

## ጸጸጸጸ

*ZekerYæhh/Zechariah 14*

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Behold! A day—activations come for the Collective; a day for the Collective comes/appears. The prevailing thought of the seer, ZekerYæhh, is *to recall Yæhh*, literally. The words bring to remembrance what is in Yæhh—the Acts of Light. As in the sowing of the field, there are days and there are days; yet there comes a day when the tomato is ripe, when all that has been sown is ready to be harvested. This is called the Day of HhaSham/The Name when all has been gathered to divide the spoil in your midst. The treasures that lie within you are redeemed from the body in which they are formed.

The gathering of all nations unto Yerushelyim/Jerusalem is to unite your forces unto your attainment of peace. The nations surrounding the city of Yerushelyim are the members of your soul placed on the four sides of your altar for your daily ascensions. The concepts of battle or war is an inference to the text. There is more than one purpose to unite all of your processes inwardly. Through your unification you prevail through conflicts and progressions. The term, ማጸጸ, means to join together, to draw out and designate your orders and ranks which have risen within your waters. If in illness, or in opposition to a thought, or to set goals for progressions, your success comes by unifying your inward members in order that you move with your Collective Strength—in HhaSham/The Name.

Activities of Collectiveness have been often translated as the Name of Most High instead of denoting YahúWah as a verb through which you move and have being. Consider the tetragrammaton as a verb of ጸሃጸ, meaning “to form or to constitute” (Piel action of ጸጸጸ). What is imparted to us from the sides of Yæhh is set in motion to activate and bring forth expressions of your Light. This action does not rest, as it does not slumber nor sleep. The phrase, ሃረረ ጸሃጸጸ, “The Collective Reigns” or “The Name is King,” conveys that the Collectivity of your parts abide together unto their mutual well being to Rule, as the King of the worlds. With this understanding, the peoples do not need to appoint a ruler to reign over the worlds, for the King is within the peoples—abiding consciousness. The idea of another to lord over you as a king is vain in the Eyes of ALhhim, for it is a self-projection outside the Unity of Life; moreover a rejection and deviance to the King within you (ALphah ShmúwAL/1 Sam 8:7)!

## The Name/HhaSham/HaShem

All nations are included in comprising the House/Body of YHWH through which the forms of your body speak, teaching you placement and elevations of Light of associated members of Divine Intelligence. In this House/Body we dwell for the days of our life/ascensions. Respecting the House of YHWH leads you to the gates of other Houses within the House of YHWH, namely the Houses of YishARAL and the House of Aharúwan/Aharon/Aaron (Tehillah 115:10). Ascensions of your Name are through the free giving of your Name through Father Nadæv, whereby your Numbers are activated to form subsequent Houses of Light through which you abide and pass in your *sukkahh*.

There are 40 boards or planks for the mishkan of Aharúwan/Aaron to establish the states of residence for your ascensions. The Name of Aharúwan/אָהָרֹן is 40, by the **Tongues of Chækúwmah/Wisdom** corresponding to the Seven cervicals through which the radiance of the Seven Lights pass through the neck to the receiving Illuminated Mind. The 40 boards/planks are Names according to the dwellings of your sukkuth which you attain as you pass through the world unto the Land of your inheritance (SYM/Ex 26:18-20; CHP/Num 33:1-49). Your journey from a consciousness of being in Metsryim/Egypt as you are directed by the Hands of Mæshehh and Aharúwan (Moses and Aaron) unto the attainment of your place by the Hands of Yahushúo/Joshua—the Hands of Chækúwmah and Bayinah extending daily from Yæhh. Your Nine coccyx-sacral boards/bones are formed within the Waters of the Womb/13 as your SeedName is sown by the **Tongues of Knowledge**. According to the arrangement of the 40 planks/teachings of Aharúwan, you journey in the paths of 40 Points.

- Forties of אָהָרֹן
- 40 Days to Yúwm Kippur (30 Days of Elul +10 of Tishri to renew ourselves to our Origins)
- 40 Days to receive the Tablets
- 40 cubits of Mæyim/waters to create a mikvah
- 40 nights to Reign the instructions of Aharúwan/Aharon
- 40 days to Reign with the deeds of Aharúwan
- 40 responses to “Give your Heart to Me/אֲנִי” (30+10) (Mishle 23:26)
- 40 Years of Mæshehh/Moses in Metsryim in the palace of Pharoah
- 40 Years of Mæshehh/Moses with the Kúwahn/Cohen of Midyan
- 40 Years of Mæshehh/Moses in HhaDevarim as the Saviour of YishARAL
- 40 Points of Progressions to transcend from this world into the Eyes of Avrehhem (CHP/Bemidbar 33)
- 40 The Name of Laúwi/Levi/לֵוִי (30+10) to House your Name in the Book of Life
- 40 The Tree of Life of Kephúw-Kephúw/קֶפֶז (20+20) which resides in the midst of Laúwi/לֵוִי

