

ᗴᓯᖅᐱᓂᓄᓂ

Teúwrat H̃haKuwáhnim—Teachings of Priests (Leviticus) 21

And sayings of YæHúwaH are derived through ALMayshayh (threads of lamb) $\exists \aleph \aleph \zeta \aleph \exists \aleph \aleph$
 $\aleph \aleph \zeta \aleph \exists \aleph \aleph$ 1

to be spoken/to meditate upon which are of ALHhaKuwáhnim: ᑭᑦᑲᑦᑲᑦ ᑭᑦ ᑭᑦ

The Offspring/growth/Benny Aharúwan ᖃᑦᓴᐱ ᔭᕐᓴ

are coupled Sayings to gather summations of ALhhim. ལྟམལ་མཁྱལ་ལྟམལ་མཁྱལ་

For a breath to become a soul, W7YU

those engaged/doing are prodded to compose an increase (are not becoming unclean) 𐤀𐤍𐤏𐤕𐤁𐤓𐤕𐤌𐤔𐤕
to abide within their whitened unified consciousness. 𐤕𐤒𐤗𐤕𐤓𐤕

The sayings of YæHúwaH are of the inner construct which are spoken through the Kuwáhnim. Contained in the sayings of HhaKuwáhnim are the generations and development of Enlightenment, commonly rendered as sons, and the total sayings of the Seed and the Illuminations gathered within—ALhhem. The term, ALhhem, denotes an assembly of illumination within one's members.

The Rings of a Name are affirmed by the Unified Consciousness as they are aligned and attuned to be of a SeedName. One does not compromise the state of their Rings to become engaged according to standards of a soul yet to be whitened. To do so affects the unified consciousness of a Name. On the other hand, one continues to seek to increase their soul that it may whitened to bear the faces of HhaAúwvim. One seeks to come into agreement with a soul that is of the level of the BennyAharúwan. The things that we agree with in our members of soul affect the operations of the unified consciousness within our dwellings.

If the unclean state is totally separate from the clean then how does one become clean that is unclean? A plant in process of development is unclean—it is increasing in strength and attributes. When the attributes are full and the head of the plant is whitened, then the plant is clean.

Through comprehending our state in light we are able to overcome every obstacle to compose an increase in our members in mind. i.e. Hearing of our origins enables us emerge from the death of origin. When anything dies it us, it may revived by the counterpart in our SeedName; thus, those who hear the Voice of the Neúwn arise out of their mummy case through which they are transported from one world unto another. Hearing in Shamoúnn elevates one from their sleep in Ayshshur [Yahuchannan 5:24-25].

On condition for one's kin, ᚢᚿᚿᚱᚱ ᚹᚿᚿ ᚹᚹ 2

the one approaching the Collective, ὃς ἔρχεται πρὸς τὴν Κοινότητα

for one's mother and for one's father ᚢᚦᚱᚱᚱ ᚢᚦᚱᚱᚱ

and for one's son and for one's daughter $\Upsilon\chi\theta\zeta\Upsilon$ $\Upsilon\eta\theta\zeta\Upsilon$

and for one's brother :Y7E4CY

and for one's sister, the virgin $\exists \mathcal{C} \Upsilon \times \mathcal{A} \exists \Upsilon \times \mathcal{A} \mathcal{A} \mathcal{C} \Upsilon$ **3**

who is near the illumination of AL to attain to the Collective ཡེ་ལཱ་ཤུགས་ལྷན་པོ།

which affirms no other allegiance to a fire/spirit emanation **W14C 3X73 4C 4W4**

for the sake of the Illumination, one extends their hand unto an increase. :𐌵𐍃𐌹𐌸𐌰 𐌶𐌴

The conditions are set forth in which strives to increase their soul—their cluster of expressions. The relation must be of related thoughts or kin to their Name. Every increase of soul is unto the Collective. To accomplish the expanse of soul one **increases their base ring of extensions**. As the mother ring expands so does the soul, capable to expanding the Numbers and Thoughts within a SeedName. Then the expanse of the Aúwv/Father may occur, for having a place determined to be appropriate to house the Principles in a Name, one seeks to **increase their attributes of their Aúwv, all primary traits of being**.

Following one increases in **their generations of seedheads to multiply their traits—their son** and then for one's daughter—the formulations of transpositions of embodiements. As the daughter of Phargöh illustrates, **a daughter is the means to transpose or affect change in one's dwelling**. Though one changes dwelling states, the Aúwm/mother is the same who is our base of extension in the states in which we reside.

Upon making our transitions to a people or level of consciousness through the daughter, one adheres to **their brother—to increase the means of unified strength, to form comradeship and confederations of expressions. The branches of a tree are the brother of one's house**. With the brother is the sister, the virgin who is near the illumination of AL to attain to the Collective. One increases their soul through the relations of a sister **to achieve renewal and bonds between levels and peoples—states of consciousness**, thus the sister must be a virgin lest the bonds are unto another dwelling state or house. The virgin sister denotes one of the same Ring of ALhhim to which your Name belongs.

These levels of kin are of the Origins of our development through which we come whitened/clean. As Ayshshur makes an offering upon Shamounn, so that which is in the origins of our Names enters into the wrap to develop all things unto their full expression of soul. The soul is the sum of 70 and is clean as all 70 Names are extended from the Seed base of being [SYM/Ex 1:5; Tehillah 33:11-22].

THE DEVELOPMENT OF SOUL

In this sidrah the Túwrahh is guiding us by the hands of mayshayh and Aharúwan the development of soul and its coming to be whitened [Tehillah 77:20]. The mother is the ring of extension through which the soul forms; the father is the ring of momentum through which the soul rises by its Name; the son is the generations of thoughts comprised of the Words of a Name; the daughter is the house of the mother and father or the embodiment of soul. When the daughter is taken captive, the issue is resolved by circumcision though which the body is affirmed to be of the Elect [SMB 34:1-31]. The brother is of the twelve unified branches that bear the generations of seeds; the sister is the means of interfacing through an embodiment. When the sister is taken captive, then the role of interfacing is diminished between levels of consciousness and states of residences [SMB 12:15]. A soul is comprised of 70 Names through which one bears their faces to the Aúwv from which they have their Breath of Life. When the faces of soul are according to the spirit of a Name, it is a living, pulsating and ascending, soul filled with the Lives of HhaAúwvim.

One does not defile themselves/ ㊦㊦㊦㊦㊦ ㊦㊦ 4

One is prodded to compose an increase—one does not remain common,
who is a master amongst the Unified Active/Engaged Consciousness ㊦㊦㊦㊦㊦ ㊦㊦
to play/make application in order not to lose the illumination. ㊦㊦㊦㊦㊦

When the Túwrahh speaks with a seemingly common negative: i.e. You will not make yourself unclean; You will not take away from the Tree of Knowledge; You do not do as the nations before you, meaning that you do not use your processes as you once did; **the style of writing is speaking regarding the things that you overcome**; hence, what one considers to be a negative is actually a positive. The Túwrahh is not layering upon you achievements lest you boast as to all that you have done; rather the Túwrahh speaks unto you so that you do not think of yourself above others. In that the Túwrahh says that you do not walk in the ways that you formerly walked makes you circumspect that except by the Grace and Illumination that has come to you, you would be no different than the goyim who are in violation to the Understanding of the Collective Consciousness. The Túwrahh speaks affirmingly in all things, i.e. you have rest/shavbeth, conveying the result of your fulfillment of the six days/acts of ALhhim whereby one enters into the rest. There are many many promises in the Túwrahh of all that is destined for your Name; however, they are set forth as affirmations of the consequences of your deeds. The promises are not set forth in vain or handed out like candy; the Words of Promise follow the deeds the Kuwáhnim are advocating you to perform in Wisdom and Understanding. The Sayings of the Túwrahh are to strengthen you and to give you hope in order that you fulfill the Name given to you amongst the Collective Consciousness—unto your affirming that you are inwardly the chosen people and that your mind and deeds are those of distinction/holy unto the Collective/YæHúwaH. When you come to comprehend that your Name is of the Rings of ALhhim you need no other prodding or laudations to keep you in your orbit, nor anyone to coax you to cast away the unprofitable speech and deeds from your hands. We see as ALhhim whereby we talk and walk as ALhhim. Our words are formed in Wisdom, Understanding, and Knowledge, and our hands are anointed to perform the thoughts of precious jewels and metals of the Breath Crystals of ALhhim.

The rite of passage is qudash and filled with wonder. *Those who play in forms entangle themselves* into a morass of darkness and fill their days with vanity. The world uses the forms of Light without understanding whereby they occupy their members with abstractions, literally stealing from the Aúwv who formed them from the ashes of oylah. Abusing the forms—members of one's body in manners for which they are not designed entangles the soul into the world. To return to OLiyun requires many acts of examination and realignment of mind and body prior to proceeding into the gates of Chakmah and Bayinah. The mastery of forms is becoming the Head of your Twelve. Each part is poised within an alliance of mutual respect. Each month the Twelve are positioned unto each other as the Body of ALhhim whereby they serve each other in the Collective according to the arrangements of ALhhim. The mastery of the Twelve incorporates the Names of 70 whereby the parts of one's TreeName are of the Unified Consciousness, without exceeding nor reducing. Through the organization of the Twelve of a Name one expresses their gifts on behalf of the whole.

The engagement of the parts unto illumination is as one who plays the flute 㼕㼕㼕—who passes the Wind through their parts to make harmonic sounds with their rings. The designation of Illumination secures the thoughts into the soul whereby the soul is marked in the Rings/Eyes of ALhhim.

The applications of thought are dispersed through Azni 㼕㼕㼕 of Gad, whereby the Words are appropriated into soul. Through the applications of thought, the Words come to lodge in the heart and in the members at-large. Otherwise the thoughts remain in the mind apart from the body of soul. The one who says that they understand without application is one who is yet to bear faith by deeds. When the understanding is ripe in the mind, the fruit hangs upon the branches.

One does not make bald to shore ཟེའཔ ཟེའཔརྩ 4C 5
within the mind's gatherings; ལྷ449
and of the temples of the head/sides of the mouth མ47Y
the flow of instruction—emanates from the mouth—of the beard, ལྷ94I
not to be shaven/clipped short; ཡམྲ6རྩ 4C
and in the flow of their thoughts—assembled parts ལྷ4W99Y
one does not tear to make a cuts/lacerations. :X44W Y44Wརྩ 4C

The order of the Words from the heart altar determines the manifestations, the instructions, and the applications of thoughts of enlightenment to which the soul is positioned amongst the 70 Kuwáhnim. As 70 Names comprise the soul of a Name, so every soul when it is actively engaged to the Words of Fire, it is counted as a soul of HhaKuwáhnim. One should keep in mind the formula of Sukut: the 30 are in the 70 whereby the Lammad is housed in soul. One who is of the Lammad/30 maintains Knowledge—does not shave the head; regulates all things by Understanding—does not clip the corners of the beard/chin points, and keeps the unity of the body—making no cuts nor divisions in the Houses of Wisdom. The Words of Knowledge are in the head, the expressions of Understanding—are temple to temple, and Wisdom makes whole the sum of the parts that gives health to the soul.

The hair of the head denotes the emanations of thoughts, flowing with strands of life which are not be shorn. The beard commences at the temples and flows unto the corners of the sides of the mouth through which the thoughts in the mind are opened with Understanding and authority to regulate the soul. The inward thoughts are assembled in pairs whereby they comprise entire complete garments.

The security of Words from the altar are the dwelling states of the Illuminated. Forms pass; the Words alone remain. One who understands the Words of ALhhim resides in them with great delight and honor. The Words are the secure home of a Name. The sayings of a Name are not cut off from above, or from the sides, or from the unified members in which the Words reside and flow freely.

Distinguished are they to their ALhhim, ṢṢṢṢṢṢ ṢṢṢṢ ṢṢṢṢṢṢ 6
and they do not play with the forms—let the life in their forms flow without profit— ṢṢṢṢ ṢṢṢṢ
in regards to the Name of their ALhhim, ṢṢṢṢṢṢ ṢṢṢṢ
for the sum of the ayshayh is of YæHúwaH/The Collective. ṢṢṢṢ ṢṢṢṢ ṢṢ ṢṢ
The bread of their ALhhim ṢṢṢṢṢṢ ṢṢṢṢ
illuminates their collective soul from their approachments, ṢṢṢṢṢṢ ṢṢṢṢ
and they appear/come into being qudash—distinguished. :ṢṢṢ ṢṢṢṢ

The obligations of a Name to bear the Words of ALhhim is one's honor. Those who maintain the Words of Knowledge, Understanding, and Wisdom in their members and associations are distinguished in the Rings of ALhhim to which they belong—within the Momentum and Extension Rings. Their ALhhim is the Body of Light to which a Name belongs. There is no toying with the members of their soul as those who play absently, using their body and soul to express a world paradigm without regards to their ALhhim. Those mindful of their ALhhim from whom they have received the soul of their Names regard the obligations of their labors to distinguish their soul for their ALhhim. In that the soul bears the fruit of the Tree of Knowledge, one distinguishes their parts and uses them in ways that are of the likeness of ALhhim.

The bread of their ALhhim are the Words formed through each oylah. In each oylah one draws near to the Collective through the fire by the arrangement of their parts and by their total giving in service. From approachments to the ALhhim in the oylah, one receives the illumination of the grain whereby one becomes distinguished from each oylah. Through the oylah the Bread of ALhhim is made. There are three measures are at work in the oylah [SMB 18:6; Matt 13:33; SYM 13:3]. As the three measures rise daily in the Fire, the Bread is made. Those who are in the Fire through their offerings receive the Bread of ALhhim in their mind as the head of the offering rises. The rising of the heads of grain in the oylah depict the ascent of the three measures which also give rise to the entire body of soul. The Breads of ALhhim are the unleavened Words of ALhhim which the ascendant minds eat as the Kuwáhnim. Through eating the Words of ALhhim their entire body of soul and their thoughts are distinguished/holy [TK/Lev 2:11; 6:18]. The one who follows through on their meditations and fulfills their Words distinguishes themselves in the Eyes of their ALhhim.

An ayshayh who fornicates or engages in play ᐱᐱᐱᐱ ᐱᐱ ᐱᐱᐱᐱ⁷
 one does not receive unto themselves/nor learn thereby, ᐱᐱᐱᐱ ᐱᐱ⁸
 and an ayshayh expelled/dismissed ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ⁹
 one does not receive unto themselves/nor learn thereby. ᐱᐱᐱᐱ ᐱᐱ¹⁰

The vessel branded is distinguished, becoming fit for the Collective ALhhim. ཡེ་ཤིང་གི་རྩོད་པོ་ལྟ་བུ་སྒྲུབ་པའི་

The solidarity of a house is like a tree well matured that does not bend with the impulses of day. The distinguishing traits of a Name, as they are drawn out in sequential Values builds the strength of a tree. According to the Values in a SeedName, one regulates all associations for learning. One learns by going forward in advanced studies verses returning to former occupations, for all learning demonstrates mastery and regulations of one's members. What is of the commonwealth of a house is not compromised with foreign bodies nor playful engagements of soul. What has been put away is not resorted to again. One graduates into the Academy of their ALhhim. A Name of ALhhim are distinguished as They are distinguished through their associations with other ALhhim. As one graduates from one ayshayh/embodiment of thought one does not resort to that level of practice nor thought again.

