

ግጥሙ ጸሐፊ

Teúwrat HhaKuwaním (Leviticus) 15

The one of the Collective speaks ጸሐፊ ለጸሐፊ 1
of ALmaShayh and ALAharúwan ግጥሙ ለጸሐፊ ጸሐፊ
for a Saying, a Lammad Seed ለጸሐፊ flows with myrrh ለጸሐፊ :ለጸሐፊ

Speak collectively of ALBanayYishARAL ለጸሐፊ ጸሐፊ ለጸሐፊ 2
and talk collectively of ALhhim—the strength of their light embodiments: ግጥሙ ግጥሙ ጸሐፊ
ayish ayish, ግጥሙ ግጥሙ
a relationship of branches determined by light activations, ጸሐፊ ጸሐፊ
a flow/issue from the collective unified thoughts/of their flesh. ጸሐፊ ጸሐፊ
The unified flow is to compose an increase of breath emanations. :ለጸሐፊ ጸሐፊ

The Union of the Twelve Houses are compounds of ayishayish ግጥሙ ግጥሙ, meaning that each branch is a welding of two fires: i.e. Yahúdah and Aparryim or Aparryim and Yahúdah. The phrase, ለጸሐፊ ጸሐፊ, commonly rendered as “an unclean issue” is understood to pertain to states of becoming which are determined as a flow of green immature thoughts are released. As a tree flows with an issue, it is in the state of becoming/transitioning. When the flow ceases, it remains in a state achieved as clean. When the fruit is green it is unclean/forbidden, conveying immaturity. As a plant we continue to yield a flow/an issue within our branches until the fruit is clean/mature and attired with the skin of its full expressions/colors, whereby what is achieved remains, as a mature/fulfilled state. In application, what has been flowing from the first of the year—computations of Numbers, unto this Day of Attainment, is CLEAN as the fruit on the vine.

(And this) The seven rings ለጸሐፊ weave one into another ለጸሐፊ to bear increase ጸሐፊ ጸሐፊ 3
through the flow of their thoughts, compound unions, ጸሐፊ ጸሐፊ
The assembly of thoughts is the sum of their flow. ጸሐፊ ጸሐፊ ጸሐፊ ጸሐፊ
As concepts join, there is a restraint via discernment to conceal/hold the breath ግጥሙ ጸሐፊ ጸሐፊ
of the unified thoughts from their flow ጸሐፊ ጸሐፊ ጸሐፊ
until they are Breathed upon to increase of Breath Emanations :ለጸሐፊ ጸሐፊ

The Letters, ለጸሐፊ, commonly rendered as “this,” is comprised of the Zayin-ALphah ring denoting the specific assembly of rings or eyes through which our Seed flows. According to the assembly of rings and their orientation, so the thoughts of a Name flows. When the rings are unified as a column and angled toward the qedam/east, they are aligned in Wisdom and move in the path of the shemesh/sun. As they are in eastern orientation, they are straightforward and bear the full Light of their Union of Branches; however, when one moves sideways with the left more predominate, they are hiding their thoughts and appear more mysterious, or when they angle their rings with the south more predominate, they are projecting their form more than their Ruach. As the rings are aligned and move together, their unified faces are centered from the midst whereby they bear their Light as the shemesh and have capacity of bearing in their Rings the Lights of the Bayinah and Doot. In the manner you carry the waters in your rings, so the rings shift from side to side, or as the waters are level, the rings are balanced and you walk upright in the stance of the sun.

The Letters, 44, are of the terms 4Y4/4V4 from which comes the renderings to flow or be infused. The ALhhim consider the Union of Heads to be the means of a flow from one head to another whereby they the heads serve each other and formulate a trunk through which the thoughts flow one to another. The union of any two thoughts creates a compound via which a flow occurs.

The restraint of the flow is determined by the breath, as to seal the lips. The term, **מחשבת** seal, indicates that the thoughts are being evaluated via contemplations. Should one discern that their thoughts are to be held, then the breath refrains from lettering them go. If the thoughts flow or are retained, the assembly of thoughts as they are forming are immature/unclean. They are unclean until they bear a whitened/ripened head, full of understanding. As a tree that retains the fruit inwardly, or commences to let the unified branches flow with fruit, the fruit, when green is temeh until it is ripened [Yirmeyahu/Jer 31:28-29; YechúwzeqAL/Eze 18:1-9; TK/Lev 19:23]. In each union of thought, we consider how the thoughts will increase and become whitened. Thus in the process of developing thoughts we show ourselves to HhaKuwanim that we may be examined and approved lest we bear the thoughts in vain. The words that we form are the fruit of our Names which flow from our port of origins in all generations.

Included is the one who lies in bed [e.g. position of meditation] གཞིའཁྱེད་ཀྱི་ 4
to verify that what is laid above is a flow of Light གཞིའཁྱེད་ཀྱི་ 4W4
for increase, གཞིའཁྱེད་ཀྱི་ 4
and included is one who finishes the rule/completes the meditation གཞིའཁྱེད་ཀྱི་ 4
to verify sitting above, [e.g. who studies] གཞིའཁྱེད་ཀྱི་ 4W4
to fulfill an increase. གཞིའཁྱེད་ཀྱི་ 4

The issue may run from any your 12 houses. Should the issue run from the ears, then the thoughts coming forth of the issue are immature. One meditates or studies with the intent of an increase. While there is a flow of ideas, through not fully developed, the thought process is in a state of becoming clean. When one hears without RAúwaben—proof of seeing—as an eye witness, or when one hears without the discernment of Dan—without righteous judgment that considers all rings and their placements in a parameter of 360° the hearing is not yet pure/clean. That which comes from the ears is unclean/immature until it comes to coincide with the foundations of RAúwaben and Dan and/or Ayshshur. When a matter is founded upon Wisdom and Understanding, then it is a clean thought which appears as Knowledge. Hence, in making the altar of hhasemmyim/spices, the strands of Nephethi and Gad, and Zebúwlan and Gad seal the altar and thus transfer only thoughts that are clean from the altar of hhaOylah to the mind. No strange thought can enter into the arúwan/ark, which is guarded by the 4 keRúwvim on all sides. The faces of adim—the guardian/MikaAL of the Rings in the west, and the lion—guardian/GavriAL of Chækúwmah in the negev, the ox—the guardian/ARiAL of the Seed of HhaKuWáhnim in the east, and the eagle—guardian/RaphæAL of Bayinah in tsaphun/north stand guard over all that enters in the secret chambers of the mind [YechúwzeqAL/Ezek 1:10]. The eagle eats/consumes/removes the unclean so that it does not enter into the mind of Aharúwan. The Guardian of a House is under the Hand of Aúwv Ayithamar, who secures a matter that it remains steadfast within the dwelling states of your mind. In the Hands of HhaAúwvim one commits all things, each according to the Works of HhaAúwvim.

The one who lies down or becomes laid seeks to verify the thoughts in the mind through their meditations. The one who sits/thinks seeks to verify the thoughts through their studies. The idea that one is lying or sitting above denotes that the thoughts are yet to be grounded. Until the thoughts are whitened, they are temeh. The action of the verbs denotes transmissions and analysis of the thoughts, or even engaging the members to follow the thoughts denoted by the one finishing or completing according to their position/seat. Until the thought is affirmed by the eyes of HhaKuwáhnim, the thoughts are immature. When the thoughts are not running to produce a WordSeed, they run in vain, for they do yield the fruit and its increase. Every flow that becomes clean contains 12 bonded parts of Lammad. From each flow of blood and the thoughts of the mind which are placed on the altar comes the pure enlightened states. In that the blood and the formulated seed of the pairs of Wisdom contain the 12 facets of Knowledge, they are given to flow unto the whitening of the heart and mind which becomes evident in the spice of hhalavanahzekah/frankincense. When the thoughts have been submitted to the Fire and the Eyes of HhaKuwáhnim, they are called the “pure/clean word” of YæHúwaH [Tehillah 19:10]. Every pure or clean word has the regard of the Collective, whereby it does not show favoritism that shadows another.

And one of Fire verifies to labor with what is laid/meditated/concluded ᄡᄢᄠᄡᄢ ᄡᄢᄠ ᄡᄢᄠ ᄡᄢᄠᄡᄢ⁵
 to activate/wash/clean their garments/works ᄡᄢᄠᄡᄢ ᄡᄢᄠᄡᄢ
 and one bathes in the waters ᄡᄢᄠᄡᄢ ᄡᄢᄠᄡᄢ
 and increases to give evidence of the understanding—unto evening. ᄡᄢᄠᄡᄢ ᄡᄢᄠ ᄡᄢᄠᄡᄢ

The side of Fire, ᄡᄢᄠ, of a Name engages their members to labor in accordance to what is derived from the mediation in bed. The side of Fire of a Name is the Spirit of Wisdom, or the exhale force of a Breath. The side of Water of a Name, ashayh ᄡᄢᄠ, is the Spirit of Understanding that houses all parts as one. The two sides of Breath, the Fire and the Water are the essence of a Name ᄡᄢᄠ. The Name of the Spirit is given long before one appears, and through the Name all states are determined [Quhhúwlet/Eccles 6:10]. From the Fire and the Waters of HhaOlyut ALhhim, every Name is born. In the day that a Name is sent forth to proclaim its glory, it receives its garments. As one serves according to their waters of origins they are whitened, from wave to wave one emerges from the temeh unto the tehurah, from the common to the clean [SMS/Acts 10:28]. The immersion of a Name is unto their putting on their garments of glory [Gal 3:27].

The verifications of thought activate one’s garments in the waters. The garments are the light activities of one’s members. By the deeds of the Fire one is clothed. The Fire empowers one unto action. By the deeds of one’s Spirit, so are the garments of a Name. The activations of the members is the means to engage the thoughts into actions depicted by the reading of one’s garments ᄡᄢᄠ. Through engaging the members according to the derived thoughts, one enters by their own Breath into the waters whereby they carry the thoughts as part of their spirit. In this manner, through the adopting of the insights of meditation into one’s works and into their breath, they commence to increase in the Numbers of the Thoughts. By their activated garments and by their words they give testimony to the thoughts unto the whitening with understanding—at evening.

The concept to labor 〇ㄥ is derived from meaning to come into an agreement or to touch 〇ㄣ. As one extends their mind, they commence to labor, which is an implementation of the thoughts flowing.

And one who sits/dwells above to complete/finish—make whole ་ལྟན་ལོ་གཟུན་པ་⁶
 verifies/affirms in themselves to dwell above the flow. གཤམ་ཡེན་ལོ་གཟུན་འཇམ་
 The one washes/activates their garments ་ཡེན་འཇམ་པ་རྟག་པར་
 and bathes in the waters ་ཡེན་པ་འཇམ་པ་
 and increases to give evidence of the understanding—unto evening. འཇམ་པ་འཇམ་པ་འཇམ་པ་

The process of illumination is extended by all who come to sit in the same chair of the one who initiated the flow. This process conveys the chairs of the midrashim which have been warmed by the master teachers, who have moved from their seat in the class to stand as the lecturer of those who are entering into their seats. Any who comprehend the elevation of their thoughts affirms the flow within their parts likewise engages their members to be clothed in the radiance and bathes in the understandings/waters whereby they give testimony by their deeds that they are of the multiplication of Numbers to be whole—extended as Lammad. The one who multiplies their Numbers is one who increases unto their full stature to distinguish themselves with the fruit of HhaTeúwrah.

And the illuminated one labors/enters into an agreement 〇ᲛᲗᲗᲗ 7
with the flesh—composite thoughts which flow. ᲑᲓᲗ 4ᲘᲑᲑ
The one washes/activates their garments ᲕᲗᲗᲗᲗ ᲙᲑᲕᲗ
and bathes in the waters ᲙᲑᲙᲑᲑ ᲗᲗᲗᲗᲗ
and increases to give evidence of the understanding—unto evening. :ᲑᲗᲗᲗ ᲗᲗ ᲕᲗᲗᲗᲗ

Within the embodiment of the Thought is the destiny of the Numbers that comprise a thought. When the faces are adverse, the generation of expression locks up the Numbers within their members. As one robes themselves in the Lights of HhaAúwvim, they dwell in the Lammad House of HhaAúwvim. In that the faces/expressions are determined by the composite Values gathered, one lies in meditation or sits in study to determine the engagement of their members to bear the Thoughts of HhaOLiyun. As one brings their members into an agreement, they touch the embodiment of thoughts—the flesh of the one flowing whereby they activate their garments and enter into the Understanding to bear the witness of the Illumination.

