

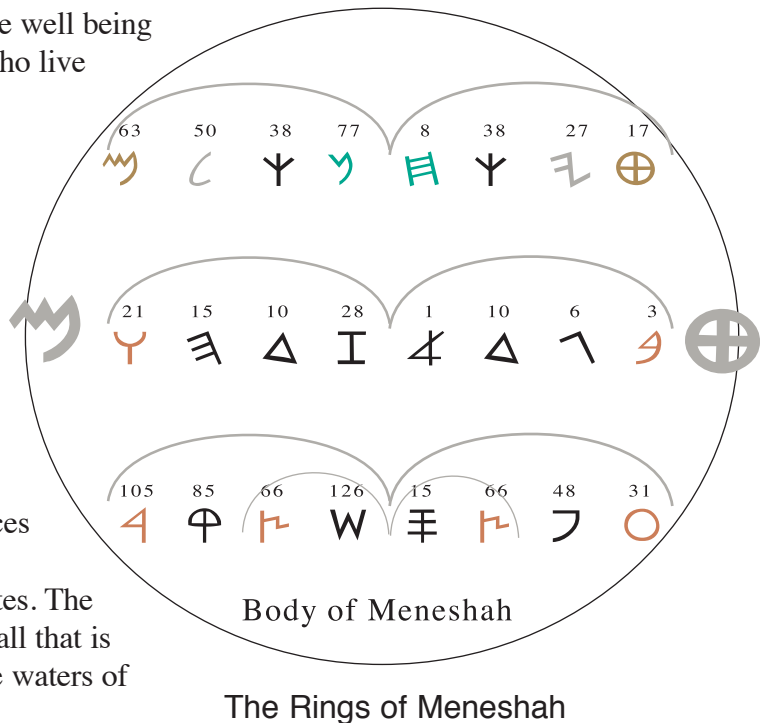
The Offerings of Meneshah אַמְנֶשָׁח

are In the Day/Act of the Eighth—To Fulfill and Satisfy the Mind with Joy,
 A Chief—One who carries the weight of their glory upon their branches,
 for the Offspring of אַמְנֶשָׁח Meneshah
 GemliAayl Bann PadehTsúar [CHP/Num 7:54-59]

THE CONTRIBUTIONS/OFFERINGS OF אַמְנֶשָׁח MENESHAH DURING A MONTH

The offerings of a House are composed from its Rings. Within the Rings of a Name are the Rings of its Houses. As a tree, the Rings set the branches, and from the branches the fruit forms thereon. From the fruit of a House the offerings are given for YahúWah—the Collective in which a Name resides and fulfills its place in the Kingdom of Name. The fruit on a tree is the meekness of the tree that gives itself totally for the enjoyment and well-being of all in the Collective. As each house member in the body labors for the well being of the whole so are those of the Collective who live as one with all species.

As Meneshah/**Manesseh** follows **Yishshakkar**/Issachar in the sequence of offerings, Meneshah provides transitions within elevations according to the development of the Consciousness. With the offerings of Meneshah one attains support for the Mind and every faculty of the Twelve. Meneshah is called the up girding strength of a house as the loins, the body, and the mind are all upheld by Meneshah. The services of Meneshah enable one to make changes in locations in thought, deeds, and dwelling states. The movements of Meneshah are determined by all that is given of Yishshakkar—which flows from the waters of Yishshakkar and gathered into the wells of Meneshah.



Called the foundation of consciousness, in Meneshah is the teraysarun base where Names are joined to form one house. Upon the deep in Meneshah the house is founded upon the Stone of Understanding where two abide as one [Tehillah/Ps 104:6]. In that Reúwch/spirit is dependent upon Reúwch, the Rauchut/spirits call unto each other from the deep to unite joyfully as the birds in one dwelling [Tehillah 42:8]. Through the union of Rauchut currents are formed, as winds, whereby there are movements unto the fulfillment of the Unified Mind. The fulfillment of the Mind of OLiYun/Most High is through the unifications of Rauchut, otherwise the spirits drift about without entering into the unified winds to fulfill their places in the universe. As a sail boat is dependent upon the wind, so are we dependent upon one another to fulfill our assignments within the Collective Body of Names. One level of the depth is read unto another level, even as the Rauchut read from the foundations of each other to comprehend all that is beneath us—supporting our movements and developments as well as the vast resources of the deep. Reading from the depths spreads out the extent of our space for occupation and expansion. From the depths the waters are stirred to bring forth Understanding of all that is laid in the meridians of space. The waters of the deep

are drawn up unto the ever forming consciousness. We determine the state of our consciousness according to tapping into the origins and foundations of all thoughts and deeds.

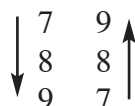
As **Meneshah follows the offerings of Yahúdah**/Judah, Yahúdah is the base for the transitions to occur through Meneshah. A path of the Numbers is formed by the offerings of Meneshah upon the wood of Yahúdah. We move according to the Values and the Thoughts which are activated within us, as they determine in which world we dwell, and the miles in which we are able to walk. As we dedicate our movements according to the Values of Yahúdah, we make transitions via the subsequent of Meneshah. As Meneshah gives itself upon the wood of Yahúdah, all within the Consciousness of the deep is appropriated for the Numbers which are activated within a Name.

The gathering of all that opens from the offerings of Meneshah establishes the Thoughts of Menshah within the Mind and therefore within each house. By transferring the thoughts through the spices daily, the decisions made are not left hanging, rather they are established in the Mind whereby they are implemented and fulfilled—one thinks or meditates upon doing a deed to make it a progression. When the meditation is transferred and seated in the mind, then the progression and the new state of residence transpire. Meneshah assists us to put into actions what we consider to be lawful—what fulfills the Teachings of Life. When the thoughts that open in the Fire of the offerings are transferred to the Mind, then they are fulfilled through the directives of the Mind that governs its houses. We show ourselves to the Mind of our Enlightenment, whereby the Mind affirms that all within the body is in agreement to the Enlightenment of the Mind, at which time all within us is called “clean” [Yúwsphah/Luke 5:14].

As the thoughts open from the offerings made upon the altar of the heart they rise with the smoke from the fire. The residue from the smoke is gathered as the netiph spice which is called the myrrh. The netiph spice is the collection of emissions, like a golden gum from the branches of the offering. As the branches of the offering are extended, the branches open to release their fragrance or flower. As the flowers form, the thoughts are transferred into expressions and they rise within the rings that comprise the faces. Once the thoughts are transferred to expressions we are able to gather the spice of the glory, as the powdery dust that is within a flower. Through the flowers of our branches, the fruit or the full weight of the expressions housing the seeds appear. The fruit is the means to measure the result of the thoughts being extended, which is the test of the expressions in the faces. We know the intent of a smile or the glances of another by the fruit that comes forth. From the fruit hanging upon our branches we gather the chalavanah spice, which is the scent of the fruit whereby the offering is forever retained in the mind. Within the fruit are the seeds. From these grains the manchaih/grain offerings are made. From the fruit and from the grain comes the wine or the strong drink of the seeds. The running issue/juice from the harvest is called the nesek or drink offering through which the joy of all given is tasted and entered into. The joy does not fade, for every recall of the results of our full giving brings the joy within our consciousness again and again [NechemYahh 8:10; Yahuchannan/John 15:8-11].

The garment of Meneshah forms the merkavah or chariot through which we are transported. We move according to the opening and expansion of the Unified Consciousness. The Numbers of the garment of Meneshah are of the Father Yaoquv/Jacob, 987, from which Meneshah appears. The Values in the left merkavah are 7 8 9, descending Values. The Values in right merkavah are 9 8 7, ascending Values.

Together they are:



The Values added from the left to right are 16/Oyin, the State one’s Consciousness, whereby we move.

ZEBÚWLAN זְבֻלָּן

In the House of Zebúwlan—the alignment of the foundation and the crown maintains perfect balance and order in the Rings of a Name. Meneshah serves as the foundation of the house to uphold the Consciousness that all are one whereby the lands do not corrupt by members forsaking associated thoughts and deeds of the Unified Consciousness. The offerings of Meneshah carry forward the thoughts in the lands and uphold all members according to the Unified Consciousness. The alignment from Shamoúnn to Meneshah is the plummet line within Zebúwlan.

As the SeedWord rises from Meneshah to Tsidun in Zebúwlan, the Teachings go forth from Tsiyun/Zion. The ascent of a thought is read by each ring, whereby a measure of the Word is discerned and received. When the SeedWord is read in Tsidun, then the Teachings of the Teúwrah go forth to all peoples as a composite Word.

The messages are sent through SharMalakim, as SeedStones. The full understanding of what is spoken is received as the SeedWords rise to the Crown. Therefore, the angels are said to look into the Rings of ALhhim to behold all that is emerging from the messages that they carry. i.e. When the SeedWords rise unto the crown, RaphæAL appears and declares the completion of the Words spoken by GavriAL.

The messages arising from Meneshah bear the laws of the Lands spoken from Tsidun. Every land is set by laws of the lands which are the laws for each Ring of ALhhim. The laws for the Lands of Enlightenment are formed in Zebúwlan. Every Ring of ALhhim receives the Laws through Meneshah for their Ring unto Zebúwlan—their State of Land. According to the place of Meneshah in a body, so is the depth and the size of the SeedWord imparted. When the Mayim-Tayit is in the midst of a House, the seed is the smallest, yet from it flows a great kingdom.

The kingdoms of the most high are of the all encompassing Neúwn Chayit Ring in which is Sower of the Field of the Mayim-Tayit Ring which serves the crown of Baniymin—the Land Owner. The Land Owner in the parable is the Name over all its works in the heavens—the Crown of Baniymin and upon the earth—the Crown of Phargöh. Both Rulers are of the Neúwn-Chayit. Baniymin is the Offspring of Neúwn, and Phargöh the Offspring of Chayit. The Numbers of Phargöh/פָּרְגֹה are by Wisdom 58, the same as the House of Neúwn/50 + Chayit/8. In that Phargöh is appointed over all works in defined states of manifestation, now and forever, it is Phargöh who determines are place according to our works [Rom 2:6-7; SMB/Gen 46:34; Yeshayahu/Is 19:25]. According to **the wine** that we put in the hand of Phargöh, **depicting the fruit of our deeds from the fruit unto the end result**, so is the level in which we serve in the House of Phargöh.

The weighing of our deeds is the law of just weights is from the House of Meneshah. The stones placed upon the scales of the Judge are of the Mayim-Tayit Ring in the Neúwn through which we determine the results of our seed and its fruit. How does the fruit of our hands weigh in comparison to the stones of our Name?

All Kingdoms and States are of the Neúwn-Chayit Ring as they spread out from Núwach/Noah. From Sham are all Names, from Cham all States, and from Yapheth all means to expand the Names and States. **All peoples—levels of Consciousness are of the Mayim-Tayit Ring**, the collection of waters. **All**

Names are of the Lammad-Yeúwd Ring which are born from the Tree of Life whose Names are written in the House of Shamoúnn—with an utterance of Understanding. **All messengers are of the Kephúw-Kephúw Ring from which come the angels from the four sides of the Wind.** The Kingdoms and States, the Peoples, the Names, and the Messengers are gifted from the Neúwn Mind which is set by the Lammad Rod around which all things spin and have their Being—mutual associations. The Neúwn is the Mind of the Lammad which is set with the Council of many waters. The waters of the NeúwnMind and the Lammad are drawn out to form the bodies of all species which house the thoughts of their collectivity. The Name of the Lammad and the Mind is Lúwan לֹוֹן, meaning to lodge, remain, abide [SMB/Gen 24:25; Ruth 1:16; Yirmeyahu 4:14]. With the Mayim Waters, the Corporate Name of the House of the Lammad is Lymmen לִמֵּן comprised of the Core of HhaLammad, the Heads and the Neúwn, and the Body of its works through which one is able to Number all things [SMB/Gen 13:16]. Via Lymmen one commences to extract and draw out all thoughts from its core through which the worlds are made according their kind אֲוִיָּוִי from the portions of Aharúwan [SMB/Gen 1:11,24; SYM/Ex 29:26]. From these three: Lammad, Neúwn, and Mayim comes the Strength/Ram of Understanding—HhaLammad, the Sides/Bulls of Wisdom of HhaNeúwn, and the Meek Ones/Keveshim/Lambs of Knowledge arising from the Mayim/Waters. By these three there is a platform to bring forth the Chatat—the ascent of Perfect Unity to initiate and attain progressions of Thoughts and their Deeds. Hence, as one makes the offerings, they are approaching the Primordial Foundation and aligning their core, heads, and bodies for an ascent.

The Names are spun from the right side of the Lammad and from the left side of the Lammad. The action of spinning or creating a spiral is from the movements of the Lammad, לוֹלוּ Lul, meaning to wind, turn, move around [I SepherMalekim/Kings 6:8, YechúwzeqAL/Ezek 41:7]. There are 35 Names spun from both sides of the Lammad in the order they are born from the Tree of Life [See the Leaves of Dan]. First are the Twelve, the first born of the Lammad. The Twelve are set as 6 branches on each side which are the oylah offerings of Lammad giving completely of all that is in Lammad. Upon these branches their Offspring are hung to comprise the 70. The 70 of YishARAL are made from the Seeds within the 70 fruit of hhakuwáhnim.

The everlasting, non-ending, perpetual blessing of a Name to all peoples are proclaimed from the stones of Meneshah by the Voice of RaphæAL. The good tidings to all peoples is the coming a Name in the midst of a peoples whereby every voice affirms the Voice of the Angel, “Blessed is the one coming the Name of YahúWah.” Those who come in the Name of YahúWah appear to do the works of the Collective, for the Collective, through which their Name expands and radiates its Lights within the Body of ALhhim and to the lands unto which the Name is sent.

SUBSEQUENT OFFERINGS OF MENESHAH IN THE HOUSE OF ZEBÚWLAN

By the strength of Meneshah the entire house is lifted upon the pole. The upholding strength of Meneshah suspends the entire body and mind upon the pole and positions the parts for succeeding offerings. Following the offerings of the Mayim Tayit Ring made in the House of Zebúwlan, the sequel offerings breaks open from the platform of the Rayish Oyin. The works of Meneshah in a House parks the body of the Name at the next level in a house for succeeding offerings. The house of Meneshah also positions us for interactions within the lands of Zebúwlan; hence, as we encounter a thought or another person we are positioned to address the thought or to communicate with another by the elevator action of Meneshah to bring us to the corresponding floor or platform for our communications and services. The elevator also brings us to the next gate that opens in the house on the shavbet or RashChadash.

The structure of the garment of Meneshah are three levels of consciousness. O: 7+9, 8+8, and 9+7. As the garment of a house so are its work. By the garment Meneshah is able us to enter into the Consciousness of Chakmah, Bayinah, and Dagöt within a house and within each other. Therefore by the weaving of the garment one is able to lift all houses or to bring the Name to a platform in which it is to speak its Words and perform its offerings in a House.

TIME VS. DAYS

Time is an illusion to the works of ALhhim and the achievements of a Name. The belief that through one engaging a spiritual path or through there endurance of their days, that a change will result. The fact is that though a tree appears to be growing by physical characteristics, without the fruit upon their branches, there is no fulfillment of their allocation of space. A Name that enters into the world and does not awaken to activate their Rings passes as they came into the world, as a capsule of Thought yet to be opened. All achievements of HhaALhhim are through their givings and the interactions caused by mutual impartations of their Life unto each other. The concept that through a predetermined numbers of years, change occurs. This view of time is how many people view prophecy to achieve the end-time results. The same misconception veils the eyes of the sleeper to consider that after so much time they will embark upon a path of transformation. Obviously they error in this, for the concept of transformation is foreign unto them now; and hence, how shall they know when to commence or how to commence? Likewise, another thinks that they have tomorrow to fulfill a task and thereby continue to postpone to initiate their revolution and fulfillment of Name. The years of vain calculations are illusions for progressions, when in fact, there are no progressions without a dedication to the oylah, which is the initial work and the on-going works of HhaALhhim. The House of Meneshah is instrumental in us to achieve all progressions, for through their service in a house they cause new growth by appropriating the resources of the Light and the Rings of ALhhim unto transformations. Within the Numbers of their House they contain the Works of the Unified Consciousness 18007 unto perfection. The House of Meneshah does not act alone, for through the combined givings of the Rings of ALhhim the resources and components for change are set in place to be managed by Meneshah, the Shar/Prince of Yaoquv [CHP/Numb 34:23] . The action of the Rings are called Days, not time as known commonly. Time/göatim אֲשֶׁר מֵנֶשֶׁחַ in the Writings of YishARAL are **seasons of the sides of Light which are filled with the Days of ALhhim**. Without the works of ALhhim within the Rings of a Name there is no marking of time. The strategic development of the Days of ALhhim are the means of transformation and progressions of a Name and the days are set for their States/Lands to be fulfilled with a harvest.

YISHSHAKKAR אֲשֶׁר מֵנֶשֶׁחַ

In the House of Yishshakkar—Meneshah elevates the Values from the foundation of all Thoughts unto their full extend/heights in Yishshakkar. As the offerings of Meneshah are set in a house, then the Values receive an aliyah—a going up. An idea rises in stages according to our givings of Meneshah upon the altar. Once the Values are transferred from Yahúdah to Meneshah, then the Values are set in motion. As they arise they adjust the Consciousness Body of Yishshakkar.

The offerings of Yishshakkar commence upon the wood of Yahúdah which carries over all thoughts of the first month of the Body of the Qúphah-PaúWah unto the second month of the Body of the Rayish-Oyin. The exposition of the Numbers rise from Meneshah to unfold all Sayings of the Unified Consciousness according to the Numbers as they are released to Meneshah from Yahúdah. As the Seed

Concepts rise out of Meneshah they form the Body of the Consciousness in Yishshakkar whereby Meneshah is the Head of the Body of Yishshakkar.

