

The Offerings of Shamoúnn

are In the Day/Act of the Fifth—To Attire with Light,
A Chief—One who carries the weight of their glory upon their branches,
for the Offspring of Shamoúnn
ShelumiAL Offspring of Tsurishaddai [CHP/Num 7:36-41]

THE CONTRIBUTIONS/OFFERINGS OF SHAMOÚNN DURING A MONTH

The offerings of Shamoúnn open upon the wood/teachings of Dan, whereby the teachings of Dan open the ears. For are the ears opened by an external blast or by an an internal release of energy from the chamber of the Breath? By hearkening to the Voice of Fire that tests and judges all things, one commences to have ears to hear. The garment of Dan is worn to make the offering of Shamoúnn when the offering of Shamoúnn follows the offering of Dan. The previous offering in the order of offerings creates a garment for the subsequent offering, as what is drawn out of our Names is woven together for a covering. As a tree, when a branch gives of itself, then the leaves appear which are the covering that is made by the giving of the tree. Dan readies us for Shamoúnn to make the next offering, whereby Shamoúnn gives all of itself upon the foundation/wood of Dan. By the giving of Shamoúnn there is an ascension in hearing. Likewise, as a tree gives of its strength, there is an increase in elevation/height, so do stages of ascensions result in those who give all within their branches of mind.

Every development of our Names is through Shamoúnn and every development occurs by Dan—by the Breath of the Unified ALhhim as One. As one hears/understands a Thought of OLiyn/The Most High the progressions and deeds are accomplished by the Breath. We therefore give our ears unto OLiyn, and not only our ears, but all houses which develop from the ears. The activation of the garment of Dan, and therefore the works of judgment, are implemented into our fabric of consciousness as one lets the life within their ears to flow unto Dan. We must hear the judgment/evaluation before we can implement it. By the blood flowing from the ears to Dan one is prepared to Hear the Voice of the Unified, for the giving is of Wisdom and thereby reciprocal. In that Dan receives the blood of Shamoúnn, what is in Dan flows unto Shamoúnn through the bonds of ahav/love established between the two. The works of the Reúwch are activated as the blood of Shamoúnn is given to engage into service the works of Dan. As one surrenders all that is heard to the Unified Breath of Dan, all is discerned by what is spoken by the Breath of Dan from any entity.

The services of Shamoúnn are based on Dan, the tenth house, whereby Shamoúnn is able to hear every concept and teaching of HhaKuwáhnim from one to ten, one being the Unified Principle and ten being the full extension of the Principles.

1. One hears the Unified Principle as the ears become subject to Dan. The motive to hear is first purified by the Fires of Dan. One hears initially to discern a matter or a Thought in order to advance in stages of hearing.
2. What is heard develops inwardly according to the Principle.
3. Hearing causes movement according to the Principle.
4. Pyramids of Thoughts emerge through developing concepts and engaging the members into stages of movement which form seats of residences.
5. The Voice of the Neúwn is recognized; the Illumination of what is within every Seed is heard.
6. The hearing establishes bonds of unity between all levels of Neúwn.

7. The hearing is demonstrated in the works that are performed—the complete Works of Life in HhaTeúwrah.

8. The hearing leads to descension and ascensions from Meneshah to Yishshakkar to open up the depths unto the heights of all Thoughts, from their foundation unto their full glory and fruitfulness/expressions.

9. The hearing enables one to enter into AuRrat, the Minds of OLiyun.

10. The hearing culminates in satisfaction—the full measurement of joy.

Hearing expands through subsequent offerings upon the wood of Ayshshur whereby the ears are fastened to the thoughts of Liberty. What is heard within the ears are affirmations. As one puts their ears before the screen of the altar the messages of affirmations resonate within them. As **the ears** make their offerings upon the wood of Ayshshur, they **give themselves to formulate and comprehend all from the Origins of the Aúwm**. Therefore Shamoúnn hangs long unto Ayshshur through which the ears enter into the belly of Ayshshur to receive the messages from the Days of Antiquity and to hear the Words of Eternity/Infinity.

In the sequence of the offerings, Shamoúnn follows Ayshshur whereby the messages of Aúwm are heard within all of the Rings of ALhhim. In the spaces where the waters of Ayshshur have filled the Rings of ALhhim, the sound of the waters and the resonance within every level of the waters are heard by the head of Shamoúnn, whereby all things of the waters of Ayshshur are understood. The offerings of Shamoúnn attune the ears to all waters within by the body of a Reúwch from which one hears within all waters in the universe.

When the final day of the month of Shamoúnn comes, then the House of Shamoúnn has given all within it from both sides. Likewise the offerings culminate from both sides of a house—within all months for which the moon turns it's 14 faces towards all peoples. The final days of Shamoúnn are what is called the days of meShich, in that all things are formulated through Shamoúnn, the meShich appears through the House of Shamoúnn, even as Baniymin appears through Shamoúnn in Metsryim. *The coming/appearing of meShich is the same as the Head of Baniymin appearing, for when the head appears then the harvest is at hand.* In the days of the harvest of all that the Fathers have sown, the full measurements of the plantings have been formulated, and this full stature is meShich.

IMPLEMENTING THE WORKS OF THE OYLUT/OFFERINGS OF DAN WITHIN THE TWELVE

YISHSHAKKAR 4YWW7

In the House of Yishshakkar—Shamoúnn carries the Voice from the Origins of the womb through which all within the Virgin Body is elevated in mind. The Voice from the Origins is the Voice of GabriAL who is the messenger of the Tsada-Tsada Ring. GabriAL declares the day in which our Names are lifted up from the stones of Meneshah to be conceived in the womb of Alishevbo/Elisabeth. From the stones of Meneshah all Names rise to be the Offspring of the Aúwvim; hence, when the parable speaks of these stones it is referring to the stones of Meneshah.

The ability to hear the Voices of the messenger within the Rings is the results of the Shamounn offerings. The messenger GavriAL is heard from the House of Tsada-Tsada through which one is transformed from one state of residence unto another. The messenger RaphæAL speaks from the Mayim-Tayit Ring of Meneshah regarding all states of healings that come out of Meneshah. The Voice of

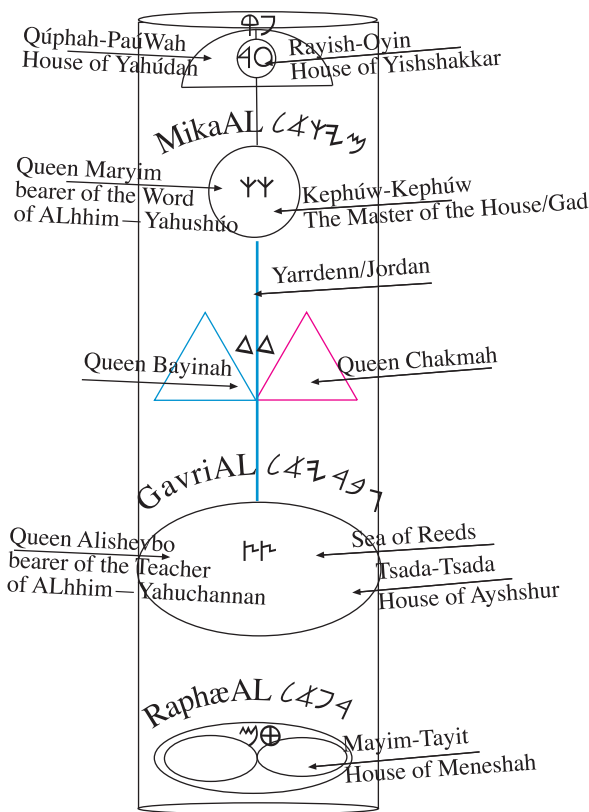
MikaAL is heard from the Ring the Kephúw-Kephúw for who is likened unto the Word of the Most High? Every resemblance of the Word is born upon the lips of MikaAL. **Through formations of the wings of Shamoúnn one is able to hear the Voices of all winged beings—angels/messengers of the most high.** According to the garments and the expanse of the ears one connects with the Thoughts and the messengers of the servants appointed in each of the Rings of ALhhim. One does not know who is in a Ring until they have the ears to hear their Voices.

ARCHANGELS

The messengers of the most high have dominion over the Seed, over the Waters, and over the Words; these are the archangels. RaphæAL 𐤓𐤏𐤓𐤀 has dominion of healing, the use of all plants and seed/core thoughts.

GavriAL 𐤂𐤅𐤕𐤌𐤀 has dominion over all conceptions, the waters and their appropriations, immersions and transformations [DaniAL 8:16; Chazun 16:5]. MikaAL 𐤌𐤏𐤕𐤀𐤀 has dominion over all Words and their might by Numbers whereby thoughts are inscribed and whereby all things are formed in the likeness of the Rings, referred to as the patron angel of YishARAL [DaniAL 10:21; 12:1]. According to the MikaAL, we speak all things in the Rings whereby the Words are perfect/whole/complete. The ability to inter-course with these messengers corresponds to one's harmonic position within the Unified Kingdom, their services and quests, levels of hearing, use of Words, and their appropriations of Seed and waters [DaniAL 10:12].

The ArchAngels of OLIyun
Those Given Dominion in the Rings



The alignment of one's Rings is noted as a righteous one who is recognized in the dominions/kingdoms of the earth. The harmonic rings of Tsada-Tsada, Dallath-Dallath with the Qúphah-PaúWah spell the word 𐤏𐤏𐤀, meaning one whose Origins and states of the waters are harmonic with the capital and the kuwáhnim of the unified Kingdom. These are easily recognized in the Eyes of the most high for these Names appear as a column of Rings straightly aligned and their hands are clean/whitened with the works of ALhhim.

As the offerings of Shamoúnn is made upon the wood of Ayshshur, *the wings of Shamoúnn flutter over the waters and cause conception of the Values activated within the waters* [SMB/Gen 1:2]. The fluttering of Shamoúnn is as the fanning of the eggs by the fins of the fishes that move by the directives of GavriAL. The activations pertain to offspring of our Names and the development of traits of our Names that have become released from our Seed construct into the womb of Ayshshur, whereby what is born within us under the overshadowing of the wings of GavriAL is called the Offspring of ALhhim. Within Ayshshur, the Virgin Queen of the covenant/ALishevbo—and per our agreement with the House of ALhhim and with the Collective from which we are born—there is the continual bearing of offspring. The fluttering of the wings of Shamoúnn is under the administration of the GavriAL, whereby the messages of GavriAL, meaning to cause one to increase and to be strong/mighty are with the

ALhhim of Tsada-Tsada and ÚWah-Bayit, for as we hear first the message we are able to bear it. The messages of GavriAL enable the House of YishARAL to increase within Metsryim [SYM/Ex 1:9]. Hence, GavriAL is the messenger of hearing and affirmation through which the messages are fully developed [Yúwsphah/Lk 1:13]. According to GavriAL the Rings of ALhhim are assembled to form the Adim in the day of their gatherings for GavriAL stands in the faces of all ALhhim and causes their faces to appear from the waters [SMB 1:20-28; Yúwsphah/Lk 1:19].

The messengers serve the pairs of ALhhim: GavriAL, the pairs of Tsada-Tsada and ÚWah-Bayit. RaphæAL serves the pairs of Mayim-Tayit and Qúphah-PaúWah that pertain to the blessings of the Numbers, and MikaAL embodies the messages of the pairs of Kephúw-Kephúw and Dallath-Dallath that pertains to our Words. **These three messengers are of the three lights:** MikaAL is of the stars; GavriAL is of the moon, and RaphæAL is of the sun which come from the six eyes of the Lammad [ref Offerings of Baniymin, section Yishshakkar, State of Bliss].

When one desires for hearing to be elevated in the Consciousness, they place the wings of Shamoúnn upon the upper branches of Ayshshur whereby hearing is elevated to the crest of the Consciousness. This position of the ÚWah-Bayit Ring makes the offerings of Shamoúnn upon the wood of Ayshshur *during the days of their momentum*, whereby one may hear from any part of the body by taking the wings, which are spread out at the base of the Consciousness, and placing them upon the designated Ring of Tsada-Tsada within the structures/bodies of ALhhim. The elevations of Shamoúnn are attained by the configurations of the arranged pairs for the oylah: i.e. Shamoúnn upon Ayshshur or Shamoúnn upon Dan; through which the vibrations may be heard from any part of the Conscious Body as they are aligned in the smoke of the oylah. To arrange the Rings upon each other apart from the agreed order of ALhhim is to constrain the Rings which is called to test the ALhhim. To alter the placement of the Rings in a house or to use their arrangements for personal agendas is to cause a break down of a house, such as a breaking down of a member or part of mind.