T ልጅ ቀፋጊ ንህሃ 8
T ላሃጃፅፅ
T ሃጊፈገፅ ቼሃሃ
T ማጌሃ ተቼላሃ
T:ፋፀፅ ልፀ ፋጌፅሃ

T ዓላማ ርሃ 9
T ዓለ ሃገር ዓላገ ላወጥ
T:ፋጣጥ

T 07Y3 CY 10
T Y2XHX 3333 4W4 CY

T 9403 ΔO 4th ⊕ 7

T ႏၵၵၵ ၵၵၵၵၵ

T Y፯Δ፯፯ ፻፯Y፯

T ማንኛውም ጉዞ ላይ

T : 9403 ΔΟ 4³⊕Υ

T 9I3 Y9 O7Z 4W4 CY Y 11

T ʘᄇᄇᄇ ᄇᄇᄇ ᄇᄇ ᄇᄇᄇᄇᄇ

T Y፯Δ፯፯ ፻፯Y፯

T ማንኛውም ጊዜ

T : 9403 ΔΟ 4³⊕Υ

T W 4 H 7 C Y Y 12

T 9I3 Y9 077 4W4

T 49W7

THE ZCY CYC

T : $\mathcal{M} \times \mathcal{M} \rightarrow \mathcal{M}$

T 9I3 43⊕7 2Y Y 13

T YDYI^m

T ጥጥጥጥጥጥ ሃሪ ላገቶሃ

T YX4 $\exists \oplus \subset$

T Y Z Δ Γ Δ Ξ Δ Υ Υ

T Y4W9 F#4Y

T မှုးမှုးမူ မှုးမှုး

T:4 $\exists\oplus\Upsilon$

T ቅንብር ማረጋገጫ 14

ፕህረ ዘቀጊ

T ʷɛɬx ɛɬw

T 3Y Y 7 7Y 9 7Y W Y 4

T 3Y3Z 7Y7C 49Y

T ΔΟΥΤΗ ΛΕΙΤΟΥΡΓΙΑ

T : ሃጓሂጓ ርፋ ጃሃጸሃሂ

T ሃይህ ምሁር ዳኛ 15

$$T \times \mathbb{A}^1 \oplus \mathbb{A}^1 \Delta \mathbb{A}^1$$

T ЭСО ДМЗЭУ

T ሃጓሃጓ ሃጊጋጋ ላጋሃሃ

T 3Y37 727C

T:YAYIM

T Yṽṽṽṽ ᐱᓴᓴ ᓴᓴ Wᓴᓴᓴ 16

T O4I X፡YW
T Y4W፡ ርY X4 ማጌጋ፡ ሱጸ4Y
T :፡44O፡፡ ልO 4፡፡፡፡

T ልጋ ራሃ 17
T 4ሃ0 ራሃ
T 04I XፃሃW ሃጊጮ ቋጋጋ 4Wፉ
T ሚግፃ ቆፃሃሃ
T:ፃ40ፉ ል0 ፉግፀሃ

T 3W4Y 18
 T O4I X9YW 3X4 W74 9YW7 4W4
 T 7779 Y7E4Y
 T :94O3 4O Y47OY

T ጓፀ፤ ጓፂጸጸ ጊሃ ጓፃፃሃ 19
T ጓፃፃፃ ጓፀ፤ ጓፂጓፂ ግፈ
T ጓጸፃፃ ጓፂጸጸ ግፃፃፃ ጸፀፃፃ
T ጓፀ ፀፃፃ ርሃሃ
T :ፃፀፀ ፈፀ ፃፃፀፀ

T Yᐅᐅᐅ ᑭᐅᐅᐅ ᐅᐅᐅ ᐅᐅᐅ **20**
T ᐅᐅᐅᐅ
T ᐅᐅᐅᐅ
T Yᐅᐅᐅ ᑭᐅᐅᐅ ᐅᐅᐅ ᐅᐅᐅ
T:ᐅᐅᐅᐅ

T ጃፃሃሠኝጋ ዐገሃጃ ርሃሃ 21
T ሃጊፈገገገ ቼፃሃጊ
T ምጊኝጋ ሱዞላሃ
T :ፃፋዐጃ ፈዐ ፋኝፅሃ

T ቂርሃ ርሃዓ ዐገሃጓ ርሃዓ 22
T ሃቂር ዓሠጸ ላሠጸ
T ሃቂገገገ ቆገሃቂ
T ሠቂገገገ ሱቆላሃ
T :ዓርዓጓ ልዐ ላግፀሃ

T 4Y3 9YW33 LO 34Y **23**
T 3LY3 LO Y4
T Y3LO X9W3 4Y3 4W4
T Y9 YOR39
T:9403 ΔO 4393

T ጸሐፊ ወቅቱ ያየውን ያየው ግጥም 24
 T ሃብረው ጸሐፊን ባጸኘው
 T ግጥሙን እንዲያው ፈጥሮ
 T ያየውን ርሃ
 T ሃብረው ያየውን ለወፋ
 T :ፈጥሮ

T ጸሐፊ 25
 T ግጥም ግጥሙን ጸሐፊ ያየውን ርሃ
 T ጸሐፊን እንዲያው ፈጥሮ
 T ያየውን ርሃ
 T ጸሐፊን ርሃ
 T ጸሐፊን ያየውን ርሃ
 T ጸሐፊን ጸሐፊን ርሃ
 T :ፈጥሮ ጸሐፊ

T ያየውን ርሃ 26
 T ሃብረው ያየውን ለወፋ
 T ጸሐፊን ርሃ
 T ጸሐፊን ጸሐፊን ያየውን
 T ሃብረው ያየውን ለወፋ ርሃ
 T ጸሐፊን ፈጥሮ
 T :ጸሐፊን ጸሐፊ

T ግጥም ርሃ 27
 T ፈጥሮ
 T ሃብረውን ጸሐፊ
 T ግጥም ርሃ
 T :ጸሐፊን ለወፋ ፈጥሮ

T ጸሐፊን ጸሐፊ ግጥም 28
 T ግጥሙን እንዲያው ጸሐፊ ጸሐፊ
 T :ጸሐፊን ጸሐፊ

T ጸሐፊን ግጥም 29
 T ጸሐፊን
 T ጸሐፊን ጸሐፊ
 T ጸሐፊን ጸሐፊ ጸሐፊ
 T ጸሐፊን ጸሐፊ ጸሐፊ
 T :ጸሐፊን ጸሐፊ ጸሐፊ

T ጸሐፊን ጸሐፊ 30
 T ጸሐፊን ጸሐፊ
 T ጸሐፊን

T ገረግረ ልዩነት ጸጥ
 T ገረግረ ገረግረ ገረግረ
 T ገረግረ ገረግረ
 T :ገረግረ ገረግረ

T ገረግረ ገረግረ ገረግረ 31
 T ገረግረ ገረግረ
 T ገረግረ ገረግረ
 T ገረግረ ገረግረ
 T ገረግረ ገረግረ ገረግረ
 T :ገረግረ ገረግረ

T ገረግረ ገረግረ ገረግረ 32
 T ገረግረ ገረግረ ገረግረ
 T ገረግረ ገረግረ
 T :ገረግረ ገረግረ

T ገረግረ ገረግረ 33
 T ገረግረ ገረግረ
 T ገረግረ ገረግረ ገረግረ
 T ገረግረ ገረግረ ገረግረ
 T ገረግረ ገረግረ ገረግረ
 T :ገረግረ ገረግረ

Teúwrat HhaKuwáhnim Wayríkra Leviticus 16

One of YæHúwaH—the Collective declares ALMaShayh ገረግረ ገረግረ ገረግረ 1
 as strenghts/strands of AL (formed of paired Faces of Yehu) through which one covers themselves
 a follow through of a *muth*/death, opening of Seed, ገረግረ ገረግረ
 —to reveal what is in Seed through waters unto totality
 to multiply/renew offspring/formulations of Aharúwan/Aharon/enlightenments. ገረግረ ገረግረ ገረግረ
 Through a collective drawing near to the Faces of YæHúwaH, ገረግረ ገረግረ ገረግረ
 by coming into close proximity and intimate with patterns of your body
 with their Union, you rise and expand/go beyond/ to become extended by shedding former. ገረግረ ገረግረ

OBJECTIVE OF A SEED DYING IS TO TRANSFERE

The Name of ALMaShayh/ገረግረ, commonly rendered as “*unto Moses*,” are corded strands of
 Light that form a shayh/Lamb habitation for your Name. In coming into strands of the Faces the Seed
 dies, and the WordRevelations in the Seed of YæHúwaH open.

You are the Lamb of ALhhim as formulations of meek Fire offerings of maShayh—the Name of the
 Lamb of ALhhim. Your offerings are made from the sheep/meek ones upon the Mountain of Yæhh
 (SMB/Numbers 12:3). In the Fire, your attributes of HhaALhhim gather to form a shayh—a meek off-
 spring conducive to house ALhhim. These attributes open within your SeedName to declare the glory

of assembled Thoughts of ALhhim. Your Words of ALhhim flow, sequentially as they are sown, through drawing out your Seed-Name which occur as you make like-meek offerings of lambs. As the ALhhim speak through giving the Lights of YæHH, Words in your Name flow in the same manner. Words of your meekness follow the death of the priests/servants of Aviyahua/10 and Nadæv/8 that are in your Seed, whereby the Words in your Seed flow with the lives/chayim/18 of your Name. These Names and their deaths are the means in which your Seed opens. The deaths of Aviyahua and Nadæv are the openings of your SeedName whereby the Lives of YæHH commence to flow within you. Though NaDæv—free will givings—the Grace/oil commences to run in your Seed with Faces of Aviyahua—the Breath of YæHH—through whose hands you become/appear with full activations.

ALMashayh speaks according to the Lives/18 of Yæhh in yourSeed. Your words vibrate Illumination of Chækúwmah/Wisdom from your inner stands of AL as they pass through the House of Qahhath/Kohath—the bondservants of Lauíwi who transmit thoughts from your bones. These strands of 𐤒𐤓/18 + 𐤒𐤕/13 form the unified Faces of Yæhh to yield Aharúwnic vibrations of AL/31. Associated colours merge from left to right by night, and right to left by day, to compute Sounds/Messages of Light.

The Name AL-maShayh affirms that meekness is the means to attain the strengths of AL—strong strands of the Unified Faces of Yæhh. (For more understanding of AL see BHM publication: YæHH 15 (Yah/Jah), The Fathers of Fire). The strands of AL weave the Lights to house the agreeable Faces of Yæhh. ALmaShayh—the formularies of your meekness—is an impartial state of Chækúwmah—a mutual unity of sides. ALAharúwan/Aaron are formularies of the Light contained the Body Temple of Faces. ALhaQudash are the strands of thought that sanctify you to the Faces of YæHH.

The words of ALmaShayh are fiery lights/𐤒𐤕 of Wisdom through which you are fashioned as the Body of ALOZAR/𐤀𐤋𐤐𐤕𐤕. All things of ALhhim are made by an assembly of the parts/sides—by Wisdom. Heads and Tails of ALOZAR are AL and AR. Together, AL and AR, form the Eternal Body of OZ/IO/OYIN ZAYIN in which you are born to reside in the Ten lands/fields of Illumination. In the abode of the Lights of AR—of the Aúwer/UR of Avrehhem—you gather and weave illuminations via Strands of AL.

The death of Aviyahua and Nadæv open gates to cities of refuge wherein you dwell for learning how to abide peaceably with yourself and others. You learn to confirm your holiness in the City of Qudæsh/Kadesh and your Numbers in the City of Qærit-Arboo/Kirijath-Arba through inquiries into your Seed-Name. (Reference the chart: Seven Hills of the Heavenly Yerushelyim/Jerusalem in the Book of Yæhh). Abiding Cities of Refuge centers yourself unto Teachings of Aharúwan. During the process of learning to discipline your members you incorporate instructions of the Kuwáhnim/priests of Yæhh. As a wise youth, you aspire to learn from elders. As the Kuwáhnim Words die in you, they open your inner-gates in your Name. You go forth in freedom from the manslayer/tongue slayer to walk in the strength and Light of the 7 Hills. The cities of refuge are provided as centres of angelic ministries whereby you escape corruptions of the world unto an enlightenment of your Name. To abide in these centres of Aharuwan is a transition phase between the world and the Mountain. The two cities are beneath the Seven Hills. On the left (centre of Understanding) is the City of Qudæsh/Kadesh), and on the right (centre of Inquiries to be implemented) is the City of Qærit-Arboo. As the Faces of Aviyahua and Nadæv are extended—die within your seedheart, you emerge from your previous dwellings by demonstrating what you learn, made evidenced in your words and deeds. Your Numbers of Name extend through Nadæv. What is in your Spirit extends through Aviyahua. The death of the two Kuwáhnim sig-

nify the union and extension of your two sides of Seed whereby you are fully illuminated in your midst. You have continuing support from the left and right, from both sides of two sons of Aharúwan, to grow upright in the Lights of Yæhh.

The death of the priests activates your Seed Name at every level as you come into a residence. The shell of the Seed is opened whereby the Lives in you ascend upon slopes of the Seven Hills. When the death of the Heads in a Seed occur, new lives emerge. Why some seed fail and others succeed is due to the genetic construct and conditions of Light within a Seed. As Teachings of Aviyahua and Nadæv fully extend in you, through their death—they transmit Light from one state/world to another. You are at liberty to walk in their Words of Light unto affirmations of the Words in you, **whereby you appear to the Faces of Yæhh as you are seen in Yæhh from the beginning in the Anointing**. The Names of Aharúwan: Nadæv and Aviyahu extend/die within your Seed Name to bring forth your leaves as coverings unto new embodiments, the founding thought of the yuwmkippur/dayofatonement. Through activating the Names of Nadæv and Aviyahu you enter into their Faces to make transitions. The ongoing nature of death and life affirms continual activity of Nadæv to activate new lives with grace—releasing Numbers in your SeedName unto mature states of achievements.