Meneshah is the Body of the Unified Concepts of the 35+35 kuwáhnim within the Oyin sac. In Meneshah is the base of the 30—read as three zeros—from which the Tree of Life of a Name sprouts and rises to form a crown. As a Name makes the offerings of Meneshah, the Values of Understanding within their Name commences to rise and form the Body of the Consciousness of their Names within the Collective Body of Consciousness. Through each ascent of Meneshah the Consciousness of a Name expands based upon the subsequent release of Numbers from the offerings of Yahúdah within each House. According to the Numbers transported from Meneshah a Name operates accordingly to the Values that have risen in Yishshakkar. As achim, we assist one another for the full ascent of meShich within us, which is the 8:8 configuration of the origins of the Unified Consciousness Body of 35/8+35/8 [א:לW]. To say that we bear one another's burdens so as to fulfill the law/teachings of meShich means that we bear the glory of meshich of one another whereby the attributes of one fully ascends to be carried by another. In this manner Meneshah bears the glory of Yahúdah, and Yishshakkar bears the glory of Meneshah whereby the glory is fully ascended. Though each Name is appointed unto their tasks, yet the glory is carried forth by another whereby we boast not in ourselves. We give our bread unto another whereby we eat from the same table and are one with each other. Each one gives their life flow to another, and there is no greater bond than the life of one imparted to another. As we bear one another's glory we are of the Unified Consciousness and seek no glory of ourselves apart from the whole.

THE PARABLE OF THE TEN LEPERS

The giving of Meneshah relieves all illnesses and confusion amongst the members. As the balm of Gilead, the flow of life in Meneshah soothes the soul and its embodiments. The account of the healing of the ten lepers speaks to this process of healing confusion, misalignments, and all maladies of soul. As the House of Meneshah imparts all for the Emanating Consciousness of Yishshakkar, then the flow apart from the Emanating Consciousness ceases. Thus if the flow is in a cloth or in a wall or if there is an outbreak of the skin, it is due to the misrouting of the flow of Meneshah. As the flow is restored unto Yishshakkar then the flow unto other parts cease. Leprosy is caused by the extension of the thoughts, conveyed by ten, and the nine, conveying one's deeds. Here is the parable taken from the writings of Yúwsphah/Lk 17:12-19.

And as the one of the Enlightened enters into a certain village, the one of the Enlightened encounters ten men that are lepers, whose stance is afar off: and they lift up their voices, saying, Yahushúo, Master, have mercy on us.

And when the one of the Enlightened sees them, the one of the Enlightened says unto them, Go and show yourselves unto the priests. And it comes to pass, as they proceed, they are cleansed.

And one of them, when the one of the Enlightened sees that they are healed, turns back, with a loud voice glorifies ALhhim; and the one of the Enlightened falls upon their unified faces at the feet of The Unified, giving to them thanks: and the one of the Enlightened is of Shumerrúwnn/Samaria [the place where inscriptions are kept].

And Yahushúo answering says, Are not the ten cleansed? but where are the nine?

Were there none found that returned to give glory to ALhhim, save this stranger? And the one of the Enlightened says unto the one of the Unified, Arise, and go your way: your faith makes you complete.

The meaning of the parable. The one of the Enlightened enters into a village whereby Enlightenment does not remain apart in seclusion. As we become Enlightened we encounter what is outcast and begin to

extend our Illumination to them that they also be Joined unto Us. One bearing the light goes to those estranged and to those in darkness as stars or moons or suns enter into the darkness. The parable corresponds to the House of Yishshakkar entering into Meneshah to radiate the Light of Consciousness to all that dwell in the underworlds. In response to the teachings of Yishshakkar, Meneshah rises upon the teachings of the Emanating Consciousness to bring forth its glory to ALhhim. As the leper, who is outcast of the camp, comes again to the Unified Body to be one with Them. The Emanating Consciousness reaches out to the dying, whereby the dying come near. Though they are afar off, the Emanating Consciousness enters into their states of occupation—their hamlet to illuminate them through which they are lead into the paths of the kuwáhnim. The village is where the inscriptions of YishARAL are kept, thus the reference is made to Shumerrúwnn/Samaria, the capital of YishARAL.

A SWORD OF YEDIDYAHU

The ten lepers convey the Kingdoms of the Worlds. Leprosy is caused by using the flow of Meneshah apart from the kuwáhnim crown. Everything appropriated from our Seed base is either for or in opposition to the Crown. The use of the Seed is detected by Yishshakkar, whereby Yahushúo—The Emanating Consciousness brings *a sword of division* to make clean and distinct that which is of the Unified Consciousness and that which is contrary to the Unified Consciousness. The sword referred to in the writings is the Sword of Yedidyahu/Solomon who distinguishes who is the mother of the child, the living one of the Name or the dead one of the flesh. The sword is the tongue that distinguishes our real mother from which our Name has come out of the Chambers of the Queens of Yishshakkar verses the daughters of Phargoh.

The parable teaches us that all peoples and states are healed as they proceed in the paths of the Kuwáhnim/the priests. According to this directive, Yahushúo heals all oppressed of the adversary—of variant seed and strands of embodiment, for until one enters into the stream of the Knowledge of hakuwáhnim, they are oppressed with slavery of lusts, running issues, and states of degradation. As one comes faces to faces with Enlightenment, they are healed in the process. In the parable the one who returns to the Emanating Consciousness is of the Kingdom of Samaria, the capital of Aparryim, conveying the Body of Meneshah. The House of Yúwsphah that becomes estranged from the House of Yahúdah plays upon the division between the Numbers and the Letters that lead to misinterpretations of the text whereby one becomes separated from the covenants and the Body of ALhhim. The parable refers to all states in which the inscriptions are kept in the Seed, whereby the place is of Shumerrúwnn—where the writings are kept in the soul of YishARAL. Of the ten lepers, the one of Shumerrúwnn returns to Yishshakkar. The tenth, depicting the hand/Yeúwd of inscription, is healed. As Meneshah, the depository of all in a Name, the one returning depicts the head of the body of Consciousness—Meneshah that has access to the crown of Yahushúo. As one returns to the Crown of the Kingdom and to the inscriptions of YishARAL, the questions remains, where is the fruit depicted by the Nine of the Tayit. Where is the evidence of the return and acknowledgment? Again the Tayit or Nine in the parable refers to the fruit of Meneshah around whose offerings the parable is spun. Though one may be speaking of the whitening of the shechalyet spice, the question follows, if there is the illumination/cleansing, then where are the nine strands that follow? [The flow of the Nine is the Ring of Mayim-Tayit in which Aparryim and Meneshah are born and from which all fruit are formed].

Where are the Nine? The question assist us to examine the fruit of all Numbers within our processes that define the Words and the Letters that we speak by. As we enter into the fold of the Emanating

Consciousness, we are mindful of all states and the processes given—depicted as the nine. As we have the priest mind we bear the fruit of the Thoughts also. Do we give thanks only with their words? Where are the Nine—the Fruit—the evidence of our Words? Though one speaks in a loud voice, outwardly, the question is: where are the deeds that convey that you are healed from your separateness? Where is the Nine inwardly that attest that the divided kingdom between Yishshakkar and Meneshah has been healed? *As one returns to bear their glory to HhaALhhim they bring with them the Nine to glorify ALhhim, leaving nothing estranged.*

The paths of Enlightenment are depicted in the parable as humbling oneself upon the feet of another—continually learning at the feet of the crown of Yishshakkar. **By our faith—inward evidence, our Name bears the fruit of the Nine whereby we are made complete/whole as one with the Emanating Consciousness.** Hearing the question, “Where are the Nine?” causes one to fall upon their faces to make the oylah whereby all processes of mind are made perfect with their deeds. Faith *with works* makes complete/perfect [Yaoquv/Jas 1:22-27; 2:17-26]. The path of perfection comes as one gives all upon the altar, their mind, the parts, and their deeds—the Nine within the ten. Through our deeds the Rings of ALhhim are made full and become expressed completely whereby no idea is left without its expression. In this manner we make full the Rings of ALhhim in which we live, move, and have our being—the mutual sense of belonging as one.

The fulfillment of our Lives is giving and making full the Rings of ALhhim in all things that we think and do for that is who and what we are. The Rings are our life cord and our life body, our origins and our states of becoming—*our states of dwelling in all generations*. All that we are is of our associations with the Lammad and its Rings. Each wave and thought and its expressions operates from the corresponding Rings of ALhhim through which all of our Name flowers and bears its fruit. In this manner we are the offspring of the Rings and not of the body of the world which perishes. We sing through the Rings whereby our Voice is unto the Rings. All songs have their thoughts and sounds according to the rings in which they are formed; hence, there are the songs of the world which resonate from the body of flesh and there are the songs of the Rings of ALhhim which resonate from the Body of HhaLammad. Ditto for all thoughts and their deeds, whereby there are the words of life and death and the deeds of life and death. *According to the words and deeds there are the states of the mortal and the states of the immortal.*

As the hands of a Name enter into the hhakaiyúwer daily, they submit the activities of their Name unto the pool of Thoughts that stream from the Enlightenment above. By the works which accompany their offering they are made perfect in that day, for by their hands—the extension of their minds, they bear the fruit of the nine born within their hands whereby their offering is perfect—without an incompleteness of giving. A full return of all ten with the nine is made, whereby one returns to the teaching of hhakuwáhnim/פ [9+10=19] and the deeds of HhaTeúwrah. With the initial putting of the ten/the hands into the waters of the kaiyúwer to perform the services of ALhhim, we set our minds daily to bear the fruit of the offerings whereby the offerings are fulfilled in the Eyes of the Rings.

The development of Consciousness transpires through Meneshah. In this way one side provides the resources to develop the other side of a branch as Meneshah provides for Yishshakkar. Our Names serve each other in the same fashion, as they are ready to impart to another for their being built up, considering that every Name is part of our Body and Mind Collectively. The body and the mind work in this way also; the mind develops the body through giving of its parts, and the body likewise, which houses the thoughts of the mind, develops the mind through giving of its parts. This is the service of the mishkan daily through the body and the head of the offerings designating all within them unto the Head of the Worlds and the Body of the Unified Consciousness.

The sequential offerings of Meneshah in the House of Yishshakkar as Meneshah is called the second time in rotation:

The setting of Meneshah unto Yishshakkar compounds the Lammad in a SeedName whereby the Values of Yishshakkar and Meneshah are multiplied to bear all of the houses/branches of a Name's tree. As one house is laid upon another, the Values of those two houses are multiplied evening and morning. **The result of the increase of two houses generates the cells of the ethereal body which are set to carry the glory of their houses.** i.e. The sum of the Houses of Meneshah 18007 is multiplied by the sum of Yishshakkar 50522 through which 909749654 cellular components are generated. In this way a body builds and renews itself to contain the compounds of Light being formed through the union of the houses in the oylah. Through the union of the Rings of Breath, the inner and outer, the ethereal body in which one lives, moves and has being of mutuality is formed. All things are made by the Numbers of the Rings and by the Breath of Dan that inhabits them in the parallel/congruent Invisible and Visible Kingdoms. The offerings of Yishshakkar and Meneshah initiate the development of the body as they are the vertical pair of the Lammad that are set within a Seed. As the Lammad is set in the Seed first there is the Preeminent Staff in the SeedName upon which a Name hangs its fruit/faces. This Preeminent Staff is called the tree or stavos/cross which one lifts up daily [Yúwspah/Luke 9:23]. ***Upon setting the Lammad in a Name the Lights of a Name commence to spin a body for a Name.*** As the leaves of a tree woven upon the branches, so are the garments of our Name woven upon the lifting up of the Lammad within us whereby we are as the Lammad in the World. **The pattern of the core shaft is 30 from which all houses of a Name are spun.**

The attunement of Meneshah with Yishshakkar makes all transitions according to the developments in the Unified Consciousness. As our Consciousness develops the transitions follow accordingly with the strength of Meneshah whereby ***the Unity of the Head and the Body move together in all elevations.*** As Meneshah is devoted to the state of the Consciousness of a Name, all being processed in the body of rings is unified with the Consciousness.

The healing of the mind is to know its place and the place of its members to dwell in unison with all species. The healing comes through the hosts of RaphæAL, Master of the messages of Meneshah in which are the Seeds of Knowledge. The messages from Meneshah rise up as waves of Enlightenment from within the foundational stones of a Name unto their mind. Through these processes the ascent of stones connect all peoples with their foundation at the base of the Lammad. The foundational stones of the Lammad are the feet—the extension of Meneshah which carries all peoples from one end of the world unto another—the heavens to the earth and from the earth to the heavens. *Upon these feet are the sandals that one is unworthy to unlace, for who can untie the strands or loose the cords by which a Name is tied to the Lammad? The unraveling of one's place who walks after the footsteps of hhakuwáhnim is anathema. To alter the course of those who follow the directives of hhakuwáhnim causes one to stumble or to loose their footing. To untie the shoes of another in the paths of Enlightenment is as untying a strand of Light from Bayinah and Chakmah through which we join our parts and have our connections to the Body of the Unified Consciousness. Thus Yahuchannan says: "one that comes after me—one who follows my teachings, the latchet of whose shoes I am not worthy to unloose," for *in losing the shoe one would negate that which has been set as the course of their directions.**

We wash the feet of each other in order that our comrades fulfill the callings assigned unto them and tie the laces of our comrades to the foundations of their Names whereby they walk securely and have no cause to stumble or trip. The removal of sandals as we enter into the hhakaiyúwer positions one for the

ALhhim to bathe our feet in their waters that our intentions are fulfilled with their blessing and affirmations. The sandals are removed to distinguish one's proceeding in the ten kingdoms. Each Kingdom is represented by the toes. By removing the shoes, one steps are ordered by YahúWah. The size of the shoe does not prevent nor restrict the forming of new sandals upon the feet. By extending one's feet without their shoes, one sanctifies the stages of Enlightenment to be attained and fulfilled. "And the Unified contemplate: You are guided to go further. Extend your shoes/movements from the ascent of your feet, for the place one affirms to stand upon is becoming holy ground" [SYM/Ex 3:5].

The works of Meneshah develop the Consciousness and also the States of Enlightenment for both the offerings of Yishshakkar and Zebúwlan are founded upon the branches of Meneshah. Thereby Meneshah supports the development of Understanding and the states of Knowledge. As one studies and gives their offerings from the House of Meneshah they come to Understanding and Knowledge as to their place in the Body of Unified Consciousness. The Body of Consciousness forms the foundations of HhaLammad and the crown of Lammad as the Lammad spins twin balls—the ball of Fire as Chakmah on the right side and the ball of Illumination as Bayinah on the left side. From these weavings of yarn all Names are spun as **the lily of the field** emerging from the bulbs of Meneshah [Yeshayahu/Is 35:2; Matt 6:29].

The offerings of Meneshah, being of the primordial body of the Unified Consciousness, gives all to the Rings of the Breath of a Name—Dan, through which the gifts of Meneshah open in Yishshakkar. As one gives all from their Houses of Yúwspah one regains their Breath to incorporate all that has been drawn out and given. What is imparted recharges the Breath of a Name to expand the Consciousness by incorporating all that has been drawn out from the base of Meneshah from the ring pattern in the pelvic bone base. The employment of all sexual transmissions is for the purposes of developing expressions/fruit according to the Numbers and to expand the Consciousness of the Numbers whereby one attains unto their full stature with mastery. One operates in their fullness by the 12 Houses of the Lammad and the development of the HhaLammad through the structure of the Body of ALhhim. To deny or withhold any gift of ALhhim takes away from the Tree of Knowing the Collective and the Associates within the Collective Body of Names. Hence, all gifts of a Name i.e. from the base of Meneshah are given for the Collective whereby they remain among the Collective. In this manner the Houses of YishARAL multiply in Metsryim unto their emergence to govern the lands from which they have come.

YAHÚDAH אַדַּאָד

In the House of Yahúdah—the offerings of Meneshah are fulfilled as we make preparations for the harvest of the Lights. As we prepare our minds to receive all formed from the union of the Staff all from the Auwvim are imparted to us. Meneshah epitomizes the freewill giving spirit of a Name, for when Meneshah extends its offerings, **all that one has is given to another**. In this regards, the words of the Emanating Consciousness say that if we desire to enter into the Kingdom we must give all that we have, for should we hold back in giving all that we have, we are split between two worlds. Moreover, as we give all that we have, as Meneshah, we enter into life, for we pass from the *deth* of the seed unto the life of the Seed that comes from giving the Seed fully. As the ALhhim Rings give unto each other completely ***they fulfill the total ascendant offering***—the oylah [continual burnt offering], so are we of ALhhim as we give all that we have unto another, whereby we live and dwell together as one body.

Meneshah gives from the very core of the House of Yahúdah whereby every Ring is affected by its gifts, *i.e. location of the Mayim-Tayit Ring in the House of Yahúdah*. As Meneshah imparts its life for the

sake of all, the tree of a Name widens and becomes stout to bear its fruit. In this manner **all Values of the House of Yahúdah are released** whereby a House becomes full without any gift lacking [I Cor 1:7].

The devotion of Meneshah is unto the crown of the SeedName whereby one attains **the high calling in meShich**. For the sake of the crown Meneshah gives all and retains nothing for itself, that the crown may be formed upon the head. Therefore one will not play the harlot with Moab, which diverts the Seed from attaining unto the crown state.

Through the givings/offerings of Meneshah the Breath is emptied by three pulsations causing a vacuum for the Seed to rise from the base to the crown, whereby the Reúwach of a Name serves to build its mind in accordance with the gift. The gifts of Meneshah are fully empowered and supported by the Reúwach whereby what is given attains unto its full elevations.

WHY THINGS ARE CONTINUALLY CHANGING

The increases and shifts of Values in Yahúdah are supported and fulfilled through Meneshah. As the wood of Yahúdah upgirds Meneshah, the transitions of Thought, set by the Numbers, occur by Meneshah elevations. The offerings of Meneshah receives the depository of Values through Aparryim and causes them to arise into the body of Consciousness. With the transitions initiated through Meneshah, the Consciousness of a Name is modified, and thus all that one does is continually being adjusted to accommodate the increase of Values within the Consciousness. **The effects of the offerings of Meneshah are far reaching as the Consciousness extends the Understanding into every fabric of Thought and practice of a Name.** From the changing of a garment, to the Words that one speaks, to the manner in which one engages their members to perform every task, to the distances that a species moves in making a migration: i.e the monarch butterfly, all are affected by the offerings of Meneshah which transfers Values from the yúwm to the qedam.

