

“And coming to the Head as to a living stone rejected by men of conditioning/statuses, but choice and precious in the sight of ALhhim, you, also, as living stones, are built-up as a spiritual house for a *qudash* priesthood to offer up spiritual sacrifices acceptable to YahuWah through the emanations of your Light out of your SeedName. As contained in the writings: ‘Behold, I lay in *Tsiyun* a choice stone, a precious corner; and one who believes in the Head shall not be disappointed.’ This precious value, then, is for you who believe; but also for those who disbelieve, ‘The stone which the builders [structures of religious thought] reject, this becomes the very corner, and a stone of stumbling and a rock of offense.’ For they stumble because they are disobedient to the Word, and to this they are also appointed; but you are a chosen race, a royal priesthood, a set-apart nation, a people of Unity’s own possession: that you may proclaim the excellencies of One who calls you out of darkness into the marvellous light. For you once were not a people, but now you are the people of ALhhim. You had not received mercy, but now you have received mercy. Beloved, I urge you, as aliens and strangers, to abstain from fleshly lusts, which war against the soul: that war contrary to the expressions of the lights within you.”

When the call comes, the Tabernacle has been prepared! YahuWah speaks of AL maShayy, as one speaks Faces-to-faces, from one realm of Emanation unto another through which the foundations, the sides and the coverings of the House are made. YahuWah speaks before—to the faces of the tabernacle of the tabernacle. The Collective speaks in Mount Sæynni/Sinai--the elevation of illumination to structure our energies and living attributes. When YahuWah speaks one hears the voice coming from the Mountain, or from the ark, amidst the *keruvim*; or now, as noted, from the tent of meeting. The voice speaks, and the places from which it is speaking corresponds to the messages.

The tent of meeting is the tent of congregating all energies into an awakened state of service. All Names are tent abiders, but not all are tents of congregating. All are abiding within the tent; and some align themselves with the cornerstone to be tents of congregating and of peace. There are those of sleeping energies, and those whose giants have been awakened, called, and positioned to be of mutual service one to the other. The messages in this scroll pertain to the those called, whose energies are congregated to be One. Having built a house to The Name, The Name of YahuWah takes up residence and speaks from the house from which one abides: One speaks from your inner structure whereby one hears inwardly. We build a house to The Name upon the Rock of Shamounn—Kayphah—the Understanding of all within our SeedName. Having constructed a house, the eternal Oneness abides therein and speaks from out of the tent in which the Light inhabits.

There are messages from the Garden, to process and to bring forth, or to beget, all attributes: words such as, "Be fruitful and multiply." There are messages from the sacrifices during the study of the scroll of BeRashshith made in reference to each process of transformation, as when YahuWah speaks unto Avrehhem in making the sacrifices. There are messages from Sæynni to enlighten us regarding our habitation and our journey and our elevations. And there are messages heard above the ark pertaining to the teachings and instructions in carrying forth the commandments. There are messages heard from out of the tent of meeting pertaining to our ministries within the Collective Lights of which we are. The instruction we receive relates to the proper use of each of the energies of our Name—to be in service within stages of transformation.

And One calls/reads AL MaShayh—by opening the core of a Name; $\aleph\omega\mu\ \zeta\alpha\ \beta\alpha\phi\epsilon\lambda\gamma\ \delta$
 And one declares YahúWah ALiuw—to be My AL, the Unifier— $\gamma\epsilon\lambda\zeta\alpha\gamma\alpha\gamma\epsilon\ \alpha\theta\Delta\epsilon\lambda\gamma$
 affirming the Collective within the Seed of AL and its unified attainments
 from the Tent of Congregating—a tabernacle of evidence $\Delta\text{OY}\omega\ \zeta\alpha\beta\omega$
 to become for a saying/meditation/contemplation. $\delta\alpha\omega\beta\zeta$

The Voice reads our Name from the midst of our mind and thus calls unto us to contemplate our gifts. The Voice speaking is the Enlightened Consciousness of the Shepherd in Shamoúnn who speaks unto the core seat of our Name, Shamoúnn to Shamoúnn. The Voice declares the Works of AL that pertain to the Collective that we may enter into them, forsaking all other labors. Hereby one can discern between voices, as to the message that the voice carries.