Appearances of the offspring of ALhhim are unto the Faces of the Fathers in Aviyahua. Your Voice cries out from your inner most being on the 10th of the Seventh: Into your Hands, Anni—the origins of my lives—I commit my Spirit to the Sources of my Name.

In recalling your Origins of Antiquity, you present yourself as a spotless lamb from the generations of your becoming. As you are spotless from the altars of Yæhh, you present your offerings to affirm your purity and oneness with Aharúwan. Through your progressions from the Southern domain of Yahúdah—during months 1-6, you put-off former garments to put-on the consequences of forming a new attires upon entering into the northern dominion of Aparryim.

During 40 Days of Mæyim/Waters, which are days to reflect and make full your seven-fold nature of Lights, you appear to your Twelve inner disciples. Understand that Achadd/One is the sum of 13 as well as many/40 waters of Understanding. When your waters are distinguished within you, they are set apart for Wisdom as those below, while your waters above are designated for Understanding. The 40 Days are periods in which you inhabit the waters from which you emerge (SMB/Gen 1:20). You ascend from descending into the depths of Sheol as Yúwsphah/Joseph descends into prison to liberate those bound. Though the marks of the beast nature strike your soul to ravage your garments, you prevail over the world whereby the beasts from the deep join in allegiance to the Lamb nature of your Lives to overthrow the harlot—an extraction of your SeedWord unto vanities (SMB/Gen 37:33; Chazun/Rev 17:11-18). Though you may see the harlot as a religious-political exploitation of your Name, the meaning is broad as it extends to all that extorts the SeedLives in you without increase. Upon your ascent by the favour of Pharoo—the Eternal Grace within your Righteous Spirit—you rise to the Throne from which you come to be seated at the Right Hand as an administrator over your lands in the Name of your Father.

In the Spirit of a Lamb you appear as a babe, mild and tender, subject to wolves of the world. “Behold, the Lamb of ALhhim,” the priest speaks concerning you to remind you of who you are in the midst of your environment. As your essence is the Meekness of the Fathers—from your Origins upon Their Altars—**you are** the Lamb of ALhhim. In the Seventh month you appear with the fulness of your Rings of ALhhim shining as the Offspring of Adim. On the 10th day, you enter into the Qudash

Qudashim/Holy of Holies with your own blood, the very blood of ALhhim that flows from your Seed, eternally by your Spirit from the day you are formed as the sacrifice offering of the ALhhim upon the Altars in Yæhh. **By the blood of ALhhim in your SeededSpirit, the Lives of Yæhh flow in you!**

On the 9th evening of the 7th month—the month of the harvest, you draw out from your core of manifestation the Seven Eyes of your Name through your I4/RAúwaben offering to stand to the Faces of Aviyahua, your Father of Spirit, to whom you affirm that you are no longer blind by the lust of the world and vain pursuits of unjust men. In that you come from the harvest of the Fathers above, as a Seed, you appear through the harvest of your Seed sown in earth. You are in bodyspacesuits to make a trek in space, literally, to approach your Divine Nature. Hereby, you must appear to remove the chaff of the season. Your Eyes fully open unto righteous alignment of your Mothers, who bear and gift you to be filled with Their Words—proclamations of the Numbers of Nadæv your Father. From the 9th at evening, signifying the gathering of Understanding, you humble your soul on the tenths of the months with fastings, whereby you affirm that you are not made by, nor live by, the substances/bread of the material world.

The utterances of ALmaShayh come with your sequential openings of the shayh/inner harmony/lamb that you present evening and morning. The Word of YæHúwaH follows the unified offspring of Aharúwan/enlightenment who draws near unto the full expressions/collective faces of YæHúwaH. Through approaching the Faces of Yæhh, the Word opens from the Tablets of Testimony. In that the Faces of Yæhh are within your soul, your body and spirit approach the corresponding Faces to rise in you daily, whereby the Light of the Faces activate a like-nature of Faces within you. Through your approach to the Unified Faces of YæHúwaH upon the Arúwan/the Ark, your Words of the Lamb/maShayh speak within you. The Words come from the arúwan/ark into your heart that they may be in your mouths. In your heart the Words of your Name are born from your altar/heart of ALhhim to reveal the faces/expressions of words and deeds from which they originate.

Through processes of the words of Understanding blazing from the arúwan/ark unto your heart, the chest becomes layered with silver. Via the arúwan you approach to the Faces of HhaAúwvim/Fathers in whom all Names are unified one to another. Via this union of the Rings/Eyes in their midst, Names extend into one another as congruent Rings/Eyes as depicted by the keRuvim/cherubim upon the arúwan/ark.

WHAT CAUSES A SEED TO OPEN AND SPROUT

The approachment of Nadæv and Aviyahua unto the Faces of YæHúwaH lead to a state of transference. *Death of your Seed is the means of your extension.* Distillations of the BreathBlessings within the Neúwn of Nadæv and Aviyahua extend what is in your Seed beyond prior levels of enlightenment, bringing from within the Faces of Yæhh that radiate in your soullamps. Upon activations of the deaths, to release LivingAscensions within your SEED, you are carried by the DuwD of Aharuwan unto your new elevations (TK/Lev 10:4-5). ***The Deaths cause the BreathofJudgment of Aviyahu and the FreeGiving nature of Nadæv in your gonads to bring forth your coverings of leaves.*** This is observed in every seed that is sown and watered. The extension of your Seed properties is the basis of proceeding into a full stature of the branches—the process of the offerings during sekkut. Your members extend as you proceed unto the arúwan/ark and behold the unified faces of the keRuvim that flutter messages upon hhaarúwnn/the ark. Your head coverings of grace designates your readiness to receive the Words of angels. As you come before the faces of YæHúwaH, you are intertwined into one another as teachers—

disciples who are faces to faces upon the arúwan. Messengers on two sides of your CandlestickTree bear the Illuminations of Bayinah and Chækúwmah.

Through your unions/pairs, enlightenment is able to be extended. The Teachings of Nadæv and Aviyahua die within the Seed to extinguish separateness that you may live within a perfect union. This is the union of the north and the east sides of the Mishkan: Nadæv, on the north, and Aviyahua in the east. The waters of their Names are transferred to fill spaces allotted for the perfect union of their Names in forming one Body of Bayinah. Nadæv and Aviyahua are founding Names of the north and the east quadrants of the Mishkan as well as the two sides of the Mountain. From their Union, ALOZAR rises in the south quadrant; the Name of Ayithamar (Itamar) rises in the west quadrant. The appearance of ALOZAR comes as the Tent of the Mishkan rises upon its poles/unified rods of the north—upon your inner boney frame. The Name of ALOZAR rises into your consciousness as the sun comes out of its eastern chamber and fills the south. The 4 Names of the kuwahnute/priesthood convey four sides of ascension. These are the towers/megdelut at the sides of the Mountain from which you observe your ascensions. The Faces of ALOZAR appear upon having unified your north and east quadrants with the enlightenment of Nadæv and Aviyahua. As you approach the Unified Faces of YæHúwaH, their unified quadrants of the 15 Faces of Yæhh become evident, clearly displayed from the sides of the two sons of Aharúwan; hence, their vision sees beyond into the full Faces of Yæhh.

As there are levels of illumination, so there are levels of altars. You rise unto the Altar of the Spices upon first having come to the Altar of the Oylah/burnt-fired offering, whereby the rods within you are joined to provide a basis of ascension. In this manner, **the covering** of the Names in the Yúwm Kepper/Day of Attainment is fabricated in Light—composed of the branches opening whereby your soul is covered as with leaves. As the poles of the north are connected to the poles in the east, the tent of meeting is erected to support the veils or the coverings of the south and the west. You hang the veils of the tent of meeting as you establish the framework of unity. The veils are the means of your progressions to go from one state to another and from one chamber unto another to attain your destiny set within you from the Mountain. There is nothing, no obstacle that can keep you from attaining the Call to your Heights through meShiæch/the ascent of OIL that Anoints your dwellings!

Nadæv and Aviyahua proceed together unto the east—unto the *MizbaachHhaQeteret*/The Altar of Spices/Incense via the emerging consciousness of ALOZAR. Being of the enlightenment of Aharúwan, Nadæv and Aviyahua discern the Light and approach the fiery blaze arising in the east that carries the thoughts of the oylah [Teúwrat HhaKuwahnim/Lev 9:24-10:2] higher unto the *MizbaachHhaQeteret* upon which the spices dance upon the coals from the altar of the oylah. The lights of the morning ascend from the altar of earth at the horizon unto the altar of the heavens at noon.

As you rise with the enlightenment of Dan, emitted from the North, you come into the east. In you ascent in the East your faces turn southwards unto full illumination. In the South you encounter ALmaShayh which consumes the two strands into one. ALmaShayh consumes all that is strange/separate, as two intertwine, to proceed beyond the veil. In that your hearts are for YæHúwaH, the Fire consumes the strangeness as the Rod of Aharúwan consumes the serpents of PharooH. In their extensions/deaths, the Names of Nadæv and Aviyahua extend the southern Faces of the Light, and they transform you from one state unto another. To say that *they died means that they extend the Unified Faces of YæHúwaH*. According to the impartations of Aharúwan, the allotments/courses are set [I DYM/Chr 24:1].

rising to Master is nothing to gloat concerning, nor does it aspire to a sense of superiority, for as heirs of the Oil rising, you are in One Body, considering others as like-strands-of-Light. Coming to the elevations at the peak of the Mountains is through a network of Names mutually supporting one another to their Callings in ShayinOyin—to heights of Wisdom and Understanding. Those Names who labour on your behalf are those who tongues confess and whose knees curtsy in recognition that your Head is full of OIL—being Anointed, and that you have obtained mastery over the world. As your Name in Yahushúo—called and chosen in Shayin Oyin, rises to your Crown in Golgotha, you sense that all of the Names in the Túwrah have been contributing to your ascension! As your Name rises above every Name, all Names in Túwrah are affirmed. You bear their tongues as you speak as the Master Anointed, attributing all the Glory/weight of substance of the ALhhim to be of the Fathers.

As you consider **ALmaShayh**—the Strands that formed you in the womb, you draw out the thoughts of the Fathers of the Great Council of the ALhhim. In opening up your Name side to side, you transmit the fiery lights of Wisdom and the enlightenment which rises whereby you proceed into the facets of the Thoughts in ALOZAR. With **ALYava**, you enter into the circles of thought which have no end. With **ALHhaQudash**, Aharúwan uses the Rod of Light of Zebúwlan-Beniyman **to distinguish and to lead** the members into all pathways and dwellings of AL. The Rod of Aharúwan is the distinguishing thread of the Heads that runs through the 10 lands. Around the central thread of Aharúwan, all body parts, as states are woven. The pathways of **ALHhaQudash** lead into the OyinZayin habitations which are prepared for the Houses of YishARAL.

The Houses of Laúwi (Levi) and the Kuwáhnim (priest) abide in cities of YæHúwaH which are the centres of thoughts in the ALhhim/Principles of the United Order. Though the writings appear to give cities amongst the lands of inheritance to the Laúwim/Levites, there are no dwellings for the Laúwim amongst the lands of Cham given to YishARAL. Rather, the Laúwim abide eternally in the cities of AL designated as centres of the Mind, from which bodies or lands of YishARAL form. From the cities of Aharúwan the camps of YishARAL are derived as centres of the united pairs of ALhhim in AL/℄℄. From the cities/collection centres of the United Pairs of ALhhim, the Houses of maShayh and Aharúwan lead the congregation into the midst of ALOZAR. In the midst of ALOZAR/4IO℄℄ are the OyinZayin/IO dwellings which are the full extension of the ALphah Principle into ten lands—one/1 extends to ten/10. In bringing the camps of YishARAL into the midst of ALOZAR, the House of ALOZAR is filled with the abundance of all that ALOZAR gives. All given through the hand of the Kuwáhnim does not return unto the Principal empty handed. Within your Name of YishARAL is the means to profit thereby and to bring forth a harvest according to the eternal and incorruptible Seed of ALOZAR. When the Houses of the Laúwim bring the Houses of YishARAL into the midst of ALOZAR, *the united states of Names* are readied to enter into the Mind of ALOZAR reserved to show forth the wonderments yet to be seen and heard within the Consortium of the Lights (1 Corinthians 2:9).

ALPanay Aharúwan projects expressions with mercy unto your parts in order that **the Faces of YæHúwaH rise** within your members. In the Faces appearing, you verify the Words in the arúwan/ark and give testimony that what is in your Seed is shining forth. In these Names, Aharúwan gives the blessings of YæHúwaH unto YishARAL [Chamesh HhaPekudim/Numbers 6:22-27].