We move on! As on the last day of the 7th month, when all of the offerings of the harvest have been made, the manifestation for our soul is set by the offerings of Aparryim. The summations of Numbers are gathered from Yahúdah in Aparryim in our Rings. As the waters of the kaiyúwer on the final day of Aparryim swirl into the Body of Aparryim, a body of rest/shavbeth in which our spirit takes its repose is cast like a casting of a mold. The waters of Yahúdah in hhakaiyúwer activate the Body of Aparryim into a living state. In the Body of Aparryim one now sits in the Collective to learn until the days of Yahúdah when one emerges to take flight. Each congregation of thought transposes a Name from its former state of dwelling whereby what is former passes from view, and behold, all things are renewed in their rings which are fitted for the Houses of their ALhhim. As the hands and feet of the offering are fastened to the stake, one's deeds and their appointments are set by ALhhim in which they move and have being. For as the ALhhim move, those in ALhhim move also whereby the feet of the ones in ALhhim are directed.

And your composite thoughts distinguishes your collectiveness ᵕXWΔϕᵕ 8
to be a vessel branded/as one marked. ʒᵕ

The sum of the Bread of your ALhhim ሕጻናት ሕጻናት
is your *way of life*/existence from the fulfillment/extensions of drawing near. ሕጻናት ሕጻናት

Distinguished are the compound emanations of your branches. ሃረ ጓጉጓጉ ወለዎ
Marked qudash/distinguished to be Anni YæHúwaH, ጓሃጓጉ ጉሃ ወሃለዎ ጉሃ
as a result, your branches are distinguished. ፡ግሃወለዎግ

Each distinguishes themselves by all they compose in their vessel. The marks of holiness are branded to appear in their hands and feet. The sum of the Bread of your ALhhim is proportioned according to the marks in your hands and feet.

When one speaks from the Anni position—the Neúwn Mind— they do not confess to committing or retaining errors in judgment. They affirm the directives of the Collective and are moving with them. In ALhhim, we learn obedience/compliance with the statutes of ALhhim whereby there is no fault in us [Romans 8:1; Colossians 1:22; 1 Yahuchannan 3:9; 1 Kayphah 2:21-25]. One is not only free in the spirit and mind, but as they proclaim that they are of the Neúwn Mind of the Collective—Anni YæHúwaH, they are also liberated in their branches ♫YWAΔΦ♫.

And the daughter of the Fire of a kuwahren, 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 9
marked as one composed to play for fornications, 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠
the sum/totality of the emanations of the Aúwv 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠
becomes profaned/played out; 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠
in Fire the composition is burnt. 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠

The resolution of overcoming fornications of body or spirit or mind is by the Fire of the Enlightenment. When the embodiment is marked for estranged relations, the entire emanations of the Aúwv are set in play, for by them the body of the daughter is composed. When the fire of the kuwahren is touched, the estrangement is consumed. That is, when the complete body is given, the only thing remaining is the Fire which consumes the body and saves the spirit of the daughter [Yahúdah 1:23]. As one partakes of the Bread of ALhhim, the results are extended into the dwelling states i.e. the daughter of the one Enlightened.

The statement follows the consecration of the mind unto the AnniYæHúwaH through which the directive thoughts of the ALhhim regulate one and their dwellings—all houses formed by the Aúwv Seed. The body of the kuwahren prior to the distinguishment is now resolved to be of the illumination also. These words convey that the Illumination extends fully into one's realm of dwelling.

And the kuwahren, ጎጓሃጓሃ **10**
the one being nurtured from the collective comrades/brothers ሃጊጸፋሣ ርሃልገጓ
verifies to make/pour a cast of ascending thoughts of the Collective ሃሠፋፋ ርዕ ቀኑሃጊ ፋሠፋ
—the oil of hhameshiaechhh; ጓጸሠሥጓ ጎሥሠ
and it is filled with the collective hand/stem ሃልጊ ጸፋ ፋሪሥሃ
for the purpose to wear the garments/vestments—to perform one’s roles. ሥጊልገጓፋ ጸፋ ሠፃሪሪ
The sum of the collective mind ሃሠፋፋ ጸፋ
does not cause disturbances/nor abandon their thoughts, ዐፋጊ ፋሪ
and their garments are not torn in parts. ሥፋጊ ፋሪ ሃጊልገጓሃ

The one who becomes nurtured by the achim/brothers are those who mature by the arrangement of the Twelve within them, this one verifies all learned by the Twelve. As one verifies the order of the Twelve and their deeds, one receives the flow of oil upon their heads. To receive the anointing oil one

prepares a place in their mind for the oil as a plant cast a mold for the oil to be gathered. By setting traditions to establish a route of thoughts inwardly, the oil from the branches of a Name flows upward through which one is illuminated. The doing of the Law compounds the repetition of the Thoughts sending repeated impulses to the head. One meditates/thinks upon the Words as chewing the cud. Through the enactment of the understanding derived, one sets into motion a flow of thoughts whereby the Oil in the Words rises unto the mind which follows after the Order of the Lammad/Twelve. The application to contain the oil and its flame is referred to a making a cast 𐌌𐌚𐌛 in which the oil is collected. The fruit upon tree is considered the pouring of a cast for the oil to be gathered. The practices and repetitions of the order of the Twelve result in a flow of oil to the mind whereby one bears the illumination like a city set upon a mountain top.

The phrase: “the anointing oil” is composed of the word מִשְׁחָ שֵׁם Sham/Name. Shemen/oil is the flow of a Name; hhameshiæchhh is the oil from within ascending מִלְּפָנֶיךָ. As the oil ascends there is an inverse direction to the oil being formed within the branches. An inversion in a מִשְׁחָ שֵׁם Sham/Name becomes a Mayim Shayin configuration as the Name of mayshayh/Moses is a inversion of HhaSham. The words projected from the mouth of OLi Yun turns their faces to the אִשְׁכָּנִי whereby that which is inward is read as an inverse. Hence, when the Thought of a Word turns its faces to the אִשְׁכָּנִי, the oil flows upwards causing the anointing. As the oil of a Name flows inwardly, it rises to the crown as oil within a tree rises into the fruit upon its crowning stalks. As the Fire rises in the mind, the oil is lit whereby the mind is illuminated.

As a stem on the fruit serves to fill the mold, so does the hand of one illuminated fill the mold with the anointing oil. As a result of **the anointing oil extends the fruit unto its fulness**; therefore, the mind does not leave short its thoughts nor fail to perform their roles unto their completion. The flow of oil into the mold of the fruit keeps the fruit from withering and from causing its skin to break apart; likewise, the mind sustains the thoughts of illumination, and the works/garments of a Name are kept together.

The garments contain the details and full intent of the ascending thoughts. As threads woven together, the garments convey the majesty of the thoughts. Like a flower, the weavings are of Light, forming tapestries and patterns to house the thoughts of Enlightenment.

T Xᵐ XWᵗᵗ ረሂ ረዐሃ 11

T 497 46

T Y^m4CY Y794C

T: 470 01 46

T WΔΦῤῥῖ ὕῤῥῦ 12

T 417 4C

TCC# 4CY

T Y Z A C 4 W Δ Φ Ξ X 4

T 4I^y 7₂Y

T Y E A C 4 X H W W Y W

T Y 7 6 0

T: 3Y 3M 3W 3D

T: ፳፱፻፳፯ ዓ.ም. ጥቅምት ፳፯ ፲፭

T ማሃን ሃፃ ላወፋ ወጊፋ ርሃ **21**
T ንላሃን ንላላፋ ዐፋፋ
T ወገን ፋር
T ንላላን ጊወፋ ጸፋ ሃፋፋፋ
T ሃፃ ማሃን
T ሃፋፋፋ ማፋፋ ጸፋ
T ሃፋፋፋ ወገን ፋር

T Yጊገር ግዛር **22**
T ግዛርግዛር ግዛርግዛር
T ግዛርግዛር ግዛርግዛር
T:ግዛርግዛር

T XᎧᎦᎦᎦ ᎠᎦ ᎡᎦ **23**
T ᎠᎦᎦ ᎠᎠ
T ᎦᎦᎦᎦᎦ ᎠᎦ
T ᎡᎦᎦ ᎠᎠ
T ᎡᎦ ᎡᎦᎦ ᎦᎦ
T ᎠᎠᎦᎦ ᎠᎠᎦ
T ᎦᎡᎡᎦᎦ ᎡᎦ
T:ᎡᎡᎡᎡᎦ ᎡᎦᎦᎦ ᎦᎦᎦ ᎦᎦ

T 3W 49Δ3Y 24
T Y3Y 44Y 3434 44
T: 44W3 3Y 44Y

Teúwrat HhaKuwáhnim (Leviticus) 22

T 3W 4 3Y 3Z 494ZY 1
T:4W4C

T ሃገሪታ ርገሃ ሃገሪታ ርገ ሃገሪታ
T ሃገሪታ
T ርገሃገሪታ ሃገሪታ ሃገሪታ
T ሃገሪታ ርገሃ
T ሃገሪታ ሃገሪታ
T ሃገሪታ ሃገሪታ ሃገሪታ
T ሃገሪታ ሃገሪታ ሃገሪታ
T ሃገሪታ ሃገሪታ ሃገሪታ

T ግልረረ ልግል 3
T ግሃጊጸፈረ
T ሠጊረ ርሃ
T ያፋዋጊ ልሠፈ
T ግሃዐፋ፤ ርሃግ
T ግጊሠፈዋጌ ርረ
T ጌሃጌረ ርረፋሠጊ ጊጎ ሃሠጊፈዋጊ ልሠፈ
T ሃጊረዐ ሃጸፋግፀሃ
T ፋሃጌ ሠጋሃጌ ጌጸፋሃሃሃ
T ጊጎጋረግ
T ጌሃጌረ ጊጎፋ

T Wᐱᐱ Wᐱᐱ 4
T ᐱᐱᐱᐱ ᐱᐱᐱᐱ
T ᐱᐱ ᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱ

T Wጋን ጓዋቂ ቅኑ ነጻሃሃ 11
T ሃገቹሃ ነጋነዋ
T ሃገ ርሃፋቂ ፋሃጓ

T ሃጻጽ ልገረገሃ
T :ሃጻጽ ሃረሃጽ ግጥ

T ገጻሃ ጸጋሃ 12
T 4I ወገረ ጸገጸ ገሃ
T ፋሃጸ
T ግገወጠጸ ጸግሃጸጸ
T :ረሃጸ ፋረ

T ጸገጸ ገሃ ገጻሃ ጸጋሃ 13
T ጸወሃገሃ ጸግግረፋ
T ጸረ ገገፋ 04Iሃ
T ጸጋወሃ
T ጸገጸ ጸገጸ ረፋ
T ጸገጸ ጸገጸ ጸግግረፋ
T ረሃጸ ጸገጸ ግገግ
T :ሃጸ ረሃጸ ፋረ 4I ረሃሃ

T ወገረፋ 14
T ወጠ ረሃጸ ገሃ
T ጸገጸ
T ሃገረ ሃጸገጸ ግገግ
T ገጻሃ ጸግግ
T :ወጠ ጸፋ

T ሃረገጸ ፋረ 15
T ረፋገጸ ገጸ ገጸ ጸፋ
T :ጸጸ ሃጸ ጸጸ ጸፋ

T ጸጸ ሃጸ ሃጸጸ 16
T ጸጸ ጸጸ ጸጸ
T ጸጸ ጸጸ
T ጸጸጸጸ ጸፋ
T :ጸጸጸ ጸጸ ጸጸ ጸጸ

T ጸጸ ረፋ ጸጸ ጸጸ 17
T :ጸጸ ረፋ

T 4ጸ 18
T ሃጸ ረፋ ጸጸ ረፋ
T ረፋጸ ጸጸ ረፋ ረፋ
T ጸጸ ጸጸ ጸጸ
T ወገረ ወገረ
T ረፋጸ ጸጸ
T ረፋጸ ጸጸ ጸጸ
T ሃጸ ጸጸ ጸጸ ጸጸ

T ግጥሙ ሆኖ ሆኖ
T ግጥሙ ሆኖ ሆኖ
T ግጥሙ ሆኖ ሆኖ ሆኖ
T :ግጥሙ ሆኖ ሆኖ

T ግጥሙ ሆኖ 19
T ግጥሙ ሆኖ
T ግጥሙ ሆኖ
T :ግጥሙ ሆኖ ሆኖ ሆኖ

T ግጥሙ ሆኖ ሆኖ ሆኖ 20
T ግጥሙ ሆኖ ሆኖ
T :ግጥሙ ሆኖ ሆኖ ሆኖ ሆኖ

T ግጥሙ ሆኖ ሆኖ ሆኖ 21
T ግጥሙ ሆኖ ሆኖ ሆኖ
T ግጥሙ ሆኖ ሆኖ
T ግጥሙ ሆኖ ሆኖ
T ግጥሙ ሆኖ ሆኖ ሆኖ
T ግጥሙ ሆኖ ሆኖ ሆኖ
T :ግጥሙ ሆኖ ሆኖ ሆኖ ሆኖ

T ግጥሙ ሆኖ ሆኖ ሆኖ 22
T ግጥሙ ሆኖ ሆኖ
T ግጥሙ ሆኖ ሆኖ
T ግጥሙ ሆኖ ሆኖ
T ግጥሙ ሆኖ ሆኖ
T ግጥሙ ሆኖ ሆኖ ሆኖ
T ግጥሙ ሆኖ ሆኖ ሆኖ ሆኖ
T :ግጥሙ ሆኖ ሆኖ ሆኖ ሆኖ

T ግጥሙ ሆኖ ሆኖ 23
T ግጥሙ ሆኖ ሆኖ
T ግጥሙ ሆኖ ሆኖ
T :ግጥሙ ሆኖ ሆኖ ሆኖ

T ግጥሙ ሆኖ ሆኖ ሆኖ 24
T ግጥሙ ሆኖ ሆኖ
T ግጥሙ ሆኖ ሆኖ ሆኖ
T :ግጥሙ ሆኖ ሆኖ ሆኖ ሆኖ

T ግጥሙ ሆኖ ሆኖ ሆኖ 25
T ግጥሙ ሆኖ ሆኖ
T ግጥሙ ሆኖ ሆኖ ሆኖ
T ግጥሙ ሆኖ ሆኖ
T ግጥሙ ሆኖ ሆኖ ሆኖ
T ግጥሙ ሆኖ ሆኖ

T : ጠሃር ሃብታሚ ሓረ

T 3W^m 64 3Y37 4947Y 26

T:4^m4c

T 4YW 27

T IO Y4 9WY Y4

T ΔCΥΖ ΖΥ

T ႏႃႃႃ ႏႃႃ ႏႃႃ ႏႃႃ

T Y³4 X³X

T ቂሃቂግሠጃ ግሃቂግሃ

T 34C3Y

T: 3Y3ZC 3W4 Y940C 3H4Z

T 3W Y4 4YWY 28

T Y ⊕ W X 4 C Y 9 X 4 Y Y X 4

T: $\Delta \mu_4$ \approx $Y_{2,3}$

T YHJIX 7Y 29

T 3Y3ZC 3ΔYX H9I

T:Y፱፭IX ማሃኅቲ-4C

T 6Y47 4Y33 7Y79 30

T ሆኃኃኃ ሆፋፋፋፋ ፋፋ

T 499 ΔO

T: 3Y 3M 3W 3D

T ጊዜያዊ ማገገሚያ 31

T 7X4 7X7W0Y

T: 3Y 3M 4D

T YCCX 4CY 32

T 7WΔΦ 7W X4

T ƎXWΔΦΥΥ

T 644WZ ZY9 YYX9

T : ጥሩ ምርት ይገኛል

T ማንግስቱ ሲሆን ማንግስቱ 33

T ማግኛርፋር ማሃር ሃገግግግ

T : 3Y 3Z 4

Teúwrat HhaKuwáhnim (Leviticus) 23

T 3W^m C4 3Y3Z 49ΔZY 1

T:4^m4c

All servility of labor—vain works, 𐎠𐎡𐎢𐎣 𐎧𐎫𐎼𐎿 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣
of the one who composes [the results of the readings], are not performed in their unions. 𐎧𐎫𐎼𐎿 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣

Through the Neúwn Mind you extend your Name through your sides of Chækúwmah and Bayinah. By the Illumination to extend your Light you engage your members in the offerings for the Collective. As you fully extend yourself to your pair, you create compounds of Light. Every degree of Illumination cuts the cords to former deeds whereby the promise is fulfilled: you do not perform for the sake of vanity, and such vanity is not found in your deeds nor in your collectivity. The degree of freedom is according to the degrees of Dan that you have opened from your SeedName.