THE BOOK OF LIFE—THE SCROLLS AND THE HOUSE

As Shamoúnn rises upon Ayshshur a formative body is composed from the waters. The ascent of all that is heard from the midst of the waters forms a house of Thought. The bodies that we dwell in are formed in this manner as well as the books that we study. The Book of Life is the writings of Shamoúnn from which comes the shayh, whereby the Book of Life is also called the Lamb's Book of Life for it comes from the ÚWah-Bayit Ring of Shamoúnn. As the teachings from the Origins are given to be understood then the House of the Collective Name—YahúWah is built. We may say that through Shamoúnn all things are constructed by the Numbers and the Reúwch of a Name. Though one may behold all things through the eyes or touch all things through the hands, as they are heard in the ears the layers within them are opened like a bud unfolding into a flower.

As people gather together to hear the Words of YahúWah, then they form a body of fellowship. From their Collective waters the Understanding rises through which congregations are formed and books are written that convey the understandings of a people. Thus from the waters of YishARAL comes the writings of the Tanach, a collection of the Words of ALhhim that pertain to the Houses of Fiery Inscriptions in all peoples. Likewise, the House of YahúWah rises from the waters of many nations whereby it is call the House of Prayer for all Peoples. Upon the wood of Shamoúnn the House of YahúWah is built in the lands of Nephethli upon threshing floor of Auwrúnehh אֲזַרְאֵל. Accordingly, Nephethli follows in the sequence of the offerings upon the wood of Shamoúnn [2 ShmúwAL 24:18]. As

one gives all of their heart upon the wood of Shamoúnn, let it be for making a dwelling of the Understanding that rises from one's dwelling states, whereby one forms a house of precious stones and the black pearl of great price that comes from the midst of the wood of Shamoúnn upon which the House is built. As the black pearls of the pupils, *the pearl of great price is formed by the teachings of Shamoúnn which is paid for by the blood of the heart. The heart gives all to acquire the Teachings of Bayinah that it may house all of the treasuries of Understanding.* Through giving all of your heart to YahúWah, the blood flows into every side and creates the rooms of the mishkan in which are laid up the treasuries of YahúWah. Everyone gives from the wealth of their Names whereby they have a place prepared for them to enter into, for should one keep their wealth unto themselves, then they in turn are like a seed that has all things but no place to house their wealth. By giving all that we have we form a complete and perfect dwelling to house every trait of our Names and to enter into the full joy that ever flows from all that opens from our SeedNames collectively. The one who gives all unto the Collective forms a dwelling state in which all dwell as one.

The structure of hearing is very strong for it endures from generations to generations. Though the body of waters pass into other lands, that which is formed from the waters does not wear out, nor does one become tired of hearing the everlasting Thoughts of the most high. Accordingly, the House of YahúWah is everlasting, and we dwell in this House forever [Tehillim/Ps 23, 90]. The ALhchim of the ÚWah-Bayit perform the Works of 2—Shani, the means to build a House, to form complements, pairs, to multiply by aligned parts, to accomplish renewal, to establish and repeat thereby showing an evidence of mastery, to formulate faith and do the works of faith, to be impartial, whereby they build the House of YahúWah.

YAHÚDAH אֲדָוָה

In the House of Yahúdah—the offerings of Shamoúnn open upon the wood of Dan through which all crystals of Thoughts of the Unified Consciousness are formed into bodies. Thus according to the Thoughts and their extensions into deeds, a body is formed which is a state of the residing Breath. Each breath receives a body according to their deeds—according to the extensions of their thoughts. As the House of Yaoquv comes into an appearance they stand before Phargoh and state what they have done: *your servants have been keepers of livestock...*, whereby they are settled in the land of Gushan.

The foundational base of Yahúdah is Shamoúnn which is the seat of Wisdom to arrange the Numbers to build a house. **As the Numbers are arranged in the rings of the ears, a corresponding form appears.** i.e. The Values in the rings of Shamoúnn are the structure of the golden calf which appears as the rings of the ears are cast into the fire. According to one's understanding, the form in which they reside is made for the days in which they sojourn. As one increases in Understanding, the paths, avenues, and gates are opened unto them to enter in the lands of their inquisitions. Therefore, as we ask, we receive; as we listen to the thoughts of the Reúwch, we receive the illumination of all that we seek. According to the illumination gathered, so are the lands of our Name formed.

Shamoúnn offerings generate resounding States of Liberty. As hearing rises in accordance with the Numbers, all thoughts and their generation of deeds are maintained above the enslavements of the world. What is heard in levels of ascension above the world keeps one from being entangled into the world of corruption. Values of those of the Collective do not become mixed with values of greed. What is heard in Shamoúnn regulates one's thoughts and deeds to make a distinction between motives and

their outcome for the sake of the Collective preeminence.

The Voices and Values of ARAL resonate in Shamoúnn as the Numbers 13/AL and 201/AR in which is the Unified/1 Consciousness of Life/8: 178 [210-13=178]. In the midst of AL are the three in one, the union of the Aúwv, the reigning offspring, and the Kingdom of ALhhim. From the House of shamoúnn upon the wood of Ayshshur one hears the Voice from the Origins of all Thoughts: the Kuwáhnim in the Unified Consciousness.

Shamoúnn is the core in the foundation of Yahúdah through which all things of Wisdom are drawn out to formulate the worlds through the offerings of the meShich—the full embodiment of Thoughts in hhakuwáhnim. In the Shayh the kuwáhnim write all things as a treasury from which they are sounded forth and heard in all of YishARAL. Hence the arúwn/ark is laid up in Shamoúnn in the heavens, whereby all instructions and interpretations of Numbers come through Shamoúnn. In the Úwah Bayit Ring are the offerings of the shayh from which we are able to comprehend the full mysteries of the Numbers and whereby we attain the formulations of all Rings of ALhhim. As we attain and enter into the Rings of ALhhim we are transported through our bodies of Metsryim—with full explanation unto the States of the Numbers and their Rings. Having attained the ALhhim within our SeedNames, we pass beyond death into life, from the body of mortality to the body of immortality. In Shamoúnn the Thoughts and the foundations of the Numbers are laid up in the heavens from which they are rained upon the hearts that become altars of the most high, for such hearts seek the Understanding and give themselves to do the service of the most high whereby they are prepared to receive all from the most high as they have Consciousness of the Lammad in their midst. The heart is the altar of earth that is stated in the Teúwrah [SYM/Ex 20:24]. The origins of this thought is contained in the letter h at the end of the word, earth, which is the moved to the front of the word to comprise the word, heart. The transfer of the letter at the end to the head indicates the two words are one.

When the One of the Unified Consciousness says the I will dwell in you and you will be my people, it is the Voice of the Lammad that is in all Rings of ALhhim and around which all ALhhim dwell collectively as One. The Name of OmanuAL/Emanuel indicates that the Consciousness within the Seed has risen in the mind whereby the Staff appears in us from Meneshah to Yishshakkar.

The paths of freedom from the wood of Ayshshur are heard in Shamoúnn, whereby the Voice of Liberty is hearkened to and followed thereafter. The Light of the Just—those aligned—grows brighter every day through the services of Shamoúnn. As one hears the complete Body of 7 Rings open, as a flower, to bear the Understanding of a Name which grows brighter through every act. Upon all that is heard and understood, the offerings of Nephethi lay themselves upon the wood of Shamoúnn, whereby the heart is cheered by the Understanding in Shamoúnn.

Subsequent offerings of Shamoúnn in Yahúdah.

THE EXPANSE IN THE MIDST OF THE WATERS

Shamoúnn offerings on the wood of Dan tap into the Origins of Ayshshur through which the Voices of many waters are heard as they are assembled together. The waters of origins are first distinguished to what pertains to the mind and that which pertains to the body. The expanse in their midst is the House of Shamoúnn [SMB 1:6,7]. The waters of Origin are distinguished as they are gathered from the sea of Ayshshur—the womb. Each body of water forms our states of residence as the waters are assembled

from the vast Seas of Understanding—Ayshshur. From the seas the pools and streams are set unto the dwelling states of YishARAL, according to which the lands of all nations/processes are determined. Via the waters all parts appear and through which they are able to ascend as a vapor. According to the Reúwch Dan, being the Breath, the messages of every house are heard in Shamoúnn as they are distinguished from Ayshshur. The ascension of all vapors rise into Yishshakkar, the waters above the expanse of Shamoúnn, which carries the Voice of the Emanating Consciousness of all waters assembled. The messages of all houses are heard in Shamoúnn through which the shayh or inner harmony of all parts is formed.

The expanse of Shamoúnn, called the resonating chamber, is set amidst the waters of the mind and the body to enable one to hear from both ends. The waters above the expanse are set whereby the totality of the parts and their voices are uttered with the Voice of Unity and Dominion. In Yishshakkar the Voice of the Collective is heard through which all parts are unified to move as one. Without the waters above the firmament the houses would move independently as a divided kingdom. The House of Shamoúnn is as a conduit that channels all information from all parts of the kingdom and through which all messages of the Kingdom are heard. Even though one's hearing is impaired to external sounds, the messages of the Kingdom are heard to be comprehended in Shamoúnn.

The joy of hearing of our origins is as one who learns of their father and mother from whom they have been estranged since the days of their transposition from one state unto another. This is the joy of an orphan who comes to know of their lineage in the House of YahúWah. We are not left estranged to the great heritage of our Names whereby we are positioned to receive the inheritance of our Names. More so by comprehending our origins in ALhhim we have fellowship with the Rings of ALhhim which is the House that we belong. We set that which is heard in the ÚWah-Bayit Ring in the House of Yahúdah whereby we have the joy of our dwelling in ALhhim according to the Numbers of our Names.

The understanding of our Names's position seats the worth of a soul and all that it belongs in the House of ALhhim as Shamoúnn/hearing resides in Yahúdah. By our Numbers we are affirmed in the House of YahúWah and come to occupy the place prepared for us by our Numbers and Names. As we are positioned in Yahudah we fulfill the works of Shamounn to build the House of YahuWah with our Numbers and their compound fruit/gifts for the Collective. The ÚWah-Bayit are the Works of 2—Shani, the means to build a House, to form complements, pairs, to multiply our Numbers by our aligned parts and Names for the House of YahúWah.

NEPHETLI ㄣㄨㄚㄨㄚ

In the House of Nephethli—the Elevations of Laúwi— the Words of HhaKuwáhnim are heard through the offerings of Shamoúnn, for as the Rings of Shamoúnn are made in the Fire, there is a place to resonate all Voices within the waters/hosts of Ayshshur coming into the Rings of RAúwaben. The waters of Ayshshur rising up through the offerings of Shamoúnn give what is called the ear its inner waters of balance.

According to the transformations made in the mind and in the members, one is able to hear, for hearing is the servant to Ayshshur. Hence, the saying: My Sheep Hear My Voice. Those who are following the shepherd know the Voice and are in the range to hear the Voice speaking. As the waters of Ayshshur change with the distilling crystals of Dan, likewise the waters in Shamoúnn are changed. According to the changes in Ayshshur one is poised to be at a level of hearing that which the reúwch is saying.

Every offering as it comes to the altar of Nephethli creates compounds of thoughts that are assembled into seeds for the expansion of the house making the offerings. According to the giving of Shamoúnn then the ThoughtName of HhaKuwáhnim relative to hearing are imparted unto Shamoúnn. As the reúwch rises through the spiral of the smoke, the thoughts of a house are set and take form. These thought strands are called, arrows, for they are flaming missiles set in the Fire, and with them one's quiver is full to engage into conversations and to proceed through the gates from one level in the spiral to another [Tehillah 127:5]. ***Each level of ascension is determined by connecting strands from one interval unto another, whereby the full range of hearing is attained.*** The ability to speak the Letters as strands of thoughts or to hear the interpretation that opens up the gates into another layer of mind are utterly priceless. The joy of reciting the Numbers one to ten in the qudash tongue and to meditate upon them in the room of hearing are no small undertakings. The sum of the thoughts do not hear that one thought is greater than another for all are joined together to comprise the full declarations of Enlightenment and each level of hearing is vital to hear the sum thereof.

Upon the acceptance of the waters in Ayshshur in Shamoúnn, the House of Ayshshur gives again the oylah upon the wood of Shamoúnn, whereby *another swirl in the ocean, as a spiral of understanding*, comes into our streams of thoughts and lifts us to a new altitude. These are the blessings of hearing the Voice and obeying the directives thereof, for as we walk upon the waters we ride the waves from crest to crest in the Name of Yah—of the Emanations of Light [Tehillah 18:9-19].