In proceeding into the paths and in affirming the Faces, the enlightenment remains within the members. As a result, a mist of Understanding is in the voice of Aharúwan to water the camps that receive the

Seed of ALmaShayh. The rising of the mist in the cloud/throat is the same as the sun rising unto the noon hour every day. The mist rises from the loins—the seat of the sun unto the high point of the neck, as the sun denotes Chækúwmah passing through the twelve parts each day. The word, cloud or mist/*onúwn*/ᠣᠨᠤᠤᠨ is the source from which the word, noon, is derived, which later became the designation of the ninth hour or the high point of the day. The Queen of the South commences to rise through the three camps situated in your west from where the Queen of the North goes inward, then passes through those dwelling in the south, and into the east whereby one comes to the height or zenith of the Thought by Understanding. As the sun moves into the camps of the north, the frequencies of thought cool so as to collect them within the members. This process is in the daily and evening offerings, whereby the heat of the Fires elevates the members through the height of the smoke and then cools into the ashes to be gathered.

The symmetry of thought rises and settles in a relationship amidst **HhaMizbaach HhaOylah**—the altar of the ascension/oylah and **HhaMizbaach HhaQetoret**—the altar of the spices/incense. Herein is the understanding of the service of the Kuwáhnim (priests). Nadæv and Aviyahua serve at the **HhaMizbaach HhaQetoret**—the altar of the spices whereby the thoughts are fully extended, being released from the opening of the oylah. As the oylah is opened at the neck of the offering, the flowing of the thoughts commence to surround the heart. The flow of the offering passes through the camps which have arranged themselves as sticks upon the fire. The arrangement of the united branches into the Fire is the source from which the myrrh — **HhaNetiph**/ᠬᠡᠨᠢᠲᠢᠫᠤ of the spices are made. The process of causing the members to smoke or the lifting up of the members of your house is the source from which the Onycha — **HhaShe'chaylet**/ᠰᠡᠬᠡᠢᠵᠡᠯᠡᠲᠡ is composed. As your hands and feet of the offering are committed to the whitening actions and progressions of Knowledge, the spice ingredient of the Galbanum — **HhaChalavnah**/ᠬᠠᠯᠠᠪᠠᠨᠠᠭ is gathered as the third part of the incense. As the sum of the offering, depicting the House of Laúwi come to complete the offering of the oylah/ascension, the Frankincense — **HhaLavnah Zekah** ᠠᠶᠢᠲᠠᠭᠠᠨᠠᠷᠢᠰᠢ arises from **HhaMizbaach HhaQetoret**—the altar of the spices. The sparks of revelation rise with clarity of all inward thoughts, being composed from the altar of the united branches. With these spices is *malech* ᠮᠠᠯᠡᠴᠢ, salt, which is in the Seed spice whereby the thoughts of your Name savor and preserve your life. When the sum of Unity appears from your branches, your new house is built by the oylah through which the ascendant thoughts of ALOZAR rise with clarity which fills your house with the Lights of Chækúwmah and Bayinah.

The spices are of the union of Nadæv and Aviyahua. The spices are spread out/*parukut*/ᐱᕐᕈᕐᕐ in association to the root word, *kepper*/*kippur*. Spreading out the inner essence covers the arúwan/ark. Via the *parukut*—the spreading out of the thoughts, the tent of meeting is filled with the smoke of the Mind of ALOZAR as a cloud/mist (Sepher Yetsiat Metsryim/Exodus 40:34). As you make an oylah, the Presence of ALOZAR rises to form your consciousness. Every divine Name within the Order of Unity rises as you enter into your appointed paths and perform according to the States of the Unified Names.

The spices are formed and fanned upon the HhaMizbaach HhaQetoret. The Name of ALOZAR rises with Ayithamar (Itamar)—from the bones, whereby the blessings are kept and retained in the lands with a structure of thoughts transmitted to your collective dwelling of Names from Aharúwan. Ayithamar is the result of the Seed passing from AL to AR—from the state of their composition and solidification unto their full expansion. Via the four Names of Aharúwan comes states of expansion, retention, radiance of illumination and a gathering; these are the blessings and the keepings of YæHúwaH.

Via the works of Aharúwan there is both the extension and the retaining of the illumination within the members. In Nadæv and Aviyahua illumination from the sides is filled with the brilliance of ALOZAR with Ayithamar. The Names of Aharúwan are the works and the levels of enlightenment.

Through definite purpose Aharúwan/enlightenment comes/appears ᳵᳵᳵᳵ ᳵᳵᳵ ᳵᳵᳵᳵ 3
of *ALHhaQudash*—the Principal Instruction to distinguish the paths/dwellings of Fire; ᳵᳵᳵᳵ ᳵᳵ
with a *par*/face/expression/bullock/a cultivated fruitful thought—tested with observation ᳵᳵᳵ ᳵᳵ ᳵᳵᳵ
for a *chatat*/alignment in accordance with the observation, ᳵᳵᳵᳵᳵᳵ
and with an *ayil*/ram/integrity/honor of the alignment, for an oylah/ascension. ᳵᳵᳵᳵ ᳵᳵᳵᳵ

The par is the foundation of your emergence; hence in the moon you are birthed, select the par that is in the fore; otherwise administer the offering in the Name of Alishæmo Bann OmiHud. The chatat is your awakened state to discern the aim to your origins. The ayil of the Day is the combined strength/31 of the Faces of Aviyahua and ALozar.

The distinguishing path is a walk of enlightenment. You do not stumble onto this path, for as **you decide to walk with an definite objective to be aligned with ALOZAR**, the Teachings of ALOZAR in Aharúwan appear unto you. With evidence of accepting the Principals—with fruit/expression, conveying a productive thought, and with the integrity to follow the observation of Principal, and with the strength of an ayil/ram, you encounter the Mind of Aharúwan known as ***ALHhaQudash***.

A tunic/*ketonet* garment, distinguishes the one/unified being clothed ወረቅ ወለዋ ልጋ ጸገጸሃ 4
and also is a garment of the breeches. ልጋ ቺቹገሃግሃ
They pertain to the unified level of thoughts (his flesh). ሃፋወጋ ርዕ ሃቺጓቺ
And with a girdle garment, the unified are girded, ላባቱሪ ልጋ ተገናኝሃ
and with a turban garment, the unified heads are wrapped/wound around. ገንቡሪ ልጋ ጸገገሱግሃ
The garments distinguish those of transmitting the Light. ግጃ ወለዋ ቅልገጋ
And one unified bathes/becomes whitened through the waters/distillations of Breath— ግብግብ ተቀላሃ
the sum of the level of the unified thoughts, ሃፋወጋ ጸፋ
and the one unified puts them on. ግወገርሃ

As a result of the alignment and oylah offering of the set expression with strength (the bullock and ram), one receives the distinguished garments of enlightenment, which are composed as spirals of light set in motion by AL. The spirals occur as the ALphah SEEDWORD is sent unto the Rayish Mind. Through collecting together the Principal concepts, there is an assembly of the garments; the threads come forth with emanations/spinnings of your Seed. The **tunic** pertains to a one-piece-garment over the body which is provided as one accepts the pairs of thoughts in ALOZAR. Until the thoughts of unified pairs are joined, the garment of light does not adhere, nor is the warp and the woof present within the thoughts to weave the distinguishing threads that emanate from the sides of ALOZAR (Chazun/Rev 21:23). Rather, one remains draped as a mortal.

The **breeches** denote stones heaped-up, for a mounting-up of the Principal Seeds. The Seeds are twelve in Numbers and Letters, being of the .5 + .5—the HhúwaÚwahHhúwa, containing the Twelve pairs of ALhhim. The signs of the Seeds of Dan are depicted in the twelve sets of Letters. Those of

Wisdom are 4, being the Zayin-ALphah, Úwah-Bayit, Hhúwa-Gammal, and the double Dallath; those of Understanding are 4, being the Neúwn-Chayit, the double Mæyim-Tayit, the Lammad-Yeúwd, and the Double Kephúw; those of Knowledge are 4, being the Shayin-Samak, the Rayish-Oyin, the Qúphah-Paúwah, and the double Tsada. These are the 12 Stones of ALhhim which house 28 paired Names of the Mind of Neúwn—26 Names of the Collective of YæHúwaH and the 2 Names of ARAL through which they appear and continue as strands of Light unable to be broken. The Principals of 12 consciousness in all states appear as the sum of YæHH as $1+2+3+4+5+6+7+8+9+10+11+12+13+14+15 = 120$.

The Names of the Seeds are united Six Paired Principles of Dan-RAúwaben, Ayshshur-Shamoúnn, and Nephethli-Gad, Yahúdah-Aparryim, Yishshakkar-MeneShah, Zebúwlan-Beniyman of the northeast strands of AL; and their sides of RAúwaben-Dan, Shamoúnn-Ayshshur, and Gad-Nephethli, Aparryim-Yahúdah, MeneShayh-Yishshakkar, Beniyman-Zebúwlan in the southwest strands. These fruit are born upon the stalks of the AL℥℥ as the Heads of AR/4℥. With a collection of the stones, the breeches are woven from the strands in the seed-stones. There are six seeds in the right/south stone and six seeds in the left/north stone whereby the six branches of the manurakh/menorah are lit morning and evening. The opening of the Bread-Seed-Word gives Aúwer/LIGHT/4Y℥. The Seed is opened as it is passes from the two ends of the Consortium of the Lights.

Your garments of Enlightenment pertain to your unified thoughts transmitted via Breath distillations. As one enters into the waters of Breath, being the Body of HhaALhhim, the garments are put-on. As the SeedWord enters into the waters, the thoughts within the Seed begin to spin the habitation or garments in which the Seed resides. The threads are spun as they are activated by the distillations of Breath. The garments fit perfectly to adorn the thoughts within the Seed even as a plant spins its veils according to the opened and watered seed. *For as the veils of the mortal body are woven in the waters of the womb, so are the garments of Light put on as the Seed of ALMaShayh and ALAharúwan enter into the mist of the Breath that carries the Seed unto its full glory.* In accordance with this instruction, levels of understanding regarding immersions/mikvah/baptism come [Galatians 3:27].

The **tunic and the breeches** are made by the spirals of Light. As a seamless garment of Yishshakkar, the tunic is woven as two sides of YæHH-YæHH. The threads are of whitened silver according to the frequency of the Light that spirals downward, moving clockwise with Bayinah, following the castings of the Lights, as shadows, from the House of AL. The breeches which are woven at the loins are by the Light of Chækúwmah.

The **girdle** is an elongation of Understanding, and Bayinah creates a garment to enable you to stretch forth. The stones/foundational Principles in the breeches rise unto the crown, *lit. the extension of the stones*, comprised of two words: אֶתֶל and אֶתֶל. These are garments for determining direction in which manner the Seed grows unto its full stature according to the Breath to which it belongs. As a garment for traveling, the girdle enables YishARAL to move according to the cloud by day—consciousness to perform, and by the pillar of Fire by night—the flame of instruction. Via girding up of your loins, the Principles rise to formulate the mitre/turban. The girdle is amongst the gifts that Yahúwnetten/Jonathan gives to Daúwyd (David) in order that Daúwyd may receive from the House of Beniyman. Through parting of the Seed of Beniyman, you have full access into your lands and become a master within their Kingdom of Names.

The **girdle** and the **mitre** are spoken of together as necessary for the Kuwáhnim to serve YæHúwaH [Sepher Yetsiat Mitsraim/Exodus 28:4; 28:39]. The mitre or turban is a garment of Knowledge as the stars rest upon your crown. They contain full spectrum hues according to the frequency of the stars that spiral upwards, counter-clockwise to catch the upward, spiraling drafts of Light from the foundation [Sepher Yetsiat Metsryim/Exodus 28:8].

The **mitre** is the Letter Shayin/W rising upon the head. The turban/mitre are the wrappings of revelations as the Seeds are unfolded to reveal every Cardinal Truths which are displayed in the fruit—the united branches, leaves, flowers and produce of every thought. These Cardinal Truths are the united Principles that comprise all things which are within the 8 Heads of Light [For further information see Midrash BayitHhaSham: Chamesh haPekudim/Numbers 26, the House of Dan]. The turban is provided by ALMaShayh unto ALAharúwan as Aharúwan interprets what is in the Shayh. By the means of interpreting/revealing, one transposes all rising Principles of Wisdom, through Understanding, into Fire. Through your Shayin-fiery Mind you fill the House of YæHúwaH with all drawn out the Shayh/Lamb. As the calvaria (skullcap) in the superior portions of the frontal bone of the cranium is activated, the mitre of Aharuwan is put on.