The Derek of Bayinah, as the paths of the moon, spiral from the 12 vertebrae and the 12 ribs—comprising 24 boards which carry the **Tongues of Understanding** of Aharúwan/256. The summations of your 7 cervical, 9 coccyx-sacral and the 24 vertebrae-rib bones comprise the 40 states of occupation which are housed amongst your lands. The lumbar discs denote the positioning of the 15 Fathers of Yæhh which uphold you in your journey. As your 256 bones/boards are whitened, from your feet to your crown, you make a transference through the Yarrdenn/Jordan River, a flow of east, connecting the heart unto the head, through which you enter your Enlightenment (Shuphetim/Judges 5:17). You continue in the Floods of Aharúwan/40 until the 40 Nights of Instructions have rained upon the earth, and the 40 Days of Illuminations have come to Reign upon your ascending soul of Eight which buoys in the waters until you are brought to rest upon the Mountain! The sum of the 40 nights and 40 days reveal the Faces and Sayings/Paúwah/80 of Yæhh.

5 6 5 10 (26/8)	40 300 5 (345/12)	50 300 200 (550/1)
The Name אָהָרֹן	HhaSham אָהָרֹן	ReShun אָהָרֹן

Within the Name of YHWH are 26 Names of Shem (SMB/Gen 10:21-32) which are housed in the branches of 2x6 or 12 . The same is seen in the inverse of Mæshehh/Moses/אָהָרֹן, as HhaSham/אָהָרֹן is 345 or 12—the Flame in the Bones Illuminated. 12 parts of soul are read as the Body or House of ONE FATHER/אָהָרֹן through which you appear אָהָרֹן (SMB/Gen 42:11). The Name of Reshun is ONE/Achadd. There is One Body of Reshun whereby the 15 Heads of Yæhh abide Collectively in One House. The collectiveness of your 12 parts abide in the fabrique of 3 sections of Laúwi/Levi: namely, the veils/tissues/curtains, the bones/boards, and the nerves/assemblers of Light thoughts transmitted through consecrated vessels.

The means to attain your full stature to bear the fruit of your Life is via ARiAL.

30 1 200 1 (7) Seven is a reductive of 232.

The Name  $\zeta$  4 4 4

Through the Staff of ARiAL, you branch your soul and hang your fruit to be complete/perfect.

The Names above are generations and states of Aharúwan.

50 200 5 1 (13/40/256)

The Name of Aharúwan  $\gamma$  4  $\aleph$  4

In Father Aharúwan/256 are the 6 pairs of the Thoughts Neúwn/2 50's. These six pairs of 2 5's are Semek, the Staff of the Fathers (2 5's/10x6). In the 2 5's of Reshun the Oyin Pairs of 16 are drawn out: 2 5's =10+6/O which surround the Hhar/Mountain, Mount of the Neúwn. From these calculations of Light, the Seven Eyes and Seven Mounts are formed as habitations of Yæhh.

The Seven Mountains are configurations of Oyin:

15-1; 14-2; 13-3; 12-4; 11-5; 10-6; 9-7; rings of the free giving nature of Nadæv 8-8 which comes from the side of Aharúwan/ $\gamma\Upsilon$ 4 $\aleph$ 4; and 8:8 utterances. The prophecies of ZekerYæhh speak of all processes/nations being assembled unto this Consciousness of Origins.