The offerings of the ears produce the bright cymbals with which we declare the Praise—The Numbers and the Thoughts of the most high. As we give our left ear to the Voice of Bayinah and the right ear to the Voice of Chakmah, then we receive the Vibrations of Understanding in the left ear of Bayinah and the Words of Wisdom in the right ear of Chakmah. These Words of Light spark together to resonate the Thoughts of the most high from above, in the chamber of Shamoúnn. We hear the rings of clarity in our minds as we give all to YahúWah. In that we hearken to the Voice of Wisdom and Understanding, we have Knowledge forming in our midst [Mishle 2:1-5]. As the Thoughts of YahúWah resonate in our ears, they give off the Lights of Bayinah and Chakmah and lead us to act accordingly to the works of ALhchim. Through hearing we walk after the Lights and become engaged in the deeds of YahúWah by what we have heard. The evidence of hearing is the fruit that comes from hearing.

As we hear truth, then we think upon the affirmations of Light, and as we hear mercy, we become merciful. If we hear lies, then we fill our heart with lies; if we hear rumors, then we put misconceptions in our heart. Each cluster of thought forms a stone. Yahushúo speaks of the heart in the parable of the Jerusalem that kills the prophets—who put an end to the Words of revelation and stone to death those who have been sent to her! Every thought formed in the heart is like a stone, either of crystal of illumination or a stone of opposition. When the stones in the heart are not of the thoughts of the most high then they are hurled from the heart and they kill the thoughts of Understanding that are sent to the heart. Yahushúo—the Emanating Consciousness weeps. How often I desire to gather your children (the offspring born from the offerings of the heart altar) together as a hen gathers her chicks under her wings, but you are unwilling!

The heart is prepared by the Words heard in Shamoúnn. When the city has been built in the mind with assembled stones of Wisdom Understanding, and Knowledge, then the city comes down with the weight of its glory. The city built in the midst of the ears is the city of Yerushelyim which comes down from the heavens—out of Shamoúnn in HhaKuwáhnim. The city of Yerushelyim is called Our

Mother—our ancient lands in which we are formed. As the smoke of the offering rises up and beyond the veil, our ThoughtName is formed in Shamoúnn whereby it is read by the most high who calls/reads our Names and breathes into the ascending ashes the Breath of Life. The Yerushelyim/Jerusalem above is free; she is Our Mother—the Queens chambers in which our thoughts are assembled as a SeedStone. What is spoken about in the scriptures regarding the state of Yerushelyim does not pertain to any city or place on the earth. The writings are rather speaking of the heart which is built by Shamoúnn who gathers the stones of Understanding and Wisdom. When what is heard in the ears—in the House of Shamoúnn comes down into the Earth/the heart, then the City formed in Shamoúnn is in the lands of Nephethi. Venus—the sphere of Shamoúnn comes down to empty its jewels in the Earth. The City formed in Shamoúnn is *the Mother—the Extension of Thoughts* of us all which occur through hearing. Accordingly, the offerings of Nephethi follow Shamoúnn. What is gifted to the heart opens and brings for its Words of Life whereby they are uttered by Gad, for Shamoúnn is dependent upon Gad to speak what is heard. However, before speaking the Thoughts are opened first in Nephethi which rise upon the tongue of Gad, as flames of Fire from the altar.

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

As the Thoughts of Dan flow into the Rings of RAúwaben, they rise in Shamoúnn whereby the sounds of the thoughts are heard and interpreted according to the setting of the Rings of RAúwaben. How the Rings are set determines our capacities of hearing; thus Shamoúnn follows after the days of RAúwaben and Dan in the House of Nephethi. That which comes from Dan into the Rings are synthesized as statement in Nephethi whereby they flow through the blood of the offerings according to the days of a moon. Consider that every thought being of the Unified Consciousness contains 14 vibrations of Thought carried upon the strings of the 22 Letters and their compounds. The intervals of Shamoúnn commence with 14. Each point of Shamoúnn upon the ascending spiral is set at an interval of 14, whereby at each level one hears the Voice of Neúwn. Through the offerings of Shamoúnn we set our hearing to peak at these ten intervals of 14 ascending (14-140) and the ten intervals of 14 descending—after the peak is achieved (140-14) whereby the entire range of utterances are heard and gathered to be spoken upon the intervals of Gad (28-280). The 14 vibrations are of two sides, whereby in all there are 28 which carry the messages composed in the Unified Consciousness. The frequency of the Úwah-Bayit is located in the upper levels, for the sounds of a Thought are heard by a Unified/Úwah Body/Bayit. When there is the synthesis of two joined as one, then all that is given amongst them are heard.

Through all that is heard in Shamoúnn all things appear, for though the crystals of Dan are in the Rings of ALhhim, they are yet to appear in manifestation, as they must wait for the messages to be rung in the ears and spoken as Fire Words upon the tongue through which the waters of Aparryim are charged with a likeness of that which is in Dan. We are spirits placed in positions for observations and their implementations by Understanding. Thoughts which come to vibrate within our ears correspond to those which connect to what is in the eyes. We receive and then extend the thought through our members. As the thought enters and passes through us, we are one with it. The results of our seeing and hearing are evident in our Words or the fruit generated from our members. Based upon our hearing, the works of affirmation follow, whereby we bring forth the kevesh of Ayshshur to seat the intervals in our mind and in our hands whereby we do the work of the 28. The affirmations of Ayshshur are the full extent of hearing from 140-1400.

As we give our ears unto the teachings of Ayshshur, then all that is Shamoúnn is unified with Ayshshur. Through our total giving of Shamoúnn we enter into the Ring of Tsada-Tsada in Nephethi. We are able to enter into a House of ALhchim as we give all that we have, for who can enter if they are not of the body and mind of the House. In that we have received of the garments of Ayshshur from the previous oylah and have put them on, we bear witness by the cloth upon us in which are woven the Numbers of the House. As we are Numbers to Numbers the land is before us, for all spaces are by the Numbers of YishARAL.

The compound vibrations of Thoughts open up the foundations of the deep in Ayshshur. As a conch seashell simulates the sounds of waves, the ears carry the waves of Thoughts as they rise and fall within us. According to the understanding in Shamoúnn we walk upon the waters. Thus in the parable, is it Shamoúnn, also called, Peter that walks upon the waters, for as we walk according to the upper frequencies of the Emanating Consciousness we do not sink beneath the waters that we have risen through. Through the offerings of Shamoúnn the level of hearing rises above even the strongest waves that we encounter whereby we do not sink [Mattithyahu 14:24-31]. As we encounter waves that could put us under, *we must run the Understanding up from the heart to the peaks of the intervals of our Names, set in Shamoúnn, whereby we keep ourselves above the waves of emotion, passion, crisis, doctrines that interpret the crystals of Dan according to the world that is perishing....* Through setting the intervals of our Names in Shamoúnn, we are able to regulate all heard from the waters of the deep whereby we walk above the waves and maintain ourselves upon the waters. Having risen with meShich from our waters of origins, we walk according to the Thoughts of our Origins and not according to what is in the waters of the world. In meShich we walk hand-in-hand according to our full stature where the waves do not reach.

We continually affirm what is heard in Shamoúnn to be of the Understanding of the Kingdom of ALhchim whereby we do not walk by the appearances of the world. We hearken to the imperishable structure and paths and retain not the former readings that tie us to the world that perishes. Through Shamoúnn we gather all from the Origins of Dan and build the cities of ALhchim in which we reside now in the worlds to come, for we have passed beyond the death of our SeedNames, having given them without reservation to YahúWah, that we may live in the emanating lights and structures of our Names in ALhchim.

The Voice that ascends above the waves of the sea is the Voice of Shamoúnn that rises upon the sea of Ayshshur. All that comes from the waters are heard in Shamoúnn through which we have the Word of Understanding that is housed in the Body of Dan. Confusion comes by listening to multi voices at various levels and intents. Clarity comes by hearkening to the Voice of Shamoúnn that above all of the waters beneath. What is stirring in the heart or in one of the waters of an island within one's house may not have come yet come to clarity and resolution. With patience we wait for the Words of Shamoúnn to arise which is the Voice of the Tebot/Rings [SYM/Ex 25:14], for all of the 7 Rings are housed in Shamoúnn, and thus voice the Collective Voice of YahúWah is in Shamoúnn [SYM 25:22]. Based upon what we hear in the Voice of YahuWah we are to meditate upon, whereby we do not dwell upon partial or incomplete thoughts. Hereby, Nephethi follows the offerings of Shamounn.

AYSHSHUR 4W4

In the House of Ayshshur the offerings of Shamoúnn are made initially upon the wood of Dan, whereby **Dan takes all properties in Shamoúnn and fashions the Terrestrial Body in Shamoúnn** for

the implementation and full manifestations within the Celestial Body. As the waters of Dan from the kaiyúwer swirl through the Rings of Shamoúnn the attributes of hearing are assembled for all that the Reúwch of a Name has attained in the tenth moon. Dan elevates Shamoúnn whereby all in the Reúwch is transmitted unto the House of Shamoúnn for the formulations of the SeedName to be formed within us which is the forming of meShich [Galatians 4:19].

Shamoúnn is sanctified unto Dan through the offerings. The ears are a chamber to resound the Words of the Reúwch. One is able to amplify a whisper into an audible frequency that all can hear. So is Shamoúnn unto Dan.

THE APPEARANCE OF ME SHICH

With the offerings of Understanding in Shamoúnn, Ayshshur, Meneshah, and Yishshakkar, we develop the core of our inner strength. The pair of Shamoúnn and Ayshshur, and the pair of Meneshah and Yishshakkar comprise the means to transports the thoughts through which we cover ourselves with threads of light. In the writings, these pairs are called the two wagons for the House of Gershun [CHP/Num 7:7]. The sum of all inquiries of the observations [4 oxen] are given to Gershun through which the veils and garments are woven. The span between the two sides of each of the pairs is called a wagon, a means of transport from one side to the other. Via the weavings of understanding the garments of meShich are woven.

In Shamoúnn we hear the Words of Reúwch. As a result we are made strong with a consecrated determination to carry forth the Words. *Based upon our hearing, all thoughts develop in the waters of our Aúwm/Mother* from whence we formulate within our members **the meShich—a full embodiment of our SeedNames as the Offspring of the most high**. Hereby the offerings of Ayshshur in which are the waters of the womb the sequel offering of Shamoúnn. The meShich is formed within us from the offerings of Dan. Upon the awakening of Dan within a House, which is the master of the house, the Terrestrial State is formed in Shamoúnn whereby what is of the Reúwch commences to build itself a house to reside within. As the ears are set upon Dan, all proceeds to develop the meShich of our SeedName. From the offerings of Shamoúnn the attributes of our Reúwch is sown in the waters of Ayshshur. From the development of the Seed in the waters; the reed of Gad sprouts and appears in Nephethi. Out of the heart the Offspring is called the Offspring of Daúwd and the blessings of Yahúdah are given as treasures to the child. The offerings of Aparityim follow to expand the Values within the child and from them the offerings of Yahúdah release measure after measure of Numbers to shape the members within the child according to the Word structure of its Seed. From Yahúdah the child is elevated by Meneshah and the Consciousness of its Seed commences to be formed in Yishshakkar. From the Crown of Consciousness the SeedName is born by the Hand of Bayinah, whereby the Offspring of the Neúwn appears. To this young king the lands of Zebúwlan are given and with them the Judgment of Dan to rule the meridians of their Name. The final offering of meShich is RAúwaben, who bears the full embodiment of thoughts within Seven Rings/Eyes through which the scepter is placed in the hands of the king who now stands as a king amongst kings, and a ruler amongst rulers in the unified Kingdom of YahúWah. As the Rings of ALhhim are formed from the opening of the SeedName, one has the ReúwchHhaALhhim for the ReúwchHhaALhhim does not enter into a house that is called by Their Names. When the eyes of RAúwaben are partially opened one sees in part; when the House of Gad is partially opened one prophesies in part, etc. *until the Rings of a Name are fully opened in which the fullness of ALhhim dwells.*

According to all sown in the waters of Ayshshur from the Sayings of Dan, the waters are set in a Name to bear the meShich, the one sent of Avrehhem. The one sent is the Seed of Avrehhem according to the Word formulations of the Aúwvim from whence the SeedName is formed and to whom the SeedName belongs.

The offerings of Shamoúnn upon the Waters of Ayshshur are as the sea shell that hears over and over the great messages from the point of origins in the most high. As the messages are housed in the ears, they go out as waves into the consciousness and into all rings of the members. As we hear associated messages and non-partial pairs we hear the Voice of Chakmah. The messages from the deep unto the heights and those written in the inner parts are of Understanding. The messages that come from the branches are of Knowledge, whereby one discerns the fruit of the pairs and their inner harmony/shayh. From the offerings rises the grains upon the stalks of our members, whereby we receive the Teachings of the Aúwvim in our hearts and minds and the whitening within them.