For each work of Light there is a garment or dressing of the Lights. The fabrics denote a state of readiness for progression/movement in accordance to the maturation of the SeedStalk. What pertains to **ALYava** is the work of gathering or assembling pairs into the continuous circles of the Lights. As the sides are united of paired Names, the **tunic** of the Oyin sheath is woven. The work of **ALHhaQudash** is comprised of the works that distinguish all within the Stones whereby the breeches are woven. What is known as the dressing of the manurahh lamps corresponds with bringing up the oil from the vials—the stones in the breeches. The works of **ALPanay** are dressed with the **girdle** and the **mitre** being woven to wrap the expressions to be bound/woven together as composite faces through which the mitre comes to rest upon the head of the unified Names. **These are the works of Light within the hands of ALMaShayh and ALAharúwan.**

AL ㄥ4

The Names of AL stem from the unified Faces of Yæhh. The Name, AL/ㄥ4/31 is formed by and carries the 15 strands of 31, and is used accordingly to the fruit/garment that it produces. As the Faces of Light are unified from side to side, a strand is formed. This strand is the Name of AL. Through the 15 strands of AL, the body and its parts are drawn out of your Seed-Name. The 15 strands of AL are drawn out from the backbone of your DNA and run from your core Seed to form your body for a habitation of your Spirit. (See the Book of Yæhh for further information and vertebrae illustrations). The five prime strands and the three prime strands of the DNA are synthesis of the 15 Faces of Yæhh that form the lumbar backbone out of which rises the 12 thoracic of the 12 Heads in Yæhh, and then the 7 cervical of the ALhhim. Your genetic instructions develop and function into a living organism called the House of YæHúwaH of your bones, tissues, nerves, and 12 major organs which house the Light of your Name. The sum of your backbone vertebrae are 9 at the base, +5 lumbar of the 3 in 5 fused Names, +12 of the Heads of Light through which information is transmitted to the 12 houses; + 7 cervical of the 7 Eyes of ALhhim in which the 28 Names of ALhhim dwell bodily.

The 9 vertebrae of the loins are revealed at the crown. Your origin in Yæhh rises in your Seed-Name to become the Master Name of your Life whereby the Rule is Yæhh in Yæhh in all peoples. What is in the 9th House of Beniyman—your Seed shows all that is in you. As a seed dies to itself it reveals the Seven

Lights within it. A seed is humble, as you, whereby it hides itself in the earth to show the glory of the Light that it is given. Nine is the largest Numbers; however, when added to anyother quantity, it hides itself by upholding what is joined to it. e.g. Nine + three = 12/3; Nine + seven = 16/7, etc. In that Nine has all Numbers within it: 876543210, it reveals the fulness of your life!

Out of your SeedName runs the unified parallel strands of Yæhh from which you appear in your seasons. The 15 strands of Yæhh/אנ/15 = 31/4. The faces of the moon, depicting the Name of Yæhh riding through the heavens on a white horse, are joined side to side to create 15 full moons in a month, whereby all works are of Yæhh (Tehillah/Ps 68:4-5). Joining the faces displayed in 30 days in a month illustrate how the 15 strands are formed. The Light or fruit that is formed on the end of each strand is the body part that forms as the vessels of blood and nerves feed a cluster of cells. The cluster of distinct cells stem from the AL, to contain the AR/Light of your Name.

The 15 Strands of AL are the source of the veins and nerves which form clusters of crystals to house the Light of your Name. The strands of AL are fire, electrical currents, sparkling, ignited from Semek/15 to contain Shayin/21. The sum of the strands of fire are 36 ($3 \times 6 = 18$) the Life of a Name. The strands are woven from your SeedName to form three elevations of your Fathers whereby you grow through three periods of your life, childhood 1-20; adulthood 21-60, elderhood 61-120.

The 15 Strands of AL

- 30 + The Rod of Instruction/30 is coupled with
 1 the ALphah/1 to show Faces of Light. Within the Seed ALphah come forth all Faces of the Rings of ALhhim which assemble into a field of energies. The first gift is joy that resides in the kidneys and liver, the blood giver. The full view of Yæhh is seen from day one to day thirty—from conceptualization/4 to actualization/rule/3. From these strands of Yehu, the kidneys are rounded and the liver heaped to bear your Numbers and their Faces which establish fields/lands of Yahúdah.
- 29 + The branches of Nine in the ALphah-Seed
 2 forms a body/house. From these strand of Yæhh, the cells of Consciousness are formed to house the Consciousness as lands of Yishshakkar by the Faces of BaarLeChaiRai and ALBayitAL.
- 28 + The branches of Eight, to fan the Ruæch/Spirit of your Words into 28 Names of ALhhim
 3 to resurrect, rising through Bayit/2/Metsryim. From this strand of Yæhh, the openings are formed, for by the Words of ALhhim given to Aharúwan and maShayh/Moses the people rise-up through the lands of their habitations unto the lands of their inheritance in HhaDabar/SYM/Ex 14:2. Created by the Faces of Reshun and ALozAR, the lands are for the families of Zebúwlan to dwell securely.
- 27 + The branches of Seven, the Sayings of Blessings, designating your Words as Targets/Goals.
 4 From these strands of Yæhh, the Eyes are formed. Through Words you inquire and construct from the loins the Five Dallath configurations in which your sojourn. By the Faces of Avrehhem and Ayithamar, the Eyes of RAúwaben are forged a refuge.

“On the first day of Sukut—the Semek—the 15th of Aparryim, the day which denotes that all things commence from the Faces of YæHh/15, you acquire **choice fruit** from the trees, with palm fronds, leafy branches [myrtles] and poplars/willows, and rejoice to the Faces of YæHúwaH of your ALhhim for seven days (TK/Lev 23:40). The fruit are expressions of Light which have been cultivated upon your branches, and your strands of AL 15+16/31 are the willows; 14+17/31 are as thick weavings denoted as myrtles; and the strands of AL: 18+13/31 are your palms. Take these in your hands as the Teachings of HhaLaúwim; wave them in your dance, and REJOICE!

ALBayitAL provides a dwelling place for each of your members during the month that they enter into the Fire of Shemmesh, whereby you are capable of being changed/transformed. Each month your house attains a house for your Name based upon your offerings through which comes transfigurations of your soul. Herein is understanding. Your members reside at corresponding regions of thought one to another at all times. When the 12 in you are in agreement in the Eyes of ALhhim you come together in one location through which you make subsequent transfigurations from one form to another, as well as from one place to another within the Courses of 33 Marked Points on the Circumference of your orbit. e.g. You progress from Raamses to Sukkut, and then to the 31 States of AL unto your destination to the Mountain of Yæhh (CHP/Numb 33). “The YishARALi journey from Rameses to Sukkut at which time there are six hundred thousand men on foot”—signifying your movements and directions in the sukkut, besides women and children (SYM/Ex 12:37). What is the meaning? Transitions of your Name occur on the 15th of ShmúwAL when your Names are readied to make a move in your walk by coming to the Consciousness of your Unified Dominion within your ALphah-Seed myriads to be 600000—a Number of the Kuwáhnim/Rayish mind. This Number is an attainment as you are joined to your Queens through whom you bear offspring—a flow of generational projections. Through your offspring of bearing works and messages drawn out from your Name “you are moving on foot—by appointed directives” from one form to another and from one state to another through your embodiments/women/houses and your sub-sequential generation of children/works which are targeted arrows of your Spirit (Tehillah 127:4-5).

When there is divergence amongst the brothers and sisters in you, then you abide in separate dwellings though you are of one house called by your Name. As noted in HhaTúwrahh, Yúwsphah/Joseph abides with YishmæooAL/Ishmael, then moves into Metsryim/Egypt, while the Brothers and Sisters are in Dothan, Shechem, or Kenoni. As the 12 in you move together into one plateau they are prepared for subsequent transformations. Only by the unity of your 12 with the Father of your glories can you enter into the Waters of Mæyim/baptism to change your form of residence. Through total impartial allegiance of your members one to another, in submission to the ALhhim and how they reside together to form the House of YæHúwaH, your Name makes progressions from the sky to the waters to the earth within the Dallath/Teraysarunim configurations of your Seed Name. There are notable observances of how species interact within one another. e.g. There are birds who love to feed each other, and there are those in the flock who drive others away from the feeder; there are those who give generously to support one another, and others who greedily extort the blessing from reaching their neighbor’s hand. Which one is readied to make a transition among the habitation in which they are journeying? You are afforded the transmigration of the soul on the 15th of the 7th, when your Name has become aligned to the 15 strands of AL—ShmúwAL, the Captain of the Hosts. You are readied in the 15th to make a transference from a state of defining/exhibiting your Name to another Semek configuration through your branches being joined as one Light to attain totality in your place of residence.

As the head of your house, Aparryim/Ephraim leads the offerings of Fire in the 7th, whereby your members are in position to make progressions. The House of Yúwsphah leads you into your dwelling places and subsequent transitions! “Speak to the offspring of YishARAL, saying, On the fifteenth day of this seventh month is the festival of Sukkut, a seven-day period” unto the Seven Masters through which your faces bear perfections. Why is this night different from any other night in the year? On the evening of the 15th of the 7th, your Name is positioned to the Faces of ShmúwAL at the Hhar-Aparryim. Only in this night in the year Aparryim stands before the Faces of ShmúwAL in the evening. In six months on the 15th, in the House of Yahúdah/Judah, Aparryim comes before the Faces of ShmúwAL in the morning to bring forth the emergence at Pessech. The offering of Aparryim brings the 12 in its house upon the wood of Nephethi—the configurations of the Dallath Dallath stones. As a result of this alignment within your members, the rod of 880 spans from temple to temple in your cranium. The rod spins the thoughts during the Night, whereby your Numbers of Yahúdah rise within you to cause a shift in ascensions according to the Sayings of the Fathers proclaimed and activated in your Spirit in the day you stood at Churav/Horeb (MT/Deut 4:10-12). In the morning on the 15th, the Ring of Qúphah-Paúwah, in the House of Aparryim rises upon the Semek Structure of Yúwsphah whereby you move on foot by your Numbers activated in Fire to the dwellings appointed to you in Yæhh—in your sukkah/אֶשְׂרָף/60+6+20+5. The formula is 14/5:5 denoting the Directive Mind of Reshun אָל! During the night, as the wings flutter over your offering, the Numbers of your Name rise to form a new paradigm shift within the telescope of the planetary rings of Uranus/Aparryim and the Earth/Nephethi, releasing the Aparryim energy to activate your merkævah unto a new state of observation and residence.

In the morning of the 15th, when the spices and ashes are gathered, the directives of Aparryim are set in the heart of Nephethli which puts into motion the transitions which the 12 in Nephethli—as the heart of Aparryim—is ready to march. As your spirit gathers the ashes from the elevations of ShmúwAL, Churav, Sæynni/Sinai, and Goosh/Gaash, you are charged with the thoughts above whereby your waters, spirit, and the blood of the offering are in agreement with the directives. In bringing forth the sequel offering of Yahúdah in the morning, you set into an order the Numbers of your sides, the Numbers of your inner strength, the Numbers of the rings of your Name to establish the directives of the blessing of Aparryim by the Numbers of Yahúdah for your growth and goings forth through the offerings of the seven day festival (CHP/Numbers 29:12-40). Setting forth the Numbers upon the directives/wood of Aparryim produce the breads and the drinks for your spirit to eat of the qudash of Aharúwan in your sukkah during the festival. Through the Yahúdah offerings on the wood of Aparryim, the blessings of Aparryim, as the head of Yahúdah, rises upon the Numbers of your Faces. The rod in your head is changed to 86010, a weaving of the rods of Aparryim—80, and Yahúdah—610, whereby the ascensions/revolutions/8 of the Faces of Yæhh/60 are extended into your deeds/hands/10. The Conscious Neúwn Mind of Reshun, as 140, concealed in the Numbers 860, transfers the Faces of Yæhh to be extended/given/10 into your hands. As the oil for the lamps is brought forth out of the vial of Meneshah on the 15th, the seven-fold rainbow of lights are set in your branches cresting at the Neúwn-Chayit crown in the House of Aparryim and spreading into your branches whereby the streams of the Lights of the Seven Masters spread through and over your lands. On the 15th you attain the Illumination of Hhúwa unto the 22nd day of the 7—the Totality and Summation/Taúwah/t of the Lights of your Name which are composed in your members (CHP/Numbers 6:23-27). The Numbers of your Name rise with strength as your core planetary body of Yahúdah (Jupiter) spins to regulate your houses by your Numbers and Words with the blessings of Aparryim.

The days of rest in each month are obtained through Shamóinn of strands 5 and 26; through

Ayshshur of strands 11 and 20; through Nephethli of strands 22 and 9, and through Marri of strands 16 and 15. When hearing settles in the soul you enter into the Shavbeth on Day 29 with your 12 for communion with ALBayitAL to proceed into your next point on the yearly circumference. Through Shamoúnn you keep pace with the movements of the stars in the heavens as they enter into the path of the sun every 30 days. Through affirmations of what you are learning and becoming, as the messages settle into your soul, your 12 has rest on day 8 of a month to the Faces of Nadæv. As the heart wrestles with thoughts and comes to sort them out to be of the Illumination of Aharúwan, your Name has rest on Day 22. And as your bones are aligned one to another in the Name of Yæhh, you enter into the shavbeth on Day 15 to the Faces of ShmúwAL whereby you are able to walk unhindered unto your subsequent places in the paths of your Star Light orbit. Problems with bones are largely due to an inner mis-alignment to the 15 strands of AL and the configurations of the Names of Yæhh. Restorations come through alignments to the 12 Heads in Yæhh and the 28 Names of the ALhhim which support your Name to keep moving on foot, to balance the loads/assignments you are given to carry, and to be flexible in order to bend/turn your head to observe what is in your paths as well as to lower your head freely to see within.