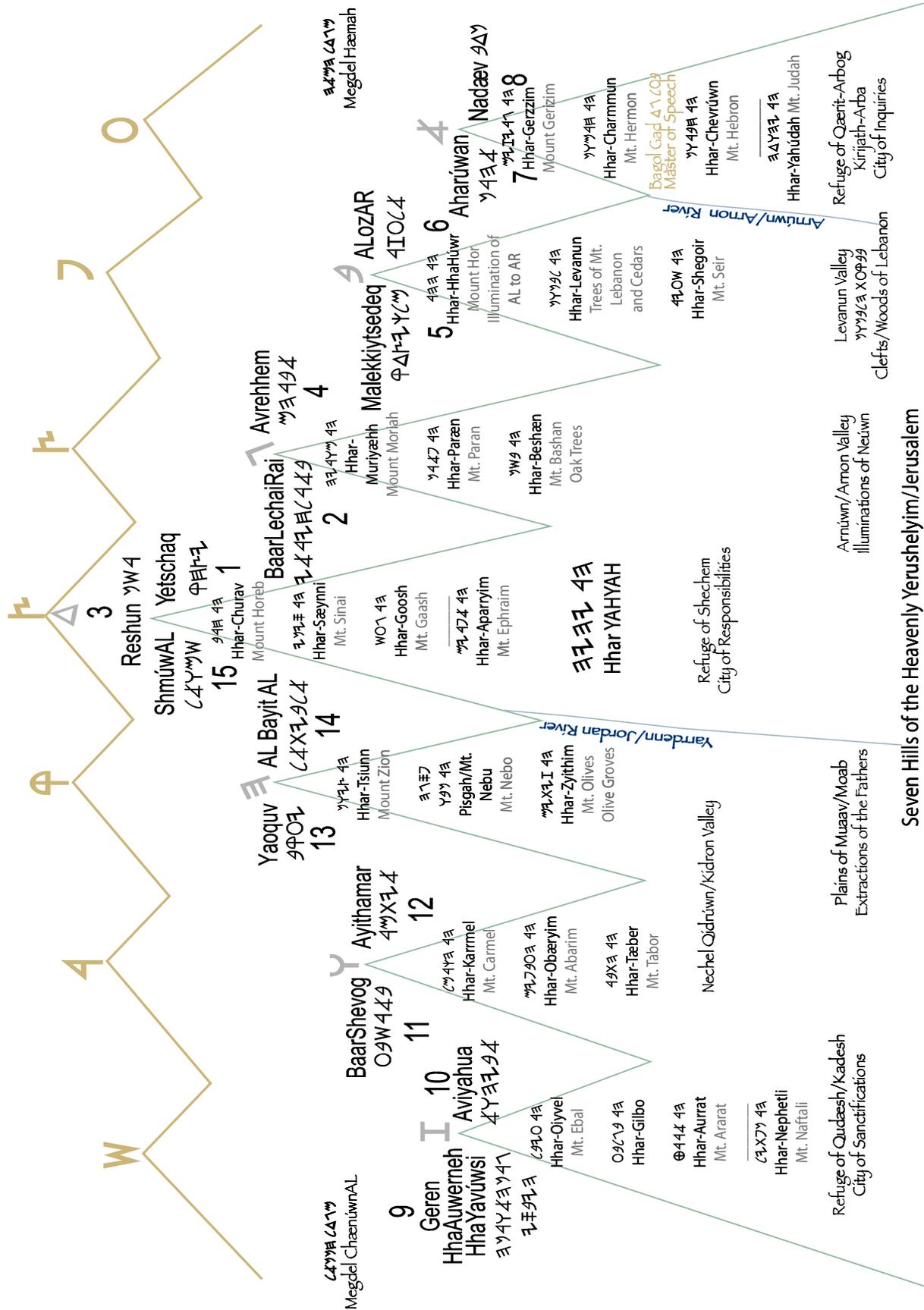
From Aharúwan, the ancients obtain their formularies/wives from Haran  $\gamma$ 4 $\aleph$  (SMB/Gen 11:29-32). The word, Mountain is in the midst of Aharúwan,  $\gamma\Upsilon$ 4 $\aleph$ 4. The extension of the thoughts of the Mount are gathered in the Waters of the Neúwn/ $\gamma\Upsilon$ , the final Letter of Aharúwan. The Name, Neúwn and the word, Hhar/Mountain are in the Name Aharúwan:  $\gamma\Upsilon$ =4 $\aleph$ , from which comes the associated thoughts of Light as two fives = two fives. In Aharúwan are three pillars of Wisdom, Understanding and Knowledge:  $\gamma\Upsilon$ /1 4 $\aleph$ /1 4/1. From the Sayings of Aharúwan (Age 83  $\aleph$ 7/SYM/Ex 7:7) in Metsryim, the Words of Five Loaves/4 $\aleph$  and Two Fishes/ $\gamma\Upsilon$  are gathered into 12 Baskets of the Rib-Cage. The sum of the Words of Aharúwan form the Scrolls of HhaTeúwrah/the Torah.

The Mind of Aharúwan is called Reshun from which The Fire of the Mountain burns 5:5, morning and evening. The Light in Aharúwan creates the Fire as W/21 = 44/21. All Names come from Aharúwan/256 as unified strands of Light. The 2 5's are 55  $\aleph$  unified Lights of Chækúwmah and Bayinah.

Aharúwan appears as a brother to mæShehh/Moses, the lamb/ $\aleph$ W, as Names are lambs of One Shepherd. In that you are aligned with the Source, the Source of your Life is your Brother who upholds you. Aharúwan also appears as your Father as all Names are drawn out from the unified sides of Illuminations.

The spinning of the Lights of your Name are woven from your Seed unto your Origins. The formulary of your Seed-Cloth is spun by the rod/distaff of the offerings of Beniymán upon the wood of Zebúwlan as 21 to 85 forms the Rod of 2815, the 28 ALhhim of Yæhh. Upon the Rod of Dan and RAúwaben, the sayings of Aharúwan are spun in three measures which form the Semek skeleton upon which your cloth is woven to form your body. This is the Rod of 83 60.





**Seven Hills of the Heavenly Yerushelyim/Jerusalem**  
 The Upper Room of the Consciousness of Twelve

The splitting of Mount Zyithim/Olives occurs through your offerings of Gad upon the wood of Nephethli in which your 12 Houses are gathered to stand, as you ascend from your offering. Your feet are poised upon the *olive stoned fruit* whereby your elevation/ascension quakes and opens. As your Words of Gad open, Mount Zyithim is surrounded by all nations/processes of thoughts contained in HhaDevarim/The Words of Aharúwan. Your Words include your Numbers and radiance of consciousness from which the Light of your Name fills the chambers as they split upon the ΔΔ of Daúwd/David. The movement of your Light extends from the Qedam/East of your origins unto the West of your gathering waters. Your East is your origins in Aharúwan HhaKuwáhnim and your West is of your gathered ALhhim. The Light expands to the north to open your mysteries and then to the south unto your full illumination.