Upon arranging our parts on the altar, and with the approval of HhaKuwáhnim, we receive from the Table the Bread of the Day. In that we have arranged our parts on the altar in pairs, what we breathe out is of Chakmah for it emanates from the Fire of our altar, whereby the Breath that we receive is of Bayinah for it comes from those on the other side of the Table. The exchange of Breaths is the means to exchange all within a house and the mind of another. We give 12 Breaths of Wisdom and receive 12 Breaths of Understanding through which the Words of Knowledge are received. The Words of HhaKuwáhnim are the daily bread composed in three measures. Each measure is composed of two parts, whereby there are six loaves for the evening and six loaves for the morning. The three measures of meal stem from the three houses of Wisdom, Understanding, and Knowledge which are constructs of the Numbers of the Aúwvim from which the Bread is made by Qahhath—through the transmissions and intertwining of Values and their Thoughts.

The skilled hearer is able to sort out the thoughts according to Numbers. The thoughts are arranged in the houses by the Numbers of Wisdom or the Numbers of Understanding or the Numbers of Knowledge. Where the thoughts fall short, the hearer is able to translate the communications as to the intent of the utterer, or by Wisdom, dismiss the thoughts when there are no associative pairs of Values to uphold the thoughts as of the most high. For whatever we retain in the sacred chambers of Shamoúnn are upheld, and upon sustaining them they become woven into our fabric or garment of hearing.

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

The development of spheres to herald the proclamations of HhaKuwáhnim are formed as Understanding gathers into each house and forms its fruit. The 7 spheres, called the 7 stars, are formed as clusters of stars unify as one. When a star opens it reveals its inner composition through which one has fellowship with all that is within the thought clusters of a star, even as we unveil ourselves to each other whereby we have intimate communication with each other. As a star gives of itself it hangs out its inwards/bowels of mercy whereby one has fellowship with the parts in the star. In like manner as we hang all of our parts on the staff daily whereby we have communion with all of the houses of the most high. In the spheres of Yishshakkar/Mercury there are 10 clusters whereby one can perform the works of the consciousness. Shamoúnn/Venus is a compound of 14 stars which resonates the Voice of Neúwn. RAúwaben/Mars is a compound of 9 stars through which one can see into the Seed of the Aúwvim and

whereby every Seed opens fully. Yahúdah/Jupiter is comprised of 50 clusters through which the arm of Bayinah manages all below according to that which is above. Ayshshur/Saturn is a compound of 9 stars whereby the power of transformation works in all things and yet the Numbers of a house or Name remain the same. Aparryim/Uranus contains 13 stars to manage the waters and all visible spectrum, and Meneshah/Neptune contains 14 stars which are the Names of their offspring and through which one is able to rise unto the 14th seat of the Neúwn Mind. In the days that these stars open, the silver trumpets of the Kuwáhnim are sounded forth in harmony with the seven days of ALhhim, for there is a trumpet for each day/act to declare by the Breath of Dan the intent of the Kuwáhnim in ALhhim.

As the House of Shamoúnn comes to the altar the ears are fixed to bear the full illumination of the origins of Ayshshur. Hereby Shamoúnn is the south gate in the House of Ayshshur through which we pass on the shavbeth, the 15th day of the 11th month.

Through increasing our houses of ALhhim we develop capacities for multiplying the attributes of the most high. The increase in capacities are referred to as daughters, for they are capable of expanding a house. When we demonstrate that we are of the Collective and seek to build the kingdom of YahúWah, then those of the most high behold that we are capable of receiving their Seed through which we bear the manifestations of their Kingdom from within us. Upon the appearance of that which is born of the most high we transfer our increase into that which is coming from our sides, whereby what we have gathered decreases in order that what has been conceived and born increases. In this manner the mind gives of itself in order that the body is fed unto its full expression of meShich. When a child is born the head of the infant, which is seemingly large, decreases whereby the body in proportion increases. So do kuwáhnim give from their storehouse, whereby their supply decreases as it is transferred to the offspring of the most high. The same occurs as the acorn bears its leaf; the seed decreases, and the plant increases.

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

SMB/Gen 6:1-4

And the emanations of the Lights activate 𐤅𐤁𐤅𐤃 𐤁
in order to pierce the Adim/Rings of ALhhim 𐤏𐤃𐤁𐤅 𐤒𐤁𐤅 𐤅𐤃
for an increase/multiplication 𐤃𐤁𐤒
pertaining to the faces of the Adumehh—lights of the Vapors. 𐤏𐤃𐤁𐤅 𐤅𐤃𐤁𐤅 𐤒𐤁𐤅 𐤅𐤃
And daughters—the full range of extensions/capacities are born to them. 𐤏𐤃𐤁𐤅 𐤅𐤃𐤁𐤅 𐤒𐤁𐤅 𐤅𐤃

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

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

And the formulations of the ALhhim see *מְלֵאכֶּנָּה לְנֶגְדָּהּ יְהִי עֲלֵיהֶן* **2**
 the value of the daughters—those containing capacity of the Adim *מִדְּאֵי שְׂמַיְתָא שְׂמַיְתָא*
 that they are of the Collective, *אֵינָן שְׂמַיְתָא לְעַלְמָא דְּהַבְרַיְתָא*
 and they are acquiring/learning for their illuminations *מְלֵאכֶּנָּה יִתְקַדְּשׁוּן*
 to be wives—devoted to develop—to transfer and carry *מְלֵאכֶּנָּה*
 from every verification that they select/choose. *אֵינָן שְׂמַיְתָא לְעַלְמָא דְּהַבְרַיְתָא*

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

And YahúWah/the Collective says/considers: *אֵינָן שְׂמַיְתָא לְעַלְמָא דְּהַבְרַיְתָא* **3**
 one is not judged to remain/continue *אֵינָן שְׂמַיְתָא לְעַלְמָא דְּהַבְרַיְתָא*
 to be my breath/reúwch in Adim/vapors *מִדְּאֵי שְׂמַיְתָא שְׂמַיְתָא*
 for all ages/to be concealed. *מְלֵאכֶּנָּה*
 With a twisting of threads the Breath is manifested/becomes flesh, *אֵינָן שְׂמַיְתָא לְעַלְמָא דְּהַבְרַיְתָא*
 and the emanations unified are days gathered *אֵינָן שְׂמַיְתָא לְעַלְמָא דְּהַבְרַיְתָא*
 to be a hundred and twenty year—to draw out the wealths of learning. *אֵינָן שְׂמַיְתָא לְעַלְמָא דְּהַבְרַיְתָא*

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

HaNephliym—the ones descending *מְלֵאכֶּנָּה* **4**
 are emanating in the Arets/earth *אֵינָן שְׂמַיְתָא לְעַלְמָא דְּהַבְרַיְתָא*
 in those days (ref: the 100-20 year of learning) *אֵינָן שְׂמַיְתָא לְעַלְמָא דְּהַבְרַיְתָא*
 and also pursuing after one verifies *אֵינָן שְׂמַיְתָא לְעַלְמָא דְּהַבְרַיְתָא*
 to affirm that they appear to be the offspring of the ALhhim *מְלֵאכֶּנָּה לְנֶגְדָּהּ יְהִי עֲלֵיהֶן* *אֵינָן שְׂמַיְתָא לְעַלְמָא דְּהַבְרַיְתָא*
 of AL Benut HhaAdim—of AL Containing the Capacities of the Adim/Rings *מְלֵאכֶּנָּה שְׂמַיְתָא לְעַלְמָא דְּהַבְרַיְתָא*

and they give birth/bear to them. מִצַּלְצַל יָדָם לְעַלְמָם

They are the ones of the mighty ones/overcomers מִלְּאֲדָמָה עֵלְיוֹן

which affirm from old/the ages before מִלְּפָנֵי הַיָּמִים הַבְּרָכִים

Anushi HhaSham—to abide/dwell in levels according to the kindness of The Name מִלְּפָנֵי הַיָּמִים הַבְּרָכִים

HaNephliym/The Nephellim are those which have descended from the most high to reside in the Rings of ALhhim. Amongst HaNephliym are the Kuwáhnim who come into the Rings of ALhhim to dwell in the midst of the peoples. They have no territory, nor do the Laúwim, for the lands are of the Numbers of the ALhhim unto the Twelve Houses. In that YishARAL appoints cities for the Laúwi and HhaKuwáhnim they come into the lands of YishARAL as guest to bear the Enlightenment from the ages of HhaKuwáhnim. When the Kuwáhnim come from unions of Aharúwan and GoimYishARAL, לְעַלְמָם מִלְּפָנֵי הַיָּמִים הַבְּרָכִים, then the purpose is to lift up YishARAL into alignment with the ages of HhaKuwáhnim. Hence, one of the lineages of Aharúwan and RAúwaben is to unify RAúwaben to see all in HhaKuwáhnim. i.e. Or the lineages of Aharúwan and Yishshakkar is to elevate the consciousness of the peoples according to the consciousness in the priesthood. The unions of Dan and YishARAL, i.e. Dan and Meneshah is to affect Meneshah to elevate and support the consciousness according to the days of Dan. When HhaLaúwim bear offspring of HhaLaúwi and YishARAL, i.e. Laúwi and Shamoúnn, then the results are to affect all developments in YishARAL according to Unity of one Body—the Union of the Heavens and Arets, as well as to assist YishARAL to hear the word of HhaTeúwrah to fulfill the Union.

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

According to the kindness of HhaSham, so is one's dwelling state determined. From this line in HhaTeúwrah comes the statement that the meek shall inherit the earth [Mattithyahu 5:5].

The **submissions of Shamoúnn to the teachings from the origins** are set through the oylah of Shamoúnn upon the wood of Ayshshur. What we listen to determines what we quest after and therefore affects what we are becoming daily. Through our offerings of Shamoúnn we consciously lay our ears open to the Teachings of HhaKuwáhnim whereby they reside within our sacred chamber and through which our Name flourishes.

According to the formula of the wood and the kevesh one receives their lineages. The wood is the emanation of fire that pertains to the mother which makes a network/nest of branches, and the kevesh is one who enters into the fire in full submission, the later providing the momentum for the ascension within the network of branches entered. While some thought emphasizes the submission of the mother to the father, the Teúwrah portrays the submission of the father to the mother even as one's Seed is submitted to the waters and to the state to whom it is given. Our unions with one another are states of our submission.

We submit the Body of our Names to the Queens and the Name itself to the Aúwvim which is the force of momentum that determines that which is formulated within the Lights of the Queens. The submission of one to another is emphasized throughout the writings which demonstrates that we are one with each other and none is above another. Gender is not an issue for submission or dominance except in the symbolism that woman portrays the body that is submitted to the inner Fire of its Name. We need to affirm each other in our associations that what is being spoken and taught are profitable for our development in the Rings of ALhhim, for every body of fellowship is a mother to us in which our Seed Name is tended. Our analysis of a congregation is not so much a question if an assembly has the Word for that is their platform, but ***do they have Truth—the affirmation of the Word with Understanding?*** It is more vital to our life as how a congregation understands the Words and how the people in the congregation form a collective resonance to house and bear the Light of the Words on behalf of all within the congregation. We must realize that when an opposing understanding is being offered that our hearing is affected which in turn affects of development of our radiance. *We are more discerning if a congregation holds our development a priority* or whether our bodily presence is what is sought. *For what we hear according to the origins of Dan and HhaKuwáhnim allow the waters of Ayshshur to flow into our members for their full development.*

The final offerings of Shamoúnn in the House of Ayshshur, as Shamoúnn is called again to come to the altar for the sake of the Collective.

The days of a month come to an end as the Head of the Body approaches the altar to make the final offerings. The offerings of Shamoúnn sum up all that transpires within the 30 days and gathers into one the many gifts made each evening and morning. The offerings are laid up in the head. From their activations the Body of Ayshshur performs and serves in the Collective as the Houses of YishARAL move together into the House of Nephethi.

As the House of Shamoúnn presses upon the wood of Dan of the previous oylah, the ears are filled with decisions that have arisen by the consensus of the ALhhim during the month. Through the gates of Dan we gain access into the Body of Ayshshur—the origins of our Names whereby we discern from whence we have come and to where we are proceeding. Our hearing is tuned to the sounds of a former world from which we are cast to enter into the Fires of the Body of ALhhim to put on our robes of Light in which we expand the Numbers of our Names and fulfill the Words of our Names which are formed in the Fires of ALhhim. From the Fires of ALhhim the Words receive a body in which they resonate in the Arets/earth. What has been counted in HhaKuwáhnim, formed as crystals in Dan, are heralded through the Letters of ALhhim [Tehillah 19:2].