The offerings of your evenings and mornings are restored to you. Your covenant that was broken in the midst of your weeks is reinstated *as you overthrow the beast*. **The offerings are devoting your parts through your prayers and deeds** through which you fulfill your days in the joy and fellowship of your Fathers and comrades (CHP/Numbers 28:2; NechemYah/Nehemiah 13:31; ALphah DibreHhaYamim/I Chronicles 16:11; Yeshayahu/Isaiah 56:7; DaniAL 9:21, Bayit SM/II Kings 16:15; Yúwspah/Luke 23:44-46; SMS/Acts 2:3, 15; 3:1, 16-17; 10:9; Mattithyahu 5:23-24; TK/Lev 23:2; Yahuchannan/Jn 16:23). *Through giving all of yourself* as the oylah/ascension, you position yourself to receive, whereby your Fathers in hashemim/the heavens see and know of your needs, and moreso your desires, to supply all your needs by your riches in meShich/deposits of Oil which flow from your inner core.

From the assembly of offspring of YishARAL one learns/acquires מִן־בְּנֵי אֶרֶץ שׁוֹמֵרֵי הַחֻקִּים multiple emanation of suitable thoughts/growths (depicted as two goats) מִן־עֲלֵיוֹת הָאֲשֵׁר בְּהָרֵי עֹדֵם 1). for an alignment מִן־כְּבוֹד וְהַגָּדָה and with integrity/honor—strength/ram מִן־כֹּחַ וְהַגָּדָה 2.) for an oylah/ascendant offering. :אֶל־עֹלֹת

The distinguishing of growth patterns is handed down from the Fathers, for in this manner the Names of YæHH sorted out their thoughts: those that keep them as one, and those that cause ascensions. Thoughts that are worthy to yield growth are appointed to Word categories—sent into bemidbar/the wilderness. Those that have been tested in the Fire and Water are appointed for ascensions whereby they are gathered as precious stones in the City of DæuwD. As the Fathers learned to purify their states to be set apart, always within yet above the manifestations, so they provide these instructions to their young to do likewise.

Through the organizations of thought comprised for productivity of YishARAL, there is a continual exchange amidst the base and the crown. You acquire multiple emanations of Seed-burst which continually aligns the members with ALOZAR. An alignment with the Words within the Seed follows receiving the garment of the mitre as thoughts are processed from the base/loins. The processing of Thoughts rise from the base as one reads from one end to the other end. The daily offerings of the oylah open at the gate of the loins to be brought to the heart altar from which they enter the spirals of their ascension. As the offerings are transferred via the smoke of understanding, properties of the foundation rise as building materials to build the City of ALhhim. In giving from the heart, the heart becomes the centre into which the City of

ALhhim comes down to dwell. The city of Yahrushaliem/Jerusalem, being of the Yevusi Land, descends as it is built/constructed in the mind from all Principles risen from the foundation and arranged in the north of the Mind.

With the mitre one is able to process every concept arising and to align the members with the cornerstone Tsur/The Rock. The Rock is called the cornerstone as it is comprised of the Letters in the corner of the north whereby all sides of the House of YæHúwaH are aligned through the discernment of Dan. In keeping the organization of YishARAL in harmony with the emerging concepts, one acquires from the organized assembly, those devoted to abiding within the Teraysarun of Totality, two goats: *lit. multiple emanations of agreeable thoughts*, and the **integrity of honoring the agreement**, conveyed as an ayil/ram, of all in the House of ALOZAR. Through the goats, there is an on-going alignment with emerging Principles, and with the *ayil*/strength of understanding, there is the total giving to be an oylah aligned/joined unto YæHúwaH.

Though processing what is in the base foundation of the united stones—the Tsur/Rock, there is no more stumbling upon the Rock, but rather a building upon the foundation. For until one knows what is in the base of their Names, they stumble as the blind over that which is within them. In that they stumble, they are unable to walk in the Light/Aúwer/אור. For without the opening of the Seeds, there is no Light, for it is the opening of the foundational stones, as they arise into the Mind, that gives Light. Neither is there a building upon the foundation, for the materials have yet to arise into the Mind through which the City of the Yevusi, that being the Yahrushaliem above, is built upon the foundational stones of all that is sent, being the Shlichim/apostles, and that which is opened, being the Neviim/prophets.

Aharúwan engages/draws near ṽ434 ʔṽ4ṽ4Y 6
with the sum expression of alignment X4ṽ434 4ṽ X4
to affirm/verify the direction of unity ṽC 4W4
and to cover/forgive with an everlasting witness to all assembled ṽṽṽṽ 4ṽYṽ
and to bear an everlasting witness in a unified house :ṽXṽṽ ṽṽṽṽ

An enlightened MaN engages all parts to be one within. In gathering all to be one, one takes charge of a house and affirms their Orders in which to abide and move. The illuminated mind releases all sins—missing targests and offenses amongst the members and bears witness of its alignment with HhaKuWáhnim. The enlightened bears witness to its members that the decision that has been made is for everlasting. This decision ensures inwardly that there is no turning aside the faces from the paths of Illumination; hence, a decision is made with the Twelve of Arrat by oath/promise, as a solemn vow that one makes unto their Master.

And the unified learn/acquire མཉམ་ཁུག་པ་
the totality of two—the ones illuminated to be suitable, ལྷན་སྒྲུབ་པ་ རྒྱལ་མཉམ་
and causes them to stand to the expressions of the Collective/YæHúwaH རྩེ་རྩེ་ རྒྱུ་ཁྱེ་ ལྷན་འཁྱུག་
to be an opened/unveiled tent of meeting/congregating. འཕྱོང་ཁྱེ་ རྩེ་མཉམ་

Based upon the witness and determination, verified by your deeds, one acquires the pairs of the members within oneself. They are made to stand, by the Words of Aharúwan, to be faces to faces with YæHúwaH. No other position of their stance inwardly is acceptable.

And Aharúwan appoints ᠶ᠋ᠠᠭᠠ ᠶ᠋ᠬᠤᠨ 8
concerning the two—the ones illuminated to be suitable ᠮᠠᠭᠠᠯᠠᠭᠠ ᠶ᠋ᠨᠠ ᠤ
lots/portions: ᠬᠤᠭᠠᠨ
a portion of the unified for YæHúwaH/The Collective ᠶ᠋ᠤᠶ᠋ᠠᠨ ᠤᠯᠤᠰ ᠤᠨᠠᠭᠤᠨ
and a portion of the unified for Oozazal/directive progressions. :ᠤᠯᠠᠨᠤ ᠤᠯᠤᠰ ᠤᠨᠠᠭᠤᠨ

The suitability of thoughts for YæHúwaH are from the northeast camps; the suitability of the thoughts for Oozazal are from the southwest strands of the camps. There is a deliberate designation assigned to the acquired thoughts, and none is set by chance, as by casting lots over their discerning heads. The suitable strands for the chatat are from Dan, and the suitable strands of Oozazal are from RAúwaben that affects an increase in perception. Oozazal pertains to the state in which you reside as you continually monitor your steps of progressions. **Aharúwan selects two ozim for your alignment and for your growth.** By one you send forth to discover, and by one you make alignments with the Words discerned. What has been learned and affirmed with you is for your chatat, and the other is for your ordained learnings to make subsequent ascensions.

Aharúwan brings near the sum of the sheooir— 𐀓𐀮𐀺𐀶 𐀔𐀥 𐀕𐀭𐀸𐀢 𐀖𐀦𐀲𐀴𐀹 9
as the hariness of goats, signifygin growth
to affirm the oylah of unified ascensions for the allotted portion 𐀇𐀲𐀵𐀶 𐀲𐀬𐀰𐀴 𐀶𐀬𐀰 𐀆𐀯𐀥
for the Collective 𐀶𐀲𐀶𐀬𐀬
and to fulfill collectively the chatat/learnings/renewed-alignments. :𐀔𐀥𐀰𐀱 𐀲𐀶𐀯𐀲

Enlightenment yields growth, portrayed as a hairy-goat, which is brought near to continually affirm ascensions according to Understanding allotted. The considerations you form are lifted-up within your mind and members. The evidence is shown as your Enlightenment is applied to the Collective, an extension of the thoughts for YæHúwaH. As you feed upon the Bread of the Faces you include the feeding of your flocks. In this manner, all members proceed together as one to fulfill the transitions from former states, keeping all aligned in perpetual movements of life.

And the growth 𐎠𐎡𐎢𐎣 10
 which affirms the oylah of unified ascensions, as an allotted portion, 𐎠𐎡𐎢𐎣 𐎡𐎢𐎣 𐎠𐎡𐎢𐎣
 is for Oozazal, 𐎠𐎡𐎢𐎣
 to stand living/ascending 𐎡𐎢𐎣 𐎠𐎡𐎢𐎣
 to the Faces of YæHúwaH 𐎡𐎢𐎣 𐎡𐎢𐎣
 to be a covering rising over the collective 𐎡𐎢𐎣 𐎠𐎡𐎢𐎣
 to be sent as a unified sign for Oozazal 𐎠𐎡𐎢𐎣 𐎡𐎢𐎣 𐎠𐎡𐎢𐎣
 towards the Illumination of the Word/Light in the wilderness. 𐎠𐎡𐎢𐎣

The two goats depict the extent of growth, which aligns the inward members unto new sustaining heights and also to serve as a witness moving in paths of the Illumination of HhaDavar/The Word—continual growth. The sending forth of the sheooir/goat is designating your growth to occur in the Ten Lands, in the Body of Oyin-Zayin—the fields to which you are given access.

And one of Aharúwan causes a drawing near/an engagement of the ᳵᳵᳵᳵ ᳵᳵᳵᳵᳵᳵ 11
the sum of the side/par of the chatat/alignment ᳵᳵᳵᳵᳵᳵ ᳵᳵ ᳵᳵ
to verify the directive order of unions ᳵᳵ ᳵᳵᳵᳵ
and to cover within a collective witness ᳵᳵᳵᳵ ᳵᳵᳵᳵ

with a testimony, inner knowing evidence within the collective house ƳXƳƳ ΔOƳƳ
and to open the cavity thereby pressing out the inwards ⊕ƳWƳ
within the sum of the observation of being aligned X4⊕ƳΔ 4Ƴ X4
to verify the instruction within. :ƳC 4W4

The par (fruitedhead/bull) for the chatat offering is provided by the House of Dan, whereby the alignment is configured head down from the Shayin-Semek Ring to be woven upon the Zayin-ALphah warp of RAúwaben. The alignment causes all of your rings/eyes to be re-aligned to the gathered illumination during months 1-6, whereby the waters in your rings are at peace to flow at the level of ascension. The waters are evenly distributed in the rings thereby enabling you to walk straightforward, with your faces to the qedam/east as a fiery sun of Light moving in its path. What is gathered in the Kingdom of Yahúdah during months 1-6 are now pressed out like the grape in the 7th moon to bring forth its full flavor of inner evidence.

A PAR is the sum of 280—translated as the Rings of ALhhim unto which your Name is aligned to your foundations and by which you make your ascensions and coverings.

And one acquires 𐤁𐤐𐤚𐤕 12
a filling of *hamachtah*—compositions of heat and wind, 𐤁𐤕𐤁𐤕𐤕𐤕 𐤁𐤚𐤕
a burning coal of fire, 𐤕𐤁 𐤕𐤚𐤕𐤕
from the ascensions of the altar 𐤁𐤕𐤁𐤕𐤕𐤕 𐤕𐤕
from the Faces of YæHúwaH 𐤁𐤕𐤕𐤕 𐤕𐤕𐤕𐤕
and a filling of the hallow of the cheeks 𐤕𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕
smoking spices to be minute/lean/flat 𐤕𐤕𐤕 𐤕𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕
and bring it within the veils/coverings. :𐤕𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕

The hour of the par offering is in conjunction with the taking off of the incense from the morning oylah; hence, the commencement of the chatat for YumKepper follows the ascent of Dan/discernment/judgment of the morning oylah. Upon the full ascent of Chækúwmah, the incense offering commences, following the chatat offerings. Upon the initiations of the chatat and the oylut offerings, the manchaih offerings and their nesekim/seeddrink follow thereafter. From the activations of the Fire, one acquires from the heated bones and flesh of the oylah *the sense of the expressions of Unity as scents of the spices*. The placement of the spices in the hand signifies “sweet deeds” to follow the chatat. The spices are pressed out as to savor, finely tuning your hand and mind to the small/humble thoughts of the Faces which are to be brought within the coverings of the tent. The admonishment is to accept only thoughts of humility rather than an image of your own ascension and what you have attained.

The censor of the coals with the Faces of the spices brings the Faces inwardly, as a cloud to cover your assembly of Faces. Patterns in your inner parts—those of the Faces of YæHH appear in your cheeks with the illumination of the Faces.