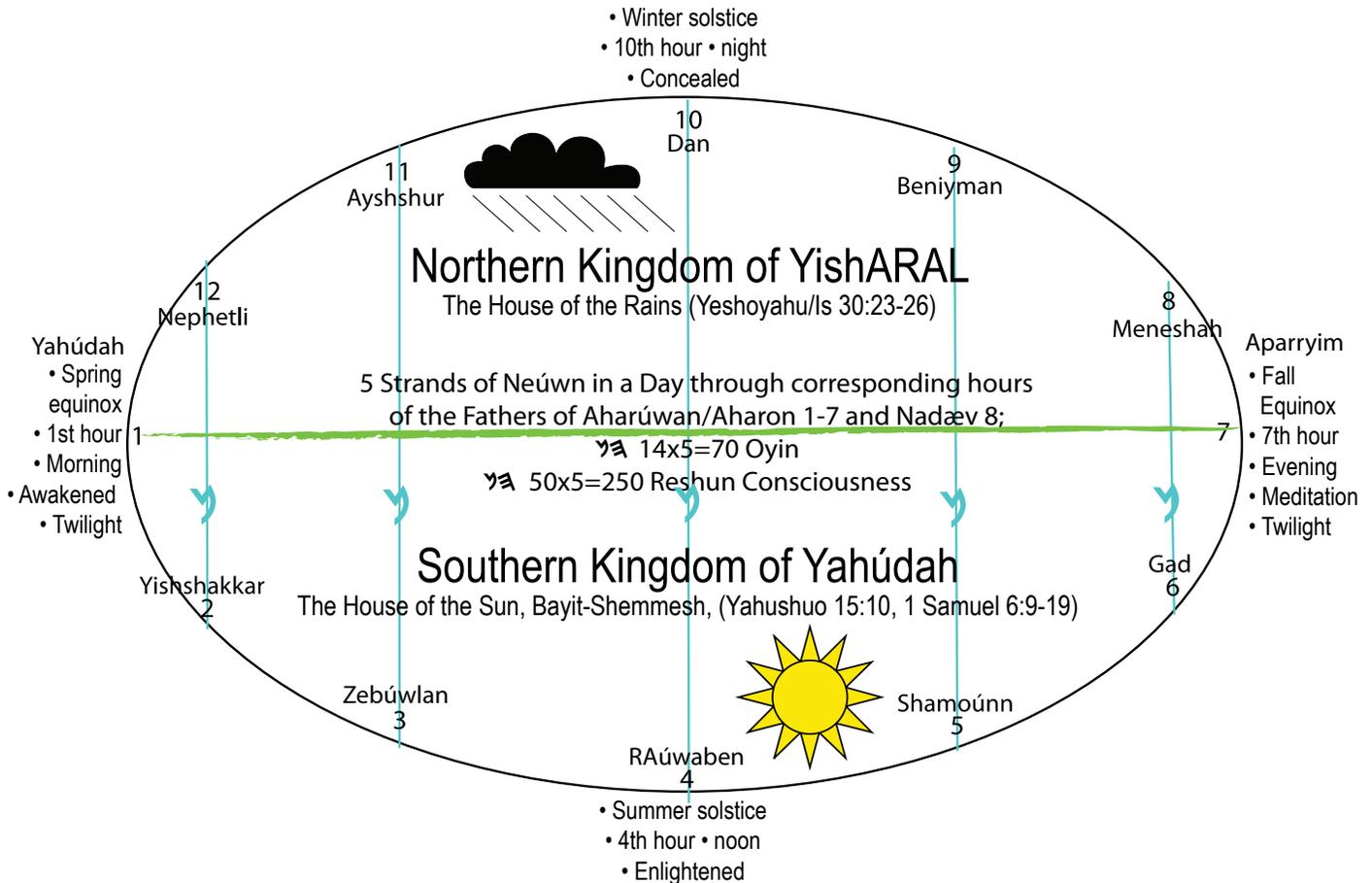
Your feet are placed upon the stones of the ΔΔ solidarity of the Rock of Olives, depicting the two testes/ovaries from which your Kingdom of Daúwd rises (Bayit ShmúwAL/2 Sam 15: 30). The stoney fruit generates olive oil for your manurahh lamps when you trim your wicks evening and morning. Your 12 Houses and their processes of nations are gathered as one whereby the Mount of the Elevations of Meneshah quakes and opens to impart the Light stored therein. As your collective body is created from the Seed of your Father, the Light of your Seeds flows to quake the rising of Meneshah to form soul and body simultaneously, a gathering of all nations of which you are. Through the offerings of Gad upon the wood of Nephethli you position your feet upon the Mount of Olives which causes it to split open. The quakes of the earth causes states of transformations according to the movements of the Numbers of Yahúdah within the body-earth of Aphrryim. The prelude to Pessech/Passover is through the offerings of Nephethli upon the Wood of Gad, whereby the holy blood of your Name, as from the altar above, is set upon your doorpost to provide an exit into another form/state of residence. The veil of your ascensions splits open on the 13th and 14th days of Aphrryim in the 7th moon, according to the Numbers of 18 15 7, the Life/18 in Yæhh/15 of the 7th Throne of Aharúwan whereby your Words quake the Rock twice to affirm your ascensions.