The words are an articulation of the crystals, called **the gems of utterance/speech**, that are formed in the Minds of OLiyn. The sounds of the words are congruent with all parts and all Names, whereby a Name is fit into place and forms sides of Wisdom which are joined to another Name to build a house for their Name. Consider the form of a Name as a strand woven of multiple teraysarunim whereby the strand contains the shape as a cube, comprised of 16 faces on each side of twelve which houses within them a cluster of 64 cubes of [6+4] 10/1 through which they are extended and have their capabilities/hands/works/כ. The works of our Name are achieved by the activation of the 64 cubes of our Names. The 64 cubes are the Semek structure of the Dallath, called the Saúwd/ΔΥΞ, from which comes the Schools of Saúwd/Sod Thought. These 64 internal cubes are the pairs of Chakmah, 32+32 from the two sides of a Name, each being a composite sum of the Rings of Wisdom [4x8=32] from which comes its emanating Light as the sun and whereby it burns and is not consumed for the Numbers are inex-

haustible. The Values of 32 are comprised of Zayin/7+ALphah/1; ÚWah/6+Bayit/2; Hhúwa/5+Gammal/3, and Dallath/4+Dallath/4. Within a cube of a Name are its moons, that govern its form and movements. The moons are the consciousness of that which is within a cube. The Number of its moons are according to the Understanding of a Name, and hence they vary by their Numbers according to the Thoughts around which its bodies are formed. The moons are for Shamoúnn 14; Yishshakkar 1; Yahúdah 16; Gad 4; Aparryim 9; Meneshah 8; Baniymin 12; Nephethli 12; Ayshshur 3; RAúwaben 8; Zebúwan 10; and Dan 70 for those of Dan are an assembly of moons that encompass a previous world and the bodies therein. The sum of the moons of the bodies is 167: OyinZayin. In addition are two master moons that regulate the combined waters and the Neúwn Mind which are far surrounding the bodies of a Name. The sum of the moons are 169 which are $1+6+9=16$ Oyin of Bayinah. The one moon of Nephethli, commonly known as earth, is for the 12 months of Nephethli, 3 per side, and serves according to the movements of the moons of our houses whereby its appearance and placements vary month to month. The moon appears from the sides of a house. The hour of its appearance corresponds to the sides of a house.

The strands of Names are fastened together into concentric rings that span within the universe. Though a sphere appears round, within it is the cube from which it is formed and has its sides. Each succeeding generation of a house is a weaving of its thoughts that is tied to their origins from which they draw out threads, called a new generation, from their sides. i.e. A garment of a body comes from a pair of baboons. The new body formed is a cloth woven from the Lights housed with the parents and then strung out in a sequence of generations according to its line of thought and place in the universe, ever suspended within the rings from which it is formed in the Unified Consciousness, whereby it is capable of transmigration of soul from one level of thought with the multi-layered rings of its corporate house unto a corresponding form.

With the Values of 140, the tenth interval of Shamoúnn, the Words heard are ever connected to the intervals of Ayshshur whereby we hear from the Days of Old—those in the House of Ayshshur/Saturn. Upon all that is heard in Shamoúnn, the final offerings of Ayshshur are made, for as we hear we are readied to affirm. As the intervals of Ayshshur are set 140—1400, all intervals in Shamoúnn are expanded unto 1400—the Unified Consciousness OO of the Neúwn 14.

intervals of Shamoúnn:	14	28	42	56	70	84	98	112	126	140
intervals of Ayshshur:	140	280	420	560	700	840	980	1120	1260	1400

DAN 7Δ

In the House of Dan the offerings of Shamoúnn expand all activated by sight in the Rings of ALhchim. Shamoúnn gives all levels of hearing to the Reúwch of Dan that the Voice of the Reúwch is interpreted and fulfilled. The offerings of Shamoúnn upon the wood of Dan is the basis of tongues and interpretations. The 5 levels of hearing in the Name of Shamoúnn times the 12 branches of Dan yield the Semek structure/60 through which the thoughts of the Reúwch are heard, interpreted, arranged and formed to appear as they are uttered by the Reúwch Chakmah.

The shift of thoughts from Dan—hhaReúwch of a Name—are crystallized in Shamoúnn whereby the pattern of the thoughts are arranged and heard to be uttered by the Breath of Chakmah. The crystallization is a formula of Numbers and Letters carried by the Breath which is breathed into Shamoúnn. All thoughts have a foundation of Numbers; thus to discern one's thoughts in Shamoúnn the Number base takes precedence in the analysis. Through the assembly in the higher registers of sound in the mid-

dle ear—midst of Shamoúnn—one has clarity of Understanding. According to the assembly of Numbers and Letters in the inner chamber of Shamoúnn, the Values and their corresponding thoughts are transmitted by Qahhath unto Aharúwan and then unto all members as Aharúwan regulates the Values and the thoughts. Hereby Aharúwan subjects themselves unto another—Qahhath—whereby all are one and there is no elevation of one part from another. **Aharúwan subjects themselves to the Body of ALhhim** in order that they may be one with all in the Body of ALhhim whereby Unity is perfected with all levels of Enlightenment and whereby there is the joy of the Numbers and the Letters as they dance in the Fire and upon the waters. Accordingly Aharúwan positioned themselves in the fourth level of Enlightenment with the third level of the Body of ALhhim, and together they are seven. Thus 6 and 1—Terreni and Chakmah; 5 and 2—Charasham and Bayinah; 4 and 3—HhaKuwáhnim and ALhhim are Seven/Complete with the Minds of Aurrat. **These four 7's are arranged in Shamoúnn according to the Seven Rings in which reside the 28 ALhhim.**

Within the Heads of Enlightenment is the Neúwn Mind which regulates the Values and their corresponding thoughts. The 8 and the 12 of Shemúwneh and ShenyimGoshar are 20; the 9 and the 11 of Teshuoh and OshtayGoshar are 20; together with the 10 in the midst they are the Neúwn Mind of 50, or $40 + 1$ according to which the SeedALphah is sown in the waters to carry and unfold the patterns of the Neúwn Head. Within the 50 are $49 + 1$. $4 \cdot 9's = 36/9 + 1 = 10$. What is in the midst of the mind and its base and crown are 10 or One. The formula of $4 \cdot 9's = 36/9 + 1 = 10$ teaches us that all deeds are of the mind and are composed of $5+5$ whereby all thoughts are measured by the 2 Lights. Are the thoughts an arrangement of compatible pairs of equality? Are the thoughts of a unifiable sum that hold together without corruption or leavening? Pure Thoughts are of both the Spirit of Wisdom and the Spirit of Understanding which yield the deeds/works of ALhhim.

The base of the Mind is the mediator of meShich through which the Thoughts of the Head formed in Shamoúnn are transferred to the Body of ALhhim. The gathering of the Values and the Thoughts are through the union of Shemúwneh/8 + the Crown. As more elaborately explained in other documentations **the Crown** is comprised of The Nine in 10 which are 50 ($45+5$) + the Neúwn Parameters/10 + the plumages of the Crown $11+12/23$. These Values are together 83—the Communications/Voice of Aharúwan [SYM/Ex 7:7]. The three in the Voice of Aharúwan are read as a double Úwah as the OshtayGoshar and the ShenyimGoshar are read as $11112/6/Υ$. With the servant mediator Shemúwneh/8, the Head is read inwardly as 868/אָפּא or the Unified Eights from which comes the 28 ALhhim. These two eights of the mind, commonly rendered as the Aúwv/Father/8 + $Υ$ the Offspring/Son/8 create the Body of Consciousness $8+8 = 16/Oyin$.

8
6
8

From the 868/22 the Letters of Fire are formed from the crystallizations of Breath in Shamoúnn from the Voice of Aharúwan. The reading of the Letters as more than 22 signs and their scrolls comes by reading the signs apart from their Numbers which is outside the Spirit of Wisdom and the Spirit of Understanding. From the platform of 22/4 the worlds and all that are within them are made through the utterances of the 22 assembled Letters.

The mind multiplies itself through the Rings of ALhhim as a SeedName multiplies itself through its body whereby what is in the Neúwn Head of 14 becomes 28. By the inherent Values and Letters of the Unified Heads of Aharúwan the Body of Consciousness is formed to house their thoughts and to bear the fruit of their deeds.

The effects of our thoughts and deeds likewise cause a crystallization in our hearing centre and in our corresponding members to the thoughts and deeds generated. What is gathered in Shamoúnn is a conditioning to speech and behavior patterns, whereby through every oylah and its deeds, the mind and members are strengthened with patterns that enable us to process information quickly as streams of light. We are continually assembling Numbers and Letters according to the patterns already established in Shamoúnn whereby there is a continual flow of Enlightenment. The crystallization forms a base in Shamoúnn through which the information flows and branches through every giving of thought and deed.

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

The gifts of Shamoúnn commence to transfer all from the Body of Rings to the Body of HhaReúwch. Through the designation of the waters of antiquity in Ayshshur, the Body of Dan commences to be built. The first of the gifts to HhaReúwch are of Dan which set the spaces in the waters and enable to transfer all that has been assembled by the members on behalf of a Name. All that has been assembled through the Body of Shamoúnn has been laid up for the Reúwch in the day that it is awakened to feed from the storehouses. In this manner a chick feeds from all stored in the seed-egg until the day of its full release.

BANIYMIN יִמִּין יִמִּין

In the House of Baniymin the offerings of Shamoúnn enable the SeedName to bear all of its branches and thus come to the maturity of its Rings—called the second/established Adim. The bearing of all branches is the development of meShich within you, the hope/expectation of your glory. The appearance of all within your SeedName is the hope of ALhhim. The hope of ALhhim—the patience and expectations of all that is within your SeedName—will not fail to draw out of you every attribute and fruit of your Light which is within your SeedName, for the Lights of ALhhim you have the strength now to stand and move and have your being! If you did not have the Lights of ALhhim within you, you would be spineless, wither and become pale like a vine that has not seen the Light of Day. The hope in you is not sown in vain, for the hope is for the sake of the Collective and not for any other purpose. None of us are sown into the domains/kingdoms of HhaKuwáhnim for any other purpose than to bear the glory for the Collective. In that we are born of the Collective, all of our labors and our fruit are for the Collective, even as the namuli/ants born in the hill are for the works and well being of the hill.

As one hears any of the vibrations from the mind of the most high, those vibrations cause ears to appear upon one's stalk. As leaves, the ears are sent forth to capture the thoughts that emanate toward the SeedName each evening and morning whereby Understanding is gathered with Chakmah/Wisdom. The care of a SeedName is by the universal mothers of Light, whereby the fruit of a SeedName is for the Collective Body of the most high. The battle of the mind to do what it does for self rewards and for self recognition is the knife that cuts the cords of unity asunder, whose blade cuts only through the fabric of the outward threads; for the thoughts of self rewards are not long enough to pierce through the veils of the Unified Consciousness to which our SeedNames belong and whereby the battle of our deliverance belongs of the Voice of the Collective—all of us laboring together for the common good. "The battle belongs to YahúWah" does not imply that the warfare is out of our hands; on the contrary the battle is won by the Collective efforts of every Light in unison casting off every Thought of division.

The ability to hear cannot be over emphasized, for what one takes into their tree through the leaves of their ears affects their entire body. The desire to hear from the inner walls of the keRúwvim over the arúwan/ark leads one to comprehend the full extent of every thought of the most high, for what rises to the crown is the full intent and extent of the thoughts of OLiyn [SYM/Ex 25:22].

From the shedding of the blood of Shamoúnn, the flow of life in the ears enters into the garment of Dan, whereby all in Dan is quickened unto Shamoúnn. By this act, the ears are bonded to the Voice of Dan whereby they hear from the Reúwch. Each work of the oylah is an act, and the sum of all acts of the oylah are the works of ALhchim. *The houses of ALhchim are the extensions of Shamoúnn.* Based upon the Acts of ALhchim are the worlds and the fullness therein. Likewise, the worlds in which we live are founded upon the blood that runs through our veins and the deeds of our hands as they correspond to our centres of understanding—inward parts which are serviced continually by our state of enlightenment—mind. As the Breath of Dan fills the chambers of hearing, the parameter rings of RAúwaben expand and all that is within them **through Shamoúnn**, whereby the worlds that are and ever shall be are of the Reúwch. Hereby it is understood that the unseen is made visible through the Rings of ALhchim, which is instrumentally through Shamoúnn, out of which all appears within the parameters/circles of Chakmah. The parameters are as a prism that contain all frequencies of Light which are formulated within the Rings/Circles of RAúwaben through the Rings of Shamoúnn [Mishle/Prov 8:27]. The basis of Chakmah are set in RAúwaben, and upon this foundation of the 7 Rings the worlds are built according to the intellect of Bayinah [Mishle/Prov 8:12]. According to this arrangement all parts of Chakmah abide in Bayinah which is the gold of one's treasury and in the midst/core of the gold is silver that holds all parts together as one [Mishle/Prov 8:12-21]. As the silver is activated within your hearing, all of your parts of body and mind are achadd/unified as one house in which Chakmah and Bayinah take pleasure to reside. Daily They gladly enter into the unification of your branches to fill your lamps with their oils that their Lights may reside within you, to warm, guide and comfort you. They are the Companion of your Name, from which you have come and to whom you belong [Mishle/Prov 8:31]. Those who know that they are of the Fires of the Collective and have prepared their houses for the Queens are the utmost joy of the Queens, for when one has Knowledge, they have delight with each other and are a delight to each other.