“And ones proclaims AL maShayh” unto drawing out the spiritual attributes of our core. “And YahúWah speaks,” that is, the Collective within us reveals the composite Lights of Lammad which congregate as one in a Name. Through the utterances of the Light within a Seed the results of our congregating are noted through our words and deeds.

Speak of AL Benny YishARAL. $\zeta\alpha\beta\omega\epsilon\ \epsilon\lambda\gamma\ \zeta\alpha\ \alpha\theta\Delta\ \beta$
 And compose your sayings to be of ALnhem! $\omega\alpha\zeta\alpha\ \times\alpha\omega\beta\gamma$
 Adim are branded vessels marked by Numbers to approach/draw near $\beta\epsilon\lambda\alpha\phi\epsilon\ \epsilon\lambda\gamma\ \omega\Delta\beta$
 according to their branchings, $\omega\gamma\omega$
 to be a qarban to YahúWah, $\alpha\gamma\alpha\epsilon\zeta\ \gamma\theta\alpha\phi$
 from the behamah/the living ones, $\alpha\omega\alpha\theta\alpha\ \gamma\omega$
 from the beqar/observations, and from the flock/inner states. $\gamma\alpha\beta\alpha\ \gamma\omega\gamma\ \alpha\phi\theta\alpha\ \gamma\omega$
 composed for expansion according to the sum of your offerings. $\delta\omega\gamma\gamma\theta\alpha\phi\ \times\alpha\ \gamma\theta\epsilon\ \alpha\phi\alpha$

Consciousness speaks of the 12, of Lammad, which are the formulations of being upright—YishARAL. The sayings of one’s mouth are of ALnhem—they are formulations of the Seed as strands of Light! There is no strangeness in one’s speech for one speaks of those things that are of themselves—their Light!

What is achieved by our congregating our energies together unto YahúWah? The congregating of all parts builds the tabernacle and provides the basis to stimulate performance levels like the performance of YahúWah, unto whose Name we are congregated.

A qarban is a giving from the inner realities whereby that which is within is extended. Via the qarban of mind, the body of rings, and via the meekness of each member one gives of themselves as an active awakened member in the House of YahúWah. Via the $\gamma\theta\alpha\phi$ qarban one draws near $\beta\epsilon\lambda\alpha\phi$ unto the Collective Faces whereby they are never lost nor confused as to their motives and states in which they reside.

THE BEHAMAH אַװאַגאַ ײַװ

The initial offerings are of Knowledge—those thoughts which have life in them as the first offerings of a tree are of the seed. Offerings of Knowledge come from the Heads of the Houses i.e. ALisephBannDagouAL, and from the Houses of Knowledge from each side. From the levels and states of one's residence in Light, one gives of their illuminations and gifts. The offerings of the behamah are those composed by the Lights of Stars. The stars of the qedam/east form the life of Zebúwlan, the stars of the negev/south compose the fruit of Gad; the stars of the yúwm form the fruit of Beniyman; and the stars of the tsaphun gather into an assembly of the heart.

THE BEQAR/OBSERVATIONS אַװאַגאַ ײַװ

The offerings are of Wisdom—from the unified Rings of a Name. From our observations of wholeness we empty out all within our parameters. Through the giving of our rings upon the wood—the instruction of Lammad, the rings expand and the observations and capacity of learning increases to behold all and the contain all of the Light.

From the opening of the Heads of Life from each side, the beqar offerings are formed. The offerings of hhabeqar are of the compositions of Chakmah. The Lights of suns form the offerings of Yahúdah which give distinctions to all things according to the sum of its Numbers. The Numbers congregate in the gate of hhaqedam, and through them all things appear with a vapor—with Dan—the vapors or steam rising from tsaphun.

