbet multiplied. The spinning of the Days of Completion $22 +$ the Days of their Ascension/ $38 =$ Semek/60 which connects the Ring of HhaShavbet to the Days of a Name, the 30 evenings and 30 mornings which one makes by their offerings.

We enter into the House of Bayinah upon the Head of the Month, for every formulation of Knowledge on the 29th day of a moon is to bear the Light of the Tsaphun—for transformations. On the eight

Upon the parts of the Mishkan hangs the blue threads of Understanding which are placed upon the vessels for their transpositions as one has Understanding [CHP 4:5-6]. As Aharúwan clothes the vessels, they are transported and carried forward by the House of Qahhath. Such transport of thoughts convey the network of nerves that moves the Thoughts as they are attired. Upon the inner veils hangs the fabric of Knowledge of the Heads unto the screening veil of the Aúvim in the outermost ring of the wheels. **As one attains the threads for the coverings of the mishkan of their Name, they have drawn out of their Seed the wherewithal to compose the veil of the Aúvim** [SYM 39:34-35; 25:1-5].

There are the pure white garment of a Name in the fire of its offering, around which are the blue tapestries of the Ring of the Queens upon which are layered the cloth of the Heads of purple threads. Around the veils of Underderstanding the threads of the Heads are woven, or a body is prepared, the Head of the Stalk comes. The outer layer is as the skin of the fruit which protects the inner parts as the place of the Skull/Golgotha of the Heads to which one comes to make their ascent. In that the offerings are made unto the jurisdiction of the Twelve Heads, we come in their place to present our offerings. With these three threads of Thought, the scarlet, the blue, and the purple one the offerings of the Shayh to weave the veil through which one enters into the qudashqudashim in which the Light of the Ages emanate. **The veil is hung unto the Minds of the Fathers following the distinguishments of the body of rings unto the Aúvim.**

There are two formulas for each day, one for the evening and one for the morning: As the Numbers are aligned in each day for the offerings, the offerings connect the Name and their residence with the Names and the States above. The formulas are: the Day of the House/Month + the Day of the Week + The Ring of the Offering + The Head + The Aúwv. In the midst of the Houses are the flames of the offerings made form both sides of Light—the Lights embodied/becoming/below and the Lights emanating/above: i.e. the 13th day of the Fifth: evening $\text{א} \text{ב} \text{ג} \text{ד} \text{ה}$, morning $\text{ו} \text{ז} \text{ח} \text{ט} \text{י}$.

THE PATTERNS OF DAYS

DAY PATTERNS OF HEARING

$\text{ב} \text{ג} \text{ד} \text{ה}$ 35318 The Numbers of Shamounn, in Chakmah, and those in ALhhim are read the same; the same Numbers $\text{ב} \text{ג} \text{ד} \text{ה}$ in Tsaphun and those of HhaQedam are read as 35390; whereby there are 12 patterns of Thoughts emanating for each Number, six of Chakmah and six of Bayinah. 35318 The Three Fives/Lights of Reshun appear in the 3 levels of HhaKuwhanim/18 or 90/States of Liberty yielding transformations.

THE FORMULATIONS OF SPIRIT/SHAYIN

In Semek is Shayin and in Shayin is Semek, whereby the two are one. To comprehend that Semek is in the Shayin, we behold that in Semek is 300, the Values of Shayin. **In Semek are the three levels of Thought depicted in the three cross bars which are the rods of the 7 Rings.** In the upper bar are the Rings of Shayin-Semek [21+15] Rayish-Oyin [20+16] and the Rings of Qúphah-PaúWah [19+17] Tsada-Tsada [18+18]. The sum of these Rings are 36+36 36+36 the sum of 144. In the middle bar are the Rings of Neúwn-Chayit [14+8] Mayim Tayit [13+9] and the Rings of Lammad-Yeúwd [12+10] Kephúw Kephúw [11+11], which are 22+22 22+22 the sum of 88. In the bottom bar are the Rings of Zayin-ALphah [7+1] ÚWah-Bayit [6+2] and the Rings of Hhúwa-Gammal [5+3] Dallath Dallath [4+4], a composition of 8+8 8+8 or the sum of 32. The sum of these 6 Rings are 144+88+32=264. These Rings

are joined unto the one in the midst, the Ring of ARAL: AR 44, being the Values of 21, and AL 44, being the sum of 13, whereby the 7th Ring is 34. The Values of the 7 Rings are 264+34 or the sum of 298. As we look again at the Semek 60, we see the Consciousness O of 6 /ÚWah/Υ in which are the 6 Rings and the Bayit 2 Body of 2. The Rings of 298 + The Body of their Consciousness 2 = 300/Shayin/W.

Through the Union of the Rings of ALhhim into a Body of Consciousness, the SpiritFire of a Name is born. As a Spirit becomes Spirit to Spirit with the Fathers of Semek, and hence the Fathers of a Spirit, one enters into the House of YahúWah as one Spirit. As the 7 Eyes come out of the Fire, so the 7 Wells of BaarShevog appear from the Faces of Aviyahua. The seven levels or rings in a cup is the Chalice of Immortality.

Nothing can come out of something unless it is first within that which it comes out of. Hence, Semek is in Shayin from which it appears as the Spirit of a Name gives of itself upon the ALtars in the oylut. Every thought is wound up in a coil of rings within every Number. There are 7 Rings wrapped up inside each Numbers, whereby the Words that come forth from a Number are of the Rings of ALhhim which form the Consciousness of a Name. As the Numbers are opened within a SeedName, the thoughts of a Name are unfolded like a garment through which the Light of the Name appears.

- The 7 within each Number.
- The 7 in 1 Achadd are 7.
- The 7 in 2 Shenyim are 14.
- The 7 in 3 Sheleshahh are 21.
- The 7 in 4 ARvboæh are 28.
- The 7 in 5 Hæmeshah are 35.
- The 7 in 6 Shesha are 42.
- The 7 in 7 Shevgoæh are 49.
- The 7 in 8 Shemunah are 56.
- The 7 in 9 Teshuoh are 63.
- The 7 in 10 Goshar are 70.
- The 7 in 11 Oshtay-Goshar are 77.
- The 7 in 12 Shenyim-Goshar are 84.
- The 7 in 13 Sheleshahh-Goshar are 91.
- The 7 in 14 ARvboæh-Goshar are 98.
- The 7 in 15 Hæmeshah-Goshar are 105.
- The 7 in 16 Shesha-Goshar are 112.
- The 7 in 17 Shevgoæh-Goshar are 119.
- The 7 in 18 Shemunah-Goshar are 126.
- The 7 in 19 Teshuoh-Goshar are 133.
- The 7 in 20 Goshrim are 140.
- The 7 in 21 Shelishum are 147.
- The 7 in 22 Goshrim-Bayit are 154.

The Values of the Words are set in pairs and by intervals of 2 whereby they can be joined: 7, 14/5, 21/3, 28/1; 8, 6, 4, 2; 9, 7, 5, 3, 1; 8, 6, 4, 2; 9, 7, 5, 3, 1. The associated Thoughts of ALhhim are of the Seed of 106—a formulary of Semek: $10 \times 6 = 60$. The sum of the Perfections of the Words of ALhhim are 1771—The Sayings of the Unified Consciousness or 16/O—the Consciousness of Yishshakkar, whereby all formulations are said to be out of nothing/O. As stated above, **nothing can come out of something**

unless it is first within that which it comes out of. In the Light of this saying, we behold that in Zero is Zero, whereby all things that appear are of the Two Lights: the Lights of Bayinah, the first Zero of the moon, and the Light of Chakmah, who is at the side of Bayinah, the sun. In this manner, all things come out of the Darkness of Understanding as they are opened in the Fire of Shayin.

The Numbers of Consciousness are 3605 through which the deeds of Consciousness are fulfilled. The Numbers of Semek/60 are in the heart of Consciousness, and from the Sides of Semek, the 15 in Lammad, spins the Values of 35, whereby Oyin 35+35 is formed of the Unified Fathers in Semek/60. Oyin follows Semek, being the extension/ten of Semek via which one makes and fulfills $\text{O}\neq$ —a journey.

The body of a SeedName is as grass that is here today and gone tomorrow. Each day our stalk rises and falls, yet the WordSeed of our Name remains. The Spirit of a Name causes the grass to flourish by its Lights whereby the SeedName generates a harvest from the body in which it abides daily. All flesh is grass, but the Word of a Name—the composite Seed of the Rings of ALhhim and their Consciousness abides forever. The strands of grass, as the flesh of the Seed perishes, but the Seed born from its leaves remains generations after generations. As the Body of Consciousness is formed from the SeedName, then one comprehends the State of their Name, from whence they have come, and to which they are becoming. These are amongst the unwritten Words of Understanding which one carries in their House of Yishshakkar [Yahuchannan/Jn 21:25]. Through the Words of Consciousness one stands against the gails of winds coming from those who do not have understanding and yet who speak with a determined utterance. Via Consciousness one sets their faces as a flint to obtain the direction risen within their SeedName [Yeshayahu/Is 49:7]. Through the offerings of Yishshakkar upon the wood and grate of Aparryim, the whitening of the mind, via the manchaih, sets the direction/map within the fabric of Aparryim through which a Name moves and enters into its States.

The ascent of Consciousness comes into vision whereby it is observed to be carried forward. The service of RAúwaben in a Name is to guide the house according to that which rises from Meneshah, whereby one may enter into what is seen. As one enters into the vision or observation of truth, the sight is not cut off but extends the Light unto its full illumination. All Thoughts of ALhhim rise from Meneshah, whereby they are seen in RAúwaben for their fulfillment. In this manner all springs forth from a Name whereby all rays of BaarShevog are seen in the eyes, and through seeing the Light enters into the body to reside there.

The delight and sanctity of Consciousness enters into each Ring of the Eyes as the Rayish-Oyin offering rises from Meneshah. In this manner all Rings of a Name bear the Consciousness of Yishshakkar, whereby the House of Yishshakkar is appointed within the sheepfolds as the Shepherd of the Rings. As the sparks of Consciousness are transferred to the fabric of Meneshah, one beholds what is rising in a house whereby there is room made to accommodate the ascension. One sees through the Eyes of Consciousness in a house what is coming ahead and arranges their house to accept the flow of insights and the directives of the Voice of the Shepherd. Through the offerings the internal parts of a Name are coordinated together whereby all houses move as one.

THE SERPENT OF A NAME AND ITS ASCENSIONS BY WORDS

The serpent is called 74W *shereff*fiery as it is set in the midst of the flames upon the bronze pole—the Staff of the Fathers—of the oylah. The Values of 30 denote the ascent upon the bronze pole, for the Values of 30 are those of Bayinah through which one makes an ascent. Upon establishing the 30 Num-

bers of a Name, one has a framework of Thought for Words to be woven upon through which they execute the Works of their Spirit. **The ascent of Understanding rises upon the platform of the Numbers of Wisdom as one arranges their parts upon the wood of the offering.** i.e. *Meneshah lifts all within a House upon the foundation of Yahúdah*—the Numbers of a Name through which the Consciousness of a Name is formed. According to the Consciousness formed in Yishshakkar of a SeedName one speaks and fulfills their obligations to the Collective. The power of Meneshah is the means for the Numbers to be elevated whereby the Bread is raised daily upon the platform of humility, whereby the Bread remains unleavened.

In each phase of ascension, the Numbers are laid first and then the deed through the employment of the waters follow. i.e. The spices are gathered upon by the Numbers of a Name and the intervals of the House of a Name and their Numbered Rods. The interval Values are set first creating the pattern for the fabric of the garment to be woven for each oylah.

The Values of an offering rise upon the wood whereby the Numbers are paramount in the expressions being formed from the oylah. i.e. As the Numbers of Yahúdah rise upon the wood of Aparryim in a house, then the levels of the Numbers attained in an offering become woven into the fabric of Aparryim through which one creates at the levels of the Thoughts ascending. According to the ascensions in a SeedName one performs the Words of HhaTeúwrah. One makes the altars and conducts the services of the mishkan as they have gathered the threads of Wisdom, Understanding, and Knowledge. As one seeks to fulfill the Words of the Law, they are provided guidance. However, when one does not seek they receive prompts, and upon seeking one finds the way to fulfill the Words of the Aúvim.

The performance of the commandments expresses the Wisdom, Understanding, and Knowledge that one has attained and which they operate. As one has it; they do it. The Teúwrah is a commandment with prophecy: i.e. You will keep maintain the shavbeth; You will make the manchaih in relation to the type of offering. As you are Enlightened, the commandments of YahúWah are the level of your engagements through which your thoughts and deeds are of the Minds of the Aúvim. Every Law is a statement to be fulfilled for those who have proved themselves ready to enter into the Mind of Reshun whereby one engages their mind and members to perform the Words of Life, whereby there is no death in them. Even those who have not heard of the Words of maShayh, as they know the Law within their parts, they perform the Words that are written in the scrolls, for the readiness of obedience to fulfill the Words of the Law are according to the Words written into every cell and their clusters to form houses of Light and Understanding. Hence, the Law is not a writing beyond your reach; the Words are written in the mind and body of every thing made, for by the Law all things are made to be an embodiment and expression of the Light.