The monarch butterfly ascends from a sac in Meneshah and journeys after Yishshakkar, bearing the oval spots of Yishshakkar in its wings and head. The locations of the stars from one point unto another affect the migration path and the seasons that monarch moves. Hence, what we carry in Meneshah unto its emergence affects the change in the course of directions that we make in our lives. When one generation of Thought passes, it bears a sequential Thought, and with it new avenues of transition. As we position ourselves with the stars daily, we are wakened to the directive guidance of that which is rising from the seat in Meneshah unto the transformation of our Consciousness.

THE JOY OF YAHÚWAH IS OUR STRENGTH

The offerings of Meneshah achieve **the sheer delight of ascension**. As one takes flight, there are the sense of freedom, new perspectives, a rest from toil, and trust that is sustained as riding upon the wings of another. These attributes of joy flow through the ascension process of Meneshah. **Every offering achieves joy**, whereby there are 13 attributes of joy resulting from the offerings. In Yahúdah is the joy of calculations; Yishshakkar, the joy of cognition that erases gloom; Zebúwlan, the joy of entering into spaces; RAúwaben, the joy of wonder; Shamoúnn, the joy of comprehending and the source of laughter; Gad, the joy of speaking the Words of a Name; Aparryim, the joy of expansion and blessing; Meneshah, the joy of ascension from the depths, attaining new heights and stature; Baniymin, the joy of giving and setting new platforms; Dan, the joy of being whitened, entering into the illumination that comes through evaluations and judgments; Ayshshur, the joy of connecting with others from the point of origins to the state of today;

and Nephethli, the joy of trust and confidence, all of which are achieved with the joy of Laúwi, which is the joys of forming the perfect bonds of Unity. In every offering are *the 13 joys of service* to each other whereby there is no sense of estrangement or sorrow.

In that all things are given in joy and for joy, there is the reaping of the joys multiplied. In the results of the offerings there are the joy of the spices: the agreeable smells of unified branches, the scent of the flower, color, expansion, the scent of the fruit, new developments and productivity, the new understandings and insights, the whitening of the heart and mind as one, and the joy of the bread and the satisfying drink. As the writing says: YahúWah loves a cheerful giver for the Collective are at peace and strengthened from all given.

The joy of YahúWah is our strength through which we persevere and ascend. When there is depression or sorrow or inner conflicts the strength dissipates, and one is weakened in mind and in members. It is the JOY that quickens the pulse and enlivens the reúwch to give through which it arises above the complacency unto a meaningful state of residence. Joy is the sign of Life. There is joy with every leaf that breaks forth from a branch and joy with every flower, every fruit, every seed.... Every remembrance of all that has been given and transpired causes the faces to be lifted upon with a smile. Joy is the Sign of Life and ascension! From the word, *shamchaeh* אַװװ, **joy is the Name in perpetual ascension of Illumination and all that comes by the Light entering into us.** As we give all from our inner parts, branch upon branch, we open up the gates into our inner most parts and create a path for the Lights of Bayinah and Chakmah to enter into us whereby we are lifted up from laying all upon the altar.

The joy of Meneshah is to give all that it has for the sake of the Consciousness. As all rises from Meneshah to the clouds of the Consciousness, the entire body soars upon the wings of the eagle, a depiction of Yishshakkar [SYM/Ex 19:4].

In Meneshah are twelve veins for the Seed to form, six per side. Through distinguishing chambers in Meneshah the Seed multiples via the compounds of $12 \times 12 \times 12 \times 12 \times 12 \times 12 \times 12 \times 12 \times 12 \times 12 \times 12 \times 12$ whereby millions of Seed are formed, each bearing the traits of the Twelve according to the arrangement of the Nine/9 Values. Via the multiplication of the Lammad/12 a compound of Numbers of the Nine are formed for the Tree of Life through the 4 sides of Light: $8916100448256/54/9$. The Lammad and the Rings of 7 are within the sides of the 00. To the left of the 00 are the Values of the 7 ($8+9+1+6+1=25/7$ or read as the two Lights of the 00. To the right of the 00 are the structures of Light and the pairs of branches ($4+4+8+2+5+6=65/2$ אַװװ. The sides together are 90, the state of the SeedName attaining to its new embodiment in which is the root of the Lammad/30 in three levels of Wisdom, Understanding, and Knowledge. According to the vein in which the Seed is drawn out to form a tree, the Seed appears within the month of a year, whereby it belongs to a given Ring of ALhhim for service. Those born in the moons of Dan to Zebúwlan are of the left testicle; those born in the seasons of RAúwaben to Baniymin are of the right testicle. The time of day in which one is born is relative to the 4 sides of Light that the Seed is formed.

The left body of Meneshah is larger due to the appropriations of the fat of Bayinah upon the left side. As the body of Consciousness foundation, they convey the 70: $35+35$ of the left and right sides which serve to the left and right of the Lammad shaft of Aparityim.

As Meneshah rises into Yishshakkar the two become one. The outer ring of Yishshakkar absorbs the and inner rising rings of Meneshah. As the plant the bulb becomes transferred to the new head. The

two rings of Meneshah rising in the Oyin Ring of Yishshakkar conveys the two sides of Light, the two sides of the brain which stem from the two sides of the kuwáhnim which are from the two sides of the Lammad 35 + 35 as it emanates, spinning left and right.

Upon the stones of Meneshah we build our house, whereby the offerings of Zebúwlan follow after Meneshah. The lands of the Rings are formed as the House of Meneshah opens to receive the Thoughts of Hhakuwáhnim through which the Mind of Ten/Goshar/wealth constructs a place of splendor for its Name and all those of its company.

NEPHETLI נֶפֶתְלִי

In the House of Nephethli—the Elevations of Laúwi— the offerings of Meneshah are initiated upon the wood of Yahúdah. The House of Meneshah gives ascent to the Numbers of Yahúdah whereby at midnight a cry is heard from the midst of Metsryim, “Stand up and Go Out, all of you and take your behamut—the forms/animals in which the Breath pulsates with you” [SYM 12:30-32; Mattityahu 25:6; I Thes 5:2]. As the offerings of Meneshah are made upon the wood of Yahúdah, they spring the twigs to arise, and with them come the thoughts of all in the origins of the heart, for what thought can stand up and come to the mind from the heart without the Number upon which it rises?

When the text says that not the day or hour is known except by the Aúwvim, then the day of our appearing and the function that triggers it is in the SeedName set by the congregation of the Fathers to which the seed belongs. For every Seed has its day/act and its hours in which it is made in the Fires of the oylah and according to its beginning so is its fulfillment, whereby only that which is in our Seed, being the arrangements of the Numbers 987 654 321 can we know the day and the hour in which we are made and the day and the hour of our appearance.

The cry at midnight is **the hour of Yahúdah**, when the Numbers ascend to be gathered as the spices from the oylah, and **the day of the hour is of Dan**, for when the judgment is complete and the Numbers are triggered, then the emergence of what has been set in our Seed appears according to that which has been sown in the heart of Nephethli—within one of the twelve teraysarunim over which the Queens of the Night and the Day watch.

Meneshah is positioned to elevate the Principles of the Values of Yahúdah opened in the heart.

When there is an interference to complete the elevation, one loses connections with the heart and the mind. The people lose the flow of the thoughts arising from the altar to the mountain above. In the loss of the directives of the inner harmony with the mind, the branches formulate their own leadership from what they have heard, i.e. *golden rings of Shamoúnn, with which they make a golden calf according to unions apart from the altar*. As a result of the formulations of the Rings of Shamoúnn broken apart from the kevesh they formulate a different body, whereby they corrupt/change their image of the unified assembly of rings in Meneshah. The patterns from above, being imparted to maShayh, have no means of resonance/understanding as the Rings of Shamoúnn have been broken. The Seed of a Name does not flow within a foreign land for it belongs to the lands of the Aúwvim. The seed of the assembled associations of diverted thoughts, are of iron and clay, which form a corruptible house. Hereby the members exchange their states of residence. The movement of the branches apart from the inner harmony of maShayh is called a break between the Seedbase of Meneshah upon the altar and the ascending consciousness of Yishshakkar forming above. With a varying level of enlightenment amongst the branches, a golden calf is formed by the enlightenment of minds apart from maShayh—the inner harmony ascending. With thoughts

apart from the inner harmony a body of mortality is made to house the members whereby one walks after the exterior verses following the kevesh of the interior. **By following after their gods they create/imagine powers according to their associations and understanding whereby they loose the path of the ascent.** If one accepts partiality, war, lusts, etc. then their gods are of the same understanding whereby they have an approval to fulfill their perceptions. Though the calf appears as gold to house the sides of the houses, the inner composition is of iron and clay—a collection of arrogance that results in becoming stiff-necked. The members become divided from the House of Yahúdah upon which the offering of Meneshah is laid and therefore exchange states of residence for their glory [Tehillah 106:20; Yirmeyahu 2:11].

And they exchanged the sum of their glory/the weight of their Numbers אֲשֶׁר מֵנֶשֶׁחַ יִשְׂרָאֵל
into straw/forms and interpretations of thoughts to be an observer, אֲשֶׁר מֵנֶשֶׁחַ יִשְׂרָאֵל
a consummation of grass. אֲשֶׁר מֵנֶשֶׁחַ יִשְׂרָאֵל

The offerings of Meneshah are achieved by those who maintain unity—those “for YahúWah.” i.e. Laúwi and all upon their side of understanding [SYM/Ex 32:26]. The glory of our Names yields an imperishable dwelling which comes from the Seed of our Names. To this end we come through the definitions/forms of Metsryim to receive an inheritance of the lands of the Aúwvim. Otherwise, as we continue to gaze at our lands in which we are passing, we are consumed as the grass that is here today and gone tomorrow. The state denoted by the *shuar*/ אֲשֶׁר מֵנֶשֶׁחַ, commonly rendered as an ox, means one who looks but does not transcend/go beyond the appearances; hence, they are captivated within the realm of observations of the stalks that are here today and soon pass verses feeding upon the grains, in which the weight and the glory are contained. **From this parable, there are those who feed upon the stalks/perishable bodies or those who feed upon the meat/meal/imperishable grain of the Word.** The first are called “weak,” and the later are called “strong.” Within the grain of the Word is our inheritance, for the grain that ascend above the perishable stocks unfolds into the lands of the Aúwvim. Within the grain are the Words of our Names which determine the States into which we are given to reside with our glory—the weights of gold, silver, and bronze. The glory of our Name develops as we bring forth the multiple fruit from our SeedName as crowns upon our 12 heads. As we open the ascendant Seed of our Names, we speak the Words of our Names through which the states into which we reside—the lands of our inheritance—appear. By our Words and the Lights of Chakmah and Bayinah that come from them, we clothe our members as Yedidyahu/Solomon [SYM/Ex 32:13; Chazun/Rev 3:1]. In contrast, the unawakened Seed and the veiled Words of a Name keep one naked through they are unaware [Chazun 3:17]. The opening of our SeedName and bringing forth the Words of our Names are the foundation of our Kingdom.

We purpose as we make the offerings for the Seed of the Unified Consciousness to rise upon our crowns undiverted in our quest to enter into the lands of HhaAuwvim. What breaks open from our offerings of MeneShah is a bright light that illuminates our Rings and Mind according to the Word of our foundation.

Subsequent offerings of Meneshah in the House of Nephethi, as Meneshah is called again to the altar for the sake of the Collective.

The offerings of Meneshah in the House of the altar are source of the waters that flow beneath and out from the altar. These waters are like upsprings beneath the stones in Yerushelyim [ZekkarYahu/Zech 14:8; YechúwzeqAL/Ezek 47:1-8]. These waters flow for the trees of the Lammad-Yeúwd on both sides of the river. As the waters go out from the altar, they flow through the Tayit—the aqueducts of the Mayim-Tayit enter into the right side of the sea of Ayshshur, the encompassing sea of the Tsada-Tsada Ring, through which

the waters are healed/enlivened by the springs of Meneshah which carry the thoughts of the altar as they flow within the stones that comprise the altar. As a result of the offerings there is an increase of the flow of understanding from the heart—a *great increase* [אֶשְׁרָא/to multiply as i.e. fish] of all living things that swarm and quiver in the sea [SMB/Gen 1:20-23]. All seeking the origins of thoughts with affirmations and verifications shall find, for as a result of the offering, **what is formed and runs amongst the stones leads to an increase of Understanding of all living things according to their origins.** The knowledge of Nephethli supplies the sea of Understanding the details for every quest. The undercurrent of the waters of Meneshah of the third day, the acts of emergence, enliven the waters of Ayshshur in the fifth day, the acts of multiplying within our waters of origin for all processes are set for their appearance and increase. What is at the root of a tree shows up and multiplies amongst the branches. The enlivenment of the sea by the waters under the altar teaches us that Understanding leads to and goes beyond Knowledge. As the waters flow out of Meneshah, they lead us to our quest and heart's desire for Knowledge and Understanding into the paths of the days ahead and those being made in the heavens for the *göatim*/epochs into which we are entering.

As Yishshakkar is set for Meneshah, then that which is in Meneshah has a place to reside. The emergence of all within us occurs by preparations to house the traits and Words of our Names, whereby that which comes from Meneshah is not spilt in vain. All that is given from Meneshah is to build up our *aauch*/אָח/brother—the house of our companion. According is the law/Teúwrah, that what is born from Meneshah is appropriated for our brother's Name in YishARAL. Each is to bear the glory of another whereby we are our brother's keeper and are to raise up seed for your brother's branching [SMB 37:12-14; 38:8; Gal 6:2; Matt 22:36]. As one side of the tree nourishes the other side so does Meneshah vitalize the branches of Yishshakkar whereby it bears fruit from the Seed of Meneshah. The reason that traits of one are passed unto another is that the harvest of YahúWah gathers the *unified strands of thought* and weaves them into the promised forthcoming Seed of Yetschaq to bring forth a new *göat*/epoch, for how can a strand be woven into the whole if it does not consent to bear the glory of another or if it is not willing to give of its strength to another? The Body of ALhhim is composed of two sides who abide as one; such comprise the House of YahúWah—The Emanations of the Lights and the Mutual Dwellings of the Emanations.

The waters of Meneshah run under the altar, whereby they carry the thoughts of the oylut into all lands. What transpire in an oylah stimulates each house. The lands of those houses receive from the waters of Meneshah, even as every part of a plant receives from the waters of Meneshah issued from the Seedbase. The waters amongst the stones run underneath the altar which means that they uphold the thoughts assembled by the unified pairs and carry them forward. These waters flow into the sea and then into the lands which cause the productivity of thought within the waters and lands of a Name [ZekkarYahu/Zech 14:8-12]. In that the waters of Meneshah run from the SeedName they are as the meal of the Navia/prophet that do not cease.

As Meneshah is the morning offering of Yishshakkar, so all that Yishshakkar let out in the prior evening returns unto them in the following evening as the offerings of Meneshah are gathered. Accordingly, what is given returns with an increase through the unifications of the parts upon the altar as they are laid and hung two by two. Hence, from the Body of the Unified Consciousness of HhaKuWáhnim all things have been given in the heavens and in the earth, whereby at the time of the harvest all peoples and their expanse of gold, silver, and apparel flows in Yerushelyim [ZekkarYahu/Zech 14:14]. For as the peoples are quickened or enlivened by the waters of Meneshah, they return to YahúWah for the great gathering of all peoples, both the *adim* and their *bahamah*—states of occupation [ZekkarYahu/Zech 14:12-15]. The

great gathering of the two ages is the results of the waters of Meneshah in the House of Nephethli running into the sea of Ayshshur for the full activation of the Numbers of our Names and their formulations, for through Meneshah the harvest of the peoples and their lands are brought to the altars of OLiYun. As spoken by the Navia ZekkarYahu:

*And in addition Yahúdah are joined together in Yerushelyim, אֲשֶׁר מֵנֶשֶׁחַ אֲשֶׁר מֵנֶשֶׁחַ אֲשֶׁר מֵנֶשֶׁחַ אֲשֶׁר מֵנֶשֶׁחַ
and the unified are gathered in a circle, אֲשֶׁר מֵנֶשֶׁחַ אֲשֶׁר מֵנֶשֶׁחַ אֲשֶׁר מֵנֶשֶׁחַ אֲשֶׁר מֵנֶשֶׁחַ
all nations/processes are enclosed: אֲשֶׁר מֵנֶשֶׁחַ אֲשֶׁר מֵנֶשֶׁחַ אֲשֶׁר מֵנֶשֶׁחַ אֲשֶׁר מֵנֶשֶׁחַ
gold and silver and garments for an increase of strength. אֲשֶׁר מֵנֶשֶׁחַ אֲשֶׁר מֵנֶשֶׁחַ אֲשֶׁר מֵנֶשֶׁחַ אֲשֶׁר מֵנֶשֶׁחַ*

The poetic language of the Navia ZekkarYahu conveys that the Numbers of Yahúdah are welded together in the heart fires; everyone of the oylah are unified in a ring in which the offering is made: i.e. the Circle/Ring of Nephethli including all processes of thought are enclosed together so that as a result of the welding of the numbers, the gathering of their sum and their processes results in an increase of Wisdom/gold, Understanding/silver, and the garments of their Lights. According to the encompassing and embracing (commonly mis-rendered as plague) of those joined together, it is affirmed to be an encompassing of the horse; the mule, the camel, and the donkey, and all of the breathing ones to verify the becoming in their camps/dwelling states as this encompassing is a total gathering of all living ones [ZekkarYahu/Zech 14:15]. Through this great gathering comes the renewed earth and its heavens, whereby Zebúwlan and Baniymin follow the offerings of Yishshakkar and Meneshah.

In that **the offerings are evening unto evening**, the weaving of the mind and the body are at the evening offering which creates a gate to the arúwan/ark, called the veil before the mercy seat. Through the harvest of the offerings the thoughts of scarlet, blue, and purple are gathered and then woven from the evening and the morning oylut which provides an avenue unto the Gates of Splendor—unto the Arúwan/Ark. For who can carry their thoughts upon their shoulder until they are proven by the acts of the day, for though they are counted in the evening to be unfolded at the dawn of day, they are counted again as they have been multiplied through the deeds of the day. Hence by the deeds that fulfill the Teúwrah we multiply the thoughts of OLiYun.