The beqar offerings of the negev are formulations of RAúwaben, the rings of a Name which form the parameters of one's residence via which one sees inwardly. One does not see outwardly, for if one looks outwardly they are blind to what they are seeing. Only via looking inwardly can one discern the vapors appearing and their arrangement.

In the yúwm, the suns form the houses of Aparryim. According to the positions and angles of the Lights of Chakmah, the fruit of Chakmah are formed. From the side of the yúwm the fruit of Aparryim is set to give expansion, and complete spreading out of a Name to provide a covering and embodiment for the Numbers of the Rings of a Name. Hence, the beqar offerings are those which cause a spreading out of the sides of a Name.

The northern fruit of Chakmah is Dan, the vapors which rise as Chakmah breaks forth in the day. From the distillations of the night, that which is sown in the yúwm rises to the form set by the 30 Numbers of a Name in the morning. The form of each day is set by the Numbers of a Name which comprise the Days of a Name and their deeds.

THE TSANN/FLOCK/INNER STATES אַװאַגאַ ײַװ

The offerings rise from Understandings—inner computations of Light resonance. Each offering is composed for expansion of mind and spirit. The offerings are characterized as those of meekness—the keveshim whereby they are capable of expansion. The proud fixes themselves to be blind; the eyes of the humble are opened to behold their becomings within the Collective.

Those of the flocks abide as one whereby they are not lost nor become estranged from the Collective Fold of Names. Through meekness within the congregation the avenues of Light are afforded to each one as they give of themselves wholeheartedly to the Collective. Via giving of ourselves wholeheartedly to the Collective through the oylah we show our mind and members to be totally devoted to YahúWah whereby there are no signs of another allegiance outside the Collectivity of the Lights.

The Tsann offerings are those formed by the Lights of Moons. These include the offerings of Yishshakkar which are the gatherings of the Lights of Moons in the qedam. As the light of the moon is in the qedam, the house of Yishshakkar is formed to house the Consciousness of one's Name. In the negev, the lights of the moon form the body of Shamoúnn whereby the consciousness formed in the qedam is surrounded by the Light of Understanding. In the yúwm the body of Meneshah gathers the Lights of Bayinah through which all that is sown rises. Nothing is sown by Light without the power of ascension and transference. In the tsaphun the Lights of Bayinah form the offerings of Ayshshur though which one moves in associations with their origins. The oval shape of the belly-button is according to the spiral formulations of understanding which connects us to the Lights from which we originate.

From these three levels of offerings one marks their days, months, and years. The Behamah are characterized as the ozim; the beqar as the parim, and the flocks as the kevashim. The offerings are composed in the primordial rings of Zayin-ALphah and the inner ring of ÚWah-Bayit which convey the momentum and extension of a Name. The offerings are slain in the sheep gate—as one has understanding and brought inwardly to the Dallath of the heart altar. Each of the offerings are made upon the foundational platform of Chakmah whereby they have the rite of full ascension into the chambers of Understanding and the heights of Knowledge.

“Open up the house of knowledge”: speak unto the formulations of YishARAL. The children of YishARAL are the energies of the inner one which are mutually supportive and aligned with ALhhim. "And say unto them, One that draws near from them is an offering—an inner extension for YahúWah. We are the offerings of Fire.

Rav Shaul referred to oneself as a drink offering. I am a drink offering poured out [2 Barnava 4:16]. The drink offering is the mature flow of understanding that results from making the oylah—the ascending offering. The wine offering is quickly consumed upon the coals and offers up a fragrant smell as the days of our lives.

Rabbi Shaul also admonished *I urge you, achim, that by the mercies of ALhhim, present your corporate self to be a living and holy sacrifice acceptable to ALhhim. Do not be molded to this age, but be transformed--transcend--renewing the mind, in order to confirm the will of the ALhhim, what is good, acceptable, and complete.*

It is one thing to give, or to make, an offering; it is another to be the offering. Shaul admonishes us to be the offering. The Teúwrah is saying: any one that is drawing near--that is approaching from amongst the sons of YishARAL--he is the offering.