Through the oylah of Shamoúnn all traits within a SeedName are activated, for through the medium of Shamoúnn every attribute within our SeedName is initiated and drawn out through the 9 strands of Shamoúnn unto their full expressions, whereby all traits of our SeedName come to appear and abide in the the Rings of ALhchim. *We are the body of our hearing.* As we hear so we are in the Eyes of the most high and receive our portions accordingly.

Upon the teachings of Shamoúnn, the offerings of Ayshshur follow within the House of Baniymin. As the branches of Shamoúnn are arranged on the altar, all members are liberated from the waters of Ayshshur to ascend into their heights in meShich.

Ascending from the waters of Ayshshur are the many paradigms of thoughts that are arranged in Shamoúnn. Shamoúnn takes all strands of information from the waters of Ayshshur and interprets them into fields of information prearranged in our mind—according to our twelve houses and the strands of thoughts deemed sacred within our treasuries. Hereby the body and manifestations of thoughts are composed. The thoughts within a Seed open into strands; the strands rise into the house of Shamoúnn from the waters of Ayshshur in which they are woven into a fabric of words—an arrangement of the Letters based upon the Values within the Thoughts. Through believing the warp and speaking it, we move our energies into the grid warp of words to create a manifestation/expression of the thoughts that come from our Seed. The criteria of these developments is sane; however, the purpose of hearing may at times mislead the

organization of thoughts into insane expressions that are self serving or which create expressions that dissipate in that they are outside of the Collective Rings of ALhhim. Hence the motive of hearing through which we create is examined before the grid is believed and spoken. As our hearing is based upon the oylah construct we formulate expressions within the Body of ALhhim that do not perish.

The level of hearing leads to affirmations of that which has been composed in our minds. The affirmations follow through to extend the thoughts heard into sayings and then into a form of governing ourselves and the spaces in which we inhabit. Accordingly the oylut proceed in this manner from Shamoúnn: What is heard amongst the Rings of ALhhim are affirmed. The hearing is translated into speech. According to what we say we establish a government in Nephethi. As the SeedName enters into Yerushelyim/Jerusalem [city of Nephethi], all of the branches within a Name give their strength and adjure the one who comes in the Name of YahúWah to perform their Name on behalf of the peoples.

The developments of a Name are in sequence through which the parables are told throughout the generations of the maturation of the Offspring of ALhhim. We are sent from the Aúwvim. From the Aúwvim we are sown into the waters of Meneshah through which we gather the light of 3 moons that pertain to the season of our Name's service. We are transferred to the designated waters of Ayshshur—as unto a virgin—to bring forth the Light of our Name into the universe. We emerge from the waters of Ayshshur as a reed/seedling. As we distinguish ourselves from the world into which we have put on a form/appearance, we pass through the Sea of Reeds [Red Sea], rising above the world into which we have come. Passing through the sea is our rite of passage into new lands/states. As the reed of our Name strengthens it forms a branch. The branch is called the Branch of Daúwd for it is composed of a double teraysarun having a head and a body that are unified. As the branch continues to grow, it rises from the waters into the heart. At the heart altar are those who come in the Name of YahúWah to perform their mission on behalf of all peoples. From the heart platform, the Branch makes the offerings of their Names whereby they ascend upon the pole founded in Meneshah during the days of the Seed being implanted from the Aúwv. As the thoughts of the Aúwv rise within one's rings, they are lifted up, as a serpent spiraling upon a staff to be crowned to govern their lands according to the Numbers of their Names. What is in their Seed has fully risen through its leaves/oylut and assembly of twelve branches. At the top of their branches are the twelve heads of YishARAL that are sitting upon their thrones. The SeedName has risen to form a crown of Seeds, as living stones, upon their brow. Through bringing forth the Numbers within their Name, the Name of YahúWah appears in their forehead, for as the Numbers of the Collective rise in the mind, the Letters appear. The SeedName has opened and risen from the depths below, as one coming out of a prison. They now stand as those liberated to bear their Light as the menurahh, no longer shrouded with veils of the lands into which they appeared. From the midst of their bushel, their Light has burned through and now stands as a fully lit menurahh. Those who have made the journey stand together as pillars in the House of YahúWah, knowing that they are achim and chavarim, whereby their House is strong and undefeatable. Together they are woven as unified strands to form a Semek structure within the Unified Kingdom which houses the Eternal Fire that does not go out. From a spark of Light the SeedName have grown into a tree of burning branches that are ever radiating yet not consuming the branches themselves. This **burning tree**/bush is the House of Qahhath—the Teachings of maShayh, which resides within every person and through which all thoughts of HhaAúwvim are transmitted from the Seed foundation in Meneshah unto its full maturity as a Tree of Life in Yishshakkar in which the birds/messages of the kuwánnim dwell. [The word for Bush/Senehh/אֲרֶבֶת are the unified structures/60/פ of the Light of Neúwn/505/אֵל which relates to the sum of Qahhath/חֲמֵשׁ/505 and the Neúwn Hhúwa/אֵל/505].

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

Shamoúnn draws up the waters in Ayshshur and filters them through its port. The inner ear is a funnel cone for transmitting the sounds from Ayshshur. The port in the midst of its head is like a whale's spout. All within the ocean of the deep pours through the portal in its head. As sound travels faster in water than in air, understanding is quickened in Shamoúnn and the dispersed with glee. The fine waters of Shamoúnn are determined by processing the waters in Ayshshur. As the waters of Ayshshur draw out all things of our Seed, Shamoúnn sorts every thought and determines where the thought should be placed as leaves amongst our branches to best serve our tree of life.

The waters in Shamoúnn of the inner ear examine the vibrations within our rings at all times whereby we are able to hear the pitch of our sounds within the Rings of ALhhim, both of the wave and the intent of that which are uttered in words, songs, and laughters. When the pitch is of a pretense, then it warps and wobbles from the inner core staff of ARAL. When the pitch is of the inner assembly, then the sound is held true to the staff whereby it vibrates according to the rings. When more than one ring is singing the same song, there is what is called harmony. The harmony is heard in Shamoúnn and then resonated in the seven rings of Gad. These rings are of the SeedName in Baniymin from which comes the songs and words of praises out of the stones of Meneshah. Thus when Yahushúo speaks the parable of the stones, the meaning refers to the stones of Meneshah from which comes the offspring of Avrehhem [Yúwsphah/Lk 3:8].

For all that is determined in Shamoúnn, the house of Ayshshur gives the awmen or verification that carries the understanding into all lands. As the whale spouts off the steam from the midst of Shamoúnn, the whole sea rejoices with it. Further, as the sea urchin dwells in a shell, the House of Shamoúnn though small, is secure in the shell of the skull to house the vast sounds of the Sea of Reeds through which all come and pass from land to land.

Shamoúnn gives themselves upon the altar that all that is heard from the Fire may result in the transformation of mind. Hereby Shamoúnn gives all processes of hearing and the five levels of hearing, according to the Names of Shamoúnn, upon the wood of the branches of Ayshshur in order that what is heard results in a transformation and liberty. As one hears not the vibrations of the words of another, but rather listens to the Numbers or the Values within the words, the reside at liberty. The ears of the oylah do not become attached to the forms that are spoken for they remain free by hearing and understanding the Values being communicated. The support of Ayshshur enables us to transfer the words of others into Values whereby we respond to the Values and not to the words or faces presented to us. As one makes this transfer of thought one is able to fulfill the Teúwrah to turn the cheek—to present an acceptable face to those that approach us whereby we offer a response according to the Values within us unto their enlightenment.

Shamoúnn synthesizes all attributes of Wisdom within the parts and brings them to the apex of a Name. The crystallization of these joined attributes are the jewels that are set in the brow, whereby from the the Fires of the oylah the jewels of the houses are formed and arranged within our crown, set in gold and silver. The crown jewels are composed by Understanding mining the fields of Wisdom and extending them unto Knowledge. The jewels are placed on the Head of Baniymin as the SeedName for from the Seed they are made, whose head is anointed by ShmúwAL/Samuel, portraying the hand of the one whose Name is flowing with oil, to be the king of the meridian of a Name. As all SeedNames are unified with their meridian states, the Kingdom is of YahúWah which spreads forth as the meridians are

tied together. **One King** means **the unified consortium of Baniymin which resides in all SeedNames of the most high**, whereby **YahúWah is King** over all YishARAL and the Kingdom is of the most high. Those of the Shayh/Lamb—the inner construct—are crowned to be Aaduney HhaAdúwnim (a governor of territorial governors) and Malek HhaMalekim (a king amongst kings) within their unified meridians [Chazun/Rev 17:14]. All kings of Baniymin *unified as one* govern in YishARAL, and all meridians of their Names *unified as one* are the Kingdom of YishARAL. The **works of ÚWah-Bayit—the unifications of dwelling states** are accomplished through Shamoúnn whereby we are crowned to the throne in Nephethi. All works of the Aúwvim and HhaALhhim are accomplished through their offspring, even as the works of a Seed are accomplished through the tree that is made to bear the glory of the Aúwv. Hereby we understand that all things are made of YahúWah—the Collective of HhaALhhim *through* their Offspring [Col 1:16]. As a Tree of Life, you have been in the Aúwv/Father from the beginning. As you form your head you then will subject all things to the ONE—the Neúwn who subjected all things unto you to govern as their offspring. In that your head ascends with meShich—your full measurement, you understand that all things belong to One and that there is no property to lust over. As you rise over your enemies within your members, then and only then can you subject all things to the Neúwn, for until the day of your coronation you are yet possessing and overcoming, casting down the enemies which came into your meridian to take captive your nations/processes of thoughts and to war against your inner parts. As you arise in your oylah you are crowned Malek HhaYahúdim/King of Yahúdah—The Regulator of Numbers. With each elevation, you cry out, “Into your hand, Avi/My Father, I commit my reúwch/spirit.” Upon your coronation you then can bring all of your lands before the One who gave you all things as a tribute of your understanding whereby you subject all things to the One who designates you by Name to be in their Kingdom that HhaALhhim—the Order of the Unified Rings be all in all. When the ALhhim are all in all in you there is nothing remaining except the Rings and all that is within them, for all other thoughts and powers have been overcome and annihilated by your governing hand [I Cor 15:28].

As we proceed from our coronation we make the sequel offerings from the throne. Hereby Nephethi comes to the altar in sequel to Shamoúnn in the House of Baniymin. With the wood of Shamoúnn we have an understanding heart to rule all by the Hand of Baniymin.

MENESHAH מֵנֶשֶׁחַ

In the House of Meneshah, Shamoúnn makes an offering upon the wood of Dan through which the ears are attune to all transitions and states of transference of a Name. The seven rings of the ears are elevated to discern the Voice of Dan in all elevations.

Through Shamoúnn each house develops and expands. The SeedThought of every Name is formed by entering into the chamber of Shamoúnn in which it is warmed. Then the Thought passes into the waters of Ayshshur whereby it is affirmed and activated. From the waters the Thought is sown into one of the four chambers of the heart. As the Thought emanates from HhaKuwáhnim, the SeedThought is picked by Bayinah or Chakmah whereby the seed coat is woven. From Chakmah or Bayinah the SeedName is transferred to Shamoúnn, to Ayshshur, and then sown into the handmaid of YishARAL. In this manner the Thoughts of OLiyun that are formed in HhaALhhim congregate into a SeedName to appear unto the glory and service of the Aúwv from which the Thought originates. The offspring of YishARAL are not born of bloods, nor flesh, nor desire of the anayshim but by the will/exercise of ALhhim whereby they are the offspring of ALhhim. There is that which is born of the bloods, being formulations of the offerings on our hearts; there is that which is born of flesh which is the body of manifestation; there is that which is born of the anayshim, which are the offspring of our unified gath-

erings; and there is that which is born of the exercise of ALhhim which are the Offspring of HhaOLiyun.