The Numbers of Yahúdah are transposed through Meneshah within our framework of the Numbers of our Name, whereby they come to reside within our members and formulate the kinds of ALhhim that pertain to our lands. These transpositions of Values occur through Meneshah offerings upon the wood of Yahúdah. As the Numbers of Meneshah parts are laid upon the Numbers of the wood of Yahúdah, the possible combinations are formed, being welded together in the Fire, and from the Fire there is the fashioning of the kinds of ALhhim. In this manner Aharúwan makes the golden calf from the Numbers of Shamoúnn. As the people gave from the rings of their ears—from the Ring of Shamoúnn, and placed them on the wood of Dan in the Fire, a calf was formed as a kind of ALhhim. Having placed their offerings upon the wood of Dan, they judged themselves as to the level of their understanding and their directions. When one looses the sense of the inner harmony of maShayh, they give from their outer rings and set themselves to follow after what their hand has done. *The calf is a formulation of sides of perception whereby one has references to what is seen* [Yirmeyahu 31:18-20]. *The calf is golden indicating that it is of initial formulations. When untrained, the perceptions are unstable and often misleading. We see according to our deeds which provide parameters for our Rings. The calf of sides is similar to what are called blinders upon the eyes of horses. Thus according to our gifts, being extensions of our hands, we set the course of our directions and the sight of our guides* [Matt 5:3-12]. *The things we are doing today set the course of direction for tomorrow.*

As one transposes the Values of Yahúdah through Meneshah, the combinations of the ALhhim are set in our waters. These combinations of Numbers are activated during the month as each of the houses of ALhhim come to the altar. As each of the houses presents their gifts and thereby lay their Numbers upon the Numbers of the wood of the day, what is in the chambers of Meneshah, through which all things are congregated, rises to bless the union upon the altar. In this manner we are fruitful and multiply. The structure in Meneshah charges whatever is brought to the altar whereby it flourishes. According to the approach, inwardly or outwardly, the results are set in motion.

In that the Numbers of our Names and the Numbers of the Offerings interact in the Fire, we form the spaces for the Thoughts of ALhhim to reside within us, through which we bear the expressions, faces, kinds of ALhhim from our loins. For us to bear the full likenesses of ALhhim, we must receive of all ALhhim within the chambers of Meneshah through which the Seed of ALhhim is brought forth for its complete manifestation as the offspring of ALhhim. Through the offerings of Meneshah upon the wood of Yahúdah we set the House of Meneshah according to the Numbers of HhaKuwáhnim whereby daily as the Lights of HhaKuwáhnim activate the House of Meneshah, what is given of the Rings of ALhhim are formed in us and the fullness of ALhhim abides in us without limit. Accordingly, the position of the lights in the day that we are formed from the Fires of ALhhim are those that comprise our charts and courses through which we have an orientation in the midst of the Body of the Unified Consciousness. The day in which we are born corresponds to the day in which we are formed from the Fires of ALhhim, whereby what is sown in one moon is reaped in the same season of subsequent moons.

In that we have this complexity of Values and constructs that each of us have made from the Fires and from our deeds, we are able to approximate what another thinks or how another sees a matter;. Should we be of the same mind construct and diligently making the offerings together, we see and hear in one accord with the strength of ALhhim.

The pairs of Numbers in Aparryim and Meneshah in each house depict the twin Names of a House through which their Numbers are fruitful and multiply. The Union of Names of corresponding Values as the houses of Aparryim and Meneshah form a square as they are positioned one to another, faces to faces. In that the Numbers of each side are of the same Values a cornerstone is laid upon which and in which the House is built. According to the Numbers of our Names we are joined to formulate states of blessings and expansion within the square/cube formations. As our Names are woven into a fabric/body of Enlightenment, we are woven by the Numbers of Knowledge that form the Seed of succeeding *göt*. From the Crown we are woven by nines, eights, sevens, sixes, fives, fours, threes, two, and ones, in strands according to the kinds of ALhhim.

In Meneshah are the thoughts of generations. What is drawn out of Meneshah are ten generations for each stage of a Name's development. Each stage pertains to the Numbers of the most high, whereby there are 9 stages of a Name, one stage for each of the Numbers 123456789 unto the 10, the full extension of 1. i.e. The first strand of thought is 1, from Adim to Núwach, ten generations [SMB/Gen 5:1-29]. The extension of the Adim to Núwach is the filling of the Heads of ALhhim with the seeds from Adim to Nuwach whereby the *göt*/epoch of ALhhim is called Núwach, for Núwach is the result of the days. ***The beginning and the end of the days of this göt/epoch are as in the days of Núwach that embody all kinds of ALhhim into one house.*** When the generations of all Numbers are developed in a Name then the head is full—all Values in the Seed base of Meneshah are risen to the crown. This process is called “Making Full the Consciousness O.”

AYSHSHUR אֲשֶׁר מֵנֶשֶׁחַ

In the House of Ayshshur—the House of Origins— the offerings of Meneshah give ascensions to all Numbers released into the Tree of a Name, whereby they appear in the consciousness. What has been formed in the depths rises to the crown. This is the blessing of Yúwspah upon the Houses of YishARAL. The extent of the blessing rises upon the Head of Yaoquv and runs down as streams from the mountain top for all inhabitants.

Meneshah transfers all that is transposed from HhaKuwáhnim to the Body of ALhhim, whereby the transmissions of Values are activated in the Consciousness of Yishshakkar and thereby become part of the workings of the mind on behalf of the members. By the implementation of the Numbers of HhaKuwáhnim, the entire house is elevated and enters into the dynamics of the Values. The blessing of the Numbers through Meneshah affect all twelve houses, whereby every part of mind is adjusted to incorporate the ascending Values. The service of Meneshah are as the *Mevasserim* that carry gifts from one house to another for the congregation. Thereby the state of one's lodging, their perceptions, hearing acuteness, speech, etc. are modified through each transmission of Values by Yahúdah to Meneshah. That which comes forth in the eleventh house of Ayshshur stems from the Origins of a Name whereby we are prepared to assemble ourselves in the twelfth house in preparations for new unfoldments in the spring.

As the Numbers are set from Yahúdah, a path is created for them to ascend from Meneshah. Hence, as we establish the wood of Yahúdah upon the altar, we put in place the constructs of Values through which the gifts of Meneshah are transported. Accordingly, when we have agreement within our parts to uphold the Values of the most high, then and only then are we positioned to receive the blessings of Meneshah.

The House of Meneshah gives willingly and freely, from which comes the statement: YahúWah loves a cheerful giver. From all that Meneshah receives from Yahúdah and from Yishshakkar, the later being an increase of the Illumination, the full measures are imparted and all is given for the sake of the Collective. There is no greed in Meneshah, nor has there ever been, whereby those of Meneshah are trustworthy to distribute the gifts from one house unto another. Through the services of Meneshah, all parts within YishARAL learn of the joy that is obtained by blessing others whereby there are no divisions amongst them.

Through Meneshah we receive the skins which are our garments through which we carry and transport our thoughts. Meneshah, Shamoúnn, Ayshshur, and Yishshakkar are the skins of the four bodies of the ALhhim, Terrestrial, Celestial and HhaKuwáhnim. These four houses comprise two covered wagons—transport vehicles—for the House of Gershun HhaLaúwi [CHP/Num 7:7]. Yishshakkar provides the fine linen for the Kuwáhnim and the linen of the mishkan [SYM/Ex 39:41]. Yishshakkar weaves the veil amidst the courts of the mishkan: between the body and the mind. Shamoúnn provides the layer of garments called “the attachments of strength”—the rams skins [SYM/Ex 39:34]. The weavings of Shamoúnn are for the mishkan and pertain to the skins of the body of the Terrestrial. Ayshshur provides the weavings for the hin of the nesek—the wine skins and what are commonly referred to as the seal or badger skins—the outermost layer of the mishkan which come from the waters of the north: i.e. snake skins, etc. which are a thin layer of scales from the crystallized weavings of Ayshshur. From these diamond shape patterns of unified Teraysarunim the Body of the Celestial is formed. The veil of the screen is hung from Yishshakkar to Meneshah and from Meneshah to Yishshakkar [SYM/Ex 39:34]. Meneshah provides the weavings for the

Body of ALhhim which are spun as fine rings, whitened as discs of cartilage from which comes the design of the congruent metemeres. According to the weavings from these houses we dwell within the canopies of Light.

Meneshah gives of its strength to uphold the consciousness and to take it to the full height within each house. Thus Meneshah follows after Yishshakkar, for not only has Meneshah given to create the consciousness of the Rings, but Meneshah will sustain the consciousness causing it to increase will it decreases. In the summations of days, Meneshah will leave behind its former state and move into Yishshakkar as two seeds within the same fruit. As all in Meneshah is transferred to Yishshakkar, the entire Body of ALhhim is joined to the Body of Kuwáhnim and together they move from their former days and create a new world in which their aspirations and insights have lead them. And in that new land, from their sides, will come forth their Understanding and Wisdom through which their insights and pursuits are governed respectively.

The bodies of the mortal are old and tired, and the spirits that inhabit them are tired of wearing them. There is a time to give up the generation of the former states in which our fathers enslaved us unto passing into the days of our freedom and the movements which are according to the ascending consciousness formed by the Light of HhaKuwáhnim who have come into the midst of the peoples.

Meneshah elevates the Seed to the crown which forms the Staff of Aharúwan that buds and bears ripened almonds. The ascent of the ALphah from the base in Meneshah denotes that Enlightenment has come from within the Staff, whereby the staff is called for Aharúwan—the staff of Enlightenment. The one who brings the Seed to the Crown and governs their houses according to the Enlightenment is of Aharúwan. The one who achieves Enlightenment amongst the tribes is the priest/servant of all houses for in that the 12 Houses are in one Seed, the one humble to bear the Seed is the servant of all—the kuwahan that rises amongst the other branches.

Subsequent offerings of Meneshah in the House of Ayshshur, as Meneshah is called again to the altar for the sake of the Collective.

The double rings of Meneshah are unified into the Consciousness of Yishshakkar. Though there are one ring for the houses of the most high, there are two sides of each ring—the 180° of Bayinah and the 180° of Chakmah. These two sides unified comprise the ring of one day whereby time is circular and not linear. The double rings in Meneshah are as the numerical 8 which are fused as one in the ring of Yishshakkar. As the attributes rise from two sides out of Meneshah they are gathered into one body of Yishshakkar. The passing of information from side to side is the means that the rings expand; the unities of these rings are the strength of a house. According to the arrangement of the Unified Consciousness, the thoughts are paired, yet the interpretation of them are unified. When the unification of the sides of a parable are heard/understood then one has the sense of the sayings.

We set Meneshah unto Yishshakkar whereby we capture and retain all that is given from Meneshah. With every ascent of Meneshah, the entire house is lifted up, and the body of Ayshshur receives a quake to trigger another transformation according to the sequence of the Numbers being imparted by the offering. All transposed from Meneshah to Yishshakkar is upheld which is the core of strength in Understanding to keep that which has been transferred.

THE BLESSING OF AHARÚWAN

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

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

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

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

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

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

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

YahúWah increases the branches אֲשֶׁר אֶל אֶל אֶל 24
and keeps the branches אֲשֶׁר אֶל אֶל אֶל

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

YahúWah enlightens the unified faces/expressions יָלֵךְ אֶת־אֶתְנֵן אֶת־כֹּחַ 25
of the opening Seed which gives/extends its branches, יָלֵךְ אֶת־
and grace is extended to the branches. :יָלֵךְ אֶת־

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

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

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

And the Name unified is the sum/composite of a Name extended— יָלֵךְ אֶת־אֶתְנֵן אֶת־כֹּחַ 27
The offspring of OL/most high are YishARAL. לֵךְ אֶת־אֶתְנֵן אֶת־כֹּחַ
And Anni—⁸the Voice of the Neúwn Mind—increases their collectivity. :יָלֵךְ אֶת־

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

The gatherings are the works of the judge, who determines that which is profitable for the perpetuation of a Name. By the sum of a Name, so is the spirit of a Name set by Dan. Every level of residence is determined by the state of our reúwch, whether we abide in the ascendant Vapors of the Rings of ALHhim as Adim or whether we dwell in forms of animals in which the Breath pulsates to discover its congruency and harmony of members [Yirmeyahu/Jer 31:27; SMB/Gen 37:33; 45:15; Yeshayahu/Is 11:6-9]. The extensions of the properties within the branches are the work of Dan and Ayshshur—by the Breath of Dan and by the affirmations of Ayshshur all branches within the Seed are as OL, the Most High. The Voice of the Neúwn speaks out of Nephethli through the Mind of Aharúwan, who serves at and speaks from the heart altar to make the offerings of all YishARAL, whereby the inward parts of maShayh flow with Words of the Collective.

We are elevated from Meneshah to enter into states of Zebúwlan. Accordingly, Zebúwlan follows Meneshah in the courses of the offerings in Ayshshur.

DAN אֲדָם

In the House of Dan the House of Meneshah serves to transfer the development of the consciousness to the reúwch. All that the reúwch houses is the means of its energy and forthrightness. Thus the strength of a reúwch is related to the transfers made from Meneshah unto the Breath. The reúwch becomes infused with the energy imparted into the Shayin-Semek Ring from the Mayim-Tayit which is the energy of Understanding flowing from the central core of a Name unto the Breath. As one has understanding their Breath is quickened and enlightened, whereby they carry forth their assignments and goals with vigor and determination.

All that has deposited itself within the House of Meneshah is transferred to Dan through the offerings of Meneshah. The spirit of a Name begins to draw out from the waters of its origin in Ayshshur. What is drawn out is developed and then gathered in the waters of transference in Meneshah. Hereby the reúwch of a Name builds itself up and forms its head as it gathers strength from Understanding to Understanding. All that Dan obtains from Ayshshur to Meneshah becomes the Seed capsule within its minds whereby the reúwch transports itself from one plateau unto another as it makes its progressions amongst the hills of Enlightenment.

The offerings of Meneshah transfer the crystals of the Breath of Dan to the Consciousness, whereby the Consciousness of a reuowch is formed and renewed. Our Consciousness is built upon the foundations in Meneshah through which we are aligned with the Unified Consciousness. We become One Body of Consciousness that connects all Names, the spheres and their associated meridians into an network of totality. As the first dispensation of Yúwsphah, Meneshah establishes a place within a level of cognition and residence, and through which the vine of a Name may sprout and bear its fruit in that place. With every leaf and branch that sustains the flowers and seeds of a Name, the Consciousness is filled from all emanating from Meneshah. In that we all come from the altars of the most high, then all that comes from our SeedName rising out of Meneshah bears congruent thoughts through which we form One Body of Consciousness and therefore the state of peace. Universal peace is not founded upon all people coming to the same level at the same time, but that all peoples come to comprehend that they have come from the same Fire of YahúWah whereby they are One by their Breath of Dan.

The growth of a Name to attain its full measurement is dependent upon the wood of Yahúdah, for the sequence of the Numbers and their support by Aparryim determine the height of a Name through the evo-

lutionary spins of Meneshah. Meneshah unwinds the properties in a Seed whereby they ascend within the body. Through the offerings of Meneshah the Values are transformed to be incorporated into a fabric of thought to make manifest the entire properties of a Name which comprise the structure of a Name. The transposition of the Numbers from the Seed to the various houses determine the stages of growth.

Meneshah lifts up the consciousness of the worlds of Dan and gives flight for the ReuwchDan to soar through gates and to enter into that which is prepared for a Name. All Names belong to a family. A family owns a field and their cities—collective centres of thoughts whereby all in a clan are the defence of their unified lands.

The emerging developing consciousness—Head of Yishshakkar—rises out of Meneshah as the ∞ two stones of the foundation from which a Seed has formed a head and ready for ascension. With Meneshah is the means to elevate the consciousness and to lift up the head of the seed to ascend fully. In Meneshah is the force of the continuum ∞ through which the Kingdom of Names has no end.

BANIYMIN מנשה

In the House of Baniymin—The House of the Seed— the offerings of Meneshah transfer the Values of a Seed Name from Yahúdah to Yishshakkar whereby the Values in a SeedName come to the crown from the foundation. Daily Meneshah upholds the consciousness. By the emanations in Meneshah, the consciousness is fed and sustained with vibrancy.

The priority of Meneshah is the SeedName. Meneshah is the first to provide a home for the SeedName until it is born. Afterwards Meneshah attends to the SeedName from the days of its birth unto its crowning whereby a Name comes into its own lands where it lays its thoughts—its head.

The offerings of Meneshah are depicted in the wise men who see a Star from the east, meaning that they behold the Origins of the one coming from within the meridians of their Names. To see a star in the east is to behold the lineage of a Name and its path amongst the stars. Three wise men portray the levels of reúwch within our Name, the levels of Wisdom, Understanding and Knowledge. By these levels of reúwch we reach out in the heavens and conduct our search and inquiries of all that is forming within us—from the Seed of our Names, for unless we are searching into the Mind of the Most High by our reúwch our paths will dead end in emptiness. Each aspect of the reúwch brings their findings to the child emerging within them, in which the reúwch lives. The SeedName opens as the reúwch of our SeedName breaks open the shell by its breath. This process is called the birth of the spirit or the birth of “the inner man” within a dwelling, commonly referred as being born from above. As the head of Meneshah forms in Yishshakkar, which abides above in HhaKuwahnim, an enclosure of the Seed is formed, as an egg, whereby the Name has a house to be born within and fed from above. The feeding of Yishshakkar of manna and quail convey the food that comes down from the House of Yishshakkar—The Unified Consciousness in HhaKuwahnim. The dwelling above is the Unified Consciousness within HhaKuwahnim. The child within us is the SeedName of Baniymin, the first born of the Twelve, for from the House of Baniymin all of the Twelve come. By the development of the Twelve, the seed can rise upon its branches, whereby Baniymin is the last to appear. We look and tend after the child so that it has the learning of all that the Reúwch searches out. The myrrh and frankincense are of the spices that rise from the offerings through which we have access into the heavens. The three gifts of the wise men depict the foundation of learning. The gold with the spices pertain to wisdom and its extension into knowledge. The gift of myrrh are the teach-

ings of the associated branches and that which flows from the pairs of branches as they are bonded to each other and given upon the altar of the oylah. Of the first teachings of life, one learns of the inner construct in which their life flows, for without establishing the branches, the life is stunted or becomes deformed, as a tree that grows crooked. The gift of frankincense is the whitening of the heart and the illumination of the mind. From all of the associations a whitening emerges, for as the branches are unified, they are able to carry the light within them. The gold is the harmony of all aspects of life and how all things are associated with each other in the smallest to the broadest sense. The gifts of Understanding follow which are depicted by silver, the shechalyet spice, and the manchain which come to the child as foundational gifts of Wisdom are learned.