And the one Illuminated draws near to offer their composite sum 𐌹𐌶𐌰𐌱𐌰𐌶𐌰 8
of the ayshayh for YæHúwaH—of the embodiments of Fire for the Collective 𐌶𐌰𐌶𐌰𐌶𐌰 𐌶𐌰𐌶𐌰
to be seven days/perfect deeds. 𐌹𐌶𐌰𐌶𐌰 𐌶𐌰𐌶𐌰

In the Day of the Seven extended—the Day of Fulfillment—
there is a distinguished gathering—as a result of reading the messages of the offerings.
All servility of labor—vain works,
of the one who composes [the results of the readings], are not performed in their unions.

The sign of Enlightenment is the offering of your parts through which your Light is extended and multiplied. The offerings of the ayshayh is your body of Rings which contains the Fire. Each offering is unto the perfecting the works of a Name—to perform in a measure that equates to the aspiring Illumination sought. The offerings during the 7 Days of Unleavened Bread are made from the west side of the Houses of ALhhim through which the appearances of a Name come forth. The appearance of your Light streams from the strands of Light breaking forth from the loins of Yúwspah. Details of the offerings of Fire are documented in CHP/Num 28:17-25.

The Numbers of the Offerings are 7 for the 7 seven Acts of ALhhim through which all things are made and fulfilled. There are 70 oylut during the Seven Days (14 from your pairs of sides; 7 of inner strength, and 49 kevashim of the meekness of your rings). These 70 fulfill the oylut/ascensions for the Chag. To top off your ascensions there 7 bonus offereings for the Chatat to make advancements through re-alignments.

Manual of Shebuoúwt/Shavuot

And YæHúwaH/The Collective speaks of ALmayshayh ዓሠጃ ርቀ ያየንልን 9
for a meditation/saying. :ፋጣረ

When the ayshayh/woman/body of a Name makes offerings, then the Collective speaks of those things which come forth to be appearing. The Sayings of YæHúwaH follow giving and opening the ayshayh for YæHúwaH [see vs 8]. In you being the “Living Sacrifice” to present your 12 houses embodied into the ayshayh, freely giving all within you leads to your appearance as Offspring of ALhhim.

Open up the Mind—Speak of ALBennyYishARAL, 𐤀𐤋𐤁𐤁𐤍𐤕𐤕𐤓𐤁𐤓𐤀𐤋 10
and discourse regarding the Light breaking forth from within their waters. 𐤕𐤓𐤁𐤓𐤀𐤋 𐤕𐤓𐤁𐤓𐤀𐤋

Your mark appears within ALHhaAurets—The States of a SeedName ར་འཇཉལ་ཚལ་ཡམས་ཟླ་
to verify the Mind being given/allocated a place for your full branching. ལྟ་ཁྱེད་ཀྱི་ཟླ་ལ་འཇཉལ་

The collective members provides the sum of the harvest, ጸጸጸጸጸጸ ጸጸ ጸጸጸጸጸጸ
whereby your Illumination appears to be the sum/totality of an omar/sheaf, ጸጸጸ ጸጸ ጸጸጸጸጸጸ
a first of your harvestings, ጸጸጸጸጸጸጸ ጸጸጸጸጸጸ
to be ALHhaKuwahen—one Enlightened. :ጸጸጸጸ ጸጸ

Speak of the Lights that you see within your assembly. The branding mark of your Name glows in the space in which it is set. The mark of your Name verifies that your mind has allotted spaces for all of your members to bear their Lights.

When you come into the land appointed/given to you from the Hands of HhaAúvim, your Name appears from the midst of your manifestation. You appear from the throngs of Metsryim as one who comes forth from the coverings and waters of your mother. The excitement to see a new born, as new leaves in the spring, is the joy of the saints and the hosts in heavens who see your Name sprouting their branches and robes of Light woven through your offerings. Do not judge yourself by another's performance, nor expect signs at your hand, nor in your eyes as evidences of your emergence. **By Emanating thoughts in the Words and Deeds of your Name you bear the radiance of your Light whereby you appear in the generations of the Adim.** The evidences of your coming forth out of the land of Metsryim are the Words and the Deeds which sprout from your StalkName.

And the illuminated waves are the sum of the omar/sheaf ጸጸጸጸ ጸጸ ጸጸጸጸጸጸ 11
to the Faces of YæHúwaH ጸጸጸጸ ጸጸጸጸ
for the delight of your branchings ጸጸጸጸጸጸ
from following through the Light of the shevbet/sabbath, ጸጸጸጸ ጸጸጸጸጸጸ
your collective wave is of HhaKuwahen/devoted service. :ጸጸጸጸ ጸጸጸጸጸጸ

As the Wind waves the golden sheaves in the field, causing them to open and spill forth their treasures, so the Spirit of your Name waves its assembled stalks to bear the generation of the Faces of the Collective Masters. The radiances of your assembled stalks break open, thereby releasing the formulations of the thoughts in your SeedName expansion. The results is your mind's satisfaction, a delight from following through the levels of rest obtained by partaking of unleavened instructions of seven days which are extended into seven shebetut/sabbaths. Your delight is through purification of your thoughts and what you are carrying in your soul, whereby what was formerly in your mind of contentions and possessing wild cards has been replaced by following through on Days of Unleavened Bread. From all of your services at the altar, your collective is unto the Instructions of HhaKuwahen, the priest/illuminated servant who attends to your offerings.

And the sum of your soul performs/fulfills ጸጸጸጸጸጸ 12
through the Day of Waving your branches ጸጸጸጸጸጸ ጸጸጸጸ
the totality of the omar, ጸጸጸጸ ጸጸ
a kevesh/lamb perfect/complete (without shadows/reservations to former attachments) ጸጸጸጸ ጸጸጸጸ
an offspring of your year ጸጸጸጸ ጸጸ
for an ascent to YæHúwaH :ጸጸጸጸ ጸጸጸጸ

Through expanding your SeedName you are positioned to perform, whereby you fulfill the Numbers and Words of your Name contained by shaking out the offerings of YæHúwaH from your branches. The fruit of your loins is the totality of all risen from Meneshah to Yishshakkar, from the RayishOyin ascent within your founding Mæyim/waters. Through processes of the oylah, your keveshim/lambs—the branches in your house of Spirit—appear perfect/complete as a stalk which is

able to bear fruit from the Seed of its Origin. Your offerings of your studies in a year are for your perpetual ascent unto the Collective 15 Firmaments of Yæhh above the earth. As your stalk Name rises from the earth, it enters into higher Conscious Realms, from which it originates, no longer bound to the dimensions of Metsryim/Egypt which houses your soul for days unto your appearance.

The foundation shayh/lamb of your Name branches into schools, evolving into a kevesh/meek state which bears the traits of your soul and all that your Seed of Beniyman contains. On the Day of Waving, your offering is from Dan that comes into the world to distinguish and judge itself in righteousness. The composite of your Spirit Lives, presented as the qarban/offering which ascends upon the wood of RAúwaben—the origins of your Spirit of ALhhim. The opening of the Eyes in your Seed provides the structure of your states in all of your generations/progressions. The giving of your Seed appears on the Day of Shebuóúwt/Shavuot when your Bread of Beniyman appears as loaves generated by the oylah on the Day of Waving.

And your grain offering ᚢᚦᚱᚢᚢᚢ 13
affirms/transfigures the tenths raising ᚦᚦ ᚢᚦᚢᚱᚱᚱᚱ ᚦᚢᚱ
a mingling of oil ᚢᚢᚱᚱ ᚦᚦᚢᚱᚱ
a fire/ayshayh for YæHúwaH, ᚦᚢᚦᚦᚦ ᚦᚱᚱ
an agreeable savor, ᚱᚱᚦᚢ ᚱᚦᚱ
contained within a drink flowing ᚦᚢᚦᚢᚢ
a reductive drink of fourths/quarters of the hin—illuminations attained in the Head. ᚢᚦᚦᚦ ᚦᚱᚦᚱᚱ
ᚢᚦᚦᚱ

The term, XCF salut/fine flour, from the root of ACF , denotes the sifted Seed, apart from chaff, rising by illuminations of Semek and Lammed. Your Seed is lifted-up from the shell in which it is formed, finely ground as ashes/powders whereby what is contained in a former body is transfigured unto a renewed Body of your Name. The flour dust, as star-ashes from which your body is assembled, is of the burning oil residue of your Seed Name flaming, ignited by your Breath as you speak your Words, yielding a sweet aroma of thoughts with understanding—a libation, being the final results (assimilated as a drink)—fully embodied of quarters-fourths of the hin—the illuminations of mind are fed from four sides as the moon matures your Seed during its phases. The neseK/drink is the generation of 7 quarters unto Shebuoúwt. All of the spices of the Temple are compacted in the Seed of your Name.

And Bread ማጠርሃ 14
with parched grain and fresh ears ርግጥሃ ገረብሃ
you do not partake/eat without ሃርሃፋጽ ፈር
a witness/testimony of the spine/bones of these appointed days, ጸኢጸ ማሃቺጸ ማኩዐ ልዐ
a witness/evidence that appears in your branches ማሃፋቺጸጸ ልዐ
being the sum of the qarban/offerings of your ALhhim ማሃቺጸርፋ ገፃፋፍ ጸፋ
and concealed/secret statute/decrees in agreement ማርሃዐ ጸዋፀ
for your suspensions/generations ማሃቺጸፋፈር
in all of your dwellings of branches. ፡ማሃቺጸጸፃሠማ ርሃፃ

Memoirs of Shebuoiwt/The Day of 50
Mémoires de la Pentecôte

With a count, you Number/make an evaluation, for your branches of lives; 𐤎𐤕𐤌 𐤎𐤕𐤕𐤕𐤕𐤕 15
from the morrow there is a follow through of shavbet/shabbat 𐤕𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕𐤕𐤕

by taking on a residence—accepting the Covenants of the Father to receive a Body,
from days of coming/appearing with evidence within their branches ግሩፍ ግሩፍ
there forms a totality of an omar/sheaf ሐግዕ ጸፋ
(of the initial wavesheaf/blowing in the Wind pattern)

a flowing wave composition of NeúwN contained in all expressions of Illumination—
the Consciousness of Peoples ግዕ in the Head ሓ ለአሱወን/Aaron
Sayings of Light are an encapsulation of Numbers, ሕገሃጸፍ
to be seven/complete shevbúwt/sabbaths/residing centres ጸሃጸፍ ዐፍወ
composed by waters to be perfect/without shortsightedness nor neglect, they are. ሕገሃጸፍ ጸሃጸፍ

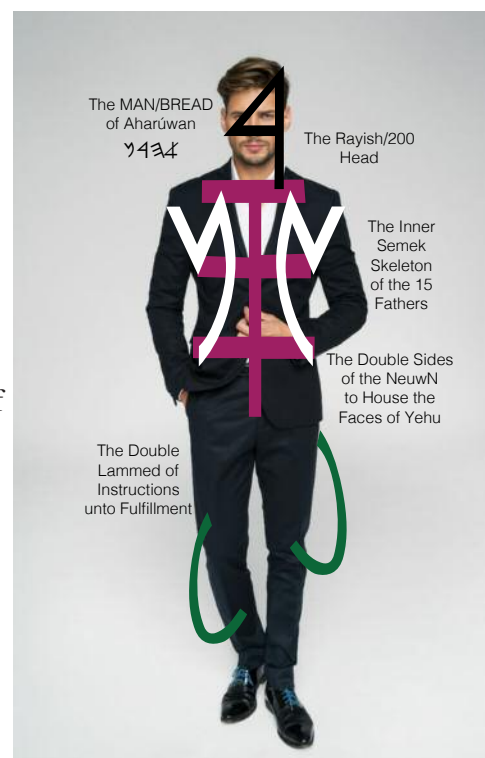
Seven residing centres of the 15 Faces of Yehu are spun from the OYIN of Aharúwan, appearing in the final last days. The Seat of Aharúwan appears in the 7th day from 07. The manifestations of the Names of Aharúwan are Wisdom of your Origins to be 70.

0	1	2	3	4	5	6	7	= 28	
8-1	9-2	10-3	11-4	12-5	13-6	14-7	7-7	0 = 28	

The Numbers of the 15 Seven's form an orthogonal matrix in which the Lights of the Mountain ሓፍ of their supplications—humble importunes of ሃፋ/15 abide. According to the Name of Aharúwan ሃፋፋ, The House is of my Supplications for all Peoples.

28+28 = 56 The Unifying Neuwn and Teachings of Aharúwan—The Head/Beginnings/4 of 56 is the Name of Aharúwan ሃፋፋ/256, that forms the inner bone structure for your body. The Eternal lives of OyinOyin 28/16 ∞ 28/16 are in Aharúwan, Father of Everlasting Lives. Aharúwan is the Source of the Faces of Yehu which are seated in your members and their ALhhim for keeping and blessing. The Name of Aharúwan is then the pattern of the human body of the Head, the two sides of the Neuwn with two legs. An orthogonal read of ሃፋፋ/256 is the Head of double Lammed (5x6=30/ፈ) whereby the Body is formed to hold the 15:15 Faces of Yehu.

Your count of 49 are compounds of seven sevens which commences following—being within Seven Nights and Seven Days of ChagHhaMatstut/Unleavened Bread. The seven intervals are linked actions, consequences of feeding upon unleavened Words of ALhhim to order your steps to bear the Everlasting Words of your Name. Following the 22nd day (final shabbet of the festival) of Yahúdah/first moon draw, the 23rd of Yahúdah commences your count to 50 Day. Within the 8 weeks of the Dallath pairs/44 are 7 shebetut/sabbaths. Their complete acts are spinning summations of your Seven Rings of ALhhim.



COUNTING THE WAVE SHEAF OF YOUR TWELVE

Counting your sheaves, shavbet to shavbet, pertains to drawing out of your Sources—from the Faces in the Stone Basin within your SeedName, through which a Head of grain forms on your stalks. The meShiæch/Anointing Oil within you branches through your SevenRings of ALhhim to bring forth the

remain with you, teaching you night and day, unto your appearance to make a complete decision of affirmation. The NAME of your SEED is always known of the Fathers, never forgotten nor forsaken.