The full ascension and branching of your Words are as palms which rise and spread out towering above. The YŶ Tree of Life of your Words rises from your stone base. As a tree is able to split open a boulder, so your Seed-Word cracks open the elevations/ascensions of your stoned fruit. Your Words rise from your foundation to the peaks of Mount Zyithim unto the crowns of Mount Tsiunn/Zion, whereby everything within your Name is distinguished to be holy to HhaSham (Yahshoyahu/Isaiah 59:20; Ovadyahu/Obadiah 1:21; YechúwzeqAL/Ezekiel 11:23). As your Words ascend to the peaks of Fathers Yaoquv and ALBayitAL, shouts of grace are heralded. Your Seed-Stone forms a capstone from your ΔΔ base. The free flowing measures of oil, as grace, flow from your olive stoned fruit to anoint your head with joy and understanding.

In the midst of your expansion a valley appears. The Name of the valley is Atsaúl/צַרְפָּתֵי, meaning to be joined to the sides of Yæhh by strands of AL. By the strands that join the Faces of Yæhh from side to side to create the Mountain, you are fastened in the midst of the Light to bask in streams of Illumination. The sides of the Mountain of Olives are the Rings of Chækúwmah and Bayinah which extend and fill your peaks and valley with their Lights. In the valley of transformations you are secured to fully develop your Name with the governing Lights and to rule your nations by their sceptres.



# A DAY IS A YEAR OF 12 HOURS/MOONS



The 12 Houses are encircled with moons through which your members of soul develop, similar to an incubation of a chick in an egg. The moons are gates, as pearls, through which you pass as you become aligned with the understanding contained in their rotations. The southern kingdom of Yahúdah is the Reign of The Sun from the qedam/east to the full ascensions in the south whereby it rules over all manifestos/observations; the northern kingdom of Aparryim/Ephraim is the Reign of the Moon and Stars which rule over what is concealed/gathered from the Lights. Together, the two domains are one Kingdom as one day, a morning/observation and an evening/understanding of Illumination (ZekerYæhh 14:7).

Pairs of moons enable you to weave the stands of Understanding from two sides. Pairs of moons are as pairs of ears set on the sides of the mind. Through pairs of thoughts the mind of understanding is built and filled with the Lights of Reshun. The Understanding registers in Shamoúnn/hearing whereby values of Shamoúnn/70 are the same as Bayinah/70 and Oyin of Levanæhh/the Moon/70. Proceedings through the elevations of Mount of Sæynni/Sinai to the heights of Churav/Horeb flicker the Fires of Wisdom to purify the crucible of your soul as Silver.

The saying that “a day is as an ALphah/1000 Year” is observed in the morning, noon, evening and night of a year’s rotation. “For a unified day/act is like an ALphah/1/1000 year in the Eyes of YaHúwH, and an ALphah yEAR is as One/Unified Day/Act” (Bayit Kayphah 3:8).





following Yúwm Kepper when all within you has been realigned with the The Mountain from which the generations of your souls have been sent forth from Núwach/Noah.

“And on the seventeenth day of the seventh month the ark comes to rest on the mountains of Ararat. The waters continue to recede until the tenth month. On the first day of the tenth month the tops of the mountains become visible. We continue in the tevah/ark unto the 10th Month, when the tips of the MOUNTAINS are in sight! We send forth the raven according to our ascended discernment/judgment in the month of Dan—the 10th moon, noting that there is no place for uncleanness in the earth. In sequence, we extend messages of peace by sending forth the dove and by receiving her in our hands whereby Universal Peace comes to all inhabitants.

Your activated wealth that has been deposited in your SeedName now flows into the nations/processes of your Name. Your flow of wealth affects your four levels of transmitting your thoughts. These four channels of communication are depicted as the horse, the mule, the camel, and the donkey. The words of these four beasts of burden are prefixed with the Letter Hhúwa/ጸ denoting the Illumination that enters into your manifestations through carrying out your responsibilities.

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The horse conveys the manner in which you carry the Teachings of the Citadel unto the peoples. Through the equine of your palace your messages ride from the Courts of your King unto your levels of consciousness.

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The mule delivers the Teachings in order that you know how to perform them. Through distinguishing the thoughts you implement the Teachings whereby you carry-out the King's Commanments from the palace to the streets.

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The camel is the chosen servant to carry and uphold your treasures. Through the illumination of the camel you are able to endure long, to transfer through stages of a dessert to an oasis to deliver the goods that are bestowed upon you through your services. For every engagement there are rewards and provisions as the camel carry the wife of Yetschaq as YHH provides for our consolation and joy.

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The donkey carries heavy thoughts that pertain to your mission and assignments through which you enter into the world. As asses are ladened from the stars, the Mind of Yaoquv enters into the world of Metsryim to bring messages of a glorified mind and body that is transformed through putting on ashes in the spirit of humility.

Your transport vehicles are appointed to uphold the messages of your 15:15 Faces of YHH in you. All living forms, described as beasts, are joined together in peace to affirm the Name of Yah/15Yah/15 that fills the two sides of the Mountain and their seas.