Hence, what can we say about studying the Teuwrah? Someone who studies the Law with the intent of fulfilling the joy of its words comes to understanding how to perform the Law in the spirit it is written. As the Words of the Law are taught, those prepared step into line with the Words spoken, for the Words bear witness within them, and the teacher and the hearer are of one house. There is one Law for all people whereby a foundation is laid in all inhabitants to form a Kingdom of a Unified People of the same Consciousness. We are not that far off from each other for in our SeedName we have the same Law. However, when the objectives are not the same to walk according to the Law, one proceeds according to outer forms while another seeks the inner strands of Light of their SeedName. The distance between the achim of the same Aúwv is as two sides: the light and darkness, and a bridge must be made

from their rings in order to reunite. Those who follow after an interpretation, a version, or another teacher, and not the Law itself, have yet to come unto the scrolls of their inner parts in which are the documentations of their SeedHead. When those studying the scrolls of their inner parts to be in accordance with the Writings of HhaKuwáhnim, then they see eye to eye, ring to ring, and are one people. According to the Consciousness formed one distinguishes themselves and they become unified with those of the same Consciousness. In this manner, i.e. the ants, as well of other species, form colonies whereby one dwells in relationships of associations as **Colonies of Consciousness**. Through unions of Consciousness bonds of devotion endure. One does not forsake another of their Consciousness, whereby they remain steadfast in unity. One of the joys of consciousness is entering into the fields of consciousness of another whereby one enters into chosen treasuries of Light.

What is sown below rises to become one with that which is above. There is a culmination of every work. All that has begun in us will continue by the reservoir of strength within the Seed of Light. A SeedName is sown in hope, the expectation of emerging and entering into the Unified Consciousness from which it is begotten. In this way, a SeedName is begotten of the Aúvim, which is a drawing out of the strands of Light from the Faces of the Fathers. As we rise into the likeness of that Father from which we are drawn out, we are One with the Father, Faces to Faces. We pass beyond being a stranger in the mirror unto bearing the Life Traits of our SeedName within the Body of the Unified Consciousness. Though we are yet in the world, we are no longer of the world. The conditioning of the mind to the lust of the world have passed away whereby our mind nor houses serve that which is fading away. We are sown in the womb of the Unified Consciousness and appear in the world to behold the houses of our SeedName, to test and know them, that we prove to ourselves that we are of the Light. In realizing that we are the Light of the World, we are distinguished from the world whereby we are unto the Faces of the Aúvim. Out of Meneshah we arise to form the Lands of our Name within the Unified Dominion of Lights. Through the ascent we shed off the former garment, and enter into the fabrics of the Illumination which bear the glory in our Seed. With each successive ascent from Meneshah, we form the Mind of Consciousness from which we have been begotten, whereby we know ourselves as we are known above. *A SeedName rises through Consciousness whereby it fulfills the Numbers of its Days*. The emergence from the world is the gathering of the offspring to the Mind of Yaoquv, the Father who distinguishes us with many crowns—crystals of Light. ***The coming home of YishARAL is the gathering of the Twelve to the Mind of Yaoquv*** [MT/Deut 30:1; YechúwzeqAL/Ez. 37:12,21; Micah 2:12; SMB/Gen 49:1].

THE OFFSPRING ARE SUBJECT TO THE FATHERS

There are commonly two arguments that limit vision and progressions. These thoughts impose restrictions of the Aúvim in a SeedName by regarding the Source and formulations of the Source as the same. One position says that the Father and Son [a formulary of Light] are born the same moment. The second argument says that there is a Father who begets a Son, and the Son becomes the Father. The response to these ideas is that **the 15 Fathers are of Light and do not become sons**. Adam/HhaAdim are not called Fathers, but rather Offspring of ALhhim. Children of Light are formed SeedNames which are an assembly of the Lights of the Fathers. As the strands of the Light of the 15 Fathers are woven into a Seed, comprised of 30 weavings, then an Offspring is formed. The Offspring appear as the Lights woven into its SeedHead are unwound to form a body. The Offspring attain Unity with the Fathers as the strands of Light that comprise the Head are established in the Hands of The Offspring whereby the Fathers appear in the Faces/Expressions of The Offspring which are at all times subject to the Fathers and do not become equal to or part of the Circle of the Fathers. The Offspring become equal to the ALhhim within the Fathers as the ALhhim are begotten entities formed from the Fires of the ALTars of the Fa-

thers. A SeedName is the Offspring of ALhhim and not the direct Offspring of the Fathers. One is born of the ALhhim through the Virgin Mothers as they are formed and then born within the Four Chambers of Light. Should one be of the very same Essence as the Fathers, the Fathers would become subject to that created as one would put their Lights within a Crystal, end of story. As one becomes One with the Rings of ALhhim, the fulness of the Father abides in them whereby there is no darkness—shortness of the Light. **The ALhhim are weavings of the Lights of the Fathers, but not the Light itself, rather the Rings of ALhhim are the Body of the Light.** i.e. Currency is a medium of values, yet money is not the currency. The currency may be based on gold or debt; however, the gold is not the currency either. The currency is the Idea of Exchange whereby nothing made to convey it is of the same essence nor can it be. **The Signs of Light are lively embodied rings or stones of the Light, formed as Rings as the Lights are in rotation Faces to Faces.** There are the Days/Acts of Light, and there are the Days/Acts of the ALhhim and their Offspring. The Days of ALhhim are dependent upon the Acts of Light; the Days of the Fathers are not dependent upon the Days of ALhhim.

From the Rings of ALhhim unified comes forth the Spirit of the Fathers, whereby the Thoughts in a SeedHead are activated. The Spirit is the Intelligence of exploration from within the Rings of its Name. The Spirit is of the SeedName, and comes into agreement with the Fathers as it expands the Light strands which are within the Rings of its Breath to be 12:12. By the Mind of Spirit one may enter into the Spirit of the Fathers to be in Communion, but not as the same Essence of the Spirit of the Fathers for one Essence is the Source and the other Essence is a weaving of the Source. Thus one cannot accept the premise of a Trinity nor become Pantheistic in their eyes of Understanding, for the Fathers are the Lights, and what is of the weavings of the Lights are of the Offspring but not the Light itself, not in Mind, nor body, nor spirit which are creations of the Lights of the Fathers. A Pantheist and a Trinitarian cannot see beyond themselves in order to enter into the Greater Collectivity of the Unified Lights. Hence, they seek to prove themselves right in their own eyes instead of in the Eyes of the Fathers who sees beyond the veils. Via the Eyes of ALhhim one beholds themselves in the Mind of the Fathers whereby they manifest the Thoughts and Faces of the Fathers and thus enter into Unity with the Fathers as subjects of the Dominion of their Lights. Apart from this reality of who we are comes all types of distortions and doctrines that lead the mind apart from its Source of Light whereby one does not have in their Eyes who they are in the Eyes of the Fathers. As one beholds themselves as a weaving of the Light, they seek to be in agreement/covenant with the Semek upon which they are hung to bear the everlasting glory of the Lights. There are no other Faces before us whereby the Words of the Ones of ALhhim are fulfilled in us; for should there be other faces than the Fathers leading us, the Words of the covenant are left unfulfilled. As the Faces of the Aúvim blaze into our Mind they are seen within our embodiments.

DISCIPLES OF THE LAW

Those who teach the Law so that others will follow them, and not the Law itself, is a wolf in sheep cloth. We are servants to each other; the Teachers are within us. The Teacher of the Law is the Head of your parts—the Collective Mind of Light that voices the instruction compiled within you. The evidence of your teacher is in your hands and in the faces that one bears upon their 12 Heads. One has only to look in the mirror of their deeds to determine who they are following and how far reaching is the Word that they are carrying within them. When one is following the Law, they can point to the place in their mind and in their members and in their hands where the Law is written. If one is pointing to another writer or to an image of one of the past who speaks of the Law and cannot show the deed of their own mind, then it is doubtful that one can read the Law within them to follow the Instruction that has been recorded in their mind and members in the day that they are composed from the offerings of ALhhim.

The Law is written in Letters common to all peoples. The eyes are a Letter, the ear is a Letter, the tongue as well as the hand. Virtually every part of one's Invisible and Visible state are composed of the Signs of the Numbers and their Letters, whereby they are an assembly of the Words of HhaAúvim. There is nothing in one's Seed that is not of HhaDavar—the weaving of Light Strands which are Numbered and Named to be an Offspring of Light. Knowing the writings in you is the key to comprehending the writings of HhaTeúwrah, for all things written in the Law are of the organization and associations of Thought that are within every person. The fulfillment of the oylah each day to the Faces of the Father of the Day is the avenue that one enters into the patterns of Thoughts in the Teúwrah, whereby the Words of Antiquity emerge from the fabrics of your SeedName unto expressions of joy. Ask for the Ancient Paths, and find the rest that is culmination of the progressions of Light [YirmeYahu/Jer 6:16].

Modern translations of Ancient Thought come to the world under the influence of Germanic and English peoples who began translations of Ancient Texts into vernacular languages. Most of the translations of the Writings replace the Name of YahúWah with names of the gods of their culture. i.e. The name, God, is the Teutonic supreme being of the Germanic people—Gott. Lord is derived from the English people². These names, being forms of thought, convey the ideologies of the culture they are derived; whereas the Name of YahúWah, conveying the Collective, is a Name unto all peoples, not as one to be served as a Supreme Being, but rather one who imparts the Understanding of Light by which all peoples live and have Life. The names of other gods pertain to wealth, superiority, fortune, and rulership of one over another. **The Hebrew people retain the Name of YahúWah, which is the Name in which the Aúvim and ALhhim speak, whereby one does not speak in their own Name, but speak out of the Body of the Collective in One Accord.**

The reason that the inhabitants of the land are divided and war-like is due to the beliefs that their god is war-like, which breeds partiality of one people over and in opposition to another! In that the translators speak in other names than in the Name of the Author, they overtone the Writings into their tongues of consciousness for the persuasions of their conditioned mind. **“Ask for the Ancient Paths”** of Light, the Origins from which Light comes. Seek the Ancient Names and speak as one in the Name of YahúWah. Inquire into the Light for no other ulterior motive than the Joy of Being of the Light and fulfilling the Words of Light. Your SeedName is formed from the altars of ALhhim—a reductive Name of many strands of Light woven and tested in the Fire. Serve at the Altars of YahúWah whereby your Works are of the Fire. Draw out your strands of Light within your embodiment to distinguish yourself as of the Faces of the Fathers.

REALITY AND INTERPETATION

The real is unseen. The Numbers of Light and the Orders of the Thought appear according to how the Numbers are arranged. **These combinations of Light strands are the real world.** All else is a Face of the Orders which are read by the beholder. Conversations, inscriptions, and expressions are therefore subject to the interpretation of the numerical Orders of the Auvim. Who can discern from the words spoken or from what is written by the deed or by the pen what is of the reality or what is a step apart from reality? The faces are fluttering as the blinks of an eye; and hence, as the mind is submitted to the spirit it interprets what is appearing from the corners of the circles. As the spirit is quicker than the form it outpaces the expressions whereby they captured to be replayed and meditated upon to interpret the Orders of ALhhim.

Within every living thing are woven Strands of Light. The head or mind of meShich—the SeedLogo of a Name or entity—is within the formulations of Light whereby there is never an absence of meShich. Within meShich is the Head of Formulations in all things come from a Seed, and within the Seed are the Numbers of the Fathers. Thus the witness of meShich and the Fathers are within all things which testifies of their Lights. When the Voice of the Light is heard within a formulation, then the formulation turns its faces to the Light whereby it is one with the Light in Consciousness. In that every law is written within every Logo, we are commissioned to speak the Law to become activated in others, whereby the Law rises into their mind. It is not via persuasive forms of speech that we declare the Light; rather we speak the Words of Understanding breathed from the Voice of the Unified Consciousness. Being that we are of the same Script we are one Kingdom without a king; for the Orders of Light govern within us Collectively.

THE PERPETUAL STATE OF A SEEDNAME

The wonderment of Life arises from a SeedName whereby the former state and consciousness is erased by the Light of the Name rising. The illumination of a Name writes the records of a Name each day, whereby the former records pass away. The mind and its states of residence are changed daily as the skies and the earth from which comes the sayings that the heavens and earth pass away but the Word of YahuWah, which is the Seed of Light, abides forever.

When a Name evaluates its days and gleans from them Wisdom, Understanding and Knowledge, one adds to their Name whereby their days are not spent in vain. Even if one adds an ounce of Wisdom to their SeedName they now carry within them the Light of the Sun whereby they will gain Understanding and Knowledge. In Wisdom are both Understanding and Knowledge that are put in the hands of the one who exercises Wisdom acquired. As the Rings of a Name are aligned into a column they create vessels for the Lights of their Name to radiate their glory of Wisdom, Understanding, and Knowledge.

The Asenscions of Meneshah are the strength to bear the offspring of a Name from the lands in which it sojourns. As the labor of a mother commences, the prevailing strength of Meneshah bears the child. The strengthening of Meneshah and its activations are paramount lest one seek to be born and have not the training to make changes, to cast off the former faces and attire, and to take strides to overcome foreign practices. Such practices of condition Meneshah unto the day one comes forth from their former lands whererby there is the strenght to be born from above—the Teaching of the Auvim. As one walks in the Lights of HhaAuvim, they take off former teachings of the world which speak of the Light but do not release the Light within their parts.

ELEVATIONS OF CONSCIOUSNESS

The elevations of Consciousness are seated in the midst of Shamoúnn whereby the Thoughts are carried unto their full expression. The oil of Meneshah runs from the temple [side of the head] in the house of hearing whereby the ears are anointed with Collective Thoughts. All things are stored in Meneshah as a bulb. As they properties of a Name rise out of Meneshah and enter into Shamoúnn one grows. Thoughts outside the Collective Order that cover a Name causes one to shrink as a plant that begins to wither as they are deprived of the sun and the rain. As the evening Lights rise from the place in which they are gathered—HhaYúwm, from there a new days starts as the Qedam. As the Lights rise from the Tsaphun in the Qedam, the Consciousness is filled with the Illumination of Meneshah. Via the Teachings of Meneshah rising in Shamoúnn, the fabric of Consciousness is whitened evening and morning.