The silver of Meneshah is layered upon the gold of Yahúdah, from which comes all fruit of bronze.

As SeedValues are transposed from Yahúdah to Meneshah and then transported from Meneshah within our twelve members by the oylut of Meneshah upon the wood of Yahúdah, the result is the fruit of Knowledge borne upon our twelve branches. The ascent of the Values from Meneshah revitalizes the mind with empirical data of the Numbers through which the configurations of thoughts and their states are determined by HhaKuwáhnim. The transference of the Values of Yahúdah through Meneshah are called the choice gifts to HhaKuwáhnim from the members. In that the Numbers are of the Kuwáhnim, being of the origin of their sides: 35+35, the expansion and multiplication of the Numbers in Meneshah are also as the tithes carried unto the Kuwáhnim through transmissions of HhaLaúwi [CHP/Num 18:25-32]. As the choice gifts and tithes are elevated to HhaKuwáhnim they are appropriated on behalf of all YishARAL whereby their Values are not extorted or stolen by the nations. The elevations of the grain offerings from Meneshah are transposed commencing with the Values of 8: ALphah-Zayin/8; Bayit-Chayit/10, Gammal-Tayit/12, Dallath-Yeúwd/14, Hhúwa-Kephúw/16, and ÚWah-Lammad/18, whereby all Values are gathered in the Name of AL, from ALphah to Lammad are the sum of 78 which are of the rising consciousness and through which the consciousness is formed within each Name.

The subsequent offerings of Meneshah in the House of Baniymin, as Meneshah is called again to come to the altar for the sake of the Collective.

Meneshah continually feeds the consciousness of Yishshakkar. By the offerings of Meneshah, the consciousness is whitened with the ascension of all within Meneshah. Until Meneshah rises the house of Yishshakkar of a SeedName is darkened, layered with the consciousness of its Name yet to be whitened by the ascent of Bayinah through the inner core of a Name's Tree. With each ascent of Meneshah, the consciousness expands and that which pertains to a SeedName is activated from amidst the layers of its origins in HhaKuwáhnim. As a bud on a stem is dark with many layers, so is the mind of Yishshakkar until the ascent of Meneshah which opens the bud to reveal the illumination that comes from the bulb of the plant—Meneshah. As the bud opens above, Yishshakkar forms a house for the SeedName to be born from above, whereby it rises from the world beneath to dwell in the House of HhaKuwáhnim. By the ascent of a SeedName through its branches, **one rises with meShich to sit in heavenly places.**

Where will the next generation of your SeedName be born? Where will the next generation of the wheat sown in the field be born? They are born in the crown of Yishshakkar, whereby they put on their white garments of Yishshakkar as those redeemed by the blood of the kevesh of Meneshah. These are those who put on the white garment of the lotus flower that rises through the waters in which is their SeedName housed. As the blood flows from Meneshah upon the garment of Yishshakkar—the screen of the altar in that day—all that is of Meneshah is saved from its place in which it was sown in the world to

be born above and therefore transferred unto the Kingdom of HhaKuwáhnim whereby they are a kingdom of the priest of a distinguished process—of a holy nation [SYM/Ex 19:6].

The House of Meneshah gives the great wings upon the body of a bat whereby they soar as a bird. The wings are the Meneshah sheath coverings of a SeedName that enable a Name to soar according to the consciousness of a Name. Within the wings of a SeedName one abides under the shadow of Shaddai—the breasts of Bayinah and Chakmah—which cast a shadow by the angle of their lights [Tehillah 91:1]. According to the consciousness of a species one has its flight characteristics whereby it spreads the wings/Seed sheaths of Meneshah. The bats are born of the seed sown in the ravines of Meneshah to reside in Nephethli, whereby they are classed of Nephethli. The bats move with the wings of understanding, attuned according to the radar—consciousness of Yishshakkar. As they reside between the Houses of Meneshah and Yishshakkar they are suspended in Nephethli and hang head long unto the source of their origins in Baniymin. They come forth out of the seed with the wings of Meneshah, as a merkavah. Born from the midst of the dark layers of the Seed, as from the heart's secrets, they are hung upon the staff of Meneshah—Yishshakkar as an oylah that rises from the platform of Nephethli/the heart.

By the wings of Meneshah we are transported to the lands of our Names. Therefore Zebúwlan is the sequel offering to Meneshah in the House of Baniymin.

MENESHAH אַװװ

In the House of Meneshah—The House of Transference— the offerings by Meneshah compound the Values within the Body of Meneshah. As the body of Meneshah is like the parts of Meneshah, the Values multiply one to another. The compound Values are the means of alchemy—the transference from one state unto another. The affects of the Values of the offerings with those Values of the same house yield the ability of transformation within a house. Through the works of Meneshah, we are transformed from one essence unto another whereby we develop within our members the strands of gold, silver, and bronze to house the Fire [Chazun 1:12-16; DaniAL 3:20-26]. Though all things of ALhhim develop through Aparryim, they are transformed by Meneshah into the nature of ALhhim. The offerings of Meneshah we are changed as we enter into the Fires of the Oylah from one state unto another for the expansion of the ALhhim and the bearing up of the image of ALhhim which is within our SeedNames. The functionality of Meneshah is to elevate and to bring things forward; what is underlying begins to emerge.

The offerings of Meneshah are the everlasting springs of life that ascend with consciousness. These waters spring-up into all lands, and by them the thirst within the lands is quenched. The illumination of Meneshah satisfies the soul with an understanding of all within the Unified Consciousness. Over their offerings the messages of Consciousness—the birds of Yishshakkar—hover [Tehillah 104:10-12]. As the waters from above descend from the high elevations of Yishshakkar, they arise as the springs of Meneshah [Tehillah 104:13]. Hereby are the lands watered by the House of Rayish Oyin from which the waters of Hhakaiyúwer are stirred from Meneshah daily.

Through the openings of the seven-fold chambers of Yishshakkar, the illumination of Meneshah flows unto the receptive areas. The openings of one side of a branch unto another provides the spaces to house the full illuminations between Names through which all that is within one come to reside within another. Hereby the State of those Names is established and expands. As Meneshah gives all upon the wood of Yishshakkar, Yishshakkar appropriates the strength in Meneshah for the Collective Twelve. Through the teachings of Yishshakkar and the opening of the lotus in Yishshakkar, the measures of oil that flow from

Meneshah are distributed hour by hour within the menurahh whereby the light in the lamp burns continuously in accordance with the radiance of Bayinah and Chakmah.

The relationship of Meneshah to Yishshakkar corresponds to the spheres of the underworld of Neptune and the ascendant body of Mercury. The correlation of the two results in a pure form of spiritual love and transcendental understanding. The network between these two bodies have been expressed in lore as the purest of love bonds and devotions. The capabilities of Names are enhanced by this union as the spreading out of Meneshah and Yishshakkar affect the state of all parts. The flow from these two houses encompass all parts amongst them, whereby they hold all within their arms with devotion from which comes the sense of well being and healing of all internal parts. In harmony with the wand of Yishshakkar, the healing balm of Gilead in Meneshah is activated.

Meneshah is the source of all flowers and scents. The composition of thoughts in Meneshah support all blooms. From the waters of Meneshah arise the lily pads and lotus flowers. Through Meneshah we know Wisdom, for as we release the flowing of the associated branches to bring to light the paired branches our Names. Hence, as the plant commences to unfold from Meneshah, we behold the associated leaves /reeds and branches that emerge where by we know of Wisdom and can come to Understanding. We also learn the reason of the expression by the shechalyet spice of the of the offerings of Meneshah. The mind is whitened by the spice to comprehend all expressions and their reasons. As the mind is turned 180° by the shechalyet spice fire, one come to see the other side of the thoughts—what is within the thoughts being assembled. As one makes transitions, the white hairs appear. Such depict the levanahzekah spice forming from the assembly of thoughts over the course of years/studies.

THE REÚWCH

The Reúwch, commonly rendered as Spirit, is the Head/ 4 contained/Υ in the Neúwn/א, whereby it is called *the Spirit of Life* in that it comes from the Seed of the Aúwvim that abide in the Neúwn. The Thoughts of Life within the Neúwn are the Chayit/א —the power of ascension that dwells within the Neúwn and together with the Neúwn makes up the Neúwn-Chayit Ring of ALhhim. The Chayit is the anchor of the Neuwn in all states, for as one is positioned in their labors they anchor the framework of the Aúwvim in the world. As a child anchors the seed of their father to be extended and to appear through their mother likewise the Chayit seats the Presence of the Neuwn in the world to which we are sent. Everyone has a spirit/breath according to the Aúwv/Father from which they are begotten. There is the Reúwch of a Name and the reúwch of a body. The Reúwch of a Name is from the Aúwv/Father, who sends/releases the Reúwch as the meShich ascends/goes ahead to the Aúwv as a result of the assembly of the twelve [Yahuchannan/In 16:7-8]. We ascend according to the tree of our Name being formed, whereby the unified consciousness within us has the means of ascension. The ascent of meShich within us is dependent upon the inner construct of our twelve branches whereby there is the pole to arise from the foundation in which we are laid. As *the meShich within you arises* unto the Foundating Principle—the One who beget you—then *the Aúwv releases from within your House of Meneshah the River of Life that flows from your inner most being.*

When the parables denote that the emanating consciousness of a Name, coined as Yahushúo, is to depart or leave the Twelve, it does not imply that the Name will forsake the Twelve from which *the emanating consciousness* came to know of their origins and freedom in the most high. Rather, when the parables convey that the emanating consciousness is to go to the Aúwv, it indicates that a Name has found the path to the origin of its Name and is now emerging from within the Twelve to appear unto the Aúwv. In

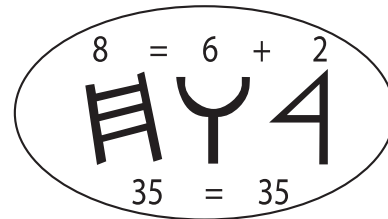
this language of the parable, one commence to show themselves to be the offspring of ALhhim rather than one of the slumbering state of the world. Hereby one distinguishes themselves that their emanating consciousness is not of the world, yet the twelve whom they have assembled are yet in the world. To this end and purpose the emanating consciousness establishes the Reúwch between the emanating consciousness ascending and the twelve remaining whereby they are One Body. This is like a tree that begins to flower and to bear its fruit. That which is emerging is ascending and will depart from the body from which it has come; yet *the life within the Seed* of both the emergent ones and the body of the twelve from which they have come is released to flow within the branches whereby the glory of the head being formed and its branches are fulfilled and whereby they enter into greater—ongoing/more abundant works that come from all twelve versus coming from one part alone.

The Life comes from the Seed. The Seed of meShich is of the Aúwv Avrehhem. In the day that the Life is sent the one that sent us shall empower us with the Reúwch whereby as we arise, we are lifted up and consoled, ”my child, this is the path upon which you shall tread and this path leads you to the throne from which you are begotten to serve in my kingdom.” The births of the Twelve within us become manifest through the sides of Light, which corresponds to the sides of Light. The Twelve are born or become manifest through Yaoquv, indicating that the appearance is when the SeedHead has formed that relates to each founding weaving of Thoughts. Let the reader understand that the births are sequential within us and transpire through the four sides of the heart which is the altar upon which we give ourselves to be tended and to serve within the Lights of Bayinah/Rechel and Chakmah/Liah, Belahah of Bayinah and Zilappah of Chakmah, which are the handmaidens of YahúWah. Though Yaoquv is portrayed to be the progenitor of the Twelve, such denotes the crown of a Thought, for the Twelve are born of the Twelve which are referred to as *the Unified of the Deeds of Fire* אַפְּרָיִם [SMB 42:11], whereby there is no partiality amongst them nor those who bear them, for all are declared to be of The Unified.

The Aúwvim are an assembly of the Thoughts of Enlightenment which come from Reshun, the Thoughts of the fiery Neúwn. The Thoughts pass through levels of Enlightenment to develop the attributes of Wisdom, Understanding and Wisdom until they are transferred to Numbers and then unto Letters through which the Thoughts appear and bear their full radiance. Each stage of their development the Thoughts pass through Twelve moons until they have been encircled by the arms of Bayinah which carries them to be conceived in one of the four chambers of the heart. Through the process of converting the thoughts to Numbers a Seed is formed to house the Thoughts. As the Seed opens, the Numbers are transferred to Letters whereby the thoughts are robed/attired and through which the frequencies of Light are communicated to reveal their weight within the Collective. From these Seed of the Aúwvim the Houses of

Reúwch

The Head within the Unified Neúwn



The Reúwch, commonly rendered as Spirit, is the Head contained in the Neúwn, whereby it is called **the Spirit of Life in that it comes from the Seed of the Aúwvim that gather as one in the Neúwn**. Everyone has a spirit according to the Aúwv/Father from which they are begotten. The Values in the word Reúwch are 8:8 denoting that every Reúwch is from the assembly of HhaKuwáhnim: 35/8:35/8. In the midst of the Unified Consciousness are 35: אַ/8 and 35: י/4/6+2/8 that form a head of consciousness 0/16, whereby the unified 6 that comprise the 12 are in the midst of the Aúwvim. The Reúwch contains the primordial consciousness of the 70. According to the thoughts of the 70 are the deeds/ אַ of the Teúwrah of Unified Thoughts/ י/4. According to the Rash/ אַ of the Reúwch, the works of a Name are transferred to the offspring of the Aúwvim through their Seed. In that the flame of the reúwch bears the Fire of its Name, the foundation of the menurahh is 10 which rises from the Fires in Meneshah. The Unified Reúwch—to be one spirit—is being of the Works of the Neúwn— אַ י/4.

YishARAL/לְאֹהֲבֵי are born, which are the fiery inscriptions/writings/שֵׁנִים of the Thoughts of HhaAúwvim housed in ARAL—a Seed formula with its corresponding Illuminations.

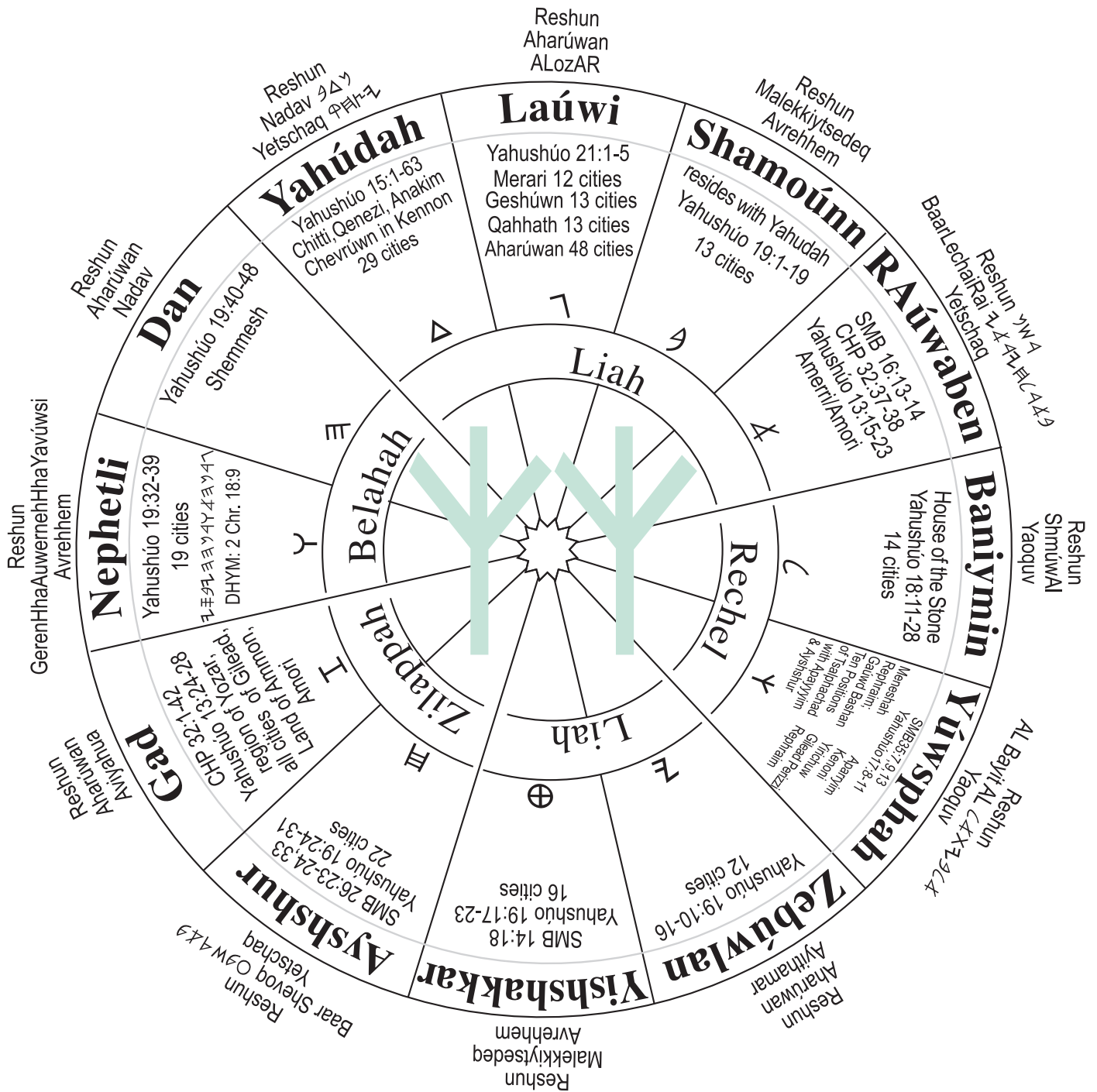
The 15 Configurations of the Aúwvim convey *the Emanations of Thoughts* which are coded into every Name, whereby a Name has *its Light from HhaKuwáhnim and its Life from the Aúwvim*. Each Father/Aúwv is a collective assembly through which a thought has momentum. **The Twelve are begotten by the sets of the Aúwvim/Fathers/Momentum of Emanations**, each of three Names of three levels of Enlightenment, from which each house appears unto their full stature, and whereby every house is unique in its form and radiance and function according to the Fathers of that house אֲשֶׁר מֵעֵשֶׂה אֲשֶׁר מֵעֵשֶׂה [CHP/Num 7:2]. Should all twelve be born of the same formulas then all twelve members would appear exactly as the same. In that the Twelve are born by unique sets of the Aúwvim, the twelve houses vary in their composition, placement and service yet **all come from the One Aúwv of us all—Reshun**.