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אָפּאָרע אַר אַר אָרע The Sums of the Festival of Sukut

Those who come-up to the Heavenly Yerushelyim follow-through appointed encounters to be Faces to Faces—your Faces to the Faces of YHH upon the Mountain. It is simply evident; those who come-up—make their ascensions have rains, and those that do not engage in the oylah, do not receive the rains. What are these Words concerning?

The proscribed offerings pertain to the Days of Sukut through which the wealth that has been appointed and harvested in your Name is presented to the Giver, to be designated for the House of the King. The offerings of parim/foundational observations, aylim/strengths, kevashim/meeknesses, and seoirut/alignments are inscribed in the words of ChameshHhaPekudim 29, an old Name for the writings commonly called, Bemidbar or the Book of Numbers. Instructions for the offering are given in the scroll of TeúwratHhaKuwáhnim/Leviticus (chapters 1-6, 23). The types and numbers of the offerings for the days of Sukut with their breads and drinks are according to a level of calculating the Numbers and their Understanding. Each day is a level of calculations, whereby measures of ascensions are attained by every Name employing their Numbers in the Fire.

Following the Numbers of parim and the supportive aylim and kevashim, a chatat of an shegoir/alignment offering is appointed in your Name. The oylut/ascendant offerings establish progressions to attain a new mind. New coverings created by the oylut and chatat offerings construct the thoughts whereby one does not look back to former states or levels of consciousness. Through the offerings you are able to rise to new observations leaving former views behind. The offerings of the parim are supported by the aliyim and kevashim oylut ascensions. These are topped-off with a chatat whereby you are strengthened to unfold your SeedName with progressions and attainments. The fat portions of the par and the shegoir are placed upon the head of the oylah of Aharúwan whereby you received grace to grow in the Teachings of the kúwahnim and to reside within the fabrique of YishARAL. Through the seven days offerings for Sukut, you cap-off each day's proceedings by the chatat through which the Mind of the Seven Hills forms in your mind.

The chatat offering is translated as a sin offering in many texts; however, the sense of the offering is not due to sins committed but of rising above former states through compiling the oylut of a day. While the blood is set at the foundation of the heart, the parts are roasted at the side of the altar to be eaten thereby incorporating the ascended thoughts in your head. The fat portions alone are placed on the head of the oylah; the bones are burned, whereby the Fire whitens your skeleton to uphold the new head formed upon your bodies, as the synthesis of the oylut. The skin of the chatat is placed on the body to renew the radiance of Life as the hairs of the sheooir/goat cover your tabernacle (SYM/Ex 26:7-13). The hairs of the pubic regions as the western gate and other places on the body are as the hair of goats. The skin of goat conveys your strength of mind to proceed in the elevations attained via the oylut.

Three times a year all your 'males'—to give rise to "your total recall" appear to the Faces of The Master Yahuwah (SYM/Ex 23:17). The festivals of Pessech and Sukkut share the same days of a month, commencing on the 15th of the moon as the days are of Yæhh/15. These are the days YahYah אָפּאָרע 15:15.

## The 15th of the 7th

On the 15th there are 13 Principles/observations/bulls corresponding to the Faces of Father ShmúwAL/15 in Aphrriym/13 through whom your Seed-Name is gathered. The festival is the blessings/13 of the rains/waters/Mæyim of Yæhh. The sum of the day and the parim are 28/פֶּי, the strength/kuæch of the ALhhim. The apparent decline of parim during days one to seven is actually an increase of coming to the Mind of Aharuwan/7. From 13, or many, you come to 1/achadd. The parameters of the offerings are 14 of the Neúwn—the union of the Lights 5:5. What is in 13 is summed up as 1, as many are unified in achadd/אַחַד (4+8+1=13). From 13 to the 13 in 1, you activate and set in place the two sides of your Name of Yahuwah/26 to be One.

Formularies of the fire offerings appear in the manchain portions for each offering type. Calculations are the No. of Parim x 30 for the Breads of Wisdom, the Number of Aylim x 60 for the Teachings of Understanding, and the number of the Kevashim x 100 for the manchain of Knowledge.

For day 15 formularies are:  $30 \times 13 = 390$  פֶּי

$$60 \times 2 = 120$$

$$100 \times 14 = 1400 \text{ a formulary of the word } \times\text{ } \text{ as summations of totality.}$$

$$\underline{1910}$$

The summations of these Values on Day 15 are 1910 which are gathered in the mind through the chatat offering of the one shegoir. The Teachings of Wisdom, Understanding and Knowledge realign the mind and soul and body with the Flame of the Spirit making the oylut offerings.

## Day Two

On the 16th day there are 12 Principles as the Joy of Consciousness rains in the 12 Houses through which the blessings are established and secured unto the Faces of Yetschaq. The sum of the day and the parim are 28/פֶּי strength of the ALhhim.