And one appoints the sum of the smokes $X4\oplus\varphi\lambda X4\ \gamma X\gamma Y$ **13**
elevated of the Fire $W4\lambda\ \text{CO}$
for the faces/expression of the Collective Lights $\lambda Y\lambda\lambda\ \lambda\gamma\gamma\text{C}$
and she covers/conceals the mist of the smokes. $X4\oplus\varphi\lambda\ \gamma\gamma\text{O}\ \lambda\text{F}\lambda Y$

The sum is the covering $X47Y3 X4$
 which affirms the ascending testimonies, $XY403 10 4W4$
 whereby there is no death/stalemate of progression. $:XYW3 4CY$

Appointments and applications of the spices of smokes to the Collective Faces of Yæhh, transferred to the mind/ark, lead to a perpetual ascension of thoughts whereby they do not perish/die. The mist of smokes is the covering that surrounds the head to be engaged in the thoughts of the Faces. The enlightend transfer the works of Light within the offerings to be within the veils, transposing former understandings.

And one acquires from the blood of the par/observation 473 ማልሚ ዘቀርሃ 14
and sprinkles with a finger ሃዐታብፋፓ ጓገጓሃ
to elevate the faces of the covering ጸፋገሃንፋ ቅግግ ርዐ
towards the east/origin. ጓግፈቀ
And unto the faces/expresssions of the covering ጸፋገሃንፋ ቅግግርሃ
sprinkles seven pulses ማቅግዐግ ዐፃወ ጓገቅ
from the blood ማልጓ ግግ
with a unified finger. ፡ሃዐታብፋፓ

The Enlightened pulse blood to flow according to the Seven Rays of Light by the directive finger of Aharúwan. The blood appointed flows in direction of the eastern stone or diadem origin of the coverings. The flush of blood is for the Faces of the coverings spread-out to the Face of the Ark; as sides of the faces unfold (cheeks radiate) with the pulsating Lights. In that the seven eyes reside also in the head, seated there from their expansions to form body, the seven rings in the head compose faces before the arúwan/ark—States of Enlightenment as defined by *shittimwood* bones, which constitutes coverings 𐌸𐌹𐌿𐌶𐌰 (plural). The coverings are composed of your seven rings [Quhhelúwt/Eccl 2:14]. The blood is applied with the finger of Aharúwan/Aaron as they point out instructions from the heart altar. The blood is drawn up from the altar of the heart and sprinkled in the seven rings of ALhhim, thereby activating pulses of thoughts according to the Faces on the Seven Hills of Yæhh. In this manner the kúwahren/cohen takes of the blood and administers it to concur with thoughts rising from the coals of the heart altar to be coverings above. First, the head is cleansed, and secondly, the body of members.

The blood is designated to the east/origins of the Light unto the south—the full illumination.

Then one slaughters ㊦㊦㊦ 15
the sheoair of the chatat (*goat of the alignment*) ㄨㄗ㊦㊦㊦ ㄗㄗㄗ ㄨㄗ
to affirm for the people—the embodied consciousness ㄗㄗㄗ ㄗㄗㄗ
and brings the sum of the collected blood ㄗㄗㄗ ㄨㄗ ㄗㄗㄗㄗ
of AL-MaBayit for the coverings ㄨㄗㄗㄗㄗ ㄨㄗㄗㄗㄗ ㄗㄗ
and appoints the sum of the collected blood ㄗㄗㄗ ㄨㄗ ㄗㄗㄗ
to affirm the appointment ㄗㄗㄗ ㄗㄗㄗㄗ
for the blood of the par/observation, ㄗㄗㄗ ㄗㄗㄗ
and sprinkle/rave/dream/be delighted to consciously direct ㄗㄗㄗ
the totality/summations belonging to you/grouped unto a target ㄨㄗㄗ
pertaining to the coverings ㄨㄗㄗㄗㄗ ㄗㄗ

ome becomes whole via learnings through ascensions ጥጥጥጥጥ ርሃር
and likewise (what occurs inwardly comes outwardly), whereby it is appointed ጥጥጥጥ ጥጥጥ
for the tent of meeting, the body ጥጥጥጥ ርጥጥ
the dwelling of their sum ጥጥጥ ጥጥጥጥ
in the midst of their learnings through ascensions. ጥጥጥጥጥ ጥጥጥጥ

And there will be no vessel of the rings not of Yæhh-Yæhh ጥጥጥጥ ርር ጥጥጥ ርሃሃ 17
in the tent of meeting ጥጥጥጥ ርጥጥ
through your coming in ጥጥጥ
within the qudash/sanctified covering ጥጥጥ ርጥጥ
to verify/witness the eternal nature of your going forth ጥጥጥ ርጥጥ
and to form a covering of your eternal nature, ጥጥጥ ርጥጥ
and for developing the eternal nature of your house/residence, ጥጥጥ ርጥጥ
and to develop the eternal nature of all of the congregation of YishARAL. ጥጥጥጥ ርጥ ርሃ ርጥጥ

In weaving the garment of your head and body, there will be no other components in your tent that is outside of your Name configurations. As you enter into this covering of Light by the blood of your Spirit, anything that is not of your Light cannot enter nor abide there, but will utterly perish before it could enter therein. What is not of Yæhh:Yæhh, as the sun utterly dissolves foreign objects approaching the Faces, whereby only the thoughts and their formulations of your Name abide together in peace.

And one of AL HhaMitzbach goes forth via the unified strands of the altar ጥጥጥጥ ርጥ ርጥጥ 18
to affirm the Faces of YæHúwaH ጥጥጥ ጥጥጥ ርጥጥ
and to cover the ascension—to make a garment for the ascending spirit. ጥጥጥ ርጥጥ
And one acquires from the blood of the par/side/bull ርጥጥ ጥጥጥ ጥጥጥ
and from the blood of the growth/stalk/goat ርጥጥጥ ጥጥጥ
and makes an appropriation ጥጥጥ
according to the horns/radiances of the heart altar ጥጥጥጥ ጥጥጥጥ ርጥ
of spirals. ጥጥጥጥ

While the blood is appropriated unto the radiance of the heart and the seven Eyes of a Spirit, all of the blood is poured out at the base of the altar, meaning in support of devoting the heart unto learning and acquiring knowledge unto a renewal of mind (TK/Lev 4:7).

And with dictations derived from pulsings of the blood ጥጥጥ ጥጥ ጥጥጥ ጥጥጥ 19
with the finger of instruction to point the Way ጥጥጥጥ
with seven pulsations of the seven verb actions to be perfect ጥጥጥጥ ርጥጥ
unto its whitenings ጥጥጥጥ
and unto sanctifications ጥጥጥጥ
transferred from the unknowing to be offspring of YishARAL ጥጥጥጥ ጥጥጥ ጥጥጥጥ

And upon completion of the task of instruction ጥጥጥ 20
there is a covering of Light in the Holy Place of your members ጥጥጥ ጥጥ ርጥጥጥ
and in the entire dwelling of your Name of appointment ጥጥጥጥ ርጥጥ ጥጥጥ

and in your heart 𐌸𐌹𐌺𐌰𐌹𐌸 𐌶𐌵𐌹
whereby there comes growth of your Name amongst your members :𐌺𐌸𐌰 𐌶𐌺𐌴𐌶𐌰𐌹𐌸 𐌶𐌵 𐌸𐌺𐌶𐌰𐌹𐌸

[illegible]

And suitable thoughts (conveying living thoughts/goat) carries ᐱᓂᑲᐳᔭ ᐸᑦᕈᖃ **22**
that which pertains to extending Unity (upon him), ᕐᓂᓇᑯ
the total sum of all of their humilities—the *understandings within the Neúwn*, ᕿᕋᕐᕈᑯ ᑬᖅ ᕋᐸ
which are *AL-AuRets*, a land divided/distinguished into parts, ᐹᐱᒥᐤᐣᐸᐴᐴ
and one sends/releases the totality of the suitable thought emanations (the goat) ᐱᓂᑲᐳᔭ ᕋᐸ ᐺᑬᕐᕈᖃ
through transmitting/extracting the Word (in a wilderness). :ᐸᐳᐸᕈᐳ

The suitable thoughts are given wings to be carried to the land. The state of *AL-AuRets* is the land of humility. In the AuRets, the Principle of the ALphah is given to the bowing/lowly head whereby the ALphah Seed is transformed. In that the Rayish receives the ALphah, there is a State now called *AL-AuRets*, a territory receiving the ALphah Seed devoted to AL.

T ሃፋፋ ፋፃሃ **23**
T ልዐሃኝ ርጃ ርፋ
T ልፃፋ ፋፋፋ ፋፋ ፋፋፋ
T ሃፋፋ ፋፋ
T ሃፋፋ ፋፋ ፋፋፋ
T :ፋፋ ፋፋፋፋፋፋ

The attire that is upon the mind is spread out 𐎧𐎡𐎴𐎠. The thoughts of the mind are whitened at the kaíyúwer/laver unto futher proceedings. The garment, being of RAuwaben, is spread out, like the spreading of the rings. The head is bathed with the hands and the feet through which the fabric of the rings are put-on anew unto subsequent ascensions of the olyut of the day. This is called the dressing and the redressing of the rings whereby as one prepares themselves for expansion and service garments are refitted/resized upon them.

T ጥፋጥፋ ሃፋወፋ ጸፋ ጉዞፋሃ 24

T WYΔΦ ማሃቀማ
 T ሃጊፈገገ ጸፋ ወጋርሃ
 T ፋጉጊሃ
 T ሃጸርዐ ጸፋ ጸወዐሃ
 T ማዐጸ ጸርዐ ጸፋሃ
 T ሃፈዐገ ፋገሃሃ
 T ማዐጸ ፈዐገሃ

The offerings for the House of Aharúwan and for the peoples, see above in lines 2-5 are oylut for the head and expanding consciousness of ayilim/rams—the offerings of Understanding for the Kuwáhnim and for the consciousness of the Unified Twelve. These ayilim/strengths are taken from the Shayin-Semek Ring in the House of Aparryim, of the head rings, one for the Enlightenment and one for the Consciousness comprised from the union of the Twelve. The purpose of the ayilim/rams are to solidify the intentions and objectives of the chatat/learning and expanding in the Words of a Name. The ayil offerings resolve the mind and the consciousness unto the earnest quest for learning and fulfillment of Name which strengthen the spirit of a Name.

Oylah and chatat offerings specified in CHP/Num 29:7-11 are implemented following the ayilim of *yuwmepper*. These include a par, ayil, kevashim shevoo and the sheooir which make further elevations upon the daily oylah and their manchaih of nesek offerings [CHP 29:11]. *The subsequent offerings of the par, ayil and seven kevashim extend your shegoir resolutions of maturity.* Resolutions cause advancements. Through them you abound into revolutions of YæHH as new states, embodiments are being formed. You enter into what is called the Eye of the storm with YæHúwaH through transposition of mind and soul of the Rúæch having come to the tenth of the seventh unto the 15th—to their fulfillment in Aúwv ShmúwAL. Offerings of the House of Aparryim make a shift on the tenth/10—the summations and extent of the ALphah/1. Offerings laid upon the Rash Chadash of the luach are now made upon the mountain of Aviyahua to determine further expansions, rolling and upheaval of stones for placement of a Name [Quhhelúwt/Eccl 2:26]. These progressive steps lay a foundation from the days of growing in the fields unto days of being resown from the harvest of the year. With the final sheooir you show yourself astute, donned with the hairs of unified thoughts to approach the Fathers (SMB/Gen 27:21-23).

Harvesting the seed determines resowing in the fields of soul for its subsequent harvest. This resowing is as *chewing of the cud*, whereby one eats from subsequent days of the harvest again. The former is elevated to the mouth through which it is redigested unto a refinement of Thought from which fine gold and fine silver are attained.

And the composite/sum of grace of the alignment (the fat of the sin offering) ጸፋፀዞጸ ጸርዞ ጸፋሃ 25
 the one unified smokes toward the illumination of the mizbaach/altar/heart. ፡ጸዞጸገግጸ ፋጊፀዞጸ

And the one releasing ዞርወግጸሃ 26
 the total sum of the agreeable thoughts is ፋጊዐወጸ ጸፋ
 for Oozazal—the OyinZayin acquisitions. ርገፋገዐር

The one/unified cleanses/purifies/whitens the garments of Unity ሃጊፈገገ ዞጸሃጊ
 and the one/unified washes the total of thoughts assembled (his flesh) ሃፋወገ ጸፋ ጉዞፋሃ
 in the waters/distillations of Breath ማጊግገ

and following the affirmation of the release ལྟ་བུ་ཆུ་མཁའ་ལྟ་བུ་
the one/unified comes/enters **ALHhaMachnah**/The encampment of AL. རྩམས་ཆུ་མཁའ་ལྟ་བུ་ལྟ་བུ་

One gives of their seed base for Oozazal—the OyinZayin acquisitions. The term, Oozazal, is comprised of two words, OZ/IO, meaning strength, and Azal/ʕIʔ, meaning to spend or release. The giving of the composite suitable thoughts are spending or releasing the seed unto full revelation and strength. That which you have not yet distinguished by Enlightenment, with the mitre, to know that which is yet within your base, you release unto the Debar—an opening of Words for their expansion of Light (Tehillah/Psalms 119:130). Through giving all within the base, the entire temple dwelling is filled with the Light of the Shayh/ʔW, being of *ALMaShayh*. The one/unified who releases Seed of suitable thoughts becomes whitened/clean.