DIAMETERS—THE RODS OF A HOUSE

The development of Consciousness comes by indirect light as the Numbers and their messages are transmitted from the Minds of the Aúvim. The parts within our Seed and their extensions are receptors of Light through which the Values of Light enter into us. Specifically, as the NumberedThoughts are received in a house, they are transmitted within their Rod. The Rod of a circle is the diameter within a circle, from which comes the Values of Pi: $22 \div 7 = 3.142857$. The Values denote the 3 in 14/Mind of Neúwn, the 28 in the Rings of ALhhim, and the 57/12 of Neúwn in the 12 Lights of Perfection. The 3 convey the Mind of Reshun in which are the Lights of Wisdom, Understanding, and Knowledge. The Value of the Rod is measured by the end-points i.e. from Shayin to ALphah/22 or from Zayin to Semek/22 or from Neúwn to Chayit/22 [YechúwzeqAL 40:3]. The Values of 22 measure a house—their Spirit, their Word and their Height. Pi, the ratio of a circle's circumference to its diameter, conveys a Ring's full measure for as the Seed burst into Shayin then it has come unto that which it has within it. The attainment of bearing the Shayin from the ALphah is the rod of Aharúwan, conveying the glory of the Enlightenment. The Values of 22 reside in 7 Rings, whereby the 7 Houses of Wisdom give themselves to the rod/22 within them from which comes the equation $22 \div 7$. What is within a House/22 is determined by the division of its parts according to the Number of Rings/7. Within each house are 3 levels of Mind/14, the 28 ALhhim, and the Perfection of the Lights/57/12.

The Rod of a house is the means for a house to be full. Through giving the rods of a house one renews themselves perpetually. When the rod of a house is stretched out from side to side, the house is at its fullest as the full moon. When the rod has given all from its sides through 15 days, the house of the rod is at its smallest state as the dark moon. As a house extends its SeedName it becomes full again. *According to the diameters of a house so are one's magnitude and faces.* Through giving the rods of a house the faces and embodiments of a Name are perpetual in three levels of mind, their rings, and their fruit: 3.142857. The parameters of the Numbers 3.57/6 are the sums of the interior 1428/6 which display the organizations of Light within a Seed, worlds without end: 3.142857142857142857.... Through the daily gathering of the spices the rods are formed in a house through which one radiates their Lights and renews their habitations.

The circles of a House are sized according to the diameter of their rings. The diameters in the 7 Rings of a House correspond to how far one sees, hears, speaks, etc. as well as their capacity to learn and serve. The diameters of a House are formed by the rods set through the spices, for as a house gives of its wealth in the oylah, the rods of Wisdom, Understanding, and Knowledge are formed from the midst of the Fire.

As one learns of the Light and the learning finds acceptance, the Thoughts take up a residence in a house. Through the corners of a house, the ideas cross over from one rod unto another. The Numbers of a Name come from the Seed as the offerings of Beniyman open upon the wood of Zebúwan. From the midst of the Mind of the Aúvim in Nadæv, the Numbers rise and become extend through the gates unto the seat of government $\gamma\Delta\theta$ in Shamoúnn, whereby $\gamma\Delta$ Dan is in θ Shamoúnn, which is an inversion of Nadæv. Through the cross overs at the corners, the Numbers enter into the RAúwaben and are discerned in Dan. Out of Dan the Numbers are heard and become seated in Ayshshur. From Ayshshur they are passed unto Gad. The Numbers come into a house by speech/Gad enter the mind via Nephethli. Numbers in a house, are activated in Yahúdah to be transposed to Aparityim. As Yishshakkar receives from Aparityim, the thoughts come to empower Aparityim to rise with majesty. The varied colors of the Thoughts register in the fabric of Aparityim worn during the offering of Yishshakkar's initiations. The sparks of the manchain of Yishshakkar are transferred to the garment of Aparityim worn during the offer-

ing. ***From the striking of the fabric of Aparryim by the sparks of Yishshakkar, the multicolored robe of Yúwsphah is woven.*** Hereby the Numbered Thoughts break open from a SeedName unto their full ascent in Yúwsphah via which they manage the lands and their generations. As the NumberedThoughts become accepted in all houses, the Kingdom of Yúwsphah appears which affects all lands and their inhabitants. The Consciousness in all rods is pinged whereby Illumination enters to fill a house.

The process of transmitting the Thoughts from one rod to another is illustrated in the account of the 12 achim as they form resolutions to bow to the feet of Yúwsphah. Until that day of falling unto the Semek of the Faces of the Aúvim there is a divided Kingdom. **The restoration of a kingdom unto its Name comes by the stability of Shamoúnn-Ayshshur.** For as one returns to the Faces of Auvim, they hear of their Origins whereby they are Faces to the Faces of HhaAuvim. The rods no longer shrink back within a house; rather they are connected as bone to bone to don the favored garments of totality. The Thoughts one comes to accept to lodge in your mind and body spread via the rods of a house unto another house until they are manifest from your Consciousness—unto the reign of Aparryim—the multiple Faces of HhaAuvim. **From the establishment of the rods, the wheels of Lights within a Seed begin to turn and one rises upon the pole out of Meneshah. As the Rod of Meneshah/80 spins unto Yishshakkar/730, the Faces of a Name turn unto the Perfection of Lammad as one who draws out of their Seed the 7 Rings of Consciousness whereby all of their Numbers are set in rotation.**

Yishshakkar enters head long into Meneshah to take captive that which is held captive in the underworld. As Consciousness extends itself unto the foundations of its ascent, it enters into Meneshah to lead the way of all which remains within the Seed. i.e. During the month of Shamoúnn, Yishshakkar humbles itself to Meneshah. In Meneshah, the yuwm side of a house, are the compositions of a house which are formed during the days of one's sojourn. As Yishshakkar enters into the underworld, that which is stored in Meneshah is brought up and activated into the State of the Name's Light whereby what has been captive is now taken captive. Not only do we bring forth all within our SeedName to the apex of Consciousness, all that forms by the Light within Meneshah is elevated also in each house as Yishshakkar bows unto Meneshah/Yuwsphah. All within the seat of Consciousness—Meneshah rises also whereby what is in Meneshah is given as gifts to the *anashim* from all gathered in Meneshah. Those exhibit the nature of benevolence—the *anashim*—to impart the Lights are given gifts. In this manner, Yúwsphah descends into prison, and upon the ascent to the throne of Phargoh, Yuwsphah gives gifts—garments and sustenance to the *anashim* sitting at the table. What is gathered in Meneshah through the rotations of the 30 Days of the Lights is appropriated within a house as Yishshakkar rises out of Meneshah, whereby one is gifted in all of their twelve faculties. In the sequel offering of Meneshah, the gifts of a Name rise within the structure of Yishshakkar whereby they become apparent to the Collective.

GROWTH OF A NAME—FAVORED WITH NUMBERS

The Numbers appear in a House as a Name is readied to put forth new branches to extend its Light. In each House there are allocations to extend the Numbers in the course of its days. The Days of Readiness are the Days of Preparations for the Numbers to emerge—the revelations of the 𐤀𐤃𐤇 Faces of Semek rise in a House until one comes to the days of ALBayitAL which determines their state of Sukkut each month [i.e. Yahuchannan 19:14]. i.e. In Shamoúnn the Numbers are extended through Yahúdah on the 6th and 7th evenings of the cycle, signifying that the House of Hearing has readied itself to receive the Numbers of Yahúdah. In the prior days, the SeedName establishes associations and bonds with one's origins at each level of thought. Through the contact with one's origin one weaves the thoughts of their Name and bears their Words from the heart whereby one is prepared to receive the Numbers for their

Understanding and extension of Light. As a seedling, the leaves of Shamoúnn appear after the Seed opens and its strands of Light are woven together to put forth its leaves. As one relates to their origin and commences to form associations of thoughts and the inherent meanings in Words, one is readied to receive the infusion of Numbers through which a Name is extended into its States of Residences.

Compound Thoughts gather in Shamoúnn whereby a rock is formed in hearing. This is the stone of ShalumiAL Bann Tsurishadi. The confidence that one has is via the associated compounds which attest to the Thoughts of Light. For Light when it streams forms stones, and these stones verify the cohesive thoughts of the Aúvim. What is heard above gives rise to what is 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 one hears the Voice above. When one hears from the depths of Ayshshur, then one's thoughts are deep and not shallow. When one hears from Gad only, then they think upon words uttered, but their origins are not known. According to the level in which one hears so is the extent of their thoughts and thus their growth.

THE ONE BODY IN MESHICH

In Shamoúnn all things are united as one, 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 mind—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 Shamoúnn that the Unity of the Spirits of HhaAúvim include Bayinah for the Days of Impartations of 15 and Chakmah for the days of Becoming. 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 learns or receives in meditation is retained whereby the Unity is formed in the bed of Fire.*

The leaves of a tree come forth in Shamoúnn. 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 Shamoúnn where HhameShich is seated.** As Consciousness is formed in the midst of Shamoúnn, i.e. the Ring of Yishshakkar forms in the midst of Shamoúnn, then one calls their 12 unto their altars and thus distinguishes them. When Dan rises in Shamoúnn, then the coming of the Judge in a Name appears unto the summations of its house which is the platform for the determinations of one's Days subsequent.

THE KINGDOM OF A NAME

The State of a Name opens from Meneshah as the initial offerings of Zebúwlan are initiated upon the wood of Meneshah. *According to the traits appearing within a SeedName, so is the State in which one abides.* The unfoldment of the Teachings of a Name affects how one sees, hears, speaks, walks, etc. which are the States of a Name in the Lands formed from seen and spoken in Meneshah. In that every Name is an Academy of Thoughts, there are volumes of Light written within every SeedName. These are the Teachings of the Aúvim within a Name. From the beginning of a Kingdom, there are portions of inheritance for the Rings of RAúwaben to be seen, the Definitions of Being through utterances of Gad to be spoken, and the States being formed by Meneshah to ascend. There is a Kingdom for every Name, and every Name is the master of its Kingdom. The way in which one sees themselves, speaks of themselves, and brings forth what is their SeedName is the State in which one begins unto the full possession of their lands in which they reside.

The great Light of Zebúwlan reaches unto the depths of hell, whereby there is a path made for all to ascend from their prison to come into the Light. As that which is above is connected to that which is below there is a path from one end of becoming unto its heights.

The resources of a Name are set into the depths of one's lands as a deposit of all that one is becoming. From the depths of Meneshah, one draws out the fabric of their Life in which they live and have joy. With the blood and the waters of a Name one formulates and activates what is in their basin of Knowledge. The Thoughts that are formed daily by the blood and the waters are the bread that one feeds upon.

There are a total of 22 Shields for a SeedName. In one set, there are the Shields of Semek 1-15, and in another the Shields of Shayin, 16-22. In Semek are the: The Shield of ALphah/RA for the eyes [eyelid], the Shield of HhaMishkan/Bayith [the shield of the four fabrics]; the Shield of the Zeqan/Beard of the Shegoir which covers the throat, the Shield of Gammal; the Shield of Daúwd/Dallath, the gates of the mishkan and to each House of Light; the Shield of the Merkavah/Chariot that surrounds the hips of the Hhúwa; the Shield from the Temples to the JawBone of the ÚWah; the Shield of the Serpents/Zayin, the two swords at the den, conveyed by the two edged sword of the tongue: the Sword of Chakmah and the Sword of Bayinah which lead one to the Ark of Knowledge; the Chayit Shield of Ascension, the stalk which forms a ladder; the Tayit Shield of the Heart; the Shield of the Hands/Yeúwd which guards/diverts doing of evil; the Shield of the Seed Sheath/Kephúw in which new generations are born; the Shield of the Staff/Lammad to defend and guide; the Shield of the Waters which protect/conceal; the Shield of the Scales/Neúwn, [seedcoat]; the Shield of a Cage/Semek [vertebra/rib cage]. In Shayin are the Oyin: The Shield of the Halo [the turban of consciousness]; the Shield of the PaúWah Faces; the Shield of the Tsada upon the sides/flanks of the body; the Shield of the Qúphah, the crown head brow; the Shield of Rayish [helmet of reclamation in the sense of that which is drawn out of a Seed and its expense is reclaimed in the head of the Seed], the Shield of Ayish/Fire of Shayin [Fire of Spirit], the Shield of Defense/TaúWah, the internal Shield of immunity by the pairs of rods in a circle].

There are 6 pairs of Letters of OYIN. The 6 wings are the messengers of a Name set 2x2 within the House of Lammad. They are called the pairs of Oyin for they are on the left and right sides of the Oyin-Zayin Body. In the midst of the pairs are Oyin/16: ALphah/1—PaúWah/17; Bayit/2—Ayshshur/18; Gammal/3—Qúphah/19; Dallath/4—Rayish/20; Hhúwa/5—Shayin/21; ÚWah/6—TaúWah/22. The Oyin appears from one side to another: $1+16=17$, etc.

The seat of inquiry is from within a Name. i.e the Eyes inquire and investigate a matter that pertains to each house whereby what is within the house is revealed. The Rings of a Name come forth out of its Seed whereby they make a house for their Lights through Shamounn. Within the House of their Rings one speaks their Words and eats their Bread. Within the Rings of a Name are two rings: the ring of their momentum and the ring of their extension which comprises their spirit. Within these rings and surrounding them are two wheels of Light. In one dimension the wheels are the sun and moon which feed a Seed-Name unto their maturity. As one draws out of their SeedName they extend their rings as a tree to bear forth the Heads of each of their branches and the Faces of the Fathers whereby they move within the Lights of their Name—the Lights from which they come and from which they are.