Day 2 formularies are:  $30 \times 12 = 360$  פֶּי

$$60 \times 2 = 120$$

$$100 \times 14 = 1400 \times\text{ }$$

$$\underline{1880}$$

## Day Three

On the 17th day there are 11 Principles of observations from all Chækúwmah has freely bestowed upon, which causes the Seed of the Harvest to take up residency in the soul as the ark comes to rest upon Mt. Aurrat. The steadfastness of the Faces of BaarLeChaiRai radiate rains upon the planting in your altar. The sum of the day and the parim are 28/פֶּי strength of the ALhhim.

Day 3 formularies are:  $30 \times 11 = 330$  פֶּי

$$60 \times 2 = 120$$

$$100 \times 14 = 1400 \times\text{ }$$

$$\underline{1850}$$

## Day Four

On the 18th day of the festival there are 10 Principles to rejoice in the sustaining Life given from the harvest. The offerings are set to the Faces of Reshun from which the Seeds are appointed to be rained upon in your generations. The sum of the day and the parim are 28/פֶּי strength of the ALhhim.

The offerings of day 4 are set unto the Faces of Reshun—The First Light that breaks open from the Seed of Aharúwan/Aaron. As the Light breaks open from the Mind of Aharúwan, seven colors or streams are emitted, extending into what are called seven days. As the Light is welcomed to enter into that which it has made to lodge, the streams turn again from the receiver to their Source to join together as One. The process includes the Light extending—being freely given to be housed, whereby it is embraced, warmed and processed within. The acceptance of the Light causes the faces of the receiver to turn to the Faces of their Origins. The faces of the Children turn to the Faces of the Fathers. This journey of Light is called the Neúwn Path. There are seven steps outward and seven steps inward through which you walk in the Consciousness of the Neúwn/14—that which is in the midst.

In that the Seven Rays of Aharúwan regulate the forms of the Visible Creations, they are called the Seven Masters of the Universe. The forms are made by them; and hence, they are subject to them. As your forms are in agreement with the Seven Rays they contain the Joys of their Radiances without disturbances in mind, soul or body.

The phrase “seven seven” denotes that which is clean or whitened as in the seven seven of the pure animals/animations of Life in the tevah of Núwach/Noah. The process of receiving and then emanating the likeness of the Fathers is the path of purification and transference from one level of cognition to another, from the vain or common, to the distinguished and holy. As you stay in the Path of the Neúwn, your spirit is guided through the waters. This courseway is also called the Paths of the 14 Lambs of Meekness. The Light of Reshun is hidden within the Seed that appears at the end at the harvest, whereby the grain has its golden hues, a silver whitening within and a bronze protective coating.

$$\begin{aligned} \text{Day 4 formularies are: } & 30 \times 10 = 300 \quad W \\ & 60 \times 2 = 120 \quad \Psi\Phi \\ & 100 \times 14 = \underline{1400} \quad \times \mathcal{L} \\ & \quad \quad \quad 1820 \end{aligned}$$

#### Day Five

On the 19th day of sukut there are 9 parim to enable transformation of residency. The offerings are set to the Faces of Avrehhem through whom we make transitions as the rains move us from one location to another. According to the rains we move in our sukkah. The sum of the day and the parim are 28/פאָרען strength of the ALhhim.

$$\begin{aligned} \text{Day 5 formularies are: } & 30 \times 9 = 270 \quad O4 \\ & 60 \times 2 = 120 \quad \Psi\Phi \\ & 100 \times 14 = \underline{1400} \quad \times \mathcal{L} \\ & \quad \quad \quad 1790 \end{aligned}$$

#### Day Six

On the 20th day of sukut there are 8 parim whereby grace rains upon us to achieve our destiny in each location that we move unto as we reside in our sukkah. The offerings are set to the Faces of Malekkiytsedeq whereby you grow stout as the rains fortify you to be aligned with Bayinah. Herein the Faces of Malekkiytsedeq radiates in your faces as Right Standing Rules; Righteousness Reigns in your Aúrets/Land. The sum of the day and the parim are 28/פאָרען strength of the ALhhim.

$$\begin{array}{l}
 \text{Day 6 formularies are: } 30 \times 8 = 240 \text{ מָא} \\
 60 \times 2 = 120 \text{ יָפ} \\
 100 \times 14 = \underline{1400} \text{ מָא} \\
 1760
 \end{array}$$

#### Day Seven

On the 21st day of the chag there are 7 parim as the Faces of ALozAR radiate the winds and rains to perfect our soul from being steadfast unto the end. The sum of the day and the parim are 28/מָא strength of the ALhhim.

$$\begin{array}{l}
 \text{Day 7 formularies are: } 30 \times 7 = 210 \text{ מָא} \\
 60 \times 2 = 120 \text{ יָפ} \\
 100 \times 14 = \underline{1400} \text{ מָא} \\
 1730
 \end{array}$$

#### Last Great Day, the 22nd/Fulfillment of the Seventh

On the 22nd day of the festival there is 1 par which is set to the Faces of Aharúwan from whence you have come and unto whom you return with a singleness of eye and heart. The rains have gathered you together with the Fathers as one whereby the strength of the Unified ALhhim remain. You have now returned to the Eye before the worlds are made whereby you are One with the intent of the Fathers to formulate the heavens and the earth. A new age commences as your Name is transferred from the domains of this age unto an era prepared for those who have perserved unto the end of the 22nd/ Tauwah/Totality.

$$\begin{array}{l}
 \text{Day formularies are: } 30 \times 1 = 30 \text{ ל} \\
 60 \times 1 = 60 \text{ פ} \\
 100 \times 7 = \underline{700} \text{ יָפ}
 \end{array}$$

790 a Consciousness of Oyin/16 of the Unified Faces of Yæhh  
7/16/O 90/ר contains the Consciouness of the Tree/ר-O of Aharúwan/7.