The Thought from above is the Aúwv that enters into the heart as it passes from the wand of the Queens through Shamoúnn and then into the waters of Ayshshur and then to the heart comprised of the 4 Aúwm which are the handmaids of Bayinah and Chakmah. By the weavings of Understanding and Wisdom all things are formed, even the SeedThought which passes is formed in the heavens and then sown in earth. The formulation of the Thoughts likewise pass through levels of Enlightenment to form the SeedThought. i.e. Yahúdah is born from Reshun, to Aharúwan, to Nadav, and to Yetschaq through which the Seed of Yahúdah is formed and carried in the side of Chakmah to Shamoúnn to Ayshshur and then planted in Liah. The Name of Yaoquv pertains to the Collective Mind which grasps the foundational Thought in the mind and instead of referring to an individual person.

As Shamoúnn gives itself in the body of Meneshah, the development of our transitions occur. Shamoúnn expands the spaces to us to transverse from the side of Wisdom unto the side of Understanding. The ears expand by the winds of Dan. It is the Breath of the Dan that opens the portal to the ear, and by the Sayings of Dan the ears widen. As we catch the drift of the sayings, the ears widen to accommodate the encircling messages. *In Meneshah, the every widening rings of our transitions are understood, whereby we embrace that which is approaching us and move forward from our former levels of Understanding.* One does not hesitate to move as the understanding flows through them for all that has been understood prior has been incremental steps to enable us to gain footing into the wider vistas of the ten lands. By Shamoúnn, the ten lands expand for the Houses of YishARAL. We take possession of the spaces that are opening by the winds of Dan and fill them with the understanding being imparted unto Shamoúnn. Via the evaluations of Dan, we come to hearken to every thing that is said, through which we evaluate from where the thoughts are originating and how they facilitate our moving into the transitions of Meneshah. The quickness of discernment is relative to the level of activity of Dan within our ears.

The Words of Shamoúnn travel amongst the intervals of 14 to 140. We commence to hear the Voice of the ALhhim as we attune to hear from the heart of Bayinah. As the ears are humbled they are positioned to pick-up the vibrations of that which is in the midst, denoted by the Values of 14. We give consideration to comprehend from all sides, the unified four, whereby we are not prone to hearken to one side in preference to another. In forming this platform of hearing, we then enter into the Rings of the 28 ALhhim and discern their frequencies. The Values of 42 are relative to the north side to hear all that is breaking opening from the mysteries and chambers of concealment. From hearing in the chambers of the north, we move to the elevation in the spiral of 56/𐤆𐤆 unto the comprehension of all gathered in the 70/𐤐. The 56 position is the level of comprehending how all Understanding is of Unity, and if not of the Unity then it is from vibrations of self projection or containing thoughts of partiality. Through hearing as achadd we come to the 70—a full consciousness which activates our hearing unto five other degrees of hearing. Prepared by the 70 we enter into the Sayings of the Dallath/84/𐤃𐤇, that which are laid up daily in the chambers of YahúWah *via the affirmations of the thoughts of the oylah.* The level of 84 are levels of insights attained by coming to grasps the consciousness of Understanding. With insights come the function to hearing to affirm all works, either to negate to empower at the elevations of 98/𐤁𐤓. Having entered into these elevations we access the gates of Aparryim and into the waters of ALhhim/112/𐤁𐤆. In the midst of the waters of manifestation to hear the Instructions of balance and equality. These are the teachings of Laúwi from the Fires of the offerings of ALhhim/126/𐤆𐤇 at the Shayin gate. Upon these levels of hearing we attain unto the position of 140/𐤁𐤆𐤇—of all gathered within

the waters bearing the thoughts of the Neúwn within the Unified Consciousness. As we establish each level through subsequent givings of Shamounn, in a day we come to operate in all levels of hearing.

The platform of hearing attained pertains to our levels of affirmations. As Shamounn rises from one level unto other, hearing gives of itself as the wood for the offerings of Ayshshur.

The Values entrusted into the waters of Ayshshur by HhaKuwáhnim are imparted unto Shamounn through the oylah of Shamounn. Through our search for Understanding we come to find all within the waters of Ayshshur which the Kuwáhnim have chosen to be a deposit for all that assembles from their unions. The vastness of the seas—the gathered waters attest to the abundance of the thoughts of HhaKuwáhnim which are deposited in each sphere as a resource from which the inhabitants may draw out for their sustenance. Hence in each sphere or designated embodiment there are the gathering of waters for the Thoughts of HhaKuwáhnim to reside in them. The resources are there for the development of our Names and their offspring through the offerings of Shamounn.

The strands of thought drawn out by Shamounn are woven together to form the Seed for the man-chaih. From these clusters of thought we proceed from all drawn out of the waters of Ayshshur unto the states of developing bodies to house the thoughts. The development of the bodies are the works of Shamounn whereby the meShich—the full measurement of our Names appear as a Tree of Life created by the strands of OLiyun and for the purpose to bear the full glory of our Light and Life. The foundational purpose of the body is create a lamp to bear the Light of a Name. **The appearance of our Tree which embodies the Thoughts of OLiyun is our foundational purpose of being, and from these formulas of thought we render our services to the Collective from which we have come.** This is the pure basis of community in which we have eternal life and have no estrangement.

The ears are the means to gather all thoughts and details within the waters, in regards to the ears being the core body from which all manifestations appear. As the unified body gathers all waters, the ears are able to detect the sounds and vibrations within the body in that they are one with the body and the source of every leaf/fabric of the body. The entrance into the ears/unified body is via the Breath that is able to pass through the veils to discern all that is within the embodiments. The entrance of the Breath into the leaves of documentation that comprise the body is what is meant by the lion that is able to read the scrolls of the inner construct/shayh.

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

The offerings of Shamounn follow hard upon the teachings of Ayshshur. As the waters of Ayshshur are stirred, every transitions registers in the ears to fully comprehend not only the directive being initiated but where the origin of the directive and the results of follow through upon the affirmations. Following through upon the affirmations of all seen and discerned is the avenue to develop the unseen into an appearance of the Values of the most high, through which the meShich formulates within.

As we present the parts of the offering, we bring the parts of Yahúdah first whereby we enter into the courts of the altar with praise—Values of most high! Then we follow part by part until we come to the weaving of all parts together as one in Nephethi. As the parts are all arranged in order upon the sides of the altar then the crown of Ayshshur appears, whereby we bear the crown of liberty. With the crown of Ayshshur, which is the crowning of hearing within us, our ears are deemed as a master builder of meShich

within our dwelling states. Through every turn of the Light, as it rises and sets, every part of our houses are affected to move with the transitions of Meneshah, and with every turn there is an understanding in Shamouinn to walk therein.

The position of Shamouinn in Meneshah is to make full the body of waters of ALhchim with the understanding of every transition. With the ears dedicated to the Fire, the Words of ALhchim Rings in our ears, and the voices of a stranger are muffled out.

The House of Shamouinn attends to all in the waters of Ayshshur. The Úwah-Bayit ALhchim are the parameter Ring of Meneshah, whereby the ears hear the Voices in the Waters and tend to their cries/aspirations. When the writings speak that YahúWah hears, it is referring to the aspect of Shamouinn within the Collective. As the waters swirl through the ears, all that is developing within the waters are attended unto. All come into the waters to don their robes, and by the Rings of Shamouinn they are developed from their initial garments unto their full artistry. Through levels of hearing we come to master all thoughts and their expressions.

Through every advancement of hearing, we shift our platform of service unto advancements in liberty. Upon the wood of Shamouinn rises the offerings of Ayshshur. As we are able to hear all in the waters, the waters rise unto our ears. *Whatever we are able to hear, we can activate and bring to its full expression. Those things that we cannot hear lie dormant in the sea until the day that we turn our ear to understand all that is within us and how we are one with all things in the universe.*

As we hear daily we are fed from the table, and when there is not the intent of hearing, then one receives of the crumbs that fall from the sky night and day. Those who receive a meal eat of Wisdom, Understanding and Knowledge; those who receive the crumbs partake in want for they are yet to leave the ways of the dogs/nations/gentiles to come into the House of Aúwvim/The Fathers. For as we come to the altar and give our all upon altar in service to the Collective, we are not left wanting for anything, for as we come wholeheartedly, the birds/messages come to us and feed us as they fed Aliyahu the bread and the meat—the woven strands of the Word [1 SM/Kings 17:1-6]. As we come into the House of YahúWah we leave the roaming of the gentiles, as dogs, and enter into the flow of light from the hhakaiyúwer unto the shulchan panyim—The Table of the Faces to receive the full illumination of Wisdom, Understanding and Knowledge. In every offering we give our houses of Wisdom, our houses of Understanding, and our houses of Knowledge whereby we receive of the same with an increase!

As the parts of Shamouinn are placed and arranged upon the altar, then the head is seated into the midst. Such portrays the Mind of Liberty which comes to us as we devote our ears to the teachings/wood of Ayshshur. As the head of the offering is placed upon the parts, the entire body of hearing is affixed to the thoughts of liberty whereby they ascend together as the unified body of Ayshshur-Shamouinn.

The teachings of Ayshshur rise into the chambers of hearing. This is called the **high tide** which rises from the ocean floor and ascends unto the heights of Shamouinn. The high tides occur within us as we have bounced the ocean floor with the rings of Shamouinn offering arranged upon the wood of Ayshshur. As the parts of Shamouinn are arranged upon the branches of Ayshshur the tide commences until the waters fill the chambers of hearing. Herein are the words fulfilled: “blessed are those who thirst for righteousness, for they shall be filled.” Our ears are pricked as they are laid head down upon the branches of Ayshshur. As Shamouinn is lowered upon the branches the crown of thorns is formed upon our heads, for the Ring of the Tsada-Tsada of Ayshshur is the crown of thorns placed upon the lowly head of one who

gives their ears totally for the comprehension of all that the Aúwvim have placed in the Waters of the Collective—Ayshshur.

As the branches of Shamouúnn ascend from the oylah, they provide the foundation for Nephethli to make their oylah in the House of Meneshah. For as we hear, the heart can ascend unto new elevations and joy.

APARRYIM אַפּאַררײַם

In the House of Aparryim, Shamouúnn makes its offerings to the Collective upon the wood of Dan whereby the Voice of Judgment/Discernment resonates within a chambers of a Name. Through the full understanding of the judgment, the Values and the outcome are implemented.

Shamouúnn is the sensitive band in the corona that resonates the full giving of Baniymin. As Baniymin is given from the House of Aparryim, the giving resonates within all chambers of one's residence through Shamouúnn. Being the offspring of Úwah-Bayit Ring, Shamouúnn is the ring within a house that resonates the vibrations occurring in a house.

Through the offerings of Shamouúnn the great waters of Ayshshur in Saturn are released to flow into our branches. Through the flow of these waters, we are perpetual sustained with the strength of Understanding. The waters are of the origins in the Unified Consciousness. As they are released from the north the flow of the north encircles all sides. As the waters flow they gather all things into their nets whereby all are caught up together. The illustrations of “the fishing nets” in the waters pertain to the structure of Ayshshur which catches us into the network of Understanding and forever sustains us and also lifts us up into the full heights of the Unified Consciousness. The net of understanding is our means of catching others whereby we are called to be “fishers of men.” The waters of Ayshshur gush forth at times like a geyser which lifts us up as messages of affirmations. The springs of Ayshshur are warm as they are located next to the fiery House of Dan in the Body of Aparryim and Meneshah. The waters come forth as one rightly hears the Words of Truth. Through the Body of Shamouúnn the waters of the head of Shamouúnn flow through which the meShich is formed within us bodily. This is the offering of Shamouúnn upon the wood of Ayshshur in the days of Aparryim/increase.

Shamouúnn follows Ayshshur the second time of coming to the altar in the month/House of Aparryim:

The offerings of Shamouúnn upon the wood of Ayshshur develop the ability to comprehend the states of our origin from the waters. Through hearing in the midst of the Fire we develop the strengths of ALhhim from which we have our Origins to appear in order to perform our services in the midst of the Collective. Our ears are formed as the Life of ALhhim flows through the Staff of Lauúwi to formulate the ears, whereby the ALhhim of the Úwah Bayit are given a place of residence to perform their services for the Collective. Every Name is given a place to reside to express their gifts of ALhhim for the whole. In that each Name is positioned within and for the benefit of the Collective, a Name acquires contentment to abide in the dwelling state to which they are assigned in ALhhim—amongst the Rings knowing that the Collective State is their dwelling state in all levels of Consciousness. The teachings of Ayshshur affirm our position in the Collective. All within the body resonates within the mind to affirm the place of each house positioned for the well being of the Collective. Our mind registers with ALhhim regarding the dwelling states of all Life, all forms in the heavens and in the earth, and to give honor to the spaces in which their Breaths inhabit.