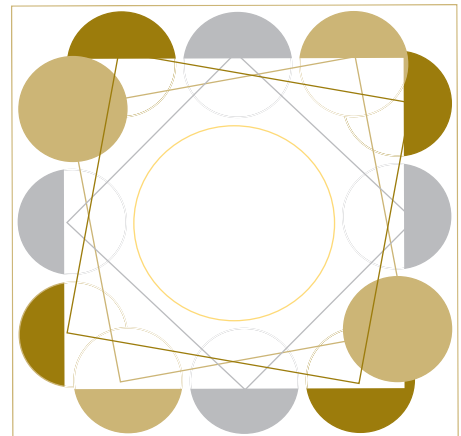
The Sparks of Dan from the manchain of Dan condition the eyes of RAuwaben to discern what is seen and to look for—to be a scout for the house in which the offering is made. Mastery comes by achieving hearing/Understanding in all parts. Upon hearing/Shamouun, each house is built. As all rings

of a Name hear one another there is a resolution to be one house of the SeedName. Discord and the voices of confusion are silenced as hearing from a counsel in all rings. Through understanding in all levels one achieves mastery to be one house. When enemies hear to understand each other, they learn how to speak and to help each other through which they become friends.

THE CAPITAL CITY OF A NAME—THE STONE OF THE HEART

The Heart of a Name is formed with 12 Stones which make up its altar. On each side of the heart are three stones: a stone of gold, a stone of silver, and a stone of bronze. In the midst of the heart is a white stone which turns according to the white stones in the sky. As the white stone of the heart turns it decodes the Light striking the heart. As the White Stone of the evening and or the White Stone of the morning strikes the White Stone of the Heart, the Light particles are gathered into Words. One gathers the radiance of cyan from the north, the yellow from the east, and the magenta from the south which causes the white stone of a Seed to appear in Beniyman.

The 12 outer stones are centres of resonance of the stars. As the fields of the heart receive the streams of Light, the stones are formed. From the platform of the stones, one makes their ascensions, and via the ascensions one interfaces into the Lights of Bayinah and Chakmah. According to the Rays of Light one gathers into their heart, so is their Kind of Being. Thus the species and their origins are according to the Light in the heart of the Seed. From the heart of the Seed the blood runs to form a body of residence. There are basically two kinds of offspring, the carnivore and the herbivore, the Qinn/Cain and the Hevel/Abel. From the offerings of Hevel rises the offspring of Sath—fiery compositions that ascend above the forms of acquisitions/Qinn.



Upon the White Stone, Avrehhem offers Yetschaq. The one sent of Avrehhem offers their offerings of joy/Yetschaq through the assembly of their whitened faces. The gathering of the Faces of a Name comprises the white stone of the heart even as the gathering of the Faces of the Aúvim form the sun and the moon, the white stones in the sky.

The white stone in the midst of the heart turns with the moon and the sun. As one tracks the movements of Chakmah and Bayinah with the white stone of the heart whereby one enters into the paths of Wisdom and Understanding. The two Lights transmit the 15:15 Faces of the Father unto the white stone of a Name. The white stone of the Faces of a Name, in the heart, turns toward the Faces of the Fathers. Words of the Fathers are formed in the heart by the gathering of the Lights of the Fathers. As one speaks the Words of the White Stone of the Heart, one creates the paths of Light in which they walk, whereby they do not stumble.

The Words of a Name flow from the stone of the heart. According to the Words one rules their houses. A Name sits upon the White Stone as their Throne. The Stone in the midst of a the heart is the capital of $\text{אֲרָלָה} \text{ YeRushShalyim}$. As one speaks the Words of their Stone, from the inner core of their SeedName, their Words go forth as a hammer for the Words spoken are of the solidarity—the core of their Name which is whitened. The Words of a Name form the government of their houses/parts which are the States of their Capital City. The Words of a Name are according to the Stone of its Seed,

which causes the Name and the peoples of Yerushshalyim to be steadfast. When a Name is spoken from the heart altar of the Aúwv, the Name is sent forth with its ring of Momentum and Extension, the base of its formulations from the offerings of the Aúvim. The Thoughts of the Aúvim develop in the heart within the Ring of Extensions. As the Thoughts are formed from the Teachings of the Aúvim, they are sent forth as Names. The utterance from the mouths of the Aúvim is the perpetual momentum of a Name.

The majesty of the Thoughts of Light are set in Numbers whereby there is no partiality amongst them. Each Name is set as Numbers in the Eyes of HhaOLiyun whereby there is no partiality in the Eyes of the most high. As one speaks according to the Numbers of the Auvim, there is no partiality in their Words.

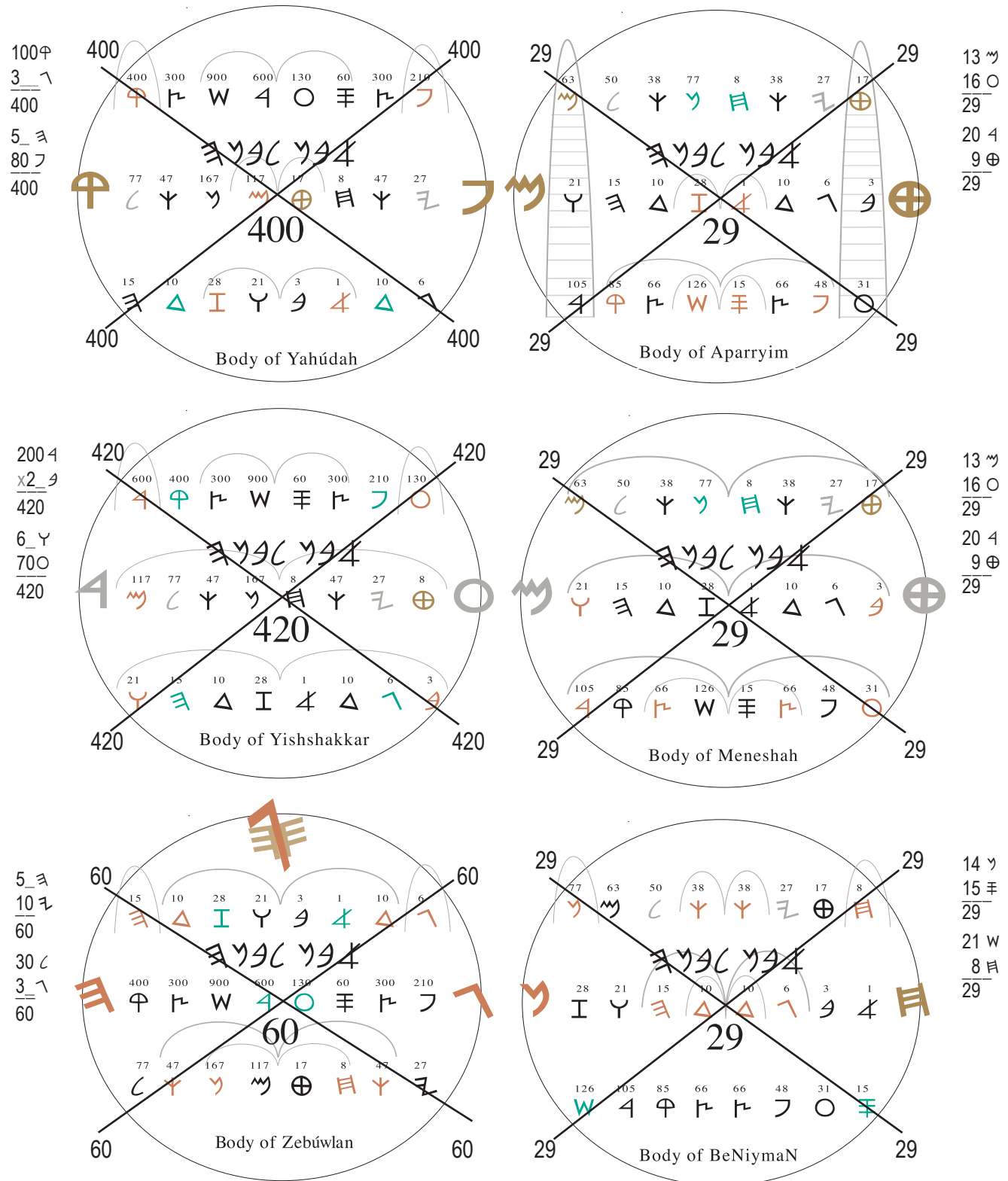
Speaking from the midst of a House is to speak according to the stone of that house. When all four sides of a house are joined as one, there is solidarity in a house whereby the stone of the house appears, as a rock that rises from within the waters of each part. The union of the 4 corners of a house, provides a foundation for the spirit of a house to stand the Rock of its Solidarity. The Solidarity of a Name is formed by the Lights of the 15 Fathers. As a Name brings forth the Lights of its Name from within its Seed, the 12 Stones of its foundations appear with which it builds its altars—the foundations of its city set upon the Seven Hills of its Rings. **In the midst of the 7 Rings are the 12 Stones of Solidarity and the Staff of ARAL whereby one transfers their states of residence from sand to rock.** As the Lights of a Name blaze from their stones, the proverb is fulfilled: The path of the righteous [one of aligned rings] is like the light of dawn, that shines brighter and brighter until the full day [Mishle 4:18].

Words are formed through waters—centres of resonance, whereby stones appear in the waters as collections of Light. As the streams of Light enter into the waters, the Numbers in the strands of Light collide forming configurations of thoughts and expressions. The dedication of the waters, which determines the frequencies and waves in the waters, precedes the formulations whereby each embodiment generates Words in accordance to the frequencies present. As one dedicates their waters to the Faces of the Aúvim they sets the tone of their waters to be capable of carrying the Thoughts streaming from the heavens. Hence, at the outset of each offering the waters are set, being sanctified by the ashes, whereby they are conditioned unto receiving the Numbers of Light unto fulfilling the Words of Fire. The Voices of Thoughts are heard from the waters which generate sounds, whereby the writings speak of the tongues of many waters. According to the type of waters and the vessel prepared for the waters, the languages of the Lights are heard. Gad in all species is formed from the waters of Ayshshur and rise through the distillations of the waters upon the Fire of Nephethi. The greater the volume of water, the deeper the sound. Higher frequencies come from the top portions of waters.