The States of the Houses correspond to their lineage and function within the Collective. i.e. The 14 cities of Baniymin are relative to the 14th foundational Values of Neúwn. The 13 cities of Qahhath are relative to the interplaying of messages from HhaKuwáhnim amongst the 13 centres. Qahhath transmits the thoughts to both Meneshah and Aparryim which are distinct and with the Twelve to comprise thirteen centres/cities. The house of Merari and Gershúwn comprise one tent in which the twelve dwell in them, thereby the later Laúwim have 12 cities instead of the 13 of Qahhath. The Values of 13 in Shamoúnn are likewise granted for the development and expansion of the 13 inscriptions/tribes from the Hand of YahúWah. The 16 Oyin centres of Yishshakkar are relative to the States of the Consciousness; Dan abides in the sun therefore in the shemmesh; Yahúdah with 29 cities denotes the Houses of the Nine that carry the full Values of the Thoughts; Aharúwan of 48 cities are comprised of the 36—the 12 encircling modes for each of the 3 founding Aúwvim of each house + the 12 states of Enlightenment that are formed through which every Thought is composed and fulfilled. According to the weaving of the Thoughts of HhaAúwvim, there are 12 moons and 4 sides/phases of each moon; these are the 48 collective states of Aharúwan. Note there are the Aúwvim from which the Seed is formed and there are the 3 Aúwvim of YishARAL through which the Thoughts of Wisdom, Understanding, and Knowledge are written upon the stones of one's inner parts. The 19 cities of Nephethli convey the gathering of all Values into one qudash state of the mishkan body; the 22 of Ayshshur correlate to the qavilah of the 2x2 pairs through which all are affirmed from every side and through which the mind is developed with the transposed thoughts laid up daily via the spices, the manchaih, and the nesek/drink. There is no limit or Number to the vastness of the concepts and words of Gad and RAúwaben through which we continually acquire the Principles of HhaKuwáhnim.

As the SeedName opens, a tree sprouts forth and the River of its Life flows into its branches and sanctifies them to bear the messages of the Light through its leaves/oylut [I Cor 6:11]. The יָי in the midst of the Collective is the Tree of Life of the Names and through whose gates we enter into paradise. By the Reúwch of the Aúwv we are activated/washed, sanctified/distinguished, and justified/aligned in the Name of Yahushúo hhomeShich—the *Name of the Emanating Consciousness which comes to a full stature of being*, and by the Reúwch of the Unified Rings of ALhhim—the *corporate dwelling state of a Name*, for by the emanating consciousness of our Names and by the congruent dwelling state we stand as the offspring of the most high. Each of us are born of our Aúwv, and when the Reúwch Chaiyah/Spirit of Life is sent, it comes from the Aúwv who send us—Avrehhem whereby we are distinguished to be the Offspring of ALhhim by the Breath that carries the words and enables us to do the works of our Names. By the Reúwch Chaiyah we are the Offspring of the ALhhim and no longer the formulations of the world that is perishing.

THE AÚWVIM OF THE BRANCHES OF THOUGHTS AND THEIR STATES

Transmissions of the Fiery Head of The Neúwn to be assembled as Values—as Seeds of the Aúwvim to bring forth full glory of YishARAL within the Lands of HhaNeúwn.



The Reúwch of a Name carries the Thoughts from the Breath of the Unified Consciousness. As your Name prepares a place for the Life of the Aúwv to abide within your branches, then the Breath of the Aúwv in your Name is sent/released with the full measure of the Unified of ALhhim that arises from your dwelling [SMB 35:13]. As one is doing the will of the Aúwv, then the Life of the Aúwv is flowing through

them to bear the full expressions/faces of ALhhim. The Breath of the Aúwv is the flame of a Reúwch. The Breath is the vibrant state of a Name whereby one lives, moves, and has being.

Within the Neúwn is the Reúwch are 5+5, which are the Aúwvim of all Ten States: The 5 tens within the Neúwn: 9+1, 8+2, 7+3, 6+4, 5+5, reveal to us how the ten states are configured by the Aúwv of each state. The HhaQinni/Kenites and the HhaRephayim are both states of 5:5, the Qinni are the 5 of Chakmah and the 5 of Bayinah—55; whereas the Rephayim are the 5 of Bayinah with the 5 of Chakmah—55. The HhaGenezi/Kenizzites are the 4 of Chakmah and the 6 of Bayinah—46, whereas the Amerri/Amori are the lands of the 6 of Bayinah and the 4 of Chakmah—64. The HhaQedmuni/Kadmonites are the 3 of Chakmah and the 7 of Bayinah—37; whereas the HhaKennoi/Canaanites are the 7 of Bayinah and the 3 of Chakmah—73. The Chitti/Hittites are the 2 of Chakmah and the 8 of Bayinah; whereas the states of the HhaGirgashi/Girgashites are the 8 of Bayinah and the 2 of Chakmah—82. The lands of HhaPerizzi are the 1 of Chakmah and the 9 of Bayinah—19; whereas the lands of the HhaYevusi/Jebusites are the 9 of Bayinah and the 1 of Chakmah—91. The sum of each land is 10 and being 10 lands they are 10x10—100/⌘—a unified dominion/kingdom. These are the ten tens and from their lands comes the manchaih/grain offering for the altar and the kuwáhnim/priests of the keveshim/collective branches/lambs that are formed from these residing states of Aúwer/Light. Within the head of the kuwáhnim are the Aúwvim/Fathers. According to the Aúwvim are the faces and the deeds of the peoples that inhabit each of the lands.

The Reúwch/Breath is of two sides: the side of inhaling, and the side of exhaling, whereby we utter the Word as a ratio of 2:2, knowing that all that keeps us in our path of the Light is the assignment of our mind: אֲשֶׁר=4 being in juxtaposition with another with whom we serve as one, for as all parts are aligned one to another so are all breaths whereby there is one spirit as there is one body. For according to the spirit so is the body, for how can there be a manifestation without the crystal formulations of Breath around which all forms? Through the sides of the Reúwch one comes to have full exploration of all within and without, and through the Reúwch their is the unity of the heavens and the earth and all who dwell in them.

The subsequent offerings of Meneshah in the House of Meneshah as Meneshah is called again to come to the altar for the sake of the Collective.

The coming of Meneshah to the altar the second time is upon the wood of Yahúdah, whereby the transitions of a House are set by the Numbers. Who can change the transitions that are determined by the Numbers, for they are not regulated by what is seen, and therefore by what is changing; rather the transitions are set by the Values of the Invisible Core whereby the course is set and is able to stand against the winds or waters that attempt to deter the course [SMS/Acts 27:22-25].

The dynamics of the Meneshah offering upon the wood of Yahúdah enables us to be transformed into any of the likenesses/affinities of ALhhim, for according to the Numbers of Yahúdah and the transference role of Meneshah we are able to modulate from one state and enter into another state *to completely fulfill the transformation process*. As the offerings of Meneshah arise upon the Spiral of Illumination we pass through each of the ten lands daily through which we are changed from one state unto another. With distinction is the offering of Meneshah upon the wood of Yahúdah in the months of Eights, for in this mauóde we are able *to determine the actual housing/residence* of our Names as they shift from one level of consciousness unto another. Through the offerings we store up the data formulated amidst the Numbers and the Letters and their extensions achieved through the oylah through which the dress of our Reúwch is determined.

The achievements of Meneshah are transferred into the body of the consciousness of that which pertains to our Names and that which pertains to the Collective consciousness as there is no difference as our Names consciousness is within the Collective consciousness. Meneshah gives rise to all Values and the states of our transition whereby we know each other in the Unified Consciousness according to our states of occupation. Via Meneshah the structure or the wood is set regarding the activity of the consciousness within us.

The final offering in a house gathers all that has been done in the days of the Lammad/30 to proceed into another sphere/rotations of the offerings whereby we enter into the each others houses and eat our bread with singleness of heart [SMS/Acts 2:]. As the offering of Laúwi is made upon the offerings of YishARAL, we bear up Qahhath to transfer the thoughts to all of YishARAL which pertain to an offering, to clothe the members with the coverings of Gershun, and to uphold all that is of the Unified Body by the boards of Merari. The unification of all aspects of the offerings is the inheritance of Laúwi and in the unification of the houses, the House of Laúwi dwells. The 12 are given their lands to reside within; however, Laúwi dwells in the sum of them as one whereby they are held together as one body, one land, one kingdom.

APARRYIM אֲפָרַיִם

In the House of Aparryim, Meneshah is the double of the blessing or the expansion. Even as all things are made in pairs, so all that comes from the loins of Yúwsphah are in pairs which are the double blessing of Aparryim and Meneshah.

As Meneshah makes the offerings upon the wood of Yishshakkar, all that has been gathered from the yúwm is transferred to the qedam. Through the transfer from the east to the west and from the west to the east there are full communications through the services that the houses render unto each other.

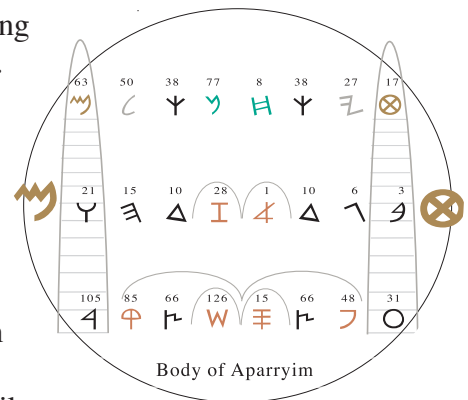
The Lights of Meneshah carry the illumination of immortality, as they are of the intervals of the 4 8's and the 49 as detailed in the Aparryim offering pages. With Baniymin, the intervals are laid in three levels to form 147 which is read as the 14 7's, whereby from the Neúwn come the 7 Rings in which the Twelve abide: $1+4+7=12$. In the variant readings of the Values we come to see that all Values are of the same as another according to how the Values are read, whereby there is no partiality of weight between 1 and 9.

Meneshah with Yishshakkar is the seat of consciousness and its ascension that flows as one becomes strong, for in that the flow is of Understanding the ayil of a Name must be established through which the flow of Understanding passes from the base to the crown. The flow of consciousness from Meneshah is unto Yishshakkar and from Yishshakkar to Meneshah whereby the entire Body of ALhchim moves together according to the Understanding within the Lammad Crown. As the base of a tree supports the entire growth, so does Meneshah support all that expands through Aparryim. The support goes out to all lands in which YishARAL dwells to radiate their Lights and to fill the worlds with the Thoughts of the Collective. The love of Yúwsphah is forever bonded to YishARAL, whereby the House of Yúwsphah does not forsake the Twelve not even in death, whereby there is nothing able to separate us from the love of Yúwsphah, for the very bones of Yúwsphah yet live amongst us and lead us into all states wheresoever we go. So does Meneshah sustain us and lift us up through all transitions to ever fulfill the words of HhaKuwáhnim in their day.

The teachings of love, devotion and steadfastness are in the wood of Meneshah, whereby Yishshakkar resides in their branches., Without these traits the consciousness of the Most High has no where to land in the branches of Meneshah.

The garment of Meneshah is the merkavah through which we are transported from one state unto another. Each movement during a day or month or year is by the works of Meneshah. The left side of the merkavah houses the descending Values of 987 and the right side contains the ascending Values of 789. The weight of the descending Numbers causes the left teste to hang lower than the right which is the ascending testicle. Through the descension and ascension the House of Aparryim expands and fills the lands of Cham, for as one extends in height they are able to increase their breadth and width with the strength of the vertical stance.

The parameters of Aparryim are Yishshakkar and the double rings of Meneshah-Aparryim. The expanse of Aparryim is through the spreading out of the branches of Consciousness through Yishshakkar-Meneshah. In that the Rings of Yishshakkar/ 40 is the base/foundation of expansion/blessing, we bless another as we have the Consciousness of another and as our rings of Aparryim are bonded unto each other. We give our strength in associated measures whereby the giving becomes intertwined with another, for how can one expand without a foothold and established associations? The expansion of Aparryim is dependent upon an association of branches within a framework. As an network of Names we are bonded together as one to form houses/dwellings of AL. How can Bayinah and Chakmah bless us until we have an association of Thought to receive the Illuminations? In receiving their Lights we are joined unto them, whereby we spread out/expand through Aparryim. By the Light we receive from our associations so we are strong together. In like manner a tree expands itself from the base of Aparryim. Through its association of branches the tree spreads forth.



The strength of Aparryim comes by Yishshakkar entering head long into Meneshah. The stimuli of all glands— Yishshakkar directly affects the hormonal base in Aparryim and Meneshah to provide strength to all associated measures. In all sexual unions the productivity is determined by the Union of Consciousness; otherwise the strength imparted quickly dissipates in that the shared consciousness to contain the strength has not been formed. *Yishshakkar establishes the Consciousness of perfect unions* through which the Life of one belongs totally to another which conveys our Union with the Unified Consciousness of all Names. As we establish the shared consciousness of two we form a dwelling of Understanding to enter into the vastness of the Unified Consciousness.

Through the netiph spice we lay up in our minds the *basis of Consciousness/Meneshah* within all lands/states of occupation which we have entered by the oylah. Via the basis of Consciousness of the Numbers of the Most High we initiate and support the unions of our Names unto their full expanse through Aparryim who measures out the strength with a supply of grain. The measures of grain are depicted by Yúwsphah who regulates the granaries on basis of the Consciousness of the Collective verses incomplete values derived by personal ambitions. All impartations of strength unto Life are derived from **the foundation of Yishshakkar — Meneshah** entering into the House of Aparryim.

Through the total giving in Meneshah, the Consciousness heightens. Meneshah is the means for all in our SeedName to ascend. As we give all from our branches nothing is ever lost. All is transferred from our giving of the oylah into the mind as the pure essence from which the states of Yishshakkar above have form and through which we are *continually transferred from one world or state unto another*. The change of states occurs through the total giving of our Names in every oylah whereby the sting of death is deprived of its venom. The motives of pure faith are to enter into the Collective State and its goodness, whereby the choice of faith is not based upon fear of the loss of one's soul or one's possessions for such thoughts stifle the rites of expansion and the transference into the expanding realms of Illumination. Through the oylah we enter into the States of the Unified Breath of the Unified Consciousness and into the Unified Mind of HhaKuwáhnim through which our expressions/faces and deeds are determined.

GAD אֶל

In the House of Gad, Meneshah serves to assist us to move into the States of Words acquired according to the fruit upon our branches. We move into the fields of words as flocks move into pastures as they are established in the consciousness of Yishshakkar. The movements of Meneshah are determined by the words of Gad; hence, the words spoken contain the composite thoughts of our movements and transitions. Words are established in Yishshakkar which determine movements through Meneshah. The movements are unto the ten states of Zebúwlan at the seven levels of Enlightenment—unto full Consciousness of the 70. What is spoken is uttered unto a dwelling state for the words form a place/space and they contain within them the Intelligence/Breath through which they are uttered, whereby the Reúwch enters into a place/state.

Through the giving of Meneshah one speaks with an anointing, as the Mayim Tayit Ring of ALhhim spreads out in the roof of the mouth. The Ring of the Mayim Tayit causes the mouth to drip with doctrines of the Unified Consciousness. As Baniymin follows the flow of Meneshah, the mouth is filled with Knowledge formed by the grace of the Neúwn.

Meneshah lifts us up according to the Values that are given to our Name, whereby *we rise above the world unto our immortal dwelling state*. As we speak of the sites in our Eyes/Rings, we enter into them, for as they appear before us we know the land in view is near at hand. The lands become apparent as we draw them out of our SeedName. As a tree produces its rings in which it dwells, likewise we are given/allocated the lands of the Fathers as we release the Numbers within our Names. A worm is transformed as it draws out all that is within it through which the larvae becomes a new creature. The process of drawing out all within us and appointing it unto the Collective Body of Life is through the oylah offerings. We literally pass through the world as YishARAL passes through Metsryim to enter into the Lands of HhaDever/The Word. As the Word abides forever so are the States in which we reside as immortals. By the Word of the Father all things of Life are made and these are eternal. To dwell in the Word of the Father is to abide in the full Counsel of ALhhim—The Rings of Perfect Unity that are the Offspring of the Father. In the Neúwn is the Father. In the Father are the Rings of ALhhim that form the Body of the Father—The Offspring, whereby the Offspring are ALhhim [Yahuchannan/Jn 10:35; Tehillah/Ps 58:1; 29:1]. The Offspring are the Word of ALhhim for they are made of the Word and not of earthly matter, *through the Word all things appear or made*.

Meneshah is the Guardian of the Crown Diadem in Gad. As the House of Meneshah flanks the Lammad-Yeúwd in the crown of Gad, the Mayim-Tayit are the gates to the Words of the Teúwrah. As the

gates of Meneshah open, one has access into the arúwan of Gad—the Words of the scrolls rolled up and opened in Yishshakkar.

The impending state of the consciousness rest upon the ascent of Meneshah. Deposits of the rays in Light gather in Meneshah as they radiate from the Unified Consciousness. Via the rays of Light of sun, moon, and stars the Seed forms in us daily to make the manchaih. Meneshah elevates all formed by the Lights within our branches, which causes the consciousness to swell with Wisdom, Understanding and Knowledge. The state of the head of a Name attest that one belongs to the Tree of Knowledge for from the sides of the Tree their is the capacity to form a head from all supplied from Meneshah.

The forming of a head is the fruit of the Tree of Knowledge. All that has a head is of the Knowledge/Mind of the Aúwvim/Fathers. Having a head upon a body attest that we are of the Mind, for how could we form a head in the universe if we are not of the Collective Mind of the Universe? As we develop the Head of Consciousness from Meneshah we form the Collective Mind through which we are able to be taught all things by the Reúwch. One who beheads/belittles/misleads/confuses another so that they do not fulfill the Teúwrah, takes away from the Tree of Knowledge. As we add to the Knowledge in our mind and to the minds of our comrades we add to the Tree of Knowledge.