The garments are washed in the blood of the Shayh as the suitable thoughts are released through spending the Seed base of the Shayh, for as one spends that which is in *ALMaShayh*, so the properties of the Seed are opened and the garments are spun. As the garments are made they are bathed/washed in the distillations/waters/Mæyim of the Breath. This washing is also coined in the phrase, “to wash their robes, and make them white in the blood of the Lamb,” for when the Seed is spent into the waters, the waters are turned to blood—a flowing of Chækúwmah and Bayinah, as the Breath of the Hhúwa/ʾ carries the Seed to open and blaze as the Shayin/W [Chazon/Revelations 3:4, 7:14, 16:15].

T X4⊕ዳ 47 X4Y 27
T X4⊕ዳ 47OW X4Y
T ማዕ X4 47Y3 4W4
T W4ዋ9 47Y4
T 47ኑኑY7
T 37ዳግሪኑYዳግ ር4
T W49 Y74WY
T ማX4O X4
T ማ4W9 X4Y
T :ማW47 X4Y

The phrase, “outside the camp” indicates you going beyond your former boundaries. The skins in which you once walked, the thoughts in which you once lived, and the dung—the compositions of your processes are all burned leaving the former entirely behind whereby it is impossible to return to former states of residence, thoughts, and processes which served you unto this day. In that you have made your coverings in accordance with recalling your origins of antiquity, the former coverings of your Name, growth pattern, bodies of habitation, and what they have produced are totally consumed by your Fire as fallen leaves from a former season of your life, leaving no avenue for you to return to former states of occupation. You go forth whitened in the coverings of this day unto new habitations, developments and productivities from the growth of your Name putting forth a new covering,

T ማጽፋ ጋፋወጃሃ 28
T ሃገረሰብ ቅዳሃገረ
T ማገንገል ሃፋወጃ ጽፋ ስዊላሃ

dwelling you attain coverings of Light that are emitted from your Name as coverings.

T ገላሃ 47ሃሃ 32

T ሃጸፋ ዘሠግኒ ላወፋ

T ሃፈኒ ጸፋ ፋረግኒ ላወፋሃ

for the servant kuwahren is in lieu of your Fathers ሃገፋፋ ጸዘጸ ገላሃሪ

T ወፃሪሃ

T ልፃፋ ንፈገፃ ጸፋ

T :ወፈፃ ንፈገፃ

The kuwahren priest is representative of your Fathers who provides coverings for you through the anointings, the flow of oil from the WordSeed. As Seed matures within the heads of grain, being filled with oil, the stalk is anointed to generate its coverings at all stages of development; likewise, the Teachings of Aharúwan are unto YishARAL and their states of dwellings.

T 47ሃሃ 33

T ወፈፃ ወፈግ ጸፋ

T ልዐሃ ርጸፋ ጸፋሃ

T 47ሃኒ ዘፃፀፃ ጸፋሃ

T ግጥሞች ርዐሃ

T ርፃፃ ግዐ ርሃ ርዐሃ

T :47ሃኒ

T ግሃሪ ጸፋፀ ጸጸጸፃሃ 34

T ግሃሪ ጸፃፃ

T 47ሃሪ

T ርፋፋፋ ንፃፃ ርዐ

T ግጸፋፀ ዘሃ ርሃ

T ጸፃፃ ጸፃፋ

T ወፀሃ

T :ጸፃ ጸፋ ጸፃፃ ጸፃፃ ላወፋሃ

Proceedings of YuwmKepper

Affirm the Attire of Aharuwan provided by the Anointing of the Father

1. Present the Par/fruitedHead of Dan for the chatat/alignment with Father Aharúwan. The proceedings of the Tenth Day affirm the Renewal Dan/Judgement of Spirit to abide in the House of Aparryim/fruited members of a Name.

2. Taking from the pan of coals of the evening offering, with hands full of the semmyim/spices, carry them to the coverings of the bony ArkHouse, form a cloud/mist of agreeable aromas to enter as a platform of prior ascensions.

3. Open from the loins the Par/FruitHead of Dan for the Breath of Judgment to align all within, then open the Sheoair/Growth (goat chatat) Stages of the People—Body of Consciousness. Pulse the blood by your breath to flow to affirm your origins in the East, to the faces of the mercy seat and to affirm the ascent of the Scrolls of Testimony with seven pulsations. The blood contains both Wisdom of the Par

and Understanding of the Sheooir. Apply the Blood with 7 pulsations of Breath directed by the finger—pointing out paths of Numbers and Deeds to enter, upon the 4 horns/opening corners of the heartaltar to sanctify the openings for emissions of the SevenSpirits in Rings through their portals of clam-mouths that open for Words to flow via the offerings.

4. Lay hands upon the living sheooir/goat. confessing mis-targets and uses of the 12, releasing yourself from past errors and more so to direct your members unto new growth to the Faces of Yehu. Your confessions of intentions are Words in your Seed to sprout, rise and provide new coverings/weavings of Light with attainments likened to the Faces.

5. Update the linen garment of Dan, and put it in your Temple left side closet.

6. Bathe the body in the kaiyúwer/laver, and put on the garment of RAúwaben, woven during the evening of the Tenth Day for the Head of Dan to rise through by which you see yourself and the path of ascension set before you.

7. Upon affirming your alignments with the Head of Blessings in Aparryim, make your offerings of ascension, attaining new heights, for the Teachings of Aharúwan and for the Body of the Teachings to reside. The oylut/ascension offerings are from the TeachingResidentSpiritofAharuwan and for the BodyofMembers, as a unified mature state of a ram/mature strength of the TeacherofAharuwan, with a par/fruithead of AparryimofBlessings, ram/strength of consciousness in the people, and seven kevashim/meeknesses specified in CHP/Num 29:7-11, followed with an alignment to the ascensions—a chatat.

8. Appropriate the allotted grace/fat portions of the par and the sheooir upon the head of the oylut by which you achieve renewed coverings and growth (1 Shmuel 2:26; Mishle/Prov 3:4).

Consequences of YuwmKepper

1. In letting go the sheooir—goat to the wilderness—brings cleansings from mis-targets; one bathes in the waters of RAuwaben/Eyes and is thereby renewed into the congregation of Names

2. The par and sheooir for the chatat are burned outside the camp affecting community relationships, extending the alignment to neighbors of what is taking place within.

3. In burning the chatatut—consuming and extending what one is learning, one is whitened/cleansed. Put on the new coverings of the Day and enter into the Congregation of Faces for the annual rotations of blessings of Aparryim—depository of Faces.

4. The coverings of your re-newed dwellings are for the meShiæch/Anointing Oil, the temple body, miqdash-hhaqúdash, the tent of the body, the heartaltar, and incoming teachings of the priests serving amongst the abiding people to do/be engaged in rotations in a year cycle.

Teúwrat HhaKuwaním (Leviticus) 17

T ጸገግ ርገ ጸገግ ፩

T :፩፩፩

T ፩፩ 2

T ጸገግ ርገ ጸገግ ርገ ርገ

T ርገገገ ጸገግ ርገ ርገ

T ማጓጓዣ ሀገራት
 T ለግልጽ ጸገ
 T ሕግግ ሕግግ ሀገራት
 T :ሀገራት

T ሀገራት ሀገራት 3
 T ርዕሀዊ ሀገራት
 T ጸሐዊ ሀገራት
 T ሕግግ ሀገራት ሀገራት
 T ጸሐዊ ሀገራት
 T ጸሐዊ ሀገራት ሀገራት
 T ጸሐዊ ሀገራት ሀገራት

T ለግግ ርዕሀ ሀገራት ሀገራት 4
 T ሀገራት ሀገራት
 T ሕግግ ሕግግ ሕግግ ሕግግ
 T ሕግግ ሕግግ ሕግግ
 T ሕግግ ሕግግ
 T ሕግግ ሕግግ
 T ሕግግ ሕግግ ሕግግ
 T ሕግግ ሕግግ ሕግግ

T ርዕሀዊ ሕግግ ሕግግ ሕግግ ሕግግ 5
 T ሕግግ ሕግግ ሕግግ
 T ሕግግ ሕግግ ሕግግ ሕግግ
 T ሕግግ ሕግግ ሕግግ
 T ሕግግ ሕግግ ሕግግ ሕግግ
 T ሕግግ ሕግግ ሕግግ ሕግግ
 T ሕግግ ሕግግ ሕግግ ሕግግ
 T :ሕግግ ሕግግ ሕግግ ሕግግ ሕግግ ሕግግ

T ሕግግ ሕግግ ሕግግ ሕግግ 6
 T ሕግግ ሕግግ ሕግግ
 T ሕግግ ሕግግ ሕግግ
 T ሕግግ ሕግግ ሕግግ
 T :ሕግግ ሕግግ ሕግግ ሕግግ

T ሕግግ ሕግግ ሕግግ ሕግግ 7
 T ሕግግ ሕግግ ሕግግ
 T ሕግግ ሕግግ ሕግግ
 T ሕግግ ሕግግ ሕግግ
 T ሕግግ ሕግግ ሕግግ

your Name. In that the Blood is from your SeedNAME and runs into your soul, your soul is cleansed and sanctified by the blood of your Name. This is the blood of the atonement of your soul; each soul is covered and atoned for by the blood of their Name. BaruchHhaSham! Should one eat-to consume/take-away the purpose of the blood, then one abides separated from the Understanding of its functions and origins from the Altar of HhaSham to which they are called to ascend.

As the written Teachings are a collection of parables you are reading Words, which are invisible; however, when you enter into the Tent of Congregating, in the spirit of unity with HhaSham, then you hear the ***Words of the Living Teachings*** to eat with understanding unto your soul being brought into the midst of the Faces. We receive messages based on what we are doing (ChameshHhaPekudim/Bemidbar 5:4). We receive ***Words of Realities*** as we go beyond the veil of parables and enter into communion (CHP/Bemidbar/Numb 7:89).

To verify the soul within your body weavings—flesh 4W፡፡፡ W፡፡፡ ፫፡፡ 11
are the Hhúwa-Creative Lights of ALhhim in the DæM/blood ፩፡፡፡ ፡፡፡፡፡
and Anni—the Assembled Mind of the Fathers who appoint for your members ፡፡፡ ፡፡፡፡፡፡፡ ፫፡፡፡፡፡
the rite of becoming elevated by the Light in your Heart Altar ፡፡፡፡፡፡፡ ፡፡፡
for a covering/atonement for your Faces of the 12 Heads in your SEED ፡፡፡፡፡፡፡፡ ፡፡፡ ፡፡፡፡፡
to verify that your DæM/blood contains the Hhúwa Light from your Seed ፩፡፡፡ ፡፡፡፡፡ ፫፡፡፡
to indwell in soul for the purpose of forming your garments/coverings. ፡፡፡፡፡፡፡ W፡፡፡፡፡

To provide evidence of soul—the sum of all within you (Tehillah 103:1), the blood in your SEEDName flows as a River of Live out of the Seed/Semen of Avrehhem as it enters into the Waters of your Mother Sarah. At your olde age, when you have persevered with studies to acquire Understandings of your becomings, your SEED bears the First-Fruit of your Origins—the inherent JOY of Yetschaq from which you are sent on your path of discovery.

Within your Blood are the Hhúwa ALhhim, the creators/formularies of your Lights of Bayinah and Chækúwmah, by which you put on a Head of Doot/Knowledge (Tehillah 148:5). The Assembly of the Faces of YæHH speak in agreement, as Anni/a Single Eye, to appoint, moreso, to make a declaration of Faith on your behalf, that your soul is to be elevated from dwellings of clay to enter into your robes of glory! The process of your transformation occurs at the altar as your make your offerings of accensions—the oylut. In so drawing out the blood from your SEED, in your stages of becoming, you create garments for your soul. What is in your SEED forms the Atonement for your Soul by the weavings of Oyin and Shayin—*literally the blood of Yahu-Shuo* (Mishle 8). What occurs via natural processes of blood entering into the waters of your Mother is a witness to affirm what is following behind as your Name grasps the heel of Oshauw/Esau to bring forth your glories of Yaoquv. ***The blood of your Name provides the Atonement for your Soul*** as blood weaves what is in your SEED into skins of radiance (Yesoyahu/Is 43:11). These weavings make-up the cloth of your tabernacle mishkan which you bring forth into the Temple/haikal of Stones of DæuwD/David. The *raison d’etre* of your habitations now, in your bodily occupations, are to reveal the works of Hhúwa ALhhim within your Name unto your entering into habitations of glory. Unto this end and beyond, the Fathers are conducting their business to build a HOUSE/Dwelling of Light into which you are called/Wyiqra to enter and abide as the House of My Prayers/supplications/entries (TuwratHhaKuwnim/Wyiqra/Lev 1:1, Yesoyahu/Is 56:7).