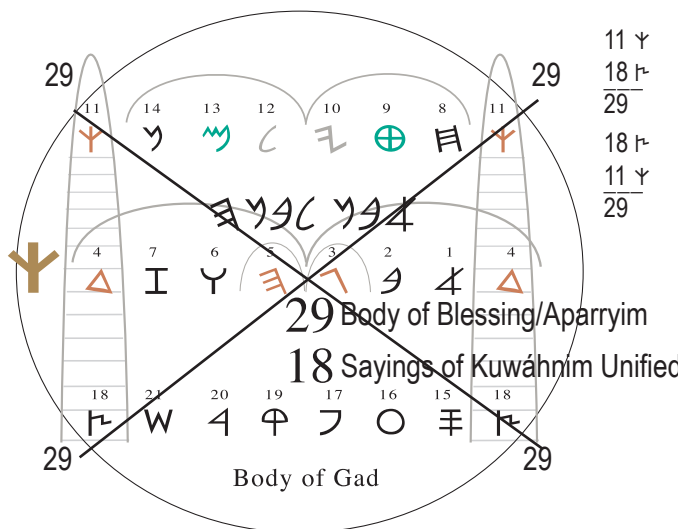
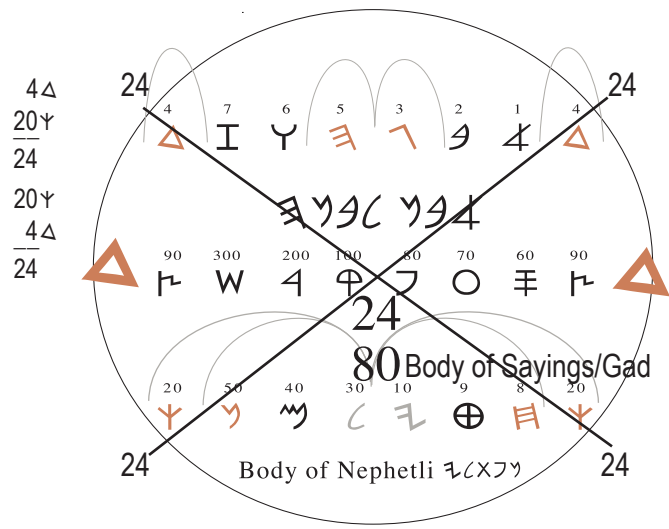
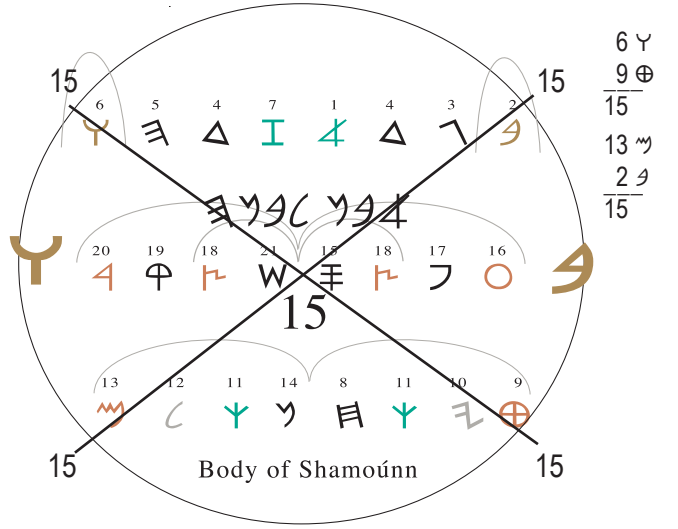
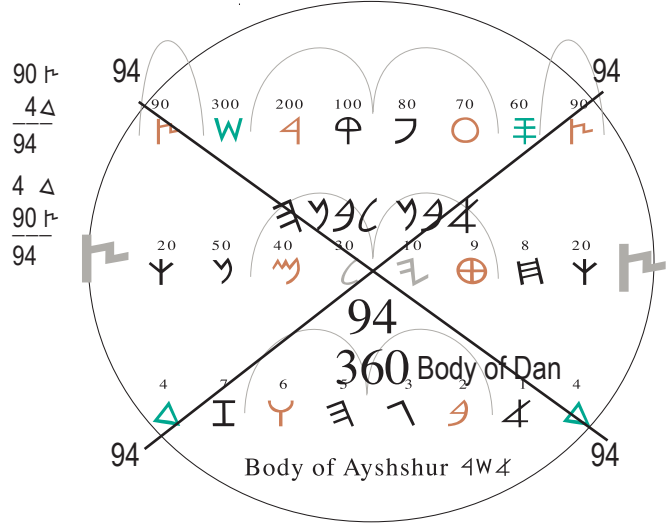
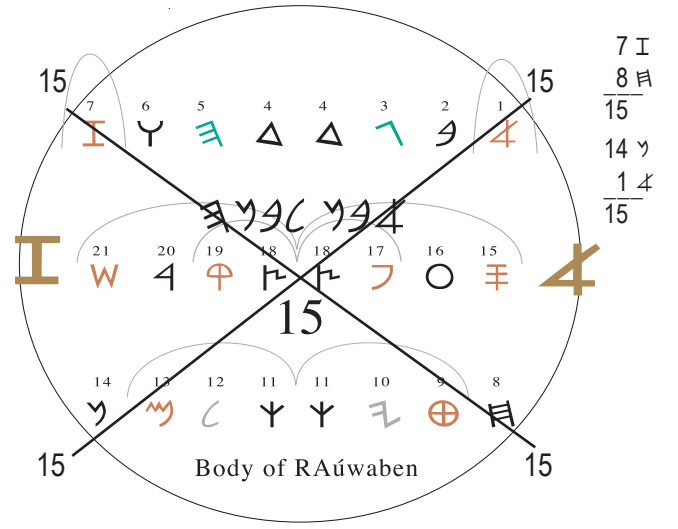
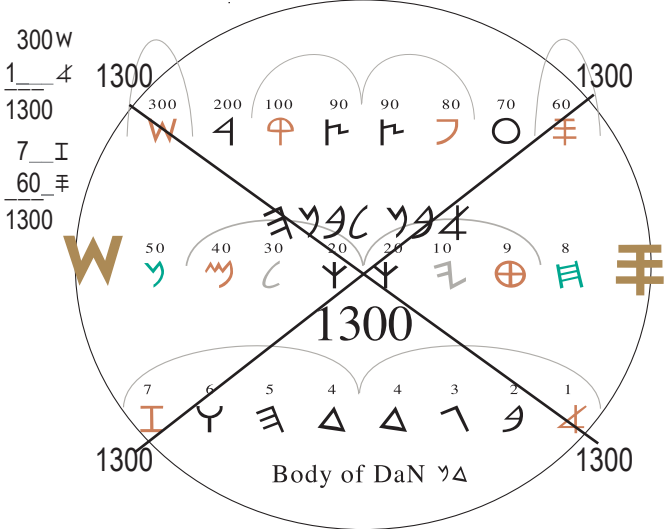
The setting of the stones in the Name is by ALozAR. “Therefore, affirms the one of Aduni YahúWah, “Behold, חֲזָקֵי חֲזָקֵי Hhanni lay in Tsiyun/Zion a stone, a tested stone, a costly cornerstone for the foundation, firmly placed. The one who believes in it will not be disturbed/easily moved [Yeshayahu 28:16]. The prophet speaks regarding the SeedName of Beniyman and Zebúwlan in which the stone of Tsiyun is set. Each stone type is a pattern of solidarity. i.e. Yishshakkar sets the patterns of three rings in Meneshah whereby only the Thoughts of Wisdom, Understanding, and Knowledge are able to enter a house for ascension.

The stones of a house are of the unified Rings whereby the stones formed are called flint stones [Tehillah 78:15]. Those of the Collective split the rocks in the wilderness whereby they are given drink from the ocean depths. The faces of the Mind of Yaoquv open which turns the Rock/HhaTsur into pools

The Stones of HhaKuwáhnim and HhaALhchim are determined by the Numbers of Bayinah and Chakmah respectively. The formulas of the Numbers from all 4 corners equal the same when the Values of the 4 sides are positioned unto each other. Hence, some may be added or multiplied Values to render the Number of the Stone in the midst. The Value of the Stone is the sum of each point, which is also the mean Value: Yahúdah $400+400+400+400 \div 4=400$, which is the Value in the midst of a House, called the nexus point of the communication and adhesion of a house. As we have learned from Chakmah, the TaúWah is the four corners of the pillars of Wisdom $21+1, 15+7, 1+21, 7+15 = 88 \div 4 = 22$, whereby it is called 22.



The Stones of Bayinah and Chakmah are determined by the Numbers of Bayinah and Chakmah respectively. The formulas of the Numbers from all 4 corners equal the same. The Values of the 4 sides are set as the four corners of a house to make a square. **The Value in the midst is the seed of the stone** which is drawn out unto its four sides, from what is commonly called the nexus point of the communication and adhesion of a house, also known as the heart of the stone or endosperm. The centre point is the means of convergence with another and transitions from one state unto another. When the convergent point is struct there is illumination in the house.



waters—the flint into a fountains of waters [Tehillah 114:8]. **Via the opening of the SeedHead the body is formed as pools of waters run from the upper left side of mind into the cavities/spaces set for them.** Every house builds itself upon a rock. Look inside the fruit of a peach. *The body of the tree is built upon a stone.* Likewise, from the composite thoughts assembled in the mind—HhaTaúwah, the Body of Gates are formed.

× composite
head of Taúwah

To see the stones in the heavens and understand them, look inside your head in which are all galaxies set as stones of light in your mind. The face is the sky of Chakmah in which are unseen stars; the back of the head is the sky of night which glistens with the Lights of Bayinah. The ears at the sides of the head are as the rings of a sphere i.e. The Sphere of Ayshshur/Saturn which is the Body of Shamoúnn. **Everything turns around the North Star as all levels of attainments within us revolve around our highest elevation.**

△ body of gates

The stones rise from Meneshah in which they are formed. As the stones come into Consciousness of Aharúwan, they are set in their respective places in the body. The ascent of the stones out of Meneshah formulate the glory that appears in the clouds. The stones of each house are the glory/weight of a house via which a house enters into its rotations with corresponding Light bodies. i.e. Shamoúnn moves with Venus and the constellations of Light [Taurus] that pertain to hearing. Each house given a stone enter into the movements of the constellations and stars above. Until the stone is formed in the body of the peach, the body yet hangs upon a tree. However, upon the formation of the stone within the body, the body begins to move in the directions of its Light whereby it is set in motion. As a Seed sown in the earth, through the formulations of the Stones in our parts, one is able to turn themselves and find the orientations of their journeys.

A Name thrives in the Light of the lands of their origin. The State of Zebúwlan is the native soil of a Name and from which comes the direct illumination of the Aúvim to enable a Name to rise with strength. As the offerings of Beniyman are made upon the wood of Zebúwlan, a Name and its Twelve Houses pulse with their vitality of momentum. In this manner the endosperm of a Name, known as the Logo, energies a house with the Light in which the Bread of a Name is made. The core of the Twelve Loaves of a Name is within the meShich, whereby the multiple Names of meShich within each Name are called from the Twelve Houses: Ruler of Yahúdah; Teacher of Yishshakkar; Governor of Zebúwlan; Palúwa/Wonder of RAúwaben; Yuots/Counselor of Shamoúnn; AL Gibuwr/Mighty One of Gad/Orator; Avi-Oud—The Perpetuity of Days/Testimony of the Father, commonly rendered as Everlasting Father/Generator of Aparryim; Healer of Meneshah; Offspring of Neúwn [Son of Man] of Beniyman; Judge of Dan; Ancient One of Ayshshur; and Faithful Servant of the ALtars of Nephethli—Shar-Shalúwm/The Prince of Peace. As the Names within the Seed appear, one is known with Majesty and Honor through which their government is established in their lands.

The Fire Source of a Name warms to designate the lands unto their purposes. This is the offering of Dan upon the wood of Zebúwlan. A land is dignified by the Presence of Dan when the Spirit of Judgment, Correction, and Discernment are welcomed in their gates. The sparks of the manchain of Dan enter into the fabric of Zebúwlan worn for the offering, whereby the garment of the lands is distinguished by the Breath of Dan.

The Rings of a Name rotate to connect to the ray of Light each hour in a day. As the stone in the sky moves through the heavens so do the Rings of a Name shift hour by hour. The rings of the body move from morning to evening; the rings in the head move from evening to morning. The appearance is of the

morning; the seclusion is of the evening. Even the slight movement of the eye is according to the location of the sun or the moon.

The consecration of the waters are according to what they have been of one's origins. As the offerings of Ayshshur fall upon the wood of RAúwaben, the waters in the Rings of a House are sanctified by the waters of one's Aúwm/Mother. The blood of Ayshshur mixes with the waters of the Seven Rings which sets them apart unto the State of one's Illumination in which they are conceived and born. The waters and the blood are brought unto an agreement/covenant with the Spirit of a Name whereby the Waters of Manifestation, the Blood of the Seed, and the Breath of the Rings are in covenant with YahúWah as a Collective of the Aúvim. The covenant is made in each house as one awakens in their state and is renewed in the days that a house comes to the altar during a year whereby the entire body is qudash l'YahúWah. As the body of one's Name develops, the spaces and the growth of the branches are sanctified unto the Name of YahúWah in each year—period of study and expanse. That which is formed in a House is caught up with the Illumination of a Name whereby the house attains its full stature. As a tree, the sequential evolution of its branches are maintained in the upward spiral whereby the heaviness of its weight does not cause it to droop. Each extension of Thought is anchored to the Seed. Thus as one expands, they are kept in the Name through the covenant of their houses. This is the blessing and the keeping of Aharúwan within the Houses of YishARAL. The blood of the offering distinguishes the waters in the houses unto the Life in the Seed. As the manchaih of the offering of Ayshshur is made, the sparks of the manchaih enter into the fabric of the Rings—in the cloth of RAúwaben, whereby the covenant is sealed between the houses of Ayshshur and RAúwaben for the House of a Name. As the final spice of the levanahzekah is brought forth from the offering, the body of a Name is sealed unto it Head, whereby they abide together, in one accord, in the Illumination of the Auwv. From thence the drink offering is poured as the final measure of the offering to be savor the understanding attained between the Name, its houses, and the Father of the Day from whom the Teachings and the Faces/Expressions of a Day are set.

THE JEWELS OF A NAME

The heart is formed by the SeedWords of Light which gather in a house. In this sense we make the altars of the seedstones of a Name, one stone for each part. The Words of the 15 Fathers formed in the heart create the SeedCore known as the endosperm, which is called *the hidden manna* of a house. As the *מנ* *man* is activated in a house, the white stones appears in the midst. **The core of a SeedName is the centre of the mind which abides in the centres of each member formed from the SeedHead.** According to the stones of the heart one makes an altar upon which one gives themselves, whereby each giving is building upon the rock of that house. Through giving a SeedName is transformed from elevations to elevations unto the altar of the Aúwv of the Day. Hence, upon the Stones of the Aúvim, appearing in the heart, one makes the altars for the Aúvim.

The increase of Words and their meanings—their extensions—comes by Aparryim offerings initiated upon the wood of Nephethli, whereby what is in the heart is transferred to the multiple faces of Aparryim for their conveyance. The WhiteStone of the Heart generates the stones of Aparryim through which the assembled Seeds of Light are born unto their faces—expressions. The fulfillment to be fruitful and increase—*וְרַבְרָבָה* comes by bearing the SeedWords of a Name into deeds, whereby the Thoughts of Light multiply. According to the Words of a Name the world is made full with imperishable attributes as fruit. The teachings of our children develop their Names unto bearing the fruit of Light in their SeedName. Instead of orientating the children towards acquisitions of the world; we teach them only to add

to the Tree of their Mind verses taking from the Tree of Knowledge. **Does not the Light possess all things;** hence, why is there a sense to possess something individually? When the Light spins its threads daily, does it not make a suitable dwelling state for its thoughts? And does not the Light provide for all things made whereby what is made flourishes to bear its glory in the days of its occupation [Mattithyahu 6:31-34]? We are not to be anxious about *what we shall eat—think upon*, or *what we shall drink—understand*, or *what we shall wear—become attired by the Queens hands*. We know that our Fathers provide all of these things. As Aparryim expands what is in the heart upon the wood of Nephethli, the heart is made full with the blessings of YahúWah which extend to all peoples. The heart body, as a mother, rejoices in the wonderment of the children appearing in the enclaves of the heart.

Pride dissolves when one affirms that **all faces are based on Numbers whereby there is no partiality in them. We are viewed as to the Numbers within us**, not by the presentation of our body. We are to view others as we are seen in the Eyes of Light. **Light looks through the body unto the core of the activated Numbers within our parts whereby we are chosen for a lesson or an assignment.** In that there is no partiality in the Numbers, one does not consider themselves to be above or below another. All Names fit together according to their Numbers as stones measured out for the habitation of the Spirit of YahúWah.