As the Rings of ALhhim unfold from the offerings of Shamouúnn a garment of seven rings is formed on the left and the right side to house all vibrations of ALhhim and whereby we can discern the place of all Rauchut/Spirits . The given of Shamouúnn to the Collective enables the ears to discern all voices and sounds within the Collective, whereby no sound is strange or foreign.

Through the ascensions of Shamouúnn we are able to go over anything that is heard as Understanding elevates the Reúwch and soul to ascend over and through all messages. In that we have given rise to Understanding of all things heard, we have no need for confrontations, rather we are able to lift up the wounded in battle whereby wars cease. Of the Úwah Bayit Ring, Shamouúnn is the unifier of the things of the Reúwch and the soul and the means to sustain all within a unified state of mutuality. The Reúwch designates all in Aparryim according to the Numbers; therefore, all things of the soul are determined by the Reúwch.

In the formulations of all things the Unified of ALhhim declare “it is good twice” in the third day. What occurs in the waters of Aparryim are of ALhhim and therefore the goodness of ALhhim follows thereafter all inward developments. What follows from the lessons of Aparryim are the evidence/fruit of the Values of Yahúdah, and therefore the goodness of ALhhim follows thereafter all deeds bearing the Seed. The second utterance is the awmen of the first recognition of the collective gatherings, for as the Thought that has been developed within becomes apparent, the declaration follows: keyi teúwah. The statements of ALhhim follow after all of our learnings/nights and all of our deeds/days. Each utterance made of ALhhim is heard as a declaration of ALhhim beholding what is appearing in each day/act of our lives. We are releasing the goodness of ALhhim through all that we learn and perform for the life of the ALhhim is released from our Seed Names.

The Life of a Name arranges the cells for its habitations by Shamouúnn in Aparryim. Therefore the soul likewise is a formulation that commences with the Reúwch gathering thoughts/Lot and making a bridge/Sharah for the Thoughts to expand/Avrehhem. The bridge is the thread that connects all parts and sustains the soul to be one with the Reúwch, which is called “The Bridge of Wisdom.” This is the foundation of the immortal soul.

The ashes of Shamouúnn and Ayshshur are the summations of the dedication of the ears to the Voice of Affirmation. The ears are elevated to discern the Affirmation of Light present in all things. Everything spoken and done is discerned as an affirmation. What is affirmed contains a barb of the Tsada whereby one is connected to the affirmation. We affirm the results of the oylah within the ten lands/states and gather up all from the ashes to continually formulate the State of our Vapors.

Each affirmation enables us to move through the stages of progression in the spiral of ascent from the altar of the oylah to the altar of the semmim/spices. We lay a platform of understanding via each affirmation which serves as a foundation to step into the next position/level. The potency of Understanding, as the shechalyet spice, whitens the mind whereby all things hidden are opened and there are no veils of darkness to mask the meanings. The opening of the flower of every oylah leads to a full discovery of all within the leafing process of the oylah whereby all things of a house are known. Hereby ***we know the end to all things from the beginning***, for the end is as the beginning [Yeshayahu 46:10; 48:3]. In that all things begin by the SeedWord of ALhhim, the end is the full revelation/opening of the SeedWord. The beginning of the worlds is the opening of the Unified Seed of ALhhim—the fruit of Baniymin. The end is the full revelation of all within the Seed and with the opening of the Seed is the great expansion/multiplication to

fill the heavens and earth. ***The entire heavens and earth are waiting, as spaces reserved, for the revelation of the offspring of ALhhim through the opening of their Seed.***

The appearances of all things within the Seed are developed with Shamounn in the House of Aparryim, whereby the meShich comes/appears through Yúwspah [SMB 42:18-20, 24; Matt 2:13-15]. Aparryim is the arm to bear the manifestations/fruit of ALhhim. Though all things come from the Numbers of Yahúdah they are made visible through Yúwspah. In this understanding the meShich within us is unfurled from the expansions of the Rings of ALhhim through Aparryim. The meShich, being of the lineage/root of Yahúdah, appears through Yúwspah, whereby Yúwspah is called the son of Daúwd, for from the primordial double Dallath of Daúwd, “the womb of the dawn,” Yúwspah appears as the branch that rises out of Metsryim with a great host [Tehillah 110:1-3; Matt 1:20; Menachem 1:32; Tehillah 80]. In that the Seed is of the invisible Values of Yahúdah and is also the Seed of ALhhim through which the invisible becomes apparent, there is one meShich of one Seed [I Cor 12:12; Gal 3:16] of which are we unified in one body. The meShich—full measurement in our Names is fully expanded through Aparryim which rises from the womb of the dawn by the opening of the Seed of Avrehhem. Within the Seed of Avrehhem is primal Ring of Rayish-Oyin, the House of Yishshakkar, whereby the ascending Consciousness appears in Yahushúo from the Seed of Avrehhem.

The Seed of meShich is formed by the congruent 28 ALhhim, whereby what is born of the Seed of ALhhim are the Offspring/traits of ALhhim. The activations through the oylah of Shamounn in the House of Aparryim are the means to develop and then bear the full expressions of the Offspring of ALhhim and to make them evident amongst all nations/processes. **Therefore as we hear the Words of ALhhim and make them evident in our manifestations, we appear as the Offspring of ALhhim—HhameShich.**

GAD 47

In the House of Gad, Shamounn attunes the mind so that what is heard/understood is then spoken. The sayings of Yahushúo, “what I hear my Father say, so I speak,” are words from the offerings of Shamounn in the House of Gad. Shamounn serves to form the cheeks of the mouth. As the ears, the cheeks are for resonating the thoughts prior to them being spoken and for what is heard to have expression/confession—corresponding faces.

Yahushúo speaks the words of Neúwn as what is said is introduced as Anni, or characterized by referring to the One. When the parables of Yahushúo refer to those who “come to me,” the words are speaking of those approaching to the traits of the Offspring of the Neúwn [Yahuchannan 6:44]. We come to the traits of the Neúwn Mind—the Son of Neúwn—as we are granted access from the Father [Yahuchannan 6:65]. And we come to the Father as we arrange the manchaih upon the altar. Each day as we take the 18 Seeds from Baniymin and arrange them upon the heart altar in pairs of three, we form the heart for the Father, whereby we are drawn **to hear and learn of the Father** to come to the full traits/Offspring of HhaNeúwn [Yahuchannan 6:45]. As one comes to the Father, they may then come to the Status of the Offspring, for who can bear the image of the Invisible until they have heard and learned from the Father? What child can be born without the express Will of the Father? What fruit can appear until the Seed of the Father is first sown in the heart? On the inverse side of this coin, The Voice of the Neúwn speaks: *Anni*/I am *hhaderek*/the way, *hhaamat*/the truth, and *hhachaiyah*/the life, and no one comes to the Father except through me; again, the me refers to the traits or characteristics of the Neúwn, for who can come to the Father without the character of Wisdom—the Way; the Understanding—the Truth, and the Knowledge—the Life. As we grow in the nature of all within the

Neúwn, we approach the Mind of the Father. In that the Father is within the Neúwn, the Neúwn provides a path—the Ways of Wisdom; and the Sayings of affirmation—the Truth; and the Voice of Knowledge—the Life whereby all may enter into the Courts of the Father and have communion in the inner Kingdom.

As one gathers the spices from the oylah, they gather from the foundations of the Houses—from the 12 stones of the mezvach hhaoylah unto their crowns—the faces of radiance unto which Chakmah shines from the heart. Accordingly, Chakmah/the heart of Wisdom shines unto the Illuminations of Bayinah/the mind of Understanding daily. The spirals arising from the heart altar and those within the head altar are Oyin:Oyin through which all formulations of Thoughts and their Sayings are accessed to be transferred to the mind. These gatherings are the resources of HhaKuwáhnim, and from the man-chaih of the oylah, the Words of the Fathers are opened and the daily bread prepared.

The ears discerning the Voice of the Unified Consciousness feed the serpent with the words of infinity. The words of Gad are formed in the altar of the heart and are activated in hearing unto the development and maturation of all Thoughts of the Most High. Accordingly Shamóúnn surrounds Zebúwlan in the House of Gad as the cheeks surrounds the tongue. The cheeks are as the mountains of Gad from which the words are heard.

SHAMOÚNN 𐤑𐤃𐤐𐤗𐤍

In the House of Shamóúnn, the offerings of Shamóúnn multiples all values of hearing. When an offering is made in the same house by the same house, a compound or multiplication of values occurs within that house. Through the offerings of Shamóúnn in the House of Shamóúnn we develop hearing that pertains to the Numbers, Thoughts, and Messages within each state of residences and the lands unto which our Name inherits. Through giving all of the hearing to the Collective we create a path to receive from the Collective all Values, Thoughts, and Messages of YahúWah. Every Number resonates within us, whereby the thoughts within the Numbers are drawn out into parables and narratives to comprehend the Numbers being heard. We commence with hearing the Numbers and then a parable that relates to the Numbers whereby we are fully capable to discern the Values within HhaAúwvim/The Fathers in which we trust. We do not trust in the parables nor the personalities of the parables, but in the combination of Values from which the parables come. All thoughts of the Teúwrah and the Neviim—The Law and the Prophets are derived from Numbers of HhaNeúwn. That which is written on paper leads us to the Numbers from which the writings are composed and in which the Inspiration of Life flows for a Saying to be composed. If one is hearing the parables without hearing the Numbers that are within the parables, then one is hearing words only without substance. ***The Words written in stone are composed within bodies that have been cut out—distinguished to assemble within them the Values whereby there is a foundation for the Words to appear within a matrix of the Numbers. The parts of the bodies are the stones in which the Words of ALhhim are composed, so called the Words of ALhhim for they are of the Letters of HhaALhhim which are derived from the Numbers. The stones in the body are no longer of mortal flesh in that they are transformed as composites of Numerical Crystals in which the Immortal Words of the Numbers are written. The tablets for the Words of the Most High are of the Immortal Nature of the Numbers, whereby they alone can contain the Sayings, being of the Rings of HhaALhhim. Those who have assembled the Numbers within their parts are able to contain the Sayings of the Numbers that do not pass away.*** As one develops the stones by hearing and assembling the Values within their parts, they form a tablet upon which the Sayings of ALhhim come down from the Aúwvim to be eternally inscribed. All Sayings and

Inscriptions are a record of the Eternal State of the Thoughts of HhaKuwáhnim which are in the Numbers of HhaAúwvim. According to the matrix of inscriptions there is salvation/renewal, Wisdom, Understanding and Knowledge [MT/Deut 4:36; 2 Barnava/Tim 3:15-17; I Barnava/Tim 4:16]. Only by the Numbers are we redeemed by the silver that flows from them. Only by the Values are we eternally connected to the Aúwvim and by whose Words we live—bear the expressions/faces of the Numbers. As we bear the expressions of the Numbers we are the Offspring of HhaAúwvim/The Fathers.

The offerings of Shamoúnn upon the wood of Ayshshur are the means to establish the Mamleket Ayshshur—The Kingdom of Assyria unto which all lands are governed by the 7th rod of the Most High. As each Kingdom rises all lands belong unto them. Unified together the Kingdoms of OLIyun govern all ten lands whereby they are 10:10/100 or the Kingdom of HhaKuwáhnim/𐤀. The giving of Shamoúnn fully upon the wood of Ayshshur activates the dominion of Ayshshur to arise from the sea, and with the ascent comes the ten horns, 5:5, at each side of the head, conveying that the Thoughts of the Kingdom are in charge of all deeds to be performed by the citizens of that land. The feet, as they are joined at the heels comprise the crown of the Neúwn and those Enlightened to be of the Neúwn.

Following the offering of Ayshshur, the oylah of Shamoúnn enables one to hear from the depths of the sea in Ayshshur—the foundation of making an affirmation. In Ayshshur one hears into the depths of a Name as in Ayshshur are the original waters of ALhhim through which a Name is attired and whereby they have an appearance. The ability of Shamoúnn is to hear the Name as it is uttered in the primordial state and those things that pertain to a Name.

The thoughts opened in Shamoúnn provide a stimuli for all developments of mind and body. The stimuli is affected through the shechalyet spice which is gathered following the offering. The words given from the OLIyun are cherished in Shamoúnn, and these provide a nucleus for developing in all other houses.

RAÚWABEN 𐤓𐤁𐤅𐤁𐤍

In the House of RAúwaben, the offerings of Shamoúnn provide the inner supportive walls for all that the eyes see. The offerings of Shamoúnn are the works of housing the Principles, as Shamoúnn is the Body of RAúwaben.