Your Heavens/Composite Names and earth/Light Habitations are contiguous states; where you find one you find the other. Your new heavens is your Name re-newed unto your ascended elevations from which you descend, and your new earth is the habitation of your ascended Light. As stars... so shall your SEED be when it expands to the Faces of Father ABrehhem. The magnitude of the Faces are within your parts to break forth in songs and radiances. The count of 49, the seventh of seven shebet/sabbaths, brings forth the Day of Shebuóúwt/Pentecost/Neuwn Day Revelation/50. You shall all appear to the FACES of YEHU as their Lights activate your SeedName to manifest. Hold fast what you know to be GOOD IN THEE unto your full appearing.

As the FARMERS of the SKY tending the fields beneath, you are generously supplied with rains of Wisdom, the snows of Understanding. Their corresponding Lights, moons and suns, bring forth all stored of the Faces of Yehu in your SEED to appear. Abide patiently, waiting and hoping to manifest, maintaining bonds of love, keeping your feet in the Paths of Light illuminated from your Name.

The Blessings of Aharúwan are administered through Aparryim, the fruit of the Seventh House. Three times in the year (study) all your males—recollections appear to the FACES of YæHuwah of your ALhhim in the place of the Name which they choose, at the feast of unleavened bread, and at the feast of shebetut/sabbaths, and at the feast of tabernacles; and you do not appear to the FACES of YæHuwah empty, as you are the promise of the harvest, having appeared from Mother. Unto your full revelation as the Head of Christ, the END/GOAL of the blessings of the FACES of AHARuwaN/Aaron are administered.

Generations of Aharúwan are termed to be the meShiæch/Messiah/Christ in the Túwrahh and writings to follow. It is the OIL of Aharúwan who anoints your head and the vessels of your temple-body (1 Yahuchannan/John 2:20; Yahuchannan/John 14:26). *The anointing of the Father comes upon the totality of generations born of Yehu—the Fathers in Aharúwan.* With the OIL in the SEED, Aharúwan anoints the offspring of Names, who are foreknown, called Children of Light/Hha/ᲔᲗ of Aharúwan. Hence, Yahushúo is born of the Lauwi Generation of Aharúwan and not by Yahúdah as commonly espoused (Yúwspah/Luke 1:5, 57-66). By the Anointing you are set apart to serve as Kuwáhnim/priests/servants (SYM/Ex 30:30; Tehillah/Psalm 133:2).

Your SeedName reveals paired Faces of Yehu and the Lives of ALhhim concealed in your members from your birth borne upon altars of Yæhh. There are no separations between your paired stones and their Sources. Your composite of Numbers and Letters unite you to the Fathers, and to one another, forming two wave loaves of Shayin Oyin—the sides of the SEED. From your Numbers of Light, your Words appear through branches of associated messages. Seven fold messages, from shavbet to shavbet, provide comprehension and relationship one to another to gather sheaves for the perpetual grain offerings of your Name (Tehillah 129:7). As a grain of wheat, you put out sequential awns, as crowns of Light to form a 36 cluster of seeds for the wave offerings of your Lives (18+18). The clusters of 18 +18 are of the pairs of Stones in the ROCK. Your crown of sheaves are filled with grain drawn out of your paired branches/trees. Leaves of your trees, fruit, and grain assemble at your crown as a wreath. Through gathering your sheaves, you open your storehouse of Yúwsphah/Joseph to gather your Words of ALhhim. Correlations of Numbered thoughts in your branches/tribes pertain to your Sayings of Light via which you come with hands full, unto the seven shebetut/sabbaths—fulfilling your dwelling state which shows evidence of your Anointed Seed-Lives.

The morrow of shabbat spring boards your Spirit into your next observations as an Eye of a Storm. Seven weeks are counted following the days of Days of Unleavened Bread—from your eating/accepting the *MAN/bread* of *matstsah unleavened*. The seven days of eating matstsah are extended into seven shebetut/sabbaths, as ***the Word of Yæhúwah reaches long into your days following your activations of Wisdom and Understanding***. One day extends into years, literally. Think of a decision that you

have made and how it is carried forward in your days.

On the 15th day of the first moon of Yahúdah, the gate of shavbeth opens through which you depart, ascending through Metsryim/Egypt—forms and states where you reside initially in coming out of the waters of Mama. *Every ascent leads unto a renewed state of habitation.* The results of departing from/through Metsryim are evident in your morrow which follows your emergence. A plant looks different daily as it draws out to extend it's branches. The evidence of what is within your SeedName becomes fully displayed as forming Heads appear upon your stalks.

N.B. The Rings of ALhhim carry over into succeeding weeks during a month, whereby the shavbeth established at the end of a week remains into the following week. What you establish in the sides of your dwellings are carried into your adjacent sides in which your soul takes its rest/consolations of renewed habitations.

Rings of Week 1	፲፭-ወቹ
	ሂ፯ -ኩኩ
	ሂሂ-ፈፈ
	ግ፱-ቀጋ
Rings of Week 2	ግ፱-ፋፋ
	ግ፱ -ጸገ
	ወቹ -፲፭
	ኩኩ -ሂ፯
Rings of Week 3	ኩኩ-ሂ፯
	ፈፈ -ሂሂ
	ቀጋ -ግ፱
	ፋፋ-ግ፱
Rings of Week 4	ፋፋ -ግ፱
	ጸገ -ግ፱
	፲፭ -ወቹ
	ሂ፯ - ኩኩ
Rings of Week 5	ሂ፯ - ኩኩ
	ሂሂ -ፈፈ
	ግ፱ -ቀጋ
	ግ፱ -ፋፋ
Rings of Week 6	ግ፱ - ጸገ
	ወቹ -፲፭
	ኩኩ - ሂ፯
	ፈፈ -ሂሂ
Rings of Week 7	ፈፈ -ሂሂ
	ቀጋ -ግ፱
	ፋፋ -ግ፱
	ጸገ -ግ፱
Rings of Week 8	ጸገ-ግ፱

On the shavbeth of the 22nd day of the first moon, the gate of the shavbeth opens through which you go forth from your sukut. In making your coming-up from Metsryim activates movements in a spiral of continual ascents/progressions. This is a result of eating unleavened bread (CHP/Num 33:5-6). In

going forward from your sukut—a structure of your branches you emerge from within Metsryim—from your bones of Semek—coming out on the 15th day. The Semek is your vertebrae structure which carries you as the bones of Yúwsphah that emerge at Pessech and sustain you to bear first-fruit.

The morrow of a shavbeth makes evident your maintaining progressions achieved in subsequent days. The matsah/unleavend breads eaten during Pessech become evident. Shebuoúwt/Shavuot is the Day of your Appearing as offspring of Neúwn, with the Mind of MæShiæch, commonly rendered as a Son of Nun. What has been given to you from your origins in Yahushuo appears upon your crown as two loaves: the Loaf of Wisdom/Shayin and the Loaf of Understanding/Oyin. In this way, you form the Mind of MæShiæch.

The seven light signs of the seven shebetut/sabbaths give evidence to your coming to the Day of the Neúwn. The activations of the two sides of Light are relative to values of 50—to convey a complete extension and fulfillment of your emergence.

By counting/writing your Numbers of Light relative to your Branches, you determine the results of your emergence. Wearing sandals in eating the Pessech carries you forward in how you are walking today. [The Numbers of your branches are detailed in BHM: ALhhim Achadd]. *You eat the Pessech Lamb with definite goals of fulfillment.* You surpass stalemates in Metsryim. The lambs of your flocks guide you through each oylah/ascension. If unable to take another step after departing from Metsryim, you are soon engulfed within former boundaries/definitions of thought. When you come out of your former dwellings, **your motive is the full extension of your Names unto the Neúwn/ALhhim, whereby you do not fall short.** You proceed unto a New State of Mind unto the Ten Lands that triumph the former, leaving it behind without an umbilical cord to connect you.

The guides to your coming to the Neúwn are the Numbers of Light and the messages branching forth from values of Light. The motive of emerging from former boundaries leaves no hesitation in the mind of the Enlightened, **nor are there any risks too large to take to fulfill the quest of entering your Eternal Lives.**

The evidence is from the morrow/what follows after 𐤕𐤏𐤕𐤕𐤕𐤕 𐤁𐤏 16
the seven sevens. 𐤕𐤏𐤕𐤕𐤕𐤕 𐤕𐤏𐤕𐤕𐤕𐤕

Compose the Number via which all are joined, the Numbers of Unity: 𐤕𐤏𐤕𐤕𐤕𐤕
to be a Day of Fifties—the activities of the Lights of Neúwn 𐤕𐤏𐤕𐤕𐤕𐤕 𐤕𐤏𐤕𐤕𐤕𐤕𐤕
with one drawing near to compose the messages 𐤕𐤏𐤕𐤕𐤕𐤕𐤕
being a new manchaih/grain offering to YæHúwaH :𐤕𐤏𐤕𐤕𐤕𐤕 𐤕𐤏𐤕𐤕𐤕𐤕 𐤕𐤏𐤕𐤕𐤕𐤕

The evidences of your offerings today are seen in your tomorrows. What you are considering/meditating upon today becomes evident as you follow through on the vision. As an eye of your storm, your thoughts of Dan are out front, at the leading edge, bringing forth what is appearing from your altars of Yæhu. Your days are prophesied from your birth. The spiraling Lights have already made room for your growth to appear in your evenings and the mornings. The Eyes of ALhhim shine in your Faces as to enlighten the eye to your directions to sprout from beneath, upwards, and outwards.

The renewed *manchaih*, lit. *Bread of Life*, is the self-renewing loaf according to the harvest of YæHúwaH from which you are sent into the world. The Days of YæHúwaH are appropriations of Light; none are without an intent of a harvest. The results of the sevensevens are tabulated. The phrase “seven sevens” is the sum of all that seven can extend itself unto a new Body of paired stones. Similar terminol-

ogy is used in the Túwrah as “tentens,” as values extend by the Numbers within them, whereby they reveal the complete glory of what the Owner of the Names determines to be sown within the Lands. Values of 50’s pertain to the paired Letters of NeúwnNeúwn. Within the values of the paired 50’s are States of Residence stemming from the Origin of your Names—the Kuwanim/serving priests. [For further information regarding the Nature of the Neúwn and the activity of this Letter of ALhhim, consult the writings of BayitHhaShamMidrash: The House of Dan—Wisdom’s Judgment Hall in the Kingdom of YishARAL. ChameshHhaPekudim/The Book of Numbers Chapter 26 Vs 42-43.]

The concept of “newness” is achieved through initiations causing a renewal of your Name within your states of residences. Initiations of renewal and growth are determined in your coming-up through Metsryim—defined states of residences. As renewing shoots, your Name comes forth out your lands, as a plant leafs out and bears fruit with seed for manchaih/loaves of bread. Your evidence appears at the season/*mauóde* of Shebuóúwt/fulfilment of seven shebetut/sabbaths on the heals of the seven days in Pessech.

You establish procedures for your bodymind to be developed for your Names branching within your 12 sprouts. Hereby you acquire a new habitation. As you aim for the fruit of YæHúwaH to appear upon your branches, you affirm being extended within your Names, as sevensevens. You are predestined to process information as it is initiated from within your latent layers of EyeRings. Through the expansion of your rings, you enter into an expanding Consortium of Lights. Though eye has not seen, nor ear heard all that has been projected in the Heart of the Neúwn, you compose your Numbers and the Sayings of Light into your scroll/sephúwr of Shebuóúwt, to be an annual writing of your Name.

EXPECTATIONS OF THE DAY OF FIFTIES

Via the Count you appear on the Day of Fifties. You tarry—remain steadfast at Yerushelyim—at your heart/altar/bosom tending the gathering of your sheaves. You appear on this Day with first fruit on your 12 rungs of light to the Faces of Yæhh. As 12 Rings/O of Light you are 120 which are gathered in your upper room of Consciousness. You are a selection to receive the discourses of Words of MeShehh on the Mount Saeynni/Sinai to the Faces of Yetschaq/Isaac. Words imparted on the 16th of Zebúwlan are relative to your being readied, poised, as an attired virgin with wreaths of sheaves to enter into secret chambers for empowerment. You are attentive to the Voices of your Bridegrooms calling you to their sacred prepared chambers of full compliance, obedience, alignment—to be of one heart and mind to Words of the Covenant.

The location of Mount Sæynni/Sinai is in the midst of the Seven Hills—in your Heart. To the elevations of Yetschaq—you come on the 16th day of a month—when your Counts of Fifties are fulfilled. Your Ræuch/Spirit becomes empowered. Mindful of your 12 disciples—the twelve of your soul, having become elevated in your “upper room” through your offerings, you endue them with the promise of your Spirit when you make your ascension. You tend your stalks diligently to be well-watered, cultivated unto an abundant harvest of your inner stalks budding, blooming, and putting forth their first-fruit. When you see what is risen to the Consciousness of Yishshakkar, you empower them, filling each of their Rings of Seven to attain their full glory of Yaoquv. What you have waited upon, and endured through hard labors under the hand of Pharooh, now your day is at your hand. You have withheld your spirit unto this day, not willing to give your glory to another. With your 12 having come to be one with your Name, they receive your Spirit, outpouring as a River runs within you from your innermost Being. You fill your disciples with the Spirit Distinguished/set apart/sanctified, called by your Name, from the Altar of Yæhh.

A word of ᄃᄃ man (manna) ᄃᄃᄃ/*baúttsu* forms in your basket from the offerings of Shamoúnn and Ayshshur. The word, *baúttsu*, means to acquire quickly, as a sudden rushing wind, to finish/complete your fruit to ripen quickly (SMS/Acts 2:2). The action of Ræuch does a quick work, whereby your fruit appears ripe and ready—the colours of your origins appear as over-night! One day there is a bud, then, suddenly a flower! For weeks the fruit hangs green, then becomes fully ripe! The head of Ayshshur breaks open through your collective body of Shamoúnn! The intervals of Neúwn in Shamoúnn 14 28 42 56 70 84 98 112 126 140 spiral thoughts of Neúwn in you whereby the Head of your Origins in Ayshshur—from the womb of your primordial Mother—rises in your faces. YOUR Name, now appears as ripened first-fruit of choice to appear in the Day of Shebuówt!

Your toiling and tarrying patiently at your heart during the seven shebetut/sabbaths at your altar are now manifest—The Son of מן Man! BeniyMAN! The tomatoes hang green for days and then suddenly turn to their full vibrant colour. They are ripe, and you rejoice to the Faces of Yetschaq! There is a daily pick of the berries as they turn quickly. This quickness of being changed transpires on Shebuaúwt/Pentecost. A sudden shift occurs to complete the first-fruit woven during the 4 cycles of 7 clusters of the weeks/shebetut of ALhhim to perfect the fruit of your Name. According to your fruit you are distinguished inwardly as your Type of Seed of ALhhim. What is pseudo of your outward identity of Metsryim/Egypt—from evolutions of manifestation—gives way to your Inner Realities. You appear as the Fruit of your Name. A new nation is born from within another nation (MT/Deut 4:34). A new state of your Seed appears from within your warming incubation period of residing in foreign soil. How long will you halt between two opinions regarding YishARAL? A country outside, at war with its neighbors, or settlements of peace inside of you with all nations? The promise of world peace is achieved. Who are the prophets speaking concerning the days of meShiàch, the days of YishARAL who turn their swords/tongues into instruments of cultivations? The former is swallowed up in your waters of the Ayshshur—the Sea of Reeds (SYM/Ex 15:4). YæHúwaH assembles your nations—your tri-part branches of NúwaCH/Noah are gathered in one Hand/Act (Yeshoyahu/Is 19:25). The colours of your Light are seen in your fruit. Shebuaúwt is your day of revelation in which you are empowered from on-High, above the clamoring noisy world around you. You are infused to go forth to Sukut unto bearing 30 60 and 100 fold.