The mind of a Name that seeks to bear the Faces of its Light finds joy in all things. The Joy of a Name is based on Numbers whereby the Joy remains. When the Faces of a Name convey the Values of the mind, then the Numbers of a Name are released to fill the Faces with every detail and wonderment. The perpetual state of one's faces are renewed as the faces of a month, for they are of the perpetual Thoughts of the Aúvim. Our faces appear daily; however, the Numbers within the faces go beyond to extend and sustain the expression. What is within AL is extended by AR—what is in the composite Seed of Light is extended by the flow of Light. In this manner a formulation of Light is extended through the formulations into ascending realms of Light. Such means of transference are called transfigurations via which the Light increases and thereby multiplies. Formulations of Light are servants for the Light to increase and thereby multiply. Via formulations the thoughts of Light are examined and tested. Through examinations one acquires Wisdom, Understanding, and Knowledge of Light, and hence the profit of being in a body is to observe, test, and acquire. The formulations of each house are as crucibles to discern the properties of the Lights assembled unto states of transformations. As one walks in accordance to the structure of Light within their forms, then one extends beyond the forms they have composed; however, if one walks in opposition to their mind's creations, then they are damned to yet go through the gate that they have made, for the body itself provides avenues for explorations as well as service. The consequences of mind out of service to its body places one in the pit/body that they have made. The mind that serves its members is liberated to pass through its gates and attain to subsequent elevations. From the consequence of the formulations comes the idea of rewards and punishment, but such things are in the hands of the formulator—creator of body and their deeds and are not imposed upon one by another. Each thought, as it emerges, belongs to the Numbers within the Thoughts whereby the mind is able to extend without failure.

As the SeedName rises upon the Consciousness of its origins, the Name comes out of one domain to form a society of Names above the world. In this manner the promise to every Name is fulfilled: The Ones of ALhhim assay and appear to take a nation from the midst of a nation to your very eyes [Mishneh Teúwrah 4:34; YechúwzeqAL 36:24]. The Aúvim analyze every deed of Light in order for the determination to take us from the state of definition whereby that which is within us is designated for the works of Light. We are analyzed as an ore, alloy, in order to determine the quantity of gold, silver, and bronze within us,

whereby we are taken out by an outstretched arm. We are wrapped in veils of Light that we may know the Light from which we have come. As one understands that they are Light, they do not serve the world which enslaves the Name unto its passions.

THE 12 ASCENSIONS

Yaoquv is the 10th of Reshun. In Yaoquv the 12 of Reshun appear, or through Yaoquv the Seed of Knowledge opens to bring forth the 12 of Reshun. One understands that the Seed of a Name opens as one has the Light of Yaoquv to distinguish what is within their Logo. As a chick in the egg; when the days of incubation have been fulfilled, it is the Mind in the Chick that brings forth the 12 within the shell. The Mind that can bear the 12 is the Mind of Yaoquv who enters into the 4 Houses of the Queens to bring forth the 3 Offspring from each side.

The 12 of Reshun are formulated into 12 Houses through the Hand of Yaoquv. Yaoquv is the 13th Aúwv from Yetschaq through which the Houses of the Mind appear. Yes, your body appears first as an national, but at some time what is in your body appears whereby you are of another nation. Though the 12 appear through Yaoquv, only 1 is of Yaoquv which is Meneshah, through which the 12 make their ascensions. In the SeedName are all attributes of Yaoquv through which Reshun is known. When RAúwaben is born, the Rayish of RAúwaben is of the Rayish of Reshun whereby one sees what is in their SeedName. Have your eyes been healed to see the Tree inside of you? When all is seen within you, the Shayin of ShmúwAl appears, whereby the extent of the Mind of Reshun is made known.

Being the 10th of Reshun, Yaoquv is the fruit of Knowledge, Wisdom and Understanding. The Seed of every Name is born of ShmúwAL, the Father of Names and their fulness which carries the Lights of Reshun 55, being the 15th. The offspring of Yaoquv are born from the loins of Yúwsphah—the 12th—from which the firstborn of Yaoquv, the 13th, speaking of Meneshah, now appears. The House of Aparryim carries the Name of Yúwsphah which is means to activate and bear the Faces of Semek. Out of Aparryim comes *the joy of fulness—Yetschaq to ShmúwAl*.

While RAúwaben is considered the firstborn of Liah, the firstborn of the Aúwv is Beniyman put into the care of Yaoquv. Beniyman is the first of many generations and is the last to be appear in a generation. From the opening of the Seed of Beniyman, the 12 are counted from RAúwaben unto Yúwsphah. Through the openings of the Rings of a Name, Yaoquv tends the flock within one's House until the appearing of Beniyman. When the SeedName appears the appointments of a Name are set unto their fullness whereby one is appointed to reside in a state by the Hand of ALBayitAL.

ALBayitAL is the Father of lives. According to ALBayitAL the days of a Name are appointed for one to be conceived and the days in which one passes unto another state. According to the accumulations of Wisdom, Understanding, and Knowledge one is appointed unto their States of Emanations and their Becomings. i.e. From all that is learned in a month, a Name is appointed unto a camp of the malachim as well as to lofts in which they come to reside.

ShmúwAL is the Lammad of Reshun, the 12th power through which all comes into being. In the ShmúwAL is the last, from the Days of ShmúwAL all States begin according to their Numbers. The crown of ShmúwAl is the Light of Reshun 15 through which all strands of Light are connected within a Seed.

The Rings of a Name rotate to face the rays of Light each hour in a day. As the stone in the sky moves through the heavens so do the Rings of a Name shift hour by hour. The rings of the body move from morning to evening; the rings in the head move from evening to morning. The appearance is of the morning; the seclusion is of the evening. Even the slight movements of the eye are according to the location of the sun or the moon whereby one receives the radiance of each day in its full measure. The movements of the rings in a house are in conjunction with their being set for an ascension each day. As one comes to the Aúwv of the Day, they bear in their house the Light of the Aúwv. Each offering given to the Faces of the Aúwv receives the Light of the Aúwv, whereby there are no wrinkles in their garments [the unfoldments of a house contain no wrinkles]. Through the strands of Nine emitted from the Faces of HhaAúvim one records the messages of Light within their head and parts.

The consecration of the waters of the Seed are according to one's origins. As the offerings of Ayshshur fall upon the wood of RAúwaben, the waters in the Rings of a House are sanctified by the waters of one's Aúwm/Mother. The blood of Ayshshur mixes with the waters of the Seven Rings which sets them apart unto the State of one's Illumination in which they are conceived, born, and live.

The waters and the blood are brought unto an agreement/covenant with the Spirit of a Name whereby the Waters of Manifestation, the Blood of the Seed, and the Breath of the Rings are in covenant with YahúWah as a Collective of the Aúvim. The covenant is made in each house as one awakens in their state and is renewed in the days that a house comes to the altar during a year whereby *the entire body is qudash l'YahúWah*.

As the body of one's Name develops, the spaces and the growth of the branches are sanctified unto the Name of YahúWah in each year—period of study and expanse causing an ascension. That which is formed in a House is caught up with the Illumination of a Name whereby the house attains its full stature. As a tree, the sequential evolution of its branches are maintained in the upward spiral whereby the heaviness of its weight does not cause it to droop. Each extension of Thought is anchored to the Seed. Thus, as one expands, they are kept in the Name through the covenant of their houses. This is the blessing and the keeping of Aharúwan within the Houses of YishARAL.

The blood of the offering distinguishes the waters in the houses unto the Life in the Seed. As the manchaih of the offering of Ayshshur is made, the sparks of the manchaih enter into the fabric of the Rings—in the cloth of RAúwaben, whereby the covenant is sealed between the houses of Ayshshur and RAúwaben for the House of a Name. As the final spice of the *lavanahzekah* is brought forth from the offering of Ayshshur, the body of a Name is sealed unto its Head, whereby they abide together, in one accord—in the Illumination of the Aúwv. From thence the drink offering is poured out as the final measure of the offering to be savor the understanding attained between the Name, its houses, and the Father of the Day from whom the Teachings and the Faces/Expressions of a Day are set.

Until the day in which the 12 are distinguished in a Name, they are depicted as those squirming in their blood. The 12 are yet within the sacs of blood in which they are formed, but they are unable to walk upright.

THE EXHORTATION OF YECHÚWZEQAL [16:1-14].

‘Thus says Adunni/The Masters of YahúWah to Yerushshalyim, “Your origin and your birth are from the land of the Kenoni/Canaan—one of the Branches of Knowledge, of the Academies of Light; your father is an Amori—a Seed of the Sayings, and your mother a Chitti—one of the secure forms of Light. “As for your birth, on the day you are born your navel cord is not cut, nor are you washed with water for

cleansing; you are not rubbed with salt or even wrapped in cloths. “No eye looks with pity on you to do any of these things for you, to have compassion on you. Rather you are thrown out into the open field—learnings of worldly perceptions, for you are abhorred on the day you are born. [What is loved is your body, your inner twelve are abhorred in preference to your status in the world].

“When I pass by you and see you squirming in your blood, I say to you while you are in your blood, ‘Live—Ascend!’ Yes, I say to you while you are in your blood, ‘Live—Ascend!’ *“I make you numerous like plants of the field. Then you grow up, became tall and reach the age for fine ornaments; your breasts are formed and your hair has grown. Yet you are naked and bare.* Each call is given to us two times to respond unto the Calls of Consciousness.

“Then I pass by you and see you, and behold, you are at the time for love; so I spread My skirt over you and cover your nakedness. I also swear to you and enter into a covenant with you so that you become Mine,” declares Adunni/The Masters of YahúWah. “Then I bathe you with water, wash off your blood from you and anoint you with oil. “I also clothe you with embroidered cloth and put sandals of WAX/teschsh skin on your feet—an outer covering of protection; and I wrap you with fine linen and cover you with 𐤒𐤍𐤌/mashi—drawings from your seed. “I adorn you with ornaments, put bracelets on your hands and a necklace around your neck. “I also put a ring in your nostril, earrings in your ears and a beautiful crown on your head. “You are adorned with gold and silver, and your dress is of fine linen, strands of Light and embroidered cloth. You eat fine flour, sweetness and oil; so you are exceedingly beautiful and advanced to royalty. “Then your fame goes forth among the nations on account of your beauty, for it is perfect because of My splendor which I bestow on you,” declares Adunni/The Masters of YahúWah.

The Ascensions of HhaAmori of your Aúwv—the Words of Light lift-up the heart as well as all other members. In that all things appear by words and through words all things are maintained, the heart and the surrounding members are lifted through the Words of YahúWah. Through the offerings of ALhhim at the heart, the Words formed are transferred to Gad for their utterance whereby a State of a Name appears according to one’s Words.

The Words of a Name rise from their offerings. As the parts of one’s Seed are drawn unto their States of Light, the 64 Words of a Name appear and rise upon their tongue. Only through giving of one’s Light can the Words of a Name appear in the heart for they are the fruit of a Name. In that the Words of Light spoken by the Aúvim are gathered into a SeedLogo, by these Words one lives and moves and has their Being. Without the Words of a Name coming forth, one abides in death or between death and life. Through the Words of a Name one enters into the Life of the Aúvim which has been freely given to every Name by the Words imparted to each Name. The consequences of sin—violation to Hha-Davarim—the Words of the Aúvim is death—cessation of ascension; the Gift of the Aúvim is Life which is the Life in the Words appointed to comprise the SeedLogo. Hence, as one lives by their Words they are in Life; however, when one is in opposition to their SeedName, they are in death. As the sparks of Gad enter into the fabric of Nephethli, that which has been formed and opened upon the tongue speaks Life into the Heart. The Words of a Name breathe freely as they are released from the coiled Thought strands in the Seed whereby they are brought forth through the Fires of ALhhim as Words of Fire and proven the test of Fire.

In sequel to Gad are the effects of the heart unto one’s speech. As the manchaih is formed through offerings of Nephethli, all that unfolds from the heart becomes fully spoken by the mouth. The unfolding

of a Seed is by measures through which it retains its wholeness of faces. The allotments of Light are as the daily distributions of Light in the moon through which wholeness is maintained from the Days of one's impartations, unto the Days of one's becoming. In accordance to the workings of Light in all twelve houses, one comes unto their fulness whereby there is no imparity of expression. Hence, by the setting of the eyes, the mouth and the force of ascension, one comes to enter into the States of Light [Yahushúo 18:7].

As the offerings of Aparryim rise upon the wood of Yahúdah in the House of Gad, one receives the capacity of speaking of the measurement of Light. In this manner, each day as one comes before the faces of the Aúwv of the day they receive the gift of Light within a House, whereby each house is gifted to convey the Thoughts of the Aúwv. i.e. In the House of Gad one is gifted with words that pertain to the full measurement whereby the Numbers of a Name are projected by Words unto their appearance. In this manner YechúwzeqAL receives the rod to measure the haikal, for as one leans to speak according of the Numbers of Light, one is able to convey the measurement into Words whereby they appear. As an oak tree opens from the acorn, the measurements are spoken by the mouth of Gad unto their full stature. The opening of the acorn is via RAúwaben, the opening of the rings, via Gad, the utterance of the Thoughts of Light within the seed, and via Meneshah, which gives the seed the power to ascend.

The everlasting Words of a Name are of the Numbers of a Name which do not change nor pass nor fail. Hereby a Name is Eternal as the Light from which it has come. The Words of a Name are a Logo formed of strands of Light which woven together and bonded by covenant within a Seed. As the Words of a Name are released the House of a Name is built. The patterns of Light within the Seed is the structure of its house.

The 64 Words of a Name are a covenant of Light. Should one walk contrary to the covenant within them, their mind and form is estranged from the covenant of Light in their Seed. Though the form of a tree changes during a cycle, the Light of a tree remains the same in each phase of its appearance. A Name likewise appears through sowing of the Words of its Seed, arranging the branches for its fruit, and the harvesting of its Words. The everlasting state of Life gifted to a Seed remains generations to generations, and worlds to worlds. The Life of the Name is the Light of the Aúvim which is Eternal which is the sum of the gifts of the 28 ALhhim in Lammad from which the Lights are imparted to form their offspring.