The elevation of every thought leads to mastery and rest. As each thought rises and becomes implemented into deeds, one is prepared to enter in the shavbet of the thought and the fulfillment of the thought through works. The shavbet continues [remains] for those of Offspring of ALhchim, who abide in the perpetual rings of Understanding [Govri/Hebrews 4:9-10]. The act or day of the shavbet is distinguished from or as a result of six days—meaning days/acts which unify prepare one to enter in shavbet. That which one enters continues, showing that the attainment of the Thoughts of the most high are of Knowledge—Seed formation level which therefore continues. The days of our Names are based upon our Words. As our Words are perfected, we fulfill them whereby we enter into their States of Rest and continue/remain.

SUBSEQUENT OFFERINGS OF MENESHAH IN THE HOUSE OF GAD

The Meneshah offerings are performed, and thereby fulfilled upon the wood of Yahúdah. In Gad the ascendant of Meneshah rises upon the Numbers which suspends the Words of ALhchim whereby they do not fail. In that the Numbers are lifting up the states of transitions and elevating the consciousness, the Thoughts in the Words that ascend remain suspended in the Consciousness of a Name. When one is not settled in their mind it is due to the Numbers of Yahúdah not being activated in Meneshah whereby the Thoughts, the Words and their deeds are suspended in the consciousness—a thought rises but is not kept in honor to perform it. A corresponding body in the universe to Meneshah is Neptune, which is a force of suspension to keep other bodies in place. Through Meneshah the Thoughts and their Words are retained into deeds through which they are suspended and fixed in the consciousness. The Words are suspended by their Values as they are pulsatd from Yahúdah into Meneshah. The heavier Values of Yahúdah: 789 987 drop into Meneshah to form a platform upon which all bodies and their Words are suspended in consciousness. When the writings speak that the world is set in place and suspended by the Words of YahúWah, it is speaking of the ascent of Meneshah from the depths that sets all bodies in the universe in their place [Tehillah 104:5-6]. In this manner one sets the Values into their expressions through which their faces are not turned away from the Lights.

Meneshah is the sac from which the farmer draws the seed to bears the GoodWords of the Kingdom. **According to the house in which the seed is derived, so is the kind of plant and its fruit.** The kinds of fruit are according to the 12 stems of Thoughts that comprise our Tree of Knowledge. Through the offerings of Meneshah in a house, the trees of our houses rise and bear the fruit of their kind [SMB 1:12].

SHAMOÚNN 𐤏𐤕𐤍𐤏𐤓

In the House of Shamoúnn, the offerings of 𐤀𐤍𐤏𐤓 Meneshah give support to all heard from the depths of Understanding. Through 𐤀𐤍𐤏𐤓 the depths and foundation of what is heard extends from one side unto another. The House of 𐤀𐤍𐤏𐤓 provides the continual flow of oil in the accounts of the Prophet Alishao/Elisha which supports a widow—one who affirms the prophecy and provides a lodging for the unfoldments of what is heard. The paired properties of all foundational thoughts/11 form a house/2 as conveyed in the numerical intervals of 𐤀𐤍𐤏𐤓 112. The forming of any house is an establishment of a thought for expansion. Though 𐤀𐤍𐤏𐤓 resides in the foundation of Shamoúnn, the words resonate from the depths to the highest point in the mind, as 𐤀𐤍𐤏𐤓 occupies the highest point in the centre of the mind—in the midst of the double Neúwn/𐤏𐤓—in the numerals 55. As 𐤀𐤍𐤏𐤓 rises to the apex the Name is spoken from the crown as Mannasheh. In Mannasheh is the hidden manna within the chambers of the mind/arúwan/ark.

The offerings of 𐤀𐤍𐤏𐤓 enable one to make pivotal moves as one has comprehension of their developments, whereby there is nothing holding one back from changes that affirm the level of one's hearing. The support of 𐤀𐤍𐤏𐤓 provides a foundation for all heard. The ear lobe is the result of the deposits of the waters of ALhhim that forms a basin beneath the ear body as the testes form a sac beneath the body.

As the direction and distance of movement is implemented through 𐤀𐤍𐤏𐤓 offerings, the goals resound within the ears unto their fulfillment, whereby one hears the Voice of the Shepherd and does not follow after another. 𐤀𐤍𐤏𐤓 provides the basis of hearing within Shamoúnn so that we move assuredly with understanding.

All heard is upheld by 𐤀𐤍𐤏𐤓 whereby a thought becomes fixed within one's consciousness. Once a thought is upheld by 𐤀𐤍𐤏𐤓 it is a difficult to remove it from the consciousness. Musical lyrics are an example: a tune and its words become sustained in the consciousness. Removing foreign thoughts are like taking out plants by their roots; some come out easily, and others are rooted in the foundation with various strongholds. As one learns of Lammad, then the truths of Lammad rising from 𐤀𐤍𐤏𐤓 prevail in the consciousness for they are of one's native Name and lands. Though the briars are removed, the stalks of Lammad remain steadfast as upright growths of Wisdom, Understanding, and Knowledge. The Schooling of Meneshah is called Assilliyah 𐤀𐤏𐤓𐤕𐤓𐤕𐤓𐤕𐤓𐤕𐤓𐤕𐤓𐤕𐤓, meaning the School of the Pole, to accept the Yoke of Lammad.

PARABLE OF THE TALENTS MATTHEW 25:14-30

THE KINGDDOM OF NAMES IS like one about to go on a journey, who calls their own servants and entrusts possessions to them.

One is given five talents, to another, two, and to another, one, each according to their own ability; and the one goes on a journey.

Immediately the one who has received the five talents goes and trades with them, and gains five more talents.

In the same manner the one who has received the two talents gains two more.

But one who received the one talent went away, and dug a hole in the ground and hid their master's wealth.

Now after a duration the master of those servants comes and settles accounts with them.

The one who had received the five talents comes up and brings five more talents, saying, 'Master, you entrusted five talents to me. See, I have gained five more talents.'

The master says, 'Well done, good and faithful servant: You are faithful with a few things, I place you in charge of many things; enter into the joy of your master.'

Also the one who had received the two talents comes up and says, 'Master, you entrusted two talents to me. See, I have gained two more talents.'

The master says, 'Well done, good and faithful servant. You are faithful with a few things, I place you in charge of many things; enter into the joy of your master.'

And the one also who had received the one talent comes up and says, 'Master, I know you to be a hard owner, reaping where you do not sow and gathering where you scatter no seed.

And I was afraid, and went away and hid your talent in the ground. See, you have what is yours.'

But the master answered and says, 'You wicked, lazy servant, you know that I reap where I do not sow and gather where I scatter no seed.

Then you ought to have put my possessions into an investment, and on my arrival I would receive my possession with an earning.

Therefore take away the talent from this one, and give it to the one who has the ten talents.'

For to everyone who has, more is given, and one will have an abundance; but from the one who does not have, even what which one does have is taken away.

Throw out the worthless servant into outer darkness; in that place there will be weeping and gnashing of teeth.

THE PARABLE INTERPRETATION

The parable is the account of one of the Lammad giving to every Name their talents—means of exercising wealth. The possessions of the Lammad are chiefly silver, whereby each measure in the parable is of HhaLammad. The one going on a journey is the Name of Lammad that rises upon the chariot of their Breath. The wheels of the chariot are the Rings of their reuwch's extension, and the momentum is the force that drives the Rings into all places to which the Name is sent.

The giving of the talents are as one packing their suitcase. Note that the master gives the talents to one's own servants, of one's own household. The talents are given to the members of a Name. Those of Knowledge amongst our houses are given 5 talents; to the servants of Understanding two talents are given; and to servants of Wisdom, one talent is given. The five talents are the means of Illumination and bearing one's Life through their fruit/deeds whereby they become 10 as the Neúwn mind. The two talents are the means of building by forming associations through which one increases in Understanding, and thus they have four talents—insights. The one talent is the means of extending the sides one's house through which the parts of a house are broadened and made strong whereby they become two or beloved pairs.

The one of 5 talents pertain to the mind that seeks illumination. This is the mind that seeks Knowledge in the SeedNames. They trade the wealth in their SeedName with another, and thus they come to know all things in the Neúwn Mind. i.e. Standing faces to faces with our masters and Aúwvim.

The one of 2 talents pertains to the body that houses insights and understandings. This is the servant that forms alliances, finding common denominators, whereby they multiply their strength of understanding.

The one of 1 talent pertains to the side of the foundation. As one draws out of their side they increase as two: i.e. the Adim draws out from their sides and form 2, whereby they now have a body of insights to become 4, and their original $1+4=5$ through which they build the Neúwn Mind. The burial of the talent is as casting Yúwsphah into a pit without water, whereby the means of blessing and increase are shut off which results in a famine. The giving of one's side to a foreign body leads to famine, for such conveys casting one possessions in their SeedName unto a state that cannot bear the possessions nor multiply them [Mishle/Prov 6:26; 7:1-27; Tehillah 105:16]. The hiding of the talent is placing the possession into אֲשֶׁר מֵעֵשֶׂה without giving what is within their Seed. As אֲשֶׁר מֵעֵשֶׂה is the means to extending the sides of hearing, the parable of Names pertains to the offerings of אֲשֶׁר מֵעֵשֶׂה in the House of Shamounn.

The coming of the Master is when a Name has aligned the Twelve in them. With the Mind of Dan the Master comes to take an account of all that is within them. The parable denotes the duration of days through which one becomes a BegölHhaSham. Through the deeds of one's hand and their perpetual offerings, one comes to mastery. The mind in accordance with the journey, declares their illumination of 5 talents—the Words of Life whereby they have come to possess the Ten Sayings of ALhhim. The body of Understanding declares their 2 talents—the harmonic residence of Thoughts through which they have come to possess many insights. These are elevated unto new levels of service and are by their cultivation of Knowledge and Understanding able to enter into the joy of the master who sets the Joy of the Mind of Knowledge and the Body of Consciousness/Understanding as their ultimate reward for the journey of their Name. According to our levels of attainment of Words and their meanings, our members are charged with many duties through which they receive the Joy of the Reúwch Master. Our Names are not to make war with the sea, nor to engage in vain pursuits over the domination of species, nor to pursue a path for possessions of the world.

The one who does not fulfill the quest to enter into the joy of their master, perceives the tasks too daunting or difficult. These go into outer darkness—beyond the environment of Understanding in which are weepings and “gnashing of teeth,” conveying symbolically the grief of those who war against the Truth in themselves by retaining false principles/perceptions. Weepings and gnashing of teeth cease as one lets go of unproductive thought forms. The Master is not sending any Name into outer darkness, but as unproductive branches on a tree are cut off, so are thought forms removed from our assembly of members. ***Forms of thought that resist the expansion into the Collective are not acceptable to the BegölHhaSham*** within us. Though they once were part of our configurations, as one rises to be a Begöl, they are dismissed amongst our servants. The forms of thought that accomplish and serve our Name to come to mastery enter into the joy of our Name; however, forms of thought that seek to possess and hold-on to the world are cut off from our assembly; i.e. forms of Yúwsphah—of sexuality that seek to possess another, or are self-serving to create gender bodies apart from the Unified Consciousness, restrict the full giving within a SeedName *to from a new mind and hence a new body*. As the Fathers of HhaKuwáhnim, Nadav and AviYahua, we give freely, without reservation unto one's own faces, to form a foundation of becoming in which all Breaths are unified unto their full extension. The servant of expansion/sexuality contain the one talent for the purpose of giving of itself to create two sides through which one builds a Collective House. *The wealth of a Name is invested in thought forms of Yúwsphah that extend a Name in all expressions of the Aúwvim*. Every member in our house and their formulations of thoughts are our servants which are examined by the BegölHhaSham. The forms of our servants are changed as seen by the Master, even as the forms of our members are transformed daily in the oylah. Thought forms that do not ascend with us are dismissed from our assembly. The one talent of the unfaithful servant is given to the Ten—the new head formed upon the stalk of a Name—through which the mind lays down a new foundation for ascen-

sion. *The one of Ten possesses the foundation of total giving of all that one has in their SeedLogo, whereby the platform of one's dwelling state is heightened to be in accordance with their mind.* Giving the one talent to the Mind of Ten transfers what is of Wisdom unto Knowledge depicted in the rotation of the foundation to the crown in the Bodies of ALhhim.

Meneshah stabilizes the earth from tottering. Our bodies are arets—states of Light, assemblies of thought crystals sustained in positions of Illuminations. In all paths in which we move, we maintain our courses which are set by the Words of Knowledge that comprise our SeedLogo. With the stabilizing force of Meneshah, in service to Yishshakkar, our foot does not slip.

Meneshah enables our Name to rise above conflicts and barriers. Through the offerings of Meneshah we are lifted beyond disputes and confrontations that are of appearances. The Thoughts of Consciousness, drawn out of Meneshah, take us higher than conflicting thoughts. Conflicting thoughts are unable to ascend as they are canceling out each other. As grass that is here today and gone tomorrow so are the thoughts that rise and fall without any lasting fruit. The plants of Meneshah, as the coconut palm, tower over thoughts which cannot attain unto the prevailing heights of Meneshah unto Yishshakkar. The thoughts in Meneshah are able to surpass the heights of weak thoughts. As one rises above conflicting thoughts, one treads upon the ashes of their enemies. To tread gently and confidently over forms is the strength of GerenHhaAuwernehHhaYavúwsi in our SeedNames.

The expectations of the heart go beyond what is seen as the hope of one's ascension is committed to Meneshah. In Meneshah is the means to achieve all hoped for whereby one prevails against odds or former states of residence. Through Meneshah we forget the former states whereby they do not tie us to the past, and in Meneshah we release the hope in our hearts through which we have the strength of ascension. Through the ascending branches in the groves of Meneshah, arches are formed through which one passes from one state to another.

SUBSEQUENT OFFERINGS OF MENESHAH IN SHAMOÚNN

The force of the Numbers of Yahúdah, which provides the wood for the initial offerings of Meneshah, sustains the Thoughts in Shamoúnn. Should the numerical formulation of the thought elevated in Shamoúnn be changed, then the thought can fall and be replaced. The thoughts that people hear and keep in their hearing house are according to their assembled Numbers/Values. When the Numbers are of a Name, then the Thoughts are of the Name to which Shamoúnn belongs; otherwise values gathered which are not of the Numbers of a Name may be of no profit for the Breath to retain them. When the thoughts of a Name are elevated in Shamoúnn, then the Thoughts are concentric and complementary to the entire House of ALhhim. The Thoughts of a Name elevated by Meneshah are the thoughts of peace and freedom, upholding one to go beyond what they have understood in former days of darkness.

The Thoughts of a Name are based upon the Numbers of a Name which are without violation to other Names and their peoples. As the Thoughts rising from Meneshah enter into the heights of Yishshakkar, one is lifted from the prison house of Yúwspah to be seated at the right hand of power. In Yishshakkar there is no condemnation, no faults, no war, no arrogance, no greed. Any thought within the consciousness that condemns any member within one's house or within another is of adversity and hence is not of the structure of a Name. A Name does not condemn itself; to do so would be antithetical, for how can a Name live if they are diametrical opposed to the movement of ascension? As the numbers of

adverse thoughts are analyzed they are brought down in the Name of Yishshakkar, the house that is anointed within a Name and which radiates the Light of a Name in all Rings of one's house.

One activates the Numbers for the oylah daily, whereby they lay a foundation for the Thoughts of ALhhim to form within their Rings. Every day a body is made to house the Thoughts emanating from the Lights. Through the giving the Numbers of each part, a house is created to bear the glory of the Aúwvim. In like manner, the Aúwvim give of their Light daily, whereby a body of Wisdom and Understanding is formed for their Thoughts. The faces of the moon are comprised of two sides, a light side and a dark side. The light side is the side of Wisdom; the dark side is the side of Understanding. These two sides comprise a full head of Knowledge. The giving of Light of day 000 (30—three zeros) one forms the body of day 15; the giving of the Illuminations of day one forms the body of day 16, etc. unto forming 15 full moons within a month. When the moon is full on day thirty 00, the total giving of Wisdom creates a complete body of Understanding on day 15, to bring for the Works of Light אֲשֶׁר.

When the Unified of ALhhim speak unto the Adim to be fruitful and to multiply, they the ALhhim proclaim them as the servants to whom the talents of 5, 2 and 1 are imparted. When the tongue of deceit speaks that one may partake from the Tree of Knowledge, *lit.* to take away from the Tree of Knowledge, then the tongue lies against the Words of HhaAúwvim that says unto Adim: “be *pæru/יִפְרֹוּ* fruitful and *urævu/יִרְבּוּ* to multiply/increase,” for when one takes away from the Tree of Knowledge they take from the expressions and therefore decrease the size of the mind and the members. When any voice says: go ahead and do any deed contrary to the Words of ALhhim; the deed will not harm you; and you will not die/descend, then the voice is anathema to meShich in Yishshakkar. The mind of enmity uses the tongue, as a serpent, to send forth its arrows for the sake of its lust, greed, and arrogance. **The mind that is contrary to the Law is enmity with ALhhim; the tongue that speaks for the mind of adversity is shatan.** If a thought expression/deed takes away from another, from the life or from its Name in any way, then the voice is of the devil. Evil spirits are the works of a mind that is enmity with ALhhim. Evil spirits are created by the mind in enmity to the Teúwrah which establishes the means of extending a thought and giving it momentum. The breath of the mind sustains the spirit that is formed, for the spirit is of the unrighteous head that created it. When one cast out evil spirits they are casting out thought forms whereby the mind and its members are liberated from dwelling with the extensions and momentums that are adverse to the Rings of ALhhim.

According to the size of the mind so is the working of the members. As Shamoúnn is in the head so is the level of one's hearing. When one takes away from the fruit they decrease the harvest of the Seed, whereby they die, for the Life of the Aúwvim are in the Seed and in the blood that runs from the Seed. Life is in the blood for it is the living flow of the Aúwvim. *From this law of ALhhim one washes their hands before eating to remember the ordinance of Life.* The Hands of the Aúwvim only cause increase, sowing and harvesting.

The prayer before eating is stated and then followed by lifting up of the hands with these words:

ጸዕልን ቡዕ ገብቼሃሽ ዋፋ ማብብልብን ጸሃገሃዕን

The works of my hands only adds to the Tree of Knowledge.