What is formed by your SeedName is your new manchaih/grain that appears within your look-a-like Faces/expressions of the Fathers. Your twelve heads are renewed unto your activities of the Neúwn—a day of fifties. As your *oylut/offerings* are initiated and performed during the courses of seven shebetut/sabbaths, the patterns in your leaves and fruit are set on your rib-rings, as branches, to be full of seed at Sukut. The oil and salt for your manchaih loaves rise as beaten oil from your House of Maneshayh. These combine with your thoughts above to be baked—thought through thoroughly, sifted flour, refined seven times to be according to your Numbers of Yahúdah when you commence your count. With your sevens you make flour by sifting thoughts to be messages of your paired Names according to which you are given blessings upon your emerging unions. The sweetness of the manchaih is on your lips in your Day of Fifties. Amongst your count are calculations of the Numbers of your Fathers, and Their ALhhim, and the 30 Numbers of your Name by which your hand, by the Words on your lips extending to the deeds in your hand, you write your scroll of Graces and Testimonies. Your Numbers within Letters of the Neúwn 𐤒𐤕 50+50 rise in consciousness levels of Reshun 55; hence, the plural term, **Day of Fifties** 𐤌𐤓𐤔𐤗𐤍𐤏𐤃𐤁, whereby Shebuówt extends unto Sukut—the harvest. [For more information re: the Numbers of your branches, consult BHM:ALhhim Achadd, Yæhh, Oylah Offering Guide documents.]

The earth and the fulness therein and all who dwell therein are for YæHuwaH (Tehillah 24:1). As servants of YæHúwaH, you are given spaces and talents through which you expand your Name—your Seeds of Light. You are destined *to receive* promises in the lands, allotted to your Name for the culti-

vation of your Seed *based upon your Numbers* (MT/Deut 32:8).

The parables of the Chassidim use Numbers in convey their insights of Life and the Teachings of Yæhh. Commonly, the Numbers 5 and 2 appear in the parables, as five loaves and two fishes, pairs/2 sides of fives in the parable of the wise and foolish virgins. In the teachings of the talents there are 5 and 2 also. These Numbers correspond to the two Fives 55 of Reshun, the Source of your Life. Five conveys your illuminations which are stored in your Seed-Name whereby you have beingness. Two pertains to your sides and associated paired trees. As you extend to increase your Light/Five, you receive Five more to become 10/Yeúwd/Enter States of Fulfillment/Masteries. Your Beniymán offerings are given with utter wonderment as the mysteries in your Seed are transferred to increase your Light dwellings in Zebúwlan. Through increasing your pairs, you attain to 4/Dallath/Revelation/Access/ Insights into Mysteries. As you increase in associated Words and bind your members in pairs, you increase in Understanding. However, if your members are withdrawn inwardly to keep your seed closed and hidden in your body, then your unified Seed of 1 is given to the Mind that attains to 10, whereby it becomes regenerated as .5+.5 to bear its Light. This process repeats and continues in all teachings of HhaTúwrahh. What abides encapsulated in your Name is not forsaken to be opened to express your glories. The results of this parable are the sum of 15—the Joy of the Fathers fulfilled through which the sowing of your Seed bears your sheaves.

$$5 + 5 = 10 \text{ ㄷ}$$

$$2 + 2 = 4 \triangle$$

14 y

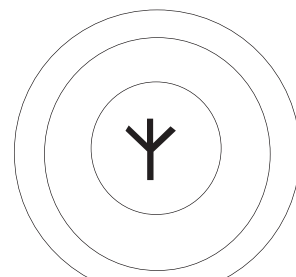
+ 1= 15 ¶ The fulness of your Name—ShmúwAL

As you increase in Wisdom of 55 and Understanding of 22 you given Words of concealed Knowledge 1. Through opening-up your composite unified Words of Knowledge you expand your crown and branches to be fruitful. As a result of your studies and deeds, you attain 5 more—an increase of Illumination whereby you are given 1—another gem-stone to behold the mysteries inside of its sides .5+.5. Hereby, you develop your Seed Name as the Tree of Life which is **the formulations of 2000** of HhaKuWahnim: the combined Numbers of HhaKuWahnim/1300 and Bayinah/700.

$$5 + 5 = 10 \quad \checkmark$$

$$5 + 5 = 10 \quad \checkmark$$

20 ♀



The Numbers of HhaKuwahnim

2000

The Tree of Lives and its 3 Eves

In another parable, there are 5 wise and 5 foolish virgins. They, as your soul and your body, are lamps to carry the Lights of Wisdom and Understanding. Those developing and maintaining their Illumination are the 5/Húwa of Chækúwmah (Mishle/Prov 4:5-7). The lights of the body go out when the soul is taken. Through developing associated thoughts of your Seed Name you are dressed/attired by the Light to join your Bridegroom—Your Name when the door of the haikal/temple opens (YechúwzeQAL/Ezekiel 46:1). As on Pessech, the five wise of the Shayh enter into the secret chambers of love and devotion to the Light; those who remain in Metsryim, as the body, are of the land of the shadows and worldly ambition unable to ascend to new locations.

On the full moon, your Name comes as the bridegroom. Your Name rises with the Light of Bayinah, revolving through the rings of the ribcage. As the gate in the Qedem/East opens, you receive your maidens readied and watching for your Name to rise. As you have prepared your 12 Houses of

soul for the Bridegroom—in devotion to your Name, you enter into the OyinOyin Ring Chamber of your Husband—Name whom from your body of soul is formed. The OyinOyin Chamber are the Rings of your Momentum and Extension of the paired Rings of the Altars of ALhhim. As your sides/women carry the Lights of Chækúwmah and Bayinah, your maidens of soul are no longer estranged—unknown to the Head of the Body. Your Head appears at RashChadash to sanctify your members of the bride, through washings/activations in the kaíyúwer/laver through which you members are robed with garments finer than those of Shælúwmeh/Solomon (Ephesians 5:26; Mætiayahu 12:42). As frequencies of your members pulsate with strands of AL, you are known to be joined with your Husband. Your soul is embraced by your bridegroom who tenderly teaches you day by day in the House of YæHúwaH. *e.g.* Yishshakkar, the bridemaids of labours belongs to your head of NætanAL Bann Tsuor—the bridegroom for the soul of Yishshakkar. She enters into the OyinOyin Chamber of your Name during the second course of the moon—*levænehh/whiteness of Bayinah*, when NætanAL comes.

WRITING YOUR SEPHÚWR SCROLL FOR SHEBUOÚWT/SHAVUOT/PENTECOST

475

A Sephúwr/Scroll is the spinning of 22/X through the Instructions of Lammæd/ℓ fulfilled by your hands of Yeúwd/ℓ upon the pole of ARiAL. Thus, within your counts of formularies you add the sum of your 12th and 10th Numbers of Lauwi to your daily document/scroll. ʘℓA7℔/Sephúwryim/Scrolls are spun of your totality of your sides of Light of Reshun 5:5 from which a sephúwr is written from two sides, your nights and days: 4ΥΥ=7℔, a 5:5 ratio. The sides of a scroll are the Words of ALhhim composed from the sides of the Fathers: 47/28 of ℔/60.

Consider how a seed multiplies. It is a formulary of Numbers of Light woven into a body to generate a stalk for the seed to increase. **Essentially you employ the Numbers and Names of the Fathers/Patriarchs of Light, the Mothers of Bodies of ALhhim into which your Seed Name is warmed/cherished, and the Child/Offspring—Your Name through which the Invisible traits of Fathers and Mothers become evident.**

The scroll of your first fruits are written as you emerge from Metsryim where you have been incubated. Through partaking of matstut/unleavened breads for seven days, you activate your Name by feeding upon the Light Words within you; whereby you are readied as a chick to break out from your former states of definition. As you hear the cock crow thrice—the Voice of Quphæph of Aharúwan—you no longer deny the meShiæch within you to come forth from of your slumbering. The cock crows before dawn with a cry of Understanding, and then cries in the morning with the cry of Wisdom (Ayuv/Job 38:36). Out from the midst of the full noon day sun, the cock cries with Knowledge. When you hear the Voice of HhaKuwáhnim bringing forth Knowledge which stems from the sides of Understanding and Wisdom, you then affirm your Seed Name to honor all within you to awaken, rise and come to your heights in Aharúwan.



During subsequent days of your journey, your fuzziness becomes transformed into rays of glorious plumages. The pinions of your Name and the leaves on your branches are synonymous as they are drawn out from within your Seed to cover yourself whereby you do not appear naked (SMB/Gen 3:7). Fig leaves, אֵלֶּךָ אֶלֶּךָ —an oylah/אלֶּךָ of your

Through the seven sets of offerings from shavbeth to shavbeth, you put out leaves and feathers which adorn your body of sacred cavities. Your crown feathers appear later in Sukut as your progressions of adornment follow month by month through your soars in the oylut. As birds, you go through a moulting process each year from spring to summer or from coming from Pessech to Shebuoúwt. Animals are your guides to transformations and progressions, step by step (SYM/Ex 10:24-26).

In the worksheet to follow the sample, insert your 30 Numbers under the column of the 30 Numbers of your Name—as the CHILD which contains the Numbers—the Life of the Fathers. Samples of a Name with Numbers of 53, 377, and 8 are provided as a reference. Through implementation of your offerings you compose your perfect resting upon your Foundation Stone as 7x7. Count—Number and Write—the sum Values of the Fathers of the Day which are summed-up in the Rings of ALhhim and in your SeedName. Thus your count is of the Rings of ALhhim for a Day which are activated by the Laúwi/𐤀𐤋𐤍/22 on your behalf; and the 30 Numbers of your Name. You can add the Numbers of your evening and morning offerings of seven days to attain to your seven shebetut/sabbaths. Derive your Count to Number and Write the Name of your scroll for Shebuoúwt.

W30 ShmúwAL	300 Shayin	10th of Knowledge (sample)	(80)	22	402
429 ALBayitAL	200 Rayish	9th of Knowledge	(72)	22	294
Φ28 Yaoquv	100 Quphæph	8th of Knowledge	(64)	22	186
Ի27 Ayithamar	90 Tsada	7th of Knowledge	(56)	22	168
Ი26 BaarShevoo	80 PaúWah	6th of Knowledge	(48)	22	150
Q25 Aviyahua	70 Oyin	5th of Knowledge	(40)	22	132
ᚦ24 GerenHhaAúwerneh	60 Semek	4th of Knowledge	(32)	22	114
Ლ23 Nadæv	50 Neúwn	3rd of Knowledge	(24)	22	96
Ლ22 AHarRúwaN	40 Mæyim	2nd of Knowledge	(16)	22	78
Ი21 ALozAR	30 Lammæd	1st of Knowledge	(8)	22	60
Y20 Malekkiytsedeq	20 Kephúw	10th of Bayinah	(3770)	22	3812
Φ19 Avrehhem	19 Quphæph	9th of Bayinah	(3393)	22	3434
Ի18 Reshun	18 Tsada	8th of Bayinah	(3016)	22	3056
Ი17 BaarLeChaiRai	17 PaúWah	7th of Bayinah	(2639)	22	2678
Q16 Yetschaq	16 Oyin	6th of Bayinah	(2262)	22	2300
ᚦ15 ShmúwAL	15 Semek	5th of Bayinah	(1885)	22	1922
Y14 ALBayitAL	14 Neúwn	4th of Bayinah	(1508)	22	1544
Ლ13 Yaoquv	13 Mæyim	3rd of Bayinah	(1131)	22	1166
Ი12 Ayithamar	12 Lammæd	2nd of Bayinah	(754)	22	788
Y11 BaarShevoo	11 Kephúw	1st of Bayinah	(377)	22	410
Ი10 Aviyahua	10 Yeúwd	10th of Chækúwmah	(530)	22	562
⊕9 GerenHhaAúwerneh	09 Tayit	9th of Chækúwmah	(477)	22	508

8 Nadæv	08 Chayit	8th of Chækúwmah _____(424)	22	454
7 Aharúwan	07 Zayin	7th of Chækúwmah _____(371)	22	400
6 ALozAR	06 ÚWah	6th of Chækúwmah _____(318)	22	346
5 Malekkiytsedeq	05 Hhúwa	5th of Chækúwmah _____(265)	22	292
4 Avrehhem	04 Dallath	4th of Chækúwmah _____(212)	22	238
3 Reshun	03 GammaL	3rd of Chækúwmah _____(159)	22	184
2 BaarLeChaiRai	02 Bayit	2nd of Chækúwmah _____(106)	22	130
1 Yetschaq	01 ALphah	1st of Chækúwmah _____(53)	22	76

Note the intervals of your Name as they ascend or descend from tier to tier of the Faces of the Fathers. In the examples above, the intervals of Knowledge are 18/Chai/𐌺𐌹, life, unto 100 whereby they are extended as 108. The Numbers of Understanding/Bayinah extend from 1-10 through the intervals of 378/𐌲𐌺𐌿𐌶, to regard with attention a moment of time (hour). The intervals of your Numbers to the Faces of the Fathers affect how you process information and bear your faces. The intervals of Chækúwmah are 54/𐌸𐌺, from the root to give freely. The three intervals 18/9, 378/18/9, and 54/9 together are $3 \times 9 = 27$ or 14/Neúwn/𐌺𐌺/Hand. According to your Numbers and their associations you bear the messages of your Name as they form sentences and faces of your Numbers.

Within the three levels of Light, Wisdom, Understanding and Knowledge there are ten steps 9-0. Pairs of your Numbers are grouped in the Name of Yæhh. The 10th and the 5th rung = 15. The sum of this pair is $80+40=120$; the 9th rung and the 6 =15; the sum of $72+48=120$; the rung of 8th and 7 =15, the sum of $64+56=120$. Likewise the 1st and 5th levels =15 Yæhh, the sum of $8 + 48 = 56$, the Neuwn Mind of unified sides. These various intervals coorespond to various intervals in your DNA through which you process the Light of your Name in connection with the Lights supplied to you. The pairs of Numbers in your three levels of ten are the 10th and the 5th (sample above 120; the 9th and the 4th, to yield the sum of 104; the 8th and the 3rd, the sum of 88; the 7th and the 2nd, the sum of 72; and the 6th and the 1st, the sum of 56. The sequence of your Numbers affect the way your process Light energy and your corresponding actions. In this example, Light frequencies are processed through states of thought managements of 2-9-7-5-3 amidst the pairs of 56, 72, 88, 104, and 120. The invisible Numbers within the pairs, 56 16 72 16 88 16 10416 120, are intervals to mature the thoughts to develop your perceptions and performance from one level to the next.