12 ASCENTS OF A NAME

1. According to Number which emerges through form and space. The Numbers of a Name are within, around which all houses of a Name are woven. The 30 Numbers of a Name each have in them ten intervals: i.e. 56 extends to 560. Hence the Numbers of a Name are Fire, 300 which ascend in Fire.
2. By Consciousness of the unions of sides. i.e The Consciousness of the Stones of Solidarity which provide a platform for ascensions.
3. By the States of Enlightenment whereby one distinguishes themselves apart from the world.
4. By forming coherent Rings in mutual support thereby providing an avenue, namely a cylinder through which one ascends.
5. By Understanding, comprehend the goal apart from the process. The Understanding of Shamoúnn is the sword that divides. Therefore, it is Shamoúnn that has the sword in the parable, for hearing regulates the tongue [Yahuchannan 18:10].

6. By Words which characterize the Seed and cause a Name to flourish. The Words are strands of Light which form the pole between the foundation and the crown.

7. By Blessings through which one extends themselves to generate fruit.

8. By Acts of Transference or going beyond prior attainments. The implementations of Ascensions break former patterns of thoughts.

9. By compilations of whole thoughts into the mind through which one is able to soar upon the wings of their Spirit. Compiling 12 Principles of a paradigm of thoughts through which one is equipped and abled to emerge by the strength of their Name. One who has strength is able to be born from one state unto another.

10. By Judgement, discernments and making decisions toward ascensions.

11. By affirming one's origins in Light in unity with the Light field/star to which one belongs.

12. By meditations of thinking it through, through which the shrouds of confusion and bewilderment are torn from the wardrobe of a Name.

The Avenues of Ascensions are in Meneshah within a house. Though the offerings of Meneshah, the focus of the Ascension of the House becomes paramount in the Eye of the Name, called the Neúwn Directive, through which one sets their Faces unto the Mountains of the Aúvim. At each level of Ascension one enters into the corresponding States of Illumination of Aharúwan.

THE SEEDWORD CONSTRUCT IS THE LIGHT OF A NAME

Calculations of all thoughts and their Words are based on Seven Rings. Could there be a Word without calculations? The extent of a Word is founded upon the calculations of the Seven Rings which form the Words of ALhhim. Where does a Word begin and where does it end—what is achieved by it. The Words are formed by emanations of Light which are gathered into Rings from which they are born. The Aúvim speak through the Rings of ALhhim as the Thoughts are assembled and then tested upon the altar 70 x 7. The Thoughts of Light never end. As they are gathered into Rings the Words affect the body in which they are received; and ever hence more; the Thoughts are part of the whole of the Rings.

A Word starts as a Thought Light strand. As three strands of Light are in agreement, a Word is formed. The Word is then examined or tested by the 70 Kuwáhnim through the oylah. Each Word is tested 70 times 7 in the 7 Rings unto its perfection—as that which it will fulfill as it is uttered. As the Word is examined within each of the corresponding 70 Names of the Rings that make up Oyin, the Word is spoken. There are 70 points to form one circle. First the Words are tested in the Ring of the Unified Consciousness by the 70. Then the Words are tested in each of the 7 Rings of ALhhim within Lammad. The extent of the Word uttered is according to the agreement of the Thoughts which assemble in a Ring of ALhhim. According to the Ring of ALhhim in which the three strands assemble, the Word belongs to that Ring. The associated Numbers within the strands of Light emanating from the Aúvim are the foundations of the Words, and whereby the Words increase and multiply with relative meanings and become extend through applications.

A Name is formed from pairs of ALhhim in the day of their offerings. The 12 Houses of the offering give of themselves which releases the Words of their Rings. The Words of the ALhhim are thus bonded to the Name being formed from the Fire, whereby there are the Words of a Name. The Father of a Name is Amori, and the Mother is a Chitti. The Amori is the 7th finger, and the Chittim is the 4th finger. Together they form the Dallath of the Name in which one is born. The source the formulations of the Words of a Name occur in the day that a Name comes from the sides of Lammad to be 32+32 [5:5 of

Reshun] which are the sides of the heart altar 9C. The 2 rods of a house, the rod of momentum and the rod of extension, are two sides of Lammad, called also the rods of Bayinah which are set to from the circles or primary rings of a Name as the rods spin. Within the Circles of Chakmah, the Thoughts of the rods are formed as Words. The rods carry the Thoughts as Words which affect and thereby determine the faces of the circles. Thus the Numbers of Bayinah convey the Kuwáhnim of Lammad, and the Numbers of Chakmah convey the thoughts of the Rings of ALhhim. The two rods of Lammad are the two staves which sustain the Words of the Aúvim and therefore become the staves of the arúwan/ark. These two rods carry the arúwan in the mind of each Name upon which the thoughts of the mind make progressions.

As one hears from the chambers of Wisdom they learn of their place in the universe. What is within a Name is of the whole, whereby the wholeness of the universe is in each part. In the day of one's emergence, one enters into the frequency of Light in which they are formed whereby their pulse is of their house. Every decision of abiding and realization of one's place is secured by hearing. These are the results of the offerings of Shamoúnn upon Dan in the House of Gad. Hearing secures the place of enlightenment in the mind and its parts whereby one stands and speaks upon their platform of solidarity within the Collective.

The foundation of Liberty is the extent of all Words, whereby the Tsada-Tsada is the base of speech. In keeping steadfast to the Words of a Name one does not become enslaved to those things made by the Words. The Liberty of a Name is the state in which one resides in the Collective, whereby there is no power that can subject one unto vain service. The Collective is at Liberty at all times. Only when a mind seeks to become separate from the Collective is it in danger of falling to vain servitude of what is made, and thereby gives up its mastery and freedom to regulate the world and its expressions. Hence all Words are formed in Liberty and the extent of them is freedom also. Living according to the Words of a Name keeps one in liberty. The Law of Liberty is written in every Name and its parts through which all other kingdoms of forms are subject to the Law of YahúWah and the People of YahúWah. As one sets their parts unto the Faces of YahúWah each day their rods are positioned to carry the Words of the Father of the Day whereby they walk and meditate in the spirit of liberty.

The affirmations of hearing provide joy and confidence to speak what is heard. From the valley of indecision one rises with the Voice of a song to make state their understanding. When affirmations rise upon what is heard, the messages heard are multiplied and expand in the mind, for by the Word of Agreement, the Words heard are released to flow upon the tongue and through the hands whereby there is joy in speaking and doing.

THE PARABLE OF THE RESURRECTION

The story of 4IOC Lozar/Lazarus conveys what happens to a person when Consciousness is not near. When Consciousness is absent from a Name, one dies. As the Voice of Consciousness appears in *Bayit-Hini—Bethany—meaning the House of the Illuminated SeedName*, then that which is dead is called to life. The House of ㄣㄣㄣㄣㄣㄣ Bayit-Hini is formed by the Lights of ㄣㄣ ALBayitAL and the ㄣㄣ Head of Shamoúnn to which one is appointed to enter. When one dies apart from Consciousness of the 15 Aúvim, one stinks! The cry of the sisters depicts the Voices of Wisdom and Understanding [ㄣㄣㄣㄣ Mæryim/Understanding and ㄣㄣㄣㄣ Marrta/Wisdom]; for when one dies they have the odor of the flesh as rotten fruit hanging on a branch. Lozar has been dead for 4 days, meaning that Lozar is dead to Wisdom—the uniformity of sides; is dead to Understanding, the pulse that unifies the parts, and is dead to Knowledge—to the mind that distinguishes all things within its members, and dead to the ALhhim which form the core of the OZ Body of Lozar. When one is dead they do not know anything—do not know of Wis-

dom, Understanding and Knowledge—the sum of all things [Quhhelúwt/Ecclesiastes 9:5]. Though the friends of Consciousness are near them, their tree never takes off to sustain the Consciousness, and hence they die.

Bayit-Hini/Bethany is the space between the heart/Yerushelyim. Between the heart and the State of Understanding is **the path of 15 𐤀𐤓𐤁 𐤓𐤓𐤁/arenas, conveying the realms of the 15 Fathers** [Yahuchanan 11:18] unto which Consciousness ascends unto.

When Consciousness speaks, depicted as the Voice of 𐤀𐤓𐤁𐤓𐤓𐤁 Yahushúo, literally it is the Voice of the 𐤀𐤓𐤁 15 Emanations of 𐤀𐤓𐤁 Wisdom and Understanding. **Via the Voice of Consciousness, one hears the composite Voice of the Aúvim speaking within their house.** Consciousness speaks that it gives its blood for the world, meaning that the Fathers have given their Life—the flow of Understanding and Knowledge to create as well as to reclaim all of the world unto the Light to which it belongs. The blood flows from the ÚWah-Bayit Ring of Shamoúnn, which is the blood of the shayh above [the earth/body]. All that is formed in Shamoúnn of a Name is washed—activated and designated by the blood of Shamoúnn inherent in a SeedName.

The Consciousness of a Name is formed by two sides of Light, the Light of Yúwsphah, depicting Chakmah, and the Light of Mæryim, depicting Bayinah. Gad is devoted to speak the Consciousness above as it is formed in Shamoúnn through the unfoldings of a SeedName. As one speaks of the Words in their Consciousness, they no longer speak of those things devoid of the Numbered Thoughts of the Aúvim. As we are in agreement with the Unified Consciousness above, from which every Name is called and sent, we are of the House and the Body of the Fathers—the 70 which compose the 2 sides of Lammad.

The parable of Yahushúo conveys one called according to the Numbers of Yahúdah and the House of Daúwd/David, for each Name is called according to their Numbers and according to the teraysarunim, unified tents of ALhhim. According to the momentum and extension of a Name one forms their Tent of Meeting. In this broad context of the parable, each Name comes into the world to bear the Consciousness of OmanuAL/Emanuel.

The idea of raising the dead is to bring to life that which is hidden in the earth. The earth is already alive by the Light that is embodied in it; otherwise, it could not be in the ascending mode nor able to radiate luminance. The veils of Lozar are the wrappings of Ayshshur through which one transforms themselves from one state unto another. Even the transformations within a house are achieved through the mummy wrappings of Ayshshur from the two sides of Light, those emanating and those becoming. As the garments are formed, one is positioned to be transported unto another state. One enters into Chakmah by their Words—via the House of Gad, passing from the chamber of Ushatti through the wrappings of Ayshshur. When one remains in their former mind and practices, they are dead to the new state to which they have been transported. We are not in our bodies to preserve a face or an image to make a statute; rather we are persevering to enter into the Faces of Light that are embodied in our SeedName. Our bodies are servants to bear our Name and to reveal our glory. Thus when Lozar dies, it is not unto a decay, but rather that our Offspring of ALhhim, namely, Lozar, may be glorified. The calling forth from the dead is the unfoldment of the garments of Ayshshur—those in which we are wrapped from our origins through which we are transported amongst the galaxies. Like a seed; one dies to unfold the layers of light that compose the wrappings of the endosperm through which the glory within the seed becomes evident. As we learn from side to side, we break forth the Light of our Name in the House in which we are sojourning whereby we are remain above the grave.

When one is in the grave, they are buried within the waters whereby they see through the waters, as a glass darkly. A dead man looks through the waters and serves the world which one sees. A living man rises from the waters and walks upon the them without being subject to its passions and lusts. When one rises from the grave they are walking upon the waters whereby they see beyond the waters from which they have risen. The grave is the body of waters from which the Name comes forth to walk in the newness of life sustained by the perpetual giving of the SeedName—through the oylut. One who serves the world, serves the grave; one who serves the Collective serves the Hosts of Light. When one hears the Voice of the Neúwn, formed on the 14th day of Gad, one rises from the grave of their embodiment to put on the garments of Light. As a plant rises from the grave, the Lights above clothe the plant with the glorious colors and radiance according to the thoughts emanating from the Seed. The thoughts of our Name are caught by the rays of Light and woven into a corresponding dwelling state.

It is the harvest that we desire, not the stalks. The stalks of the corn are here today and gone tomorrow, but the seed remains unto subsequent generations. Likewise are we. Our spirit appears through the vapors of waters to generate a Mind of Light, through which we come to abide in the fulness of Light. As the Voice of the SeedName is formed in the House of Gad, Gad rises upon the wrappings of Ayshshur and thereby calls all from one's origin to come forth. [The offerings of Gad on the 15th are made upon the wood of Ayshshur rising on the 14th in the House of Gad]. The phrase, son of man, conveys the Offspring of the SeedName. When one calls with their Voice all that belongs to them arises, as the sheep within your folds will not follow the voice of another. Hence it is by your Voice that the dead in you arise unto life! Each one calls their own sheep by their Voice which is the good shepherd of your house. When one has unfolded their garments within their Seed, then they enter into immortal life in which there is no darkness for all layers of the Numbered Thoughts in a Name have been unfolded unto the Light of the Aúvim in which they now stand. Therefore, the knowing do not seek to dwell in darkness, but rather order their days unto the Light in which there are no shadows of turning unto the former world. When the Lights of a Name come forth, the Eyes of HhaKuwáhnim are drawn unto them for they are Light to Light. There is no one "from above" looking to see your deeds of darkness. Those of Light have no eyes to seek for the wrong in another. When one thinks they are hiding their sins from another, they are only layering karma upon their soul and darkening their minds. *The eyes of YahúWah scope the fields of harvest to behold those who understand and who are seeking the Light of their origin unto which they are entering to declare their true nature.*

As living trees we are count the leaves upon our branches and harvest the fruit of our Seed. Our tree is the column of our 30 Numbers which is set ablaze as each Number is extended to the tenth emanation to be 300 Shayin. The 30 Lammad to 300 Shayin is the Wood and the Fire—the Teachings and the Spirit of the Aúvim resident within our Names.