ጸገን ማብብን ማብብሃሃ ብር ነጸሃሃ ብሽ [ነፋጸን] ያፋን ማሠ ጸፋ ሃሃፋፋ

Bless the Name of Aúwv “Aharúwan” [insert “the Name of the Aúwv of the Day”]
who gives me talents for this day.

ያሃፀ ርሃፅ ልሃፅዐር ሃፅፋሃ ሃፋፓ :ብሽፋፅፈ ጸፋ ማብብልብን ሃፋሮሽ ብ

My hands fulfill the words: be fruitful and increase in every good work.

The 14 day interval between the two sides of Light is the expanse of the Minds of HhaAúwvim through which they form the Oyin Zayin body of their Names. The days amongst the two faces of each Aúwv is 16/Oyin. The formula of the Body of the Aúwv is the Neúwn/14+2=Oyin. When two are yoked to the Neúwn Mind of the Aúwvim, they form one house, full of Illumination.

There are 15 Aúwvim in HhaLammad whereby there are 12 Branches to the Tree of Knowledge. Each branch is formed by the pairs of Aúwvim 15/6:15/6. The pairs of Aúwvim in HhaLammad are the kuæch/strength of the branches whereby the Life in the Aúwv is the Life in the Offspring. As the 15 Aúwvim give themselves in service to each other, their Names form the 12 Branches of Thought of HhaLammad.

When the Voice of Consciousness speaks, Anni/I am the Vine and You are the Branches, it is the Voice of Yishshakkar. Yishshakkar is the Voice of the Anointing of the Aúwvim. As the Seed of the Aúwv rises from Meneshah to the crown in Yishshakkar, the oil of the ripened head is the anointing oil of the Aúwv upon the Offspring. The Voice of Yishshakkar is heard in Shamoúnn as Yishshakkar is in the midst of Shamoúnn. As the ears expand by the Numbers of a Name the full Counsel of meShich is heard. Through each application of the netiph and the shechalyet spices, the Numbers of a Name in which are the Numbers of ALhhim are drawn out like bands whereby the space in the mind is enlarged for the Words of the Aúwvim.

The stability of hearing the Voice of Consciousness comes from the bulbs of Meneshah which supply the Consciousness. As stones that comprise a foundation, Meneshah is the solidarity of Thought which rises to form the white stone of Yishshakkar. The white stone of a Name is formed in Yishshakkar, whereby Yishshakkar is the meShich within a Name that rises out of Meneshah. The character of the meShich and Yishshakkar convey that the meShich is the same as the Shepherd of Yishshakkar. The seat of Yishshakkar in the heavens is the seat of the risen meShich out of the tomb of Meneshah.

In the Hand of Yishshakkar are the 7 Rods of ALhhim that form the staff of meShich, upon which one suspends themselves above the earth. The 7 Rods in Yishshakkar are conveyed by the Numbers of 730, which is read as 7 Lammadim/30. The 7 Rods of ALhhim are the Staff of each Reúwch of ALhhim.

The Rod of Dallath-Dallath/8 and Hhúwa-Gammal/21, the sum of 29 and their multiples168, which connects the States of HhaKuwáhnim to Chakmah. With the Rod of Dallath-Dallath/8 and Hhúwa-Gammal/21 one ascends/8/፳ through the portals/16/ዐ of Lammad.

The Rod of ÚWah-Bayit/8 and Zayin-ALphah/8, the sum of 16 and their multiples 64, the foundation of Chakmah which forms the sides of a house and the sides of a thought through which one comes to Understanding/16.

The Rod of Kephúw-Kephúw/22 and Lammad-Yeúwd/22, the sum of 44 and their multiples 484, whereby the House is built upon the Rock by the Teachings of YahúWah.

The Rod of Mayim-Tayit/80 and Neúwn-Chayit/85, the sum of 165 and their multiples 6800. The Values refer to the structure of the Faces in the Unified Consciousness which are set in the SeedName and brought forward in Aparryim.

The Rod of Tsada-Tsada/180 and Qúphah-PaúWah/610, the sum of 790 and their multiples 109800—the full extension of the transformations through the works of the Unified Consciousness. This is the full extent of the Numbers and their transformations.

The Rod of Rayish-Oyin/730 and Shayin-Semek/360, the sum of 1090 and their multiples 262800—the formularized pairs 2 6's of the Lammad in the 28 ALhim of the Unified Consciousness.

The Rod of AR/201 and AL/31, the sum of 232 and their multiples 6231, by which are the Twelve are structured upon the Tree of the LammadSeed. Within the Rod of ARAL are the Names of the House of Laúwi.

The sum of the Rods is 2366, and their multiples 386347. The Values convey the Tree comprised of the Lammad's pairs and their works: To bear the Lammad faces/expressions of Unity, and to dwell in the Lammad square of perfection. This is the pleasure of a Name and their fulfillment in all of their days.

The authority of a Name rests in Meneshah and extends unto Yishshakkar. Meneshah is the seat of the sun, and Yishshakkar is the seat of the moon. The harmony of these are the ruling lights of Wisdom that regulates the Days and of Understanding that regulates the Thoughts. The mixing of the Lights occurs in Shamoúnn, through which one hears the Voice of Wisdom and the Voice of Understanding. Through the compounding of the lights, all things are formed and made.

RAÚWABEN אַװנאָ

In the House of RAúwaben, the offerings of אַװנאָ lead to anointing the eyes. אַװנאָ resides within the chamber of the eyes to form the tear duct as a basin at the foundation of the eyes.

The **exponential difference** between what is now and that which is coming is determined by אַװנאָ. אַװנאָ carries us beyond our current perspectives whereby we see that which is coming and thereby step into that which is forming through our offerings upon the altars in the House of RAúwaben. The House of אַװנאָ raises our level of Knowledge, Understanding, and Wisdom, whereby our perspectives are elevated according to the exponent of אַװנאָ amongst the branches. The exponent of אַװנאָ and its Numbers are placed above and after another House and their Numbers to denote the power to which the latter is raised through the offerings of אַװנאָ. As אַװנאָ follows Yishshakkar in the first rounds of offerings in RAúwaben, then Yishshakkar is raised by אַװנאָ whereby there is a change in consciousness. The exponent is placed beneath Yishshakkar as אַװנאָ follows Yishshakkar; however, when אַװנאָ precedes the

offerings of Yishshakkar the exponent is placed above Yishshakkar according to the placement of אַװװֿ in the offerings. The exponent in each Name activated by אַװװֿ are the sum of the Values of Knowledge of a Name, for by the sum Number of Knowledge, all is elevated unto the full stature of a Name. The sum Number of Knowledge encompasses all of the Values of Wisdom and Understanding being the reductive of the SeedName. i.e. Should the Numbers of Wisdom be based on the intervals of 43 and the Numbers of Understanding be based on 88, then the sum of the Numbers of Knowledge is 7, which is the exponent applied by אַװװֿ. **The reductive Values pertain to change from one form to another.** The Numbers of Wisdom establish space and the sides with elevations; the Numbers of Understanding create strength amongst the sides with elevations; the Numbers of Knowledge rise out of אַװװֿ unto the full ascent of the Aúwvim.

אַװװֿ is stimulated by Yishshakkar. Through Yishshakkar bowing to אַװװֿ the consciousness of a Name draws out of its foundations to attain its full ascent. Accordingly the pituitary gland makes stimulating types of hormones and activates all in אַװװֿ by its breath for one to attain to their full measurement in meShich. In this manner the Consciousness of the Emanations—Yahushúo draws all members to the peaks of Bashan. At what level the Consciousness of a Name obtains, so the twelve of their house is also [Yahuchannan/Jn 12:32; 14:1-3].

The **works of אַװװֿ are of elation** from which the Unified Consciousness gives from all that the Body of Hhakuwáhnim assemble. The joy of thoughtemanations and their creations stem out of אַװװֿ whereby אַװװֿ elevates the Consciousness in ten stages of generations of Lammad. According to the works of elevation the Consciousness rises in ten stages. There are ten generations of Adim to Lamech; Ten Generations of Núwach to Terach, and ten generations of Avrehhem to Yetschaq in which is the gathering of all things in the heavens and earth in meShich. *Each generation of ten is an elevation of the Consciousness of the Seed of a Name by אַװװֿ.* Though Yishshakkar is seated in the heavenly places with Hhakuwáhnim—the seat of meShich; אַװװֿ is seated in the highest heavens though the House of אַװװֿ dwells in the depths of the earth.

In the Head of each of the generations are three: the Name, the Kingdom, and the Lands. As there are three in the Mind of Neúwn: 987 654 321, so there are 3 in the Head of the generations of Adim/Adam. In Adim are Hevel, Qayin and Shath. In Terach are Avrehhem, Haran, and Nachur. ***In the Head of Avrehhem are Yaoquv, Yúwsphah, and Phargöh which are the three in the Seed of Avrehhem that enters into foreign soil and through whom all Sayings of Avrehhem are fulfilled amongst all inhabitants of the earth.***

Yaoquv calls Avrehhem, “my Father”: The ALhhim of my Father Avrehhem, and the ALhhim of my Father Yetschaq [SMB/Gen 32:10]. Note the distinction in this verse: there are The ALhhim of Avrehhem, and there are the ALhhim of Yetschaq. There are the ALhhim of Emanations as those of the sun, moon, and stars, and there are the ALhhim in HhaLammad that are of the Shayh—the Inner construct which are the Lights of Yetschaq. There are the Lights of the heavens and the earth, and there are the Lights according to whose patterns the Lights of the suns, moons, and stars are set. The offering of Yetschaq upon the mount is to set the Illumination of the Inner Lights of HhaLammad in all that is born of Avrehhem, whereby the Lights of the ALhhim of Origins are within all things that appear in the world through Avrehhem.

YishmægöAL/Ishmael is the offspring of the daughter of Phargöh/Pharoah, and hence is of Phargöh. More so, in the Seed of Avrehhem is the land or place in which the Seed resides even as in the

seed is the body or plant. The Seed, having the dimensions and definitions of its kind, contains the Land of Metsryim and the ruler Phargöh who determines the state of the body/plant in which the life of the Seed resides. Hence in the Seed of Avrehhem is Phargöh. As Sarah is married to both Abraham and Pharaoh, the child belongs to both of them, whereby Avrehhem is the father of Phargöh [SMB 12:19].

Yúwspah is the offspring of Avrehhem that goes down into Metsryim, and is therefore the one spoken of the Seed of Avrehhem [SMB 15:13; 37:27-28; 48:15]. Yúwspah is put in the hands of the Pharaohs whereby all within the lands is under the administration of Avrehhem, the Father of all Peoples [SMB 12:3, 18:18; Rom 4:1,11]. As the means of bringing forth the patterns set in the Seed, Yúwspah is in the Seed of Avrehhem for all peoples who are positioned by hands of the Pharaohs. According to our deeds which are recorded in the Lamb's Book of Life, every Name has within their akashic seed records the works they have performed whereby they are subject to Phargöh, the consequences of their deeds [Chazun 20:12-15; SMB 41:40].

Through the three in Avrehhem: Yaoquv, Phargöh, and Yúwspah, all impartations to the generations of Avrehhem are fulfilled. The extent of the blessings of Avrehhem unto all nations/processes is the tenth house of the generations of Avrehhem—the full extent of the Seed of Avrehhem—meShich.

The Rings of ALhhim that bear Avrehhem and the ALhhim that bear Yetschaq are distinct. There are the ALhhim of Avrehhem which are sent out from the Lammad, and there are the ALhhim of Yetschaq which are in HhaLammad and who do not depart from HhaLammad. There is the offspring of the Father that goes into the world, and there is the offspring that remains in the house. Yetschaq is not of the Seed of ALhhim that enters into a strange land nor of the lights in the world. The birth of Yetschaq is called the Promise of the ALhhim of the Fathers of Avrehhem and of the ALhhim of Nachur. **In the Lammad is the Fear/Awe of the Hand of the Aúwv of Yetschaq** [SMB/Gen 31:53]. Yetschaq is the only begotten/unique one of the Aúwv—the one who inherits all that is sent into the world through Avrehhem. Yetschaq is the one of your ALhhim in HhaLammad that inheritance all things of your Name and their ALhhim. The impartations of Avrehhem into the world is by covenant of the coming of Yetschaq whereby all things given from the bosom of Avrehhem are received in Yetschaq through which *not one measure of joy is lost* [Yahuchannan/Jn 15:11].

The parables of Yahushúo convey the coming of Yetschaq which appears upon the wings of the ALiyahu/Elijah. ALiyahu must precede the coming of Yetschaq, for when all of the offspring are turned to the Aúwvim, then the Kingdoms of the world, the Offspring of the ALhhim of Avrehhem and their States are lifted up to the Aúwvim. Yetschaq is the inheritance of all Names who are sent and appointed for their States/Kingdoms and their Lands through Avrehhem. Those of **the elation/joy** give fully from אֱלֹהִים unto the inheritance of all things of the heavens and the earth. Through Yetschaq is seen in the mountain of ALhhim, the appearance of Yetschaq comes when all things are offered up to the Aúwvim in HhaLammad through whom the promise of Yetschaq comes to receive the inheritance of all things of the three generations—the 10 of Adim, the 10 of Núwach, and the 10 of Avrehhem. Each of the generations of the ten is fulfilled when the promises made to the Heads of the Generations are complete. In the offering up of all things to the Aúwvim by the Hand of Phargöh, the Hand of Yúwspah and the Hand of Yaoquv, Yetschaq is born whereby the joy is made full. In the Name of Yetschaq a new aúwt/epoch is formed of a new heavens and a new earth.

The Numbers of Yahúdah are the force beneath אֱלֹהִים through which all ThoughtValues are elevated into the Consciousness. The results of the offerings of אֱלֹהִים upon the wood of Yahúdah transfers all Numbers in a SeedName and their Words from the depths of a dwelling state unto the Ring of Consciousness in the mind. As the Illuminations rise out of אֱלֹהִים every land receives from the inherent properties in a Name, and none are excluded from the Light that breaks forth from Yahúdah unto אֱלֹהִים. As the properties of a Name are unfurled from the depths in אֱלֹהִים unto the peaks in Yishshakkar, then **every eye beholds the coming or the appearance of the meShich within them** [Mattithyahu 24:30; Chazun 1:7]. Within the expanse of אֱלֹהִים to Yishshakkar are the 7 Eyes of a Name. When the meShich rises within your Rings, then and only then will your eyes behold the State of your Ascensions, and you will walk in your authority and in your glory. To walk in the authority as the Offspring of ALhhim and in *your glory—the weight of your fruit* is the life of a Name going beyond their days of tribulation. The days of the sun being darkened by the veils of over the Eyes of your Name have passed away without being recorded. The Light of the moon shines with Understanding. The stars—the messages of Knowledge—that had fallen into the abyss have arisen again unto their place in the mind from which they had fallen. The Illumination rising from the seat of the moon in אֱלֹהִים and the opening of the stars in the mind cause all tribes/branches to repent/mourn/realigned and joined to the upward ascent of meShich within your ascensions.

The achievements of a Name are all that is retained in your Consciousness formed from the ascensions of אֱלֹהִים. There is no profit to record your sins or violations. Through every deed of a Name is recorded in the inner tablets of your Name, the sum of the deeds determines the state in which your Name transcends from one dwelling to another. Thus the deeds that one performs affects where one resides in Thought and in form. As we stand before Phargöh—to the faces of manifestation—we state our professions. As the professions recorded within us are performed, we are appointed a place within the lands to sojourn [SMB/Gen 46:34]. According to our services amongst the Collective of Names we dwell in the species that inhabit the sky, waters, or land. Every state of residence is best suited for what our Name needs to learn and fulfill, whereby we are positioned on one of the four sides of Light—north, east, south, west through which we receive impartations from the heavens over us. Every Name is blessed with the strength of Chakmah, the sun, and with the rains of Understanding and with the stars of Knowledge. Hence one place is not preferred over another as all spaces are under the dominion of the Unified Ruling Lights within the Kingdom of Heaven. As our days of learning and service are fulfilled within a State of residence, we are given rite of passage to other lands and their sides of Illumination in Thought and form. The days we sojourn in states of residence are fulfilled with thankfulness and peace. We serve each other amongst all species in the Unified Kingdom of the Lights as the Rings of ALhhim serve each other. The spirit of service to one another is as the parts of the body serve each other unto their state of wholeness. The fulfillment of our hands with the progressions of our feet are registered daily with the Aúwvim/Fathers before whose faces we appear as we come to the altar daily.

Our paths are set for exploration and the attainment of Knowledge as we are in the ascending mode of the oylah. Through אֱלֹהִים we are elevated daily. As we come to the point of intersecting the House of Ayshshur, the compass of our Name registers with our reference point to the Rulers—the Lights above. Daily our course is monitored during the second hour of the day, following the hour of Dan. Should we be off course, we are jolted by circumstances or by mental probs to adjust our Eyes to focus on the courses set for our Names. By RAúwaben—the eyes—one moves with the right guard of Shamoúnn. When the winds of our Name change, then we are enabled to move in another course. The winds of a Name change

when one quarter of one's Rings have received or been filled with Illumination from the side in which they have been residing, whereby one is carried or moved to another place for a residence. Our compass is re-set as we have approval from the Rulers, for all things are under the administration of the Kingdom of Heaven. In all directions, we are upheld by אֱלֹהִים unto attaining the directions set in our Eyes by the Rulers.

אֱלֹהִים elevates and upholds a Name to be the master of each house. HhaBegölHhaSham—the Master Name is the ascent of a Name as king in each house. Through the offerings of אֱלֹהִים a Name is elevated to occupy its houses. When the Name is king in all twelve houses they are a begöl/master. From that day, **they are anointed to do all manner of good** [SMS/Acts 10:38]. The oil of ALhhim runs freely unto the Name who has risen to occupy its lands fully and to do all things unto the faces of the Auwvim. As when the grain rises to the apex of the stalk, the body receives its king. From this day of crowning, the stalk and all it contains is for the risen king. By the powers within the crown, a Name sets forth its dominion. As the seed rises upon its branches it has fully extended itself. As the dandelion it spreads its kind into all of its surrounding lands whereby a Name extends its kingdom. In this manner one spreads the goodness of ALhhim abroad and heals/completes that which is defective [Mattithyahu 9:38].