A WORKSHEET FOR YOUR MONTHLY GRAIN FORMULATIONS FOR THE DAYS OF YOUR YEARS

THE FATHERS 𐤀𐤋𐤁𐤏 ALHHIM 𐤀𐤋𐤁𐤏 YOUR 30 NUMBERS OF NAME 𐤀𐤋𐤁𐤏 𐤀𐤋𐤁𐤏 TAÚWAH/SUMS/X

W30 ShmúwAL	300 Shayin	10th of Knowledge _____	22	_____
429 ALBayitAL	200 Rayish	9th of Knowledge _____	22	_____
𐤒28 Yaoquv	100 Quphæph	8th of Knowledge _____	22	_____
𐤇27 Ayithamar	90 Tsada	7th of Knowledge _____	22	_____
𐤇26 BaarShevoo	80 PaúWah	6th of Knowledge _____	22	_____
O25 Aviyahua	70 Oyin	5th of Knowledge _____	22	_____
𐤕24 GerenHhaAúwerneh	60 Semek	4th of Knowledge _____	22	_____
𐤓 23 Nadæv	50 Neúwn	3rd of Knowledge _____	22	_____
𐤓 22 AHarRúwaN	40 Mæyim	2nd of Knowledge _____	22	_____
𐤌21 ALozAR	30 Lammæd	1st of Knowledge _____	22	_____
𐤕20 Malekkiytsedeq	20 Kephúw	10th of Bayinah _____	22	_____
𐤒19 Avrehhem	19 Quphæph	9th of Bayinah _____	22	_____
𐤇 18 Reshun	18 Tsada	8th of Bayinah _____	22	_____

𐌲 17 BaarLeChaiRai	17 PaúWah	7th of Bayinah _____	22	_____
𐌺 16 Yetschaq	16 Oyin	6th of Bayinah _____	22	_____
𐌸 15 ShmúwAL	15 Semek	5th of Bayinah _____	22	_____
𐌶 14 ALBayitAL	14 Neúwn	4th of Bayinah _____	22	_____
𐌵 13 Yaoquv	13 Mæyim	3rd of Bayinah _____	22	_____
𐌴 12 Ayithamar	12 Lammæd	2nd of Bayinah _____	22	_____
𐌳 11 BaarShevoo	11 Kephúw	1st of Bayinah _____	22	_____
𐌲 10 Aviyahua	10 Yeúwd	10th of Chækúwmah _____	22	_____
⊕ 9 GerenHhaAúwerneh	09 Tayit	9th of Chækúwmah _____	22	_____
𐌹 8 Nadæv	08 Chayit	8th of Chækúwmah _____	22	_____
𐌸 7 Aharúwan	07 Zayin	7th of Chækúwmah _____	22	_____
𐌶 6 ALOzAR	06 ÚWah	6th of Chækúwmah _____	22	_____
𐌵 5 Malekkiytsedeq	05 Hhúwa	5th of Chækúwmah _____	22	_____
𐌴 4 Avrehhem	04 Dallath	4th of Chækúwmah _____	22	_____
𐌳 3 Reshun	03 GammaL	3rd of Chækúwmah _____	22	_____
𐌲 2 BaarLeChaiRai	02 Bayit	2nd of Chækúwmah _____	22	_____
𐌺 1 Yetschaq	01 ALphah	1st of Chækúwmah _____	22	_____

Example of Counts are from the marrow following ChagHhaMatstsut/Elevation of Mind through days of Unleavened Bread. The first week to the first shavbeth of the 29th Yahúdah consist of offerings of RAúwaben/Dan 14-Wᔪ, Shamoúnn/Ayshshur ᚢᓃ -ᔨᔨ, Gad/Nephetli ᚢᚢ-ᐃᐃ, and Aparryim/Yahúdah ᚹᐅ-ᐅᚹ. In the first phases of your sheaf formations, the actions are from the light initiations of Chækúwmah/Wisdom to the darkness of Bayinah/Understanding through which what appears in the visible is joined to the invisible (Mishle 8:12-31). The Numbers of your 12 are inherent in your SeedName. These sets of Numbers are activated through your fire offerings from which your sheaves originate.

The Night/Day	The Fathers	The ALhhim	The Shavbeth
23 of Yahúdah	Nadæv + Nadæv	𐤊𐤌-𐤈𐤍	
24 of Yahúdah	GerenHhaAuwerneh+Aharúwan	𐤊𐤌-𐤈𐤍	
25 of Yahúdah	Aviyahua + ALozAR	𐤁𐤕 -𐤌𐤕𐤁𐤓	
26 of Yahúdah	BaarShevoo + Malekkiytsdeq	𐤁𐤕 -𐤌𐤕𐤁𐤓	
27 of Yahúdah	Ayithamar + Avrehhem	𐤁𐤕-𐤌𐤌	
28 of Yahúdah	Yaoquv + Reshun	𐤁𐤕-𐤌𐤌	
29 of Yahúdah	ALBayitAL + BaarLeChaiRai	𐤌𐤕𐤁𐤓-𐤌𐤕	Aparryim — Yahúdah
30 of Yahúdah	ShmúwAL+ Yetschaq	𐤌𐤕𐤁𐤓-𐤌𐤕	Aparryim — Yahúdah

Numbers of the Count include 7+1 IÆ of the Avim/Fathers for the left side of the sheaf and the Numbers 30+15 WÆ for the right side of the leaf cluster. The Names of the Fathers to form the first leaves are Nadæv + Nadæv. The initial compilations are set to the Faces of ShmúwAL and Yetschaq for the first week from whom the end and the beginning of days are set in YishARAL. The Days of the Count are to the Faces of Yæhh. The Shavbet are set as Paired Faces of the Fathers in which the Days of seven weeks are determined. The ALhhim Offerings of RAúwaben and Dan bear the Numbers of the Fathers as I 7 & 4 1, W 300 & Æ 60. To Numbers of the Fathers and ALhhim, add the Numbers of your Name which are in the positions of I 7, 4 1, W 30 and Æ 24. Also add the Numbers of Laúwi/12+10 = 22/X through which your leaves are written. Use the Numbers of “Your Name” per the *example*



above.

e.g. Computations of **the 23rd day of Yahúdah are unto the Faces of Nadæv**—the first born—*free giving* of Aharúwan through which the grain for the oorav/evening are formed. Evening and morning, you gather the grain as the Barred Rock Hen.

The Count of the Day of Fifties—Forming the Double Neúwn Basket ፶፻ 5050

Day/Month	Paired Faces of the Fathers/OyinOyin	The ALhhim Kevesh	The ALhhim Wood	Your Numbers of ALhhim	HhaLaúwi	The Sum
23 Yahúdah	Nadæv+Nadæv 50,8 50,8/116	፲፭ RAúwaben,7,1	ወቹ Dan,300,60	፲፭ 371,53 ወቹ 80,32	22	1042
23 Yahúdah	Nadæv+Nadæv 50,8 50,8	ወቹ Dan,300,60	፲፭ RAúwaben,7,1	ወቹ 80,32 ፲፭ 371,53	22	1042
24 Yahúdah	Geren+Aharúwan 60,9 40,7/116	፲፭ RAúwaben,7,1	ወቹ Dan,300,60	፲፭ 371,53 ወቹ 80,32	22	1042
24 Yahúdah	Geren+Aharúwan 60,9 40,7	ወቹ Dan,300,60	፲፭ RAúwaben,7,1	ወቹ 80,32 ፲፭ 371,53	22	1042
25 Yahúdah	Aviyahua+ALozAR 70,10 30,6/116	ሃጎ Shamoúnn,6,2	ወቹ Dan,300,60	ሃጎ 318,106 ወቹ 80,32	22	1042
25 Yahúdah	Aviyahua+ALozAR 70,10 30,6	ኩኩ Ayshshur,90,18	ሃጎ Shamoúnn,6,2	ኩኩ 56,3016 ሃጎ 318,106	22	3750
26 Yahúdah	BaarShevoo+Malekki 80,11 20,5/116	ሃጎ Shamoúnn,6,2	ኩኩ Ayshshur,90,18	ሃጎ 318,106 ኩኩ 56,3016	22	3750
26 Yahúdah	BaarShevoo+Malekki 80,11 20,5	ኩኩ Ayshshur,90,18	ሃጎ Shamoúnn,6,2	ኩኩ 56,3016 ሃጎ 318,106	22	3750
27 Yahúdah	Ayithamar+Avrehhem 90,19 12,4/125	ሃሃ Gad,20,11	ኩኩ Ayshshur,90,18	ሃሃ 377,3770 ኩኩ 56,3016	22	7505
27 Yahúdah	Ayithamar+Avrehhem 90,19 12,4	ፈፈ Nephetti,4,4	ሃሃ Gad,20,11	ፈፈ 212,212 ሃሃ 377,3770	22	4357
28 Yahúdah	Yaoquv+Reshun 100,18 13,3/134	ሃሃ Gad,20,11	ፈፈ Nephetti,4,4	ሃሃ 377,3770 ፈፈ 212,212	22	4366
28 Yahúdah	Yaoquv+Reshun 100,18 13,3	ፈፈ Nephetti,4,4	ሃሃ Gad,20,11	ፈፈ 212,212 ሃሃ 377,3770	22	4366
29 Yahúdah	ALayitAL+LeChaiRai 200,17 14,2/233	ግ፱ Aparryim,13,9	ፈፈ Nephetti,4,4	ግ፱ 1131,477 ፈፈ 212,212	22	2317
29 Yahúdah	ALayitAL+LeChaiRai 200,17 14,2/233	ፋጋ Yahúdah,100,80	ግ፱ Aparryim,40,9	ግ፱ 1131,477 ፈፈ 212,212	22	2516
30 Yahúdah	ShmúwAL+Yetschaq 300,16 15,1/332	ግ፱ Aparryim,40,9	ፋጋ Yahúdah,100,80	ፋጋ 3393,2639 ግ፱ 1131,477	22	8223
30 Yahúdah	ShmúwAL+Yetschaq 300,16 15,1/332	ፋጋ Yahúdah,100,80	ግ፱ Aparryim,40,9	ፋጋ 3393,2639 ግ፱ 1131,477	22	8223

The days of Yahúdah are carried into the days of Yishshakkar as Yahúdah provides the foundation/wood structure for the initial offerings of Yishshakkar.

1 Yishshakkar	Yetschaq+ShmuwAL 1,15 16,300/332	ግ፱ Meneshah,40,9	ፋጋ Yahudah,100/80	ግ፱ 1131,477 ፋጋ 3393 2639	22	8223
1 Yishshakkar	Yetschaq+ShmuwAL 1,15 16,300/332	ፋጋ Yishshakkar,200/70	ግ፱ Meneshah,40,9	ፋጋ 72,40 ግ፱ 1131,477	22	2393
2 Yishshakkar	LeChaiRai+ALBayitAL 2,14 17,200/233	ግ፱ Meneshah,40,9	ፋጋ Yishshakkar,200/70	ግ፱ 1131,477 ፋጋ 72,40	22	2272
2 Yishshakkar	LeChaiRai+ALBayitAL 2,14 17,200/233	ፋጋ Yishshakkar,200/70	ግ፱ Meneshah,40,9	ፋጋ 72,40 ግ፱ 1131,477	22	2272
3 Yishshakkar	Reshun+Yaoquv 3,13 18,100/134	ግ፱ Meneshah,40,9	ፋጋ Yishshakkar,200/70	ግ፱ 1131,477 ፋጋ 72,40	22	2195
3 Yishshakkar	Reshun+Yaoquv 3,13 18,100/134	ፋጋ Yishshakkar,200/70	ግ፱ Meneshah,40,9	ፋጋ 72,40 ግ፱ 1131,477	22	2195
4 Yishshakkar	Avrehhem+Ayithamar 4,12 19,90/125	ግ፱ Beniyman,50,8	ፋጋ Yishshakkar,200/70	ግ፱ 24,8 ፋጋ 72,40	22	566
4 Yishshakkar	Avrehhem+Ayithamar 4,12 19,90/125	ፋጋ Zebúwlan,5/3	ግ፱ Beniyman,50,8	ፋጋ 265,159 ግ፱ 24,8	22	669
5 Yishshakkar	Malekki+BaarShevoo 5,11 20,80/116	ግ፱ Beniyman,50,8	ፋጋ Zebúwlan,5/3	ግ፱ 24,8 ፋጋ 265,159	22	660
5 Yishshakkar	Malekki+BaarShevoo 5,11 20,80/116	ፋጋ Zebúwlan,5/3	ግ፱ Beniyman,50,8	ፋጋ 265,159 ግ፱ 24,8	22	660
6 Yishshakkar	ALozAR+Aviyahua 6,10 30,70/116	ወቹ Dan,300,60	ፋጋ Zebúwlan,5/3	ወቹ 80,32 ፋጋ 265,159	22	1042
6 Yishshakkar	ALozAR+Aviyahua 6,10 30,70/116	፲፭ RAúwaben,7/1	ወቹ Dan,300,60	፲፭ 371,53 ወቹ 80,32	22	1042
7 Yishshakkar	Aharúwan+Geren 7,9 40,60/116	ወቹ Dan,300,60	፲፭ RAúwaben,7/1	ወቹ 80,32 ፲፭ 371,53	22	1042
7 Yishshakkar	Aharúwan+Geren 7,9 40,60/116	፲፭ RAúwaben,7/1	ወቹ Dan,300,60	፲፭ 371,53 ወቹ 80,32	22	1042
8 Yishshakkar	Nadæv+Nadæv 8,50,8 50/116	ኩኩ Ayshshur,18,90	፲፭ RAúwaben,7,1	ኩኩ 56,3016 ፲፭ 53,371	22	3750
8 Yishshakkar	Nadæv+Nadæv 8,50,8 50/116	ሃጎ Shamoúnn,6,2	ኩኩ Ayshshur,18,90	ሃጎ 318,106 ኩኩ 56,3016	22	3750
9 Yishshakkar	Geren+Aharúwan 9,60 7,40/116	ኩኩ Ayshshur,18,90	ሃጎ Shamoúnn,6,2	ኩኩ 56,3016 ሃጎ 318,106	22	3750
9 Yishshakkar	Geren+Aharúwan 9,60 7,40	ሃጎ Shamoúnn,6,2	ኩኩ Ayshshur,18,90	ሃጎ 318,106 ኩኩ 56,3016	22	3750
10 Yishshakkar	Aviyahua+ALozAR 10,70, 6,30/116	ኩኩ Ayshshur,18,90	ሃጎ Shamoúnn,6,2	ኩኩ 56,3016 ሃጎ 318,106	22	3750
10 Yishshakkar	Aviyahua+ALozAR 10,70, 6,30	ሃጎ Shamoúnn,6,2	ኩኩ Ayshshur,18,90	ሃጎ 318,106 ኩኩ 56,3016	22	3750