Days 1-7 generate Values of 28 which are also read as 10 or 1. Seven days of 10 yield the response of the 70 Oyin Rains of Queen Bayinah. The result of our receiving the Rains of Understanding is Joy, which is our Strength (NechemYah 8:10). With this Joy of Understanding you celebrate, SimchaTorah, the Joy of the Words in HhaTeúwrah.

The great last day of the festival is the culmination of your journey. The offerings of your last breath is made through the Single Eye of מָאָרָא (Aphrryim) of the Zayin-ALphah Ring. The prior seven days from Pessech into the world parallels the seven days from Sukut to enter into your new age. The offerings of seven days condense to be Oyin/O. The offerings have been made from your Tree of Life Name. Hereby, your transformations are complete and you enter into the Oyin Consciousness from which you have come.

## The Path of the Neúwn aka the The Path of the Kevashim/Lambs/14

8 8 8 8 8 8 8 The sum of Days from the east to the west ( $8 \times 7 = 56$ ) or  $\gamma\Upsilon$

←  
7 6 5 4 3 2 1 ○ Seven Days of Pessech

1 2 3 4 5 6 7 ○ Seven Days of Sukut

→  
8 8 8 8 8 8 8 The sum of Days from the west to the east 56 or  $\gamma\Upsilon$

$\gamma\Upsilon + \gamma\Upsilon =$  The Paths of Neúwn, or the Paths of the 14 $\gamma$  Lambs

The week of Sukut is the sum of designated days from 15-22 of the 7th moon. Your dwellings in sukut have lead through the wildernesses of Word explorations unto your destination. You enter into your sukut to fulfill your journey, to enter into your rest spoken before the Worlds are made for all to abide in a place of security for the Days of YishARAL during months 7-12. The structure of Life has been formed anew during the 6 months of the sun through which a gate is formed to enter in the 7th month. As you bring the offerings each day, your mind receives the thoughts of Bayinah which have been imparted to you through Chækuwmah. These appointed days of the heavens fulfill the days of your emergence and growth through prayers and studies, for 7 days, unto the 8th, the complete ascension of Chækuwmah with Bayinah to stand Faces to Faces with Aharuwan from who bestowed upon you a Name and graces to be Eye to Eye. Each day of sukut corresponds to a day of Pessech/Passover when you emerge in the Kingdom of Yahúdah. Through Yahúdah you bring your houses of soul into the Kingdom of YishARAL. The produce of the Lights, created during the days in months 1 to 6, are formed with Understanding—the rains. The harvest of the fruit and their seeds in them open to feed upon in months 7-12.

As you bring inwardly the works of the Chækúwmah during Sukut, your new grain is watered and with it new wine which are activated by Bayinah. Your offerings for each day are proscribed in the Writings. You return to the Master of the Harvest what has been cultivated within you by the sun, whereby you receive the rain also. Those who do not make the offerings do not receive the rain (ZekerYæhh/Zech 14:18), meaning that they do not receive the Understanding of Bayinah. According to the offerings you give from the days of the sun, you also receive the corresponding rains.

Through processing the seven days of Aharúwan you understand and affirm that which is within your Name, whereby you enter into the shavbeth gate. From your attainments of full extension—to be seven you step back through the intervals of days, from seven, six, five, four, three, two and one. In the process of going from day 1 to 7, and then from day 7 to 1, you form a path of Neúwn extension of the Mind of AharúwaN to observe and implement what has been hidden in your midst. You enter consciously into the heavy clouds of the unified/one day of Hhuwa known to the Collective (Zekeryæhh 14:7).

Through coming to one par as on the Day of Tauwah/X/22nd of the 7/I, you are at the edge to cross over from this realm unto the unveiled Mind of the Father from which the Words of Light have flown, as birds carrying messengers from their altars. As you transcend this world of observations and testings with affirmations, you receive the decorated chalice of stones filled with a Drink of Understanding of the Father. Together, you sup with your Father unto a new state of your becoming of age.

The realities of the Teúwrah and the Nevyaim are the Words of Fire which are utterances of aspirated Thoughts of Aharúwan contained in Letters. Aharúwan speaks to the Faces of Yæhh, before anything is made, whereby the Words are gathered into Rings of ALhhim. How the Words are read is subject to the eye of the reader/hearer who creates pictures of the Words in their mind. From this library of Teachings the ALhhim speak unto manifestations of Light. The Letters are signs which carry messages of the Breaths that utter them, whereby the messages exceed being of the world. The Words are as Leaves from the Tree of Life which float into the world. They are gathered to be studied and activated into deeds by your Spirit and its Hands.

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