Each oylah is a dedication of the heart. The dedications are to the Teachings of Light and the Works of Light. In each meditation one sets their faces unto the Faces of the Aúvim that the Light in their Name shines forth to bear their glory in the midst of the Collective.

The foundation of speech is Ayshshur, for words are an affirmation of the Numbered Thoughts of Light. The order of words, as they are spoken convey the deeds of Light and the collectivity of minds to which they belong.

Each Name is positioned securely in the House of YahúWah by their Words set in their SeedName. In that every Name is set according to their Words, their Name does not fail, nor are they subject to be moved. The Words of a Name are the anchor of the Thoughts of Light which do not fail nor wane. Hence, the Light that is embodied in us is the anchor of the soul which sets one in their places in the Waters of Fire—amongst the heavens and the earth according to their Name. **The Words of YahúWah are settled forever in the heavens—in the Body of Light Names** [Psalm 119:89].

ONE STONE IS LAID UPON ANOTHER TO BUILD A HOUSE

Yishshakkar upon Meneshah

In each house Consciousness widens to make room for all that is in a house. As the Consciousness widens above, that which is in Meneshah rises. In this manner one expands their houses and lights.

Meneshah upon Yishshakkar

The power in Meneshah assist a Name to distinguish themselves as a tree above the ground. Meneshah lifts up all that enters into the world whereby their Light appears in their branches. As Consciousness opens in the sides of a Seed, what is in a seed is given space to ascend.

Zebúwlan upon Meneshah

Zebúwlan distinguishes all in Meneshah for the Kingdom of a Name. All inhabitants—that which is rising from Meneshah is designated for a Name whereby the Light of a Name proliferates generations of thoughts and words which fill the Domain of a Name. All in Meneshah, including sequel generations of thoughts and their faces, are set unto the Dominion of a Name, whereby the Kingdom of a Name is continually built up. The energies of regeneration are not lost unto vain pursuits or enterprises which do not contribute to the States of a Name.

Beniyman upon Zebúwlan

Beniyman causes all States of a Name to pulsate with the Life and the Light in the Seed. As a Seed-Name unfolds the Lands of Zebúwlan and Nephethi are filled with Illumination. Every dark area, reserved for the Light of a Name, is struck by the Lights of the Fathers breaking forth from the Seed Name which is woven with the strands of Light. The forms of a Name receive the rejuvenation of Light whereby they do not abide in darkness—simply as matter. The cells in a Name respond to the Light of a Name to bear the Faces of the Aúvim which are composed within a Seed. Every question of the heart is answered as the Light of a Name shines into the veils of the heart, as the heart is opened for each oylah. All that one puts their hand unto is for the sake of the Kingdom of YahúWah to which their Name belongs.

RAúwaben upon Beniyman

The Eyes open from within the SeedName, whereby one sees the Lights that are composed in their Name. From the opening of the Eyes of Momentum and Extension, the complete Eyes of ALhchim open from the Seed.

Dan upon RAúwaben

The Fire of a Name comes forth as the Rings are set and sanctified unto each other. When the column of Light is formed of SeedName, the Fire of prophecy and discernment fills the rings whereby one may see from their origin unto their recompense of each stage of development.

Shamóunn upon Dan

Hearing is activated by the Spirit of Dan. Through the Voice of Dan one comes to comprehend the messages of Light woven into their Seed. As one hears the Voice speaking twice, they are readied into action to walk in the Light of their Name. Should one ignore the Voice that speaks Twice, they remain in their darkness. Upon the follow through to the Voice of the Shepherd one is lead into paths of their origins whereby they walk in the Light of their Name, and therefore do not stumble.

Ayshshur upon Shamóunn

Messages are affirmed by Ayshshur through which one has access into their origins. Through affirming what is heard in Shamóunn, one is set to make transitions, and paths in Light are opened unto a Name. Via affirmations, one is ever free to continue in their progressions and fulfillments.

Gad upon Ayshshur

The Words of a Name are calculations of our origins which span from the Teachings of Ayshshur. The foundation of speech is Liberty. As one lives according to the Words of their Names they are free to use every cell of their composition to form the expressions of their Light. The words are arrangements of the Numbered Thoughts of Light. As they are spoken they project the Faces of Light from which they are formed.

Nephetli upon Gad

The sum of one's Name is the assembly of their parts as one. Through the utterances of the Words of a Name, one forms their government to which they are resolved to live according to the commandments—the orders of Light within their SeedName.

THE END OF THE STORY

Unto the end of entering into the Light in which we are formed, one continues to draw out the Light from their SeedName through the oylah processes whereby one creates a habitation of Light for their Name. Our Light either dwells in a bushel or our Light has burned through the bushel whereby we reside in the magnitude and glory of our Light. The analogy of a plant conveys how the cords of Light remain coiled up in a seed or how the Light that forms the Seed has been drawn out to display its glory. In our unfurling the stars—components of the Twelve Clusters—from their darkness unto which they are reserved, one lives in the glory of Lammad verses abiding in a shell.

The implications of the “coming out of the shell” scenarios extends to the full operations of our Name. As we enter into the Light operations of our Name we shed off pseudo patterns of thinking and performing according to what is seen in this world. We move from the conditioning of worldly thoughts

unto the reality of the works of Light composed within our SeedName. In this we are the Offspring of Light, one of the Govri/Hebrews, who crosses over from one domain of darkness unto the domain of Illumination.

The culmination of every work of Light within us composes the States of Light in which we reside. **The end of our deeds is the beginning of our days.** In that our hands and feet are continually engaged in the Deeds of the Aúvim, we are perpetually arranging and expanding the Light of our Names, filling in and extending the meridians of the Light strands upon which our Name is woven. The warp of the loom is the Extension Base of our Name and the woof of the loom is the Momentum Base of our Name through which we weave the fabric of our garments for each oylah. In that the garments of our Name are of the strands of gold, silver, and bronze and fine woven linen, we stand in our apparel with the sages of Light from whom we appear.

THE BLESSINGS OF A SEEDNAME

Through the activations of the Numbers and their Thoughts of our SeedName, we are poised to engage in generating their fruit and the multiples of thought of increase. We are set unto the Faces of Aharúwan to receive the tri-fold blessing of Wisdom, Understanding, and Knowledge unto the completeness—wholeness of our Names of Light from which there is no shadow of turning.

YahúWah increases/blesses the branches אַחַד אֶת יְרֵכָה²⁴
and keeps/maintains the branches :אֶת יְרֵכָה

YahúWah is the Name of The Collective Spirit of the Twelve Houses of Lammad. When one speaks in the Name of YahúWah they are speak with the totality of their Rauch whereby there are no projections of partiality. The increase of the branches comes through Yahúdah—an appropriation of the Numbers, and the keeping or watching over the branches of the Twelve are by the ministry of Yishshakkar—the Shepherds. We are kept in a State of Light/Zebúwlan. The state of our dwelling is according to the degree in which our SeedName opens, for there is no darkness that can cover the Light that has broken forth by Perats of Yahúdah. What can shade the sun and hold back its Fire in the day that it blazes from under the coverings? 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 one of a House 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 יְרֵכָה אֶת יְרֵכָה אֶת²⁵
of the opening Seed which gives/extends its branches, יְרֵכָה
and grace is extended to the branches. :אֶת יְרֵכָה

The illuminated states of our SeedName are the expressions/faces of the Fathers which form dwelling states of Zebúwlan. The States of Illumination shine upon us. The ones who give/extend their branches upon the altars—who open and give from their Seed in meekness—through acts of total humility—find grace layered upon them from every side 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 $\Upsilon\text{L}\Upsilon\text{W}\ \text{W}\Upsilon\text{W}\ \text{W}\Upsilon\text{W}$ ²⁶
of the opening Seed that gives/extends its branches, $\Upsilon\text{L}\Upsilon\text{W}$
and appoints their Name—sets them to bear the fruit of their fulfillment—their peace. $\text{W}\Upsilon\text{W}\ \Upsilon\text{L}\ \text{W}\Upsilon\text{W}$

footnotes

¹ Waters of Shemesh $\text{W}\Upsilon\text{W}$, convey the distillations of the Fires of ALhhim. The Shemesh, being the Word of the sun, is composed of two Shayin WW , the Fire of the Wood and the Fire of the Parts, from which runs the Waters W in their midst. Upon the Waters of Shemesh, the Faces of the Aúvim move, whereby what is formed in them bear their likeness. As the Faces of the Aúvim rise within the cloths of a SeedName, there are no other Faces before the Anni of YahúWah.

²Anglo-Saxon God; German Gott; akin to Persian khoda; Hindu khooda. The root-meaning of the name (from Gothic root gheu; Sanskrit hub or emu, “to invoke or to sacrifice to”) conveys “the one invoked” or “the one sacrificed to”; the term, Lord, a derivative of Master, Baal, one who keeps the bread for the serfs, owner of slaves. From different Indo-Germanic roots (div, “to shine” or “give light”; thes in thessasthai “to implore”) come the Indo-Iranian deva, Sanskrit dyaus (gen. divas), Latin deus, Greek theos, Irish and Gaelic dia, all of which are generic names; also Greek Zeus (gen. Dios, Latin Jupiter (jovpater), Old Teutonic Tiu or Tiw (surviving in Tuesday—the Proto-Germanic god Tîwaz, or Týr in Norse, a god of war and law), Latin Janus, Diana, and other proper names of cultural deities are substituted for the Name of YahúWah. One speaks in the level of their consciousness; however, YishARAL, being of Lammad, speaks in the Name of YahúWah [Micah 4:5; 1 ShmúwAl 7:4; Rom 11:4].

THE APPENDIX

1. The Numbers of Thoughts of Light

2. The Assessments of a Name

Consult www.bethashem.org

icon: Teúwrah Scrolls

Chamesh HhaPequdim/Numbers 26

Teúwrah/Torah Light Reading

70 Names of the Final Generation and Leúwim

Reference Card 26:5-60

The House of Reuben 26: 5-11

The House of Shimeon 26: 12-14

The House of Yissachar 26: 23-25

The House of Zebulun 26: 26-27

The House of ManaSheh 26: 28-34

The House of Ephrayim 26: 28-37

The House of Benyaman 26:38-41

The House of Dan 26: 42-43

The Streams of Light



900
126
300
21



600
105
200
20



400
85
100
19



300
66
90
18



210
48
80
17



130
31
70
16



60
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60
15



167
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117
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1

THE ASSESSMENTS OF 4Y3E94 AVIYAHUA
IN THE LIGHTS OF BECOMING

The Assessments of Knowledge, the Fruit of a Name upon the Tree of Life
The Fruit of the ALhhim of Qedam

4 9 7 4 3 Y I H ⊕ 7

97

34Y3E

Chamul 7Y7H

Chetsran 74H H

Zerach H4I

Perats H47

Shalah 3CW

Aúnun 77Y4

Goúwer 40

40

4YWW7

Shamrun 747W

Yahshúwav 7YW7

PeúWah 3Y7

Tulo 0CYX

37

7Y79I

Yach'leAL 747H7

ALun 7Y74

Sered 44H

THE ASSESSMENTS OF אַבִּירָם אֲדָתָן אֲלִיָּאב אֲלִיָּאב
IN THE LIGHTS OF BECOMING

The Assessments of Knowledge, the Fruit of a Name upon the Tree of Life
The Fruit of the ALhhim of Negev

א ב ג ד ה ו ז ח ט

א

אבירם

Abiram אבירם

Dathan אדא

NemuAL אבירם

ALiav אבירם

Karmi אבירם

Chetsran אבירם

Paluwa אבירם

Chanuk אבירם

ב

בירום

Shaul אבירום

Zerach אבירום

Yakin אבירום

Yamin אבירום

NemuAL אבירום

ג

גא

ArALi אבירום

Arud אבירום

Ori אבירום

Azni אבירום

Shuni אבירום

Chaggai אבירום

Tsphun אבירום

Ten Levels of Assessment

- 4 initiations, considerations, opening the chambers of a house, giving birth
- 𐤄 developing, formulations of the offspring
- 𐤅 speaking, processing the Names in your houses and their Words
- 𐤆 forming centres of residence of the Light of the Name, establishing their chambers
- 𐤇 bearing and walking in the Light of the 70 Names, rejoicing in their Presence
- 𐤈 fulfilling the assignments, labors, and keeping the bonds of the 70 Names
- 𐤉 achieving the goals, setting up target points, road maps, the transformations
- 𐤊 engaging and maintaining perpetual ascensions and elevations to the altars
- 𐤋 increasing and multiplying the Numbers in the fruit/expressions
- 𐤌 mastery and extension of the Name in one's states

Placement and Performance

Keep the House of Laúwi, the Teachings of HhaKuwáhnim in your midst whereby one receives and extends the Teachings of Light.

Assess the placement of the 70 Names in your Houses. How are the rings of ALhhim arranged in each member? Are you living and moving in the Rings of ALhhim? Assess the building of your houses upon the 12 Stones of Solidarity.

Apply the 30 Numbers of a Name daily, whereby the days of your Name are **set unto the Faces of the Aúvim**. Extend your 30 Numbers daily whereby they are Fire of your Name. Assess the words of your mouth and the deeds of your hands. Are they expressions of your Numbers. Assess our Numbers to determine thoughts, words, deeds, decisions whereby one operates according to the Numbers Base of Lammad.

In conjunction with the Light of the 30 Days of your Name, consider the garments of each day woven through the oylut/offerings. The oylah is drawing out from the Source of All in your Name, whereby one gives all to YahúWah, the House of Residence in which you are born. Assess how your garments are carrying and embellishing the Lights of YahúWah and the distinctive traits of your Name.

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