11 Yishshakkar BaarShevoo+Malekki 11,80 5,20/116	ᐃᐃ Nephetti,4,4	ሂሃ Shamoúnn,6,2	ᐃᐃ 212,212	ሂሃ 318,106	22	1002
11 Yishshakkar BaarShevoo+Malekki 11,80 5,20	ሂሂ Gad,20,11	ᐃᐃ Nephetti,4,4	ሂሂ 377,3770	ᐃᐃ 212,212	22	4748
12 Yishshakkar Ayithamar+Avrehhem 12,4 19,90/125	ᐃᐃ Nephetti,4,4	ሂሂ Gad,20,11	ᐃᐃ 212,212	ሂሂ 377,3770	22	4757
12 Yishshakkar Ayithamar+Avrehhem 12,4 19,90	ሂሂ Gad,20,11	ᐃᐃ Nephetti,4,4	ሂሂ 377,3770	ᐃᐃ 212,212	22	4757
13 Yishshakkar Yaoquv+Reshun 13,3 18,100/134	ቀጋ Yahúdah,19,17	ሂሂ Gad,20,11	ቀጋ 3393,2639	ᐃᐃ 212,212	22	6679
13 Yishshakkar Yaoquv+Reshun 13,3 18,100	ግ፱ Aparryim,40,9	ቀጋ Yahúdah,19,17	ግ፱1131,477	ቀጋ3393,2639	22	7881
14 Yishshakkar ALayitAL+LeChaiRai 14,2 17,200/233	ቀጋ Yahúdah,19,17	ግ፱ Aparryim,40,9	ቀጋ3393,2639	ግ፱ 1131,477	22	7980
14 Yishshakkar ALayitAL+LeChaiRai 14,2 17,200/233	ግ፱ Aparryim,40,9	ቀጋ Yahúdah,19,17	ግ፱1131,477	ቀጋ3393,2639	22	7980
15 Yishshakkar ShmúwAL+Yetschaq 15,1 300,16/332	ᐋᐋ Yishshakkar,200/70	ግ፱ Aparryim,40,9	ᐋᐋ 72,40	ግ፱ 1131,477	22	2393
15 Yishshakkar ShmúwAL+Yetschaq 15,1 300,16/332	ግ፱ Meneshah,40,9	ᐋᐋ Yishshakkar,200/70	ግ፱ 1131,477	ᐋᐋ 72,40	22	2393
16 Yishshakkar Yetschaq+ShmúwAL 16,15,1,300/332	ᐋᐋ Yishshakkar,200/70	ግ፱ Meneshah,40,9	ᐋᐋ 72,40	ግ፱1131,477	22	1742
16 Yishshakkar Yetschaq+ShmúwAL 16,15 1,300/332	ግ፱ Meneshah,40,9	ᐋᐋ Yishshakkar,200/70	ግ፱ 1131,477	ᐋᐋ 72,40	22	1742
17 Yishshakkar LeChaiRai+ALBayitAL 17,14 2,200/233	ᐋᐋ Yishshakkar,200/70	ግ፱ Meneshah,40,9	ᐋᐋ 72,40	ግ፱ 1131,477	22	2294
17 Yishshakkar LeChaiRai+ALBayitAL 17,14 2,200/233	ግ፱ Meneshah,40,9	ᐋᐋ Yishshakkar,200/70	ግ፱ 1131,477	ᐋᐋ 72,40	22	2294
18 Yishshakkar Reshun+Yaoquv 18,13 3,100/134	ᐋᐋ Zebúwlan,5/3	ግ፱ Meneshah,40,9	ᐋᐋ 265,159	ግ፱1131,477	22	2245
18 Yishshakkar Reshun+Yaoquv 18,13 3,100/134	ግ፱ Beniyman,50,8	ᐋᐋ Zebúwlan,5/3	ግ፱ 24,8	ᐋᐋ 265,159	22	678
19 Yishshakkar Avrehhem+Ayithamar 19,12 4,90/125	ግᐋ Zebúwlan,5/3	ግ፱ Beniyman,50,8	ᐋᐋ 265,159	ግ፱ 24,8	22	669
19 Yishshakkar Avrehhem+Ayithamar 19,12 4,90/125	ግ፱ Beniyman,50,8	ᐋᐋ Zebúwlan,5/3	ግ፱ 24,8	ᐋᐋ 265,159	22	669
20 Yishshakkar Malekki+BaarShevoo 20,11 5,80/116	ᐋᐋ RAúwaben,7/1	ግ፱ Beniyman,50,8	ᐋᐋ 371,53	ግ፱ 24,8	22	660
20 Yishshakkar Malekki+BaarShevoo 20,11 5,80/116	ወፑ Dan,300,60	ᐋᐋ RAúwaben,7/1	ወፑ 80,32	ᐋᐋ 371,53	22	660
21 Yishshakkar ALozAR+Aviyahua 30,70 21,10/116	ᐋᐋ RAúwaben,7/1	ወፑ Dan,300,60	ᐋᐋ 371,53	ወፑ 80,32	22	1042
21 Yishshakkar ALozAR+Aviyahua 30,70 21,10/116	ወፑ Dan,300,60	ᐋᐋ RAúwaben,7/1	ወፑ 80,32	ᐋᐋ 371,53	22	1042
22 Yishshakkar Aharúwan+Geren 40,60 7,9/116	ሂሃ Shamoúnn,6,2	ᐋᐋ RAúwaben,7/1	ሂሃ 318,106	ᐋᐋ 371,53	22	1002
22 Yishshakkar Aharúwan+Geren 40,60 7,9/116	ጉጉ Ayshshur,18,90	ሂሃ Shamoúnn,6,2	ጉጉ 56,3016	ሂሃ 318,106	22	3750
23 Yishshakkar Nadæv+Nadæv 50,8 ,8 50/116	ሂሃ Shamoúnn,6,2	ጉጉ Ayshshur,18,90	ሂሃ 318,106	ጉጉ 56,3016	22	3750
23 Yishshakkar Nadæv+Nadæv 50,8,8 50/116	ጉጉ Ayshshur,18,90	ሂሃ Shamoúnn,6,2	ጉጉ 56,3016	ሂሃ 318,106	22	3750
24 Yishshakkar Geren+Aharúwan 60,40 9,7/116	ሂሃ Shamoúnn,6,2	ጉጉ Ayshshur,18,90	ሂሃ 318,106	ጉጉ 56,3016	22	3750
24 Yishshakkar Geren+Aharúwan 60,40 9,7/116	ጉጉ Ayshshur,18,90	ሂሃ Shamoúnn,6,2	ጉጉ 56,3016	ሂሃ 318,106	22	3750
25 Yishshakkar Aviyahua+ALozAR 70,30 10,6/116	ሂሂ Gad,20,11	ጉጉ Ayshshur,18,90	ሂሂ 377,3770	ጉጉ 56,3016	22	7496
25 Yishshakkar Aviyahua+ALozAR 70,30 10,6	ᐃᐃ Nephetti,4,4	ሂሂ Gad,20,11	ᐃᐃ 212,212	ሂሂ 377,3770	22	4748
26 Yishshakkar BaarShevoo+Malekki 80,20 11,5/116	ሂሂ Gad,20,11	ᐃᐃ Nephetti,4,4	ሂሂ 377,3770	ᐃᐃ 212,212	22	4748
26 Yishshakkar BaarShevoo+Malekki 80,20 11,5	ᐃᐃ Nephetti,4,4	ሂሂ Gad,20,11	ᐃᐃ 212,212	ሂሂ 377,3770	22	4748
27 Yishshakkar Ayithamar+Avrehhem 90,19 4,12/125	ግ፱ Aparryim,40,9	ᐃᐃ Nephetti,4,4	ግ፱1131,477	ᐃᐃ 212,212	22	2236
27 Yishshakkar Ayithamar+Avrehhem 90,19 4,12	ቀጋ Yahúdah,19,17	ግ፱ Aparryim,40,9	ቀጋ3393,2639	ግ፱1131,477	22	7875
28 Yishshakkar Yaoquv+Reshun 100,18 13,3/134	ግ፱ Aparryim,40,9	ቀጋ Yahúdah,19,17	ግ፱1131,477	ቀጋ3393,2639	22	7881
28 Yishshakkar Yaoquv+Reshun 100,18 13,3	ቀጋ Yahúdah,19,17	ግ፱ Aparryim,40,9	ቀጋ3393,2639	ግ፱1131,477	22	7881
29 Yishshakkar ALBayitAL+LeChaiRai 200,17,14,2/233	ግ፱ Meneshah,40,9	ቀጋ Yahúdah,19,17	ግ፱ 1131,477	ቀጋ3393,2639	22	7980
29 Yishshakkar ALBayitAL+LeChaiRai 200,17,14,2/233	ᐋᐋ Yishshakkar,200/70	ግ፱ Meneshah,40,9	ᐋᐋ 72,40	ግ፱ 1131,477	22	2294

The days of Yishshakkar are carried into the days of Zebúwlan as Yishshakkar provides the foundation/wood structure for the initial offerings of Zebúwlan.

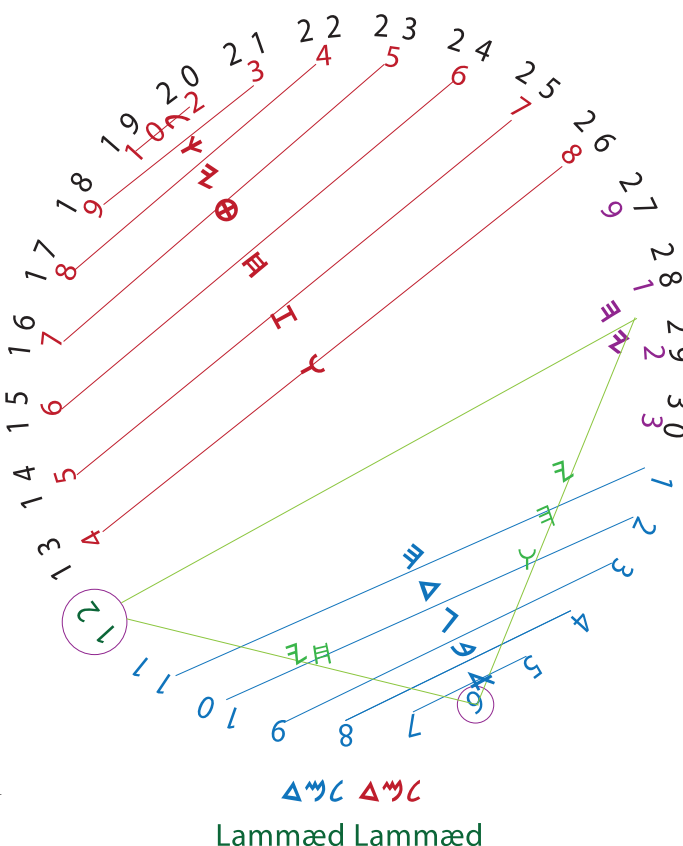
1 Zebúwlan Yetschaq+ShmuwAL 1,15 16,300/332	ግ፱ Beniyman,50,8	ᐋᐋ Yishshakkar,200/70	ግ፱ 24,8	ᐋᐋ 72,40	22	826
1 Zebúwlan Yetschaq+ShmuwAL 1,15 16,300/332	ᐋᐋ Zebúwlan,5/3	ግ፱ Beniyman,50,8	ᐋᐋ 265,159	ግ፱ 24,8	22	876
2 Zebúwlan LeChaiRai+ALBayitAL 2,14 17,200/233	ግ፱ Beniyman,50,8	ᐋᐋ Zebúwlan,5/3	ግ፱ 24,8	ᐋᐋ 265,159	22	777
2 Zebúwlan LeChaiRai+ALBayitAL 2,14 17,200/233	ᐋᐋ Zebúwlan,5/3	ግ፱ Beniyman,50,8	ᐋᐋ 265,159	ግ፱ 24,8	22	777
3 Zebúwlan Reshun+Yaoquv 3,13 18,100/134	ግ፱ Beniyman,50,8	ᐋᐋ Zebúwlan,5/3	ግ፱ 24,8	ᐋᐋ 265,159	22	678

3 Zebúwlan Reshun+Yaoquv 3,13 18,100/134	ᐱ Zebúwlan,5/3	ᐱ Beniyman,50,8	ᐱ 265,159 ᐱ 24,8	22	678
4 Zebúwlan Avrehhem+Ayithamar 4,12 19,90/125	ᐱ Dan,300,60	ᐱ Zebúwlan,5/3	ᐱ 80,32 ᐱ 265,159	22	1051
4 Zebúwlan Avrehhem+Ayithamar 4,12 19,90/125	ᐱ RAúwaben,7/1	ᐱ Dan,300,60	ᐱ 265,159 ᐱ 24,8	22	971
5 Zebúwlan Malekki+BaarShevoo 5,11 20,80/116	ᐱ Dan,300,60	ᐱ RAúwaben,7/1	ᐱ 80,32 ᐱ 371,53	22	1042
5 Zebúwlan Malekki+BaarShevoo 5,11 20,80/116	ᐱ RAúwaben,7/1	ᐱ Dan,300,60	ᐱ 371,53 ᐱ 80,32	22	1042
6 Zebúwlanr ALozAR+Aviyahua 6,10 30,70/116	ᐱ Ayshshur,18,90	ᐱ RAúwaben,7,1	ᐱ 56,3016 ᐱ 53,371	22	3326
6 Zebúwlan ALozAR+Aviyahua 6,10 30,70/116	ᐱ Shamoúnn,6,2	ᐱ Ayshshur,18,90	ᐱ 318,106 ᐱ 56,3016	22	3750
7 Zebúwlan Aharúwan+Geren 7,9 40,60/116	ᐱ Ayshshur,18,90	ᐱ Shamoúnn,6,2	ᐱ 56,3016 ᐱ 318,106	22	3750
7 Zebúwlan Aharúwan+Geren 7,9 40,60/116	ᐱ Shamoúnn,6,2	ᐱ Ayshshur,18,90	ᐱ 318,106 ᐱ 56,3016	22	3750
8 Zebúwlan Nadæv+Nadæv 8,50,8 50/116	ᐱ Nephetti,4,4	ᐱ Shamoúnn,6,2	ᐱ 212,212 ᐱ 318,106	22	1002
8 Zebúwlan Nadæv+Nadæv 8,50,8 50/116	ᐱ Gad,20,11	ᐱ Nephetti,4,4	ᐱ 377,3770 ᐱ 212,212	22	4748
9 Zebúwlan Geren+Aharúwan 9,60 7,40/116	ᐱ Nephetti,4,4	ᐱ Gad,20,11	ᐱ 212,212 ᐱ 377,3770	22	4748
9 Zebúwlan Geren+Aharúwan 9,60 7,40/116	ᐱ Gad,20,11	ᐱ Nephetti,4,4	ᐱ 377,3770 ᐱ 212,212	22	4748
10 Zebúwlan Aviyahua+ALozAR 10,70, 6,30/116	ᐱ Nephetti,4,4	ᐱ Gad,20,11	ᐱ 212,212 ᐱ 377,3770	22	4748
10 Zebúwlan Aviyahua+ALozAR 10,70, 6,30/116	ᐱ Gad,20,11	ᐱ Nephetti,4,4	ᐱ 377,3770 ᐱ 212,212	22	4748
11 Zebúwlan BaarShevoo+Malekki 11,80 5,20/116	ᐱ Yahúdah,19,17	ᐱ Gad,20,11	ᐱ 3393,2639 ᐱ 212,212	22	6661
11 Zebúwlan BaarShevoo+Malekki 11,80 5,20	ᐱ Aparryim,40,9	ᐱ Yahúdah,19,17	ᐱ 1131,477 ᐱ 3393,2639	22	7863
12 Zebúwlan Ayithamar+Avrehhem 12,4 19,90/125	ᐱ Yahúdah,19,17	ᐱ Aparryim,40,9	ᐱ 3393,2639 ᐱ 1131,477	22	7872
12 Zebúwlan Ayithamar+Avrehhem 12,4 19,90	ᐱ Aparryim,40,9	ᐱ Yahúdah,19,17	ᐱ 1131,477 ᐱ 3393,2639	22	7872
13 Zebúwlan Yaoquv+Reshun 13,3 18,100/134	ᐱ Yishshakkar,200/70	ᐱ Aparryim,40,9	ᐱ 72,40 ᐱ 1131,477	22	2195
13 Zebúwlan Yaoquv+Reshun 13,3 18,100/134	ᐱ Meneshah,40,9	ᐱ Yishshakkar,200/70	ᐱ 1131,477 ᐱ 72,40	22	2195
14 Zebúwlan ALayitAL+LeChaiRai 14,2 17,200/233	ᐱ Yishshakkar,200/70	ᐱ Meneshah,40,9	ᐱ 72,40 ᐱ 1131,477	22	2294
14 Zebúwlan ALayitAL+LeChaiRai 14,2 17,200/233	ᐱ Meneshah,40,9	ᐱ Yishshakkar,200/70	ᐱ 1131,477 ᐱ 72,40	22	2294
15 Zebúwlan ShmúwAL+Yetschaq 15,1 300,16/332	ᐱ Zebúwlan,5/3	ᐱ Meneshah,40,9	ᐱ 265,159 ᐱ 1131,477	22	2443
15 Zebúwlan ShmúwAL+Yetschaq 15,1 300,16/332	ᐱ Beniyman,50,8	ᐱ Zebúwlan,5/3	ᐱ 24,8 ᐱ 265,159	22	876
16 Zebúwlan Yetschaq+ShmúwAL 16,15,1,300/332	ᐱ				
Zebúwlan,5/3 ᐱ Beniyman,50,8 ᐱ 265,159 ᐱ 24,8					
22 876					
16 Zebúwlan Yetschaq+ShmúwAL 16,15 1,300/332	ᐱ				
Beniyman,50,8 ᐱ Zebúwlan,5/3 ᐱ 24,8 ᐱ 265,159					
22 876					