T ሃኅቱ ላረ

T :ጻሃጻጺ ቺጎገረ

And one lays/appoints/supports the hand of unity ሃፈቺ ሃግቹሃ⁴
 concerning the head/thought of the oylah ጻረዐጻ ሠፋፋ ረዐ
 and it is accepted for one’s unity ሃረ ጻቱ ላጎሃ
 to make a covering concerning one’s unity. :ሃቺረዐ ላገሃረ

The garment made for each oylah commences with the flow of blood in accordance with the appointment of one’s hand. Each garment expresses an assignment. We appoint our offerings for the expressions of YahuWah. A covering for our assignment is created for us to fulfill our being sent [Yuwspah/Lk 9:3]. The garment woven by Light is immortal as it pertains to a pure, un-defiled, unlimited use of the energies. In contrast to the styles of the world, the garments are not fixed, or conditional to the present age. The cloth is transcends generations.

One shall support the head—uphold by one’s hand—by one’s activities. Your activities pertain to the head, or the chief principle of knowing of the transcendence. As the hand is given in support of the mind, the deed of the member is acceptable whereby a covering is made. What is the good of thinking, or contemplating, without performing? Doing is the fulfillment. One takes their hand of Semek to do according to the thought, or the head of the ascent. Therefore it is acceptable to the Collective to create a covering to house the thoughts and the achievements. The doing of the transcendent thought generates a covering. As every job has its uniform, or characteristics, so are the garments of Light for each house.

T ቆዳሃሃ⁵

T ላቀቃጻ ጎጎ ጸፋ

T ጻሃጻጺ ቺጎገረ

T ግቺጎጻሃጻ ጎላጻፋ ቺጎጎ ሃጎቺ ላቀጻሃ

T ግፈጻ ጸፋ

T ግፈጻ ጸፋ ሃቀፋገሃ

T ቃቺቃቹ ዳጎገግጻ ረዐ

T :ፈዐሃግ ረጻፋ ዳጎጎ ላሠፋ

T ጻረዐጻ ጸፋ ቆቺሠገጻሃ⁶

T :ጻቺዳጎጎ ጻጸፋ ዳጎጎ

Arrange the pieces of the offering upon the altar. Each piece conveys a gift of the *kevesh* /lamb. **Lay the pieces, by association and function, upon the altar according to the branches/sticks laid in the Fire.** There are three pieces to be placed on the altar for each side of the altar. Each piece corresponds to one of the twelve tribes of YishARAL, each tribe being a branching of Mind. Wash the twelve parts in *hhakaiyúwer* /the laver as they are brought to the altar whereby they are activated. Bring each piece of the offering to the enlightenment of your Mind—unto your priest making the offering. Present

the part in accordance with the enlightenment attained and unto further enlightenment. The terminology of the serving priest refers to the level of enlightenment from which one approaches the altar and the level/elevation from which the offering is made.

The pieces of the offering are arranged to convey the unity of all parts as one. i.e. When the **lamb is of Zebúwlan**, *the pieces are arranged according to the configuration of the boundaries, or states of dwelling in which we reside, to which we have attained as we approach to make the offering.* Through making the offering, the configuration of the house is transformed in the Fire; hence, no two offerings are the same though they be of the same house and made during the same month of the year, even as no two prayers are the same. As we engage in communion, our minds and members are changed, whereby the next prayer is a sequel to those that have been made. If we are praying the same, then we have yet to enter into dialogue with the Living Presence of HhaOLiyun—The Unified of The Most High. For who would engage to have the same conversation over and over again? Likewise, no two offerings are the same, nor should they be as rote as one reciting the words of a service. *The offerings are performed according to that which is spoken to be engaged into mutual service.* As the offering of the body of the lamb is made, the configurations of offering is transformed. The kevashim of each tribe are the configuration, or body of the offering, in which are the twelve parts that gives the offering its distinctive value. The Bodies of the kevesh/meekness of Zebúwlan are the boundaries and states of residence of our members, and all that is within these lands. When the offering has been transpired, the state of our dwelling has been changed—the kevesh and all that is within us. According to this reality, the words of the Tehillah are composed: Bless YahúWah, O my soul, and all that is within me expands *auwt sham qudashu*—your distinguished Name [Tehillah/Psalm 103:1].

In carrying forward the offering of the lambs we commence with the part of Yahúdah first, regardless of the Body of the kevesh. i.e. For the Lamb of Zebúwlan, we present the Values within the lamb by their Numbers. These values are the active numbers for the collective Name of YahúWah. The wealth of our Names is not stored in earthen vessels nor used for the sake of the flesh that perishes, but is given without reservation to the House of Light to rise with the consciousness of the Most High AL. According to the Numbers of Yahúdah, the levels of our performance follows—the parts of Yishshakkar; together with Yahúdah, they determine the configurations of the states in which we reside—the body of the Lamb of Zebúwlan. As all values and their deeds are presented, there is a new earth in which all Names are gathered together, being a state without the corruption and death carried within the members of mortals. If we yet perform the deeds of mortality, and yet carry the numbers of a divided house upon our Breath, how can we arise unto the Lands of Avrehhem and to the City which has the foundations, whose Architect and Builder are of the Most High? According to our state of dwelling we see, hear, and speak; hence, in the south side of the altar are laid the

parts of RAúwaben / Reuben, Shamoúnn / Simeon, and Gad. RAúwaben are the Rings via which we capture the vision of the evening or morning rays; Shamoúnn is the level of hearing within the state of an offering, and Gad pertains to the sayings that come from our sanctified lips.

On the west side of the altar, the means of adorning and expanding the sayings are transmitted through Aparryim coupled with the transitions of Meneshah that are occurring in the offering and those which are being set-up to occur as the result of the offering. With the parts of Aparryim and Meneshah, the fruit of the body flows—Beniyman / Benjamin—unto the succeeding states of residence. On the north side of the altar, the parts of Dan are placed conveying the discernment that is being procured through the total giving. With the discernment are the affirmations, the part so Ayshshur / Asher which strengthen the decisions that have been made. Following Dan and Ayshshur are the parts of Nephethli—the heart, in which the values are compounded through meditations.

When the kevesh is of the House of RAúwaben, then the configurations of the Rings are the 7 Eyes of ARAL. When the offering is of Shamoúnn, then the configurations are of the Rings of the ears, being 7, which are given completely and all that is within them.

In all of the configurations of Fire, commence with the parts of the offering that pertain to the Branch / Tribe of Yahúdah. Place the parts of Yahúdah in the east-north corner of the altar, the position of the chief cornerstone. *The northeast corner is in the midst of all Numbers, whereby all other members are aligned; hence it is called the chief cornerstone.* As we are aligned with the Numbers in the kevesh, we are positioned according to the pattern in the mountain of Fire.

Designate the Fires to spread from Aparryim to Yahúdah, whereby the values / Numbers are opened within the offering. Then spread the Fire from Meneshah to Yishshakkar in order that the Numbers are transferred into deeds. As the Fire spreads from Beniyman to Zebúwlan, all that is within the Seed spreads out into the lands that are appointed for the Words being formed within the Fire from the offering. The Fire of Dan opens the 7 Eyes. The Fire of Ayshshur opens the ears. The Fire of Nephethli passes to Gad, whereby words are spoken from the midst of the Fire.

T Y Y X Y Y 7
 T Y A Y A Y A A A Y Y
 T B I M A L O W A
 T M A H O Y Y A O Y
 T : W A A L O

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T ማረጎጓሃሃ ጎፋፋፋ ጊጎጎ

T ማረጠጠጎጓ ጠፋ

T ሠፋፋፋ ጠፋ

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TeúwratHhaKuwáhnim 3

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