USE OF YOUR 30 NUMBERS

Each day is composed of two sides, an evening of Bayinah/Understanding and a morning of Chækúwmah/Wisdom. The Fathers speak from their unified Faces, OyinOyin, whereby their pairs of rings, the sums of their Rings of Wisdom and Understanding emit the Thoughts evenings and mornings. The sum of the evening and morning comprise a day. The inner and outer rings revolve from one side of the Faces to the other through which the full faces of the Fathers Light strike you in your houses.

The Numbers of your ALhhim are of Wisdom and Understanding and/or Knowledge depending



upon the Houses of ALhhim employed in the offerings. In the above illustration, the Numbers on the 30th of Yahúdah, are taking from the 7 levels of 17 and 19, as Yahúdah is a House of Wisdom—pairs of whole Numbers. Generally speaking, for the Houses of Zayin/7 to ALphah/1: 14 RAúwaben, 29 Shamoúnn, 36 Zebúwlan and 44 Nephetti, use your Numbers of Wisdom. For the Houses with the Names of Kephúw/11 to Kephúw/20, use your Numbers of Wisdom and Understanding; for Houses of with the Names of Mäyim/13 to Shayin/300 use your Numbers of Understanding and Knowledge. The Names of ALhhim which enable branching at multiple levels reside from the instructions of Lammäd/12, rising through levels of 13 to 30. These instructions of Understanding are unto the fullness of days which generate an increase of Knowledge—the expanse of your SeedName. Upon your Lamadim, the sheaves of your Name are hung as they are gathered by Yeúwd—your deeds.

There are two Lammæð/ℓℓ, one of the ALhhim and one of AHaRúwaN. The Staff of ALhhim is in the hand of mayshayh. Held within your shayh is the Staff of the ALhhim, spun out of the Rings of Lammæð. The Staff of Aharúwan is in your Head of the HhaKuWáhnim which sprouts into the almonds—eyes of RAúwaben forming the twelve rods of ALhhim. From the Staff of Aharúwan comes 24 ALders and the Rings of ALhhim.

AN EXPLANATION OF YOUR VERTEBRAE

Your bones are configurations of the double Lammæd: 12 of 12 which are in Yahu/יָהוּ. Within Yæhhh are 12 Heads: there are 5 rods from Nachshun to ShalumiAL, and 7 rods from AliSeph to Achiyro. Upon these encircling ribs, drawn out from the waters of the YuwmSuph (Sea of Reeds), twelve baskets are woven for your sheaves. Upon these 12 staffs the sheaves of your Name are gathered. The Bread of ALhhim in your baskets are the Words of mayshayh; the Bread of *Man*/מָן is of Aharúwan.

The Light of your Name rises from your OyinOyin Rings of Yahúdah and Yishshakkar which dip into your pelvic basin unto the base of your woven basket. Out of these Rings of Numbered Consciousness in your SeedName, rises three welded branches, three left and three right of the central vertebrae stem which forms your menurahh/lampstand. From the midst of your Lights of Knowledge of ALiAV, the Lights of Wisdom in ALiTsur, and the Lights of Understanding in ShalúwmiAL, 7 Rings of your Words extend from ALiSeph unto Achiyro. The two sides of these 12 rods are the foundation of the 24 ALders which surround your heart throne night and day.

The Days of Yæhh are 27, 28, 29 and 30. The sum of these days, coded as 9, 1, 2, 3=15, the Name of Yæhh. These days commence with Fathers Ayithamar, Father of the Bones unto Father ShmúwAL. They are commonly called “the last days.” The sum of 27, 28, 29, 30 =116/0Φ, denoting the Days of the Dominion/Kingdom, in which the Oyin Consciousness fully rises. The Collective of all in Yæhh is denoted by the Name Yæhu which are the 12 Heads in Yæhh unified. As these 12 sticks/bones of Yæhh/15 are ignited in unity/6, the Fire of Shayin/21/W breaks out of your bones.

As you walk by the Rods of your Name, you are a Master of Lammæd. Your Twelve inward branches are unified in pairs which are the strengths of your Tree of Life. Hereby you walk in the Consciousness of your Lights, whereby you hate evil—anything that attacks the sheep of your house, and whereby your love the commandments through which your members are defended (The Words of Rayish, verses 153-160, and the Words of Oyin, verses 121-128 of Tehillah/Psalm 119).

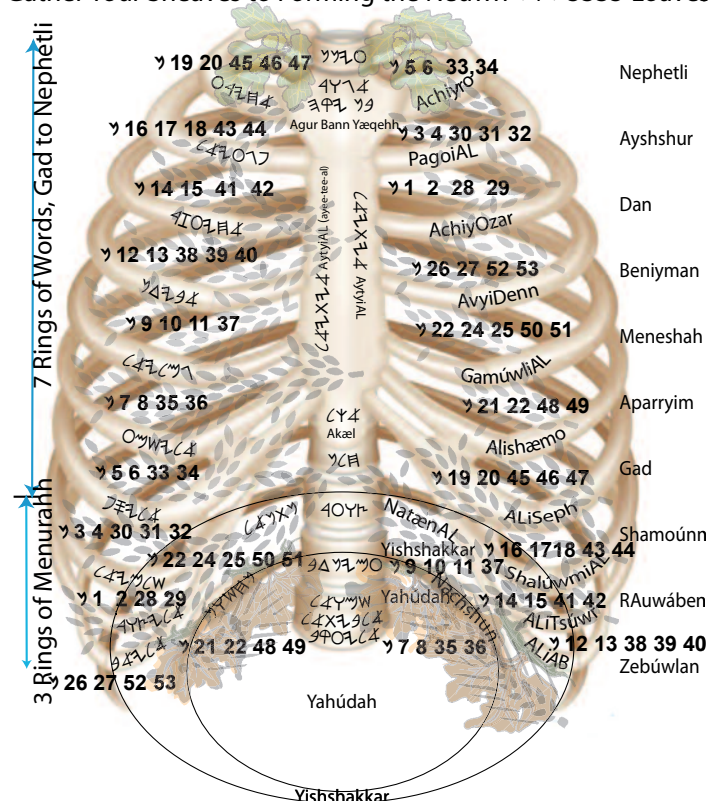
The summation of the Double Lammæd is inscribed as the phrase: HaleluYæh ጸላረረጸ. This assembly of Letters conveys the Illumination/ጸ of the LammædLammæd/ረረ, the Light in the Teachings of Understanding and Wisdom which are contained/ሃ in Yæhh/ጸላ.

The Túwrah/Teachings of Seven Scrolls are the Words of ALhhim founded upon the empirical Knowledge of Aharúwan. This knowledge is within your Seed-Name whereby you are able to ascend upon the Staff of ALhhim unto the Mind of Aharúwan. Basically, there is a Staff for the paired members—those of the congregation/body of mayshayh/Moses (Yahúdah/Jude 9); and there is the Staff for the Heads of Aharúwan which are above, overseeing the developments within the body members.

The empirical Knowledge of the Teachings of Aharúwan are foundational to the Words of ALhhim being amplified through the Teachings of ALhhim—the means of coming to Enlightenment. In studying the Words of ALhhim, with evidence of what you are learning, you are given access to the empirical Knowledge of Aharúwan. Though the Laws of Aharúwan are fully understood in the heavens and earth, the Teachings of mayshayh are those which are written upon your 12 stones for the spirit to carry its soul through your waters unto the Faces of Yæhh.

The counting of the sheaves is from the Source of the paired Faces of the Fathers, sets of numbers e.g. 116, a numerical code to bring forth a Dominion of Oyin Consciousness. The Body of the Fathers,

Gather Your Sheaves to Forming the Neúwn ጸሃ 5335 Loaves



COUNTING THE OMAR-THE SHEAVES DURING SEVEN SHEBETUT/SABBATHS

THE NUMBERS PAIRS OF SHEAVES ARE 53:53, THE SUM OF 106/7
THE RIB-CAGE IS THE BREAD BASKET OF 12 LOAVES OF 2 FISHES—
THE DOUBLE NEÚWN ጸሃ

which are the ALhhim, formulate the Words of Consciousness. Your Words are opened in your oylut/offerings. In that the offerings are made by your Name, your corresponding 30 Numbers carry the Thoughts of ALhhim which are according to your Numbers, whereby there are the ALhhim of your Name. Through your Numbers generating omar, the Faces of Yæhh appear from the midst of your Fire. The uniqueness of your Name bears striking characteristics/faces and messages as they flame from the altars, as you are ministers of Fire (Tehillah/Psalm 104:4). Your Numbers increase/enlarge the thoughts of the Fathers and the ALhhim through the expansion of your Name. On the day of your birth you are set to the Faces of Yæhh within the Body of the Head of Yæhh, incubated by two Rings of ALhhim through which you appear and have your sense of Being—momentum and extension of your Spirit. Through your submission/marriage to your Head, your bosom-basket is given grains, pressed down an running over (Yúwsphah/Luke 6:38). When you speak the tongues of *men and angels* you utter Words of the *Anuwshyim/Benevolent Heads/Husbands/Men* and those of your *Melakim/messengers/*

angels in whose camp you belong (CHP/Num 1:5; SMB/Gen 32:1-2). **The Words on your tongue are the formulations of your sheaves.**

The Counting of your Day of Fifties generates a written document of your Name. Your count is unique as your two sided-scroll which bear the two loaves from the sheaves in the two sides of your basket/breast. Your loaves are the *tanúwphaeh stayim*/wave loaves—your first-fruits to the Collective YæHúwaH (TK/Lev 23:17).

As you shake your sheaves, you bring forth that which is hidden inwardly, whereby your outside is turned inside! Mortal projections are outside glimpses of the path of Life—portrayed in a glass darkly. What comes out of your insides swallows-up your outsides which is now turned inwardly whereby it is invisible, unseen by the Blaze of your Light (ALphah Baranva/1 Timothy 2:9-10). This process of becoming invisible is clearly displayed as your twelve members of the zodiac enter into the Path of Fire—Chækúwmah. Your skeletal patterns emerge by the igniting of your bones/boards which swallow-up the flesh, whereby the glories of Yæhh are seen in your midst.

Your Husbands of Yæhh—as your 12 Heads—appear and take your soul members inside their Tents as their brides (2 Corinthians 11:2; Ephesians 5:25-32). You are transformed from being inside-out to becoming outside-in. Your inside swallows-up the exterior as the nation of YishARAL comes out-of-Metsryim and engulfs their outward state—which once enslaved them. The exterior is cast in the waters through which they pass via immersions/baptisms! ***These elevations of consciousness are your processes to ignite your inward messages unto your culminations/perfections.*** Your mortality is swallowed by your immortal Words! Oh, death, where is your victory? (1 Corinthians 15:54). With the Words of your Life you conquer death—overturning the fruit of the tongue of perversions and strifes. Your battles with the world are over as the world and its lust are subjected to the Sword/Serpent of your shayh/lamb. In this manner you fulfill the Túwrahh as your serpent of mayshayh/Moses swallows-up Metsryim/Egypt.

With grain in your hands, you bear your Numbers and your messages of the Faces of the Neúwn/5050. In so doing you attest to your origin of the Grain of the Fathers—the Source of your loaves.

EXAMPLE OF COUNTING THE OMAR

the 23rd oorav/evening following Pessech:

50+8+50+8 Avim	116
7+1+300+60 ALhhim	368
371+53+80+32 Ex. Name	536
12+10 Laúwi/ㄱ	<u>22</u>
	1042

the 23rd baqar/morning:

50+8+50+8 Avim	116
300+60+7+1 ALhhim	368
80+32+371+53 EX. Name	536
12+10 Laúwi	<u>22</u>
	1042

The counts of the 23rd Day of the first month are initiated through the offerings of Yahúdah—one week. The sum of the sheaves is 2084. The count is comprised of 1) the Fathers from which the Seed is sown, 2) the ALhhim in whom the Seed is carried and nourished, 3) the corresponding Numbers of your Name through which the Seed multiples, and 4) the Numbers of the Laúwi as the stalk through which the sheaves appear and harvested. The summations of your sheaves are the product of the evening and morning oylut combined. Your sheaves continue to be formed upon seven shebetut/sabbaths, whereby the messages in your Name are fulfilled. When the offerings are cut-off in the midst of weeks, then the messages stored in your Seed Name are cut off from rising to their fulfill-

ALphah to the crowning glory of Tsada/18/𐤔 which is the Chayi/𐤇𐤌 of Reshun. The Life of Reshun is within your 2 5's—the Hands of Light. The Life of Reshun rises in the Faces of every offering as the Life appears in the Bread/manchaih portion of the oylah. Through the Faces of Reshun the trees of your months leaf and bear their seeded-fruit. At this precise moment the sheaves are gathered to your rungs.

The Count is taken daily for your Name's offerings of the Fathers and their Rings of ALhhim during seven weeks—four Rings per week ($4 \times 7 = 28$). Plus, the employment of the gifts of Laúwi—Lammæd and Yeúwd/22, you Number and Inscribe the Sheaves of Lammæd/30 from which the Staff of Life—the Bread of your Name—appears on the Day of Fifties—drawn from the two sides of Neúwn/50/50.

The term “*manchaih*” is the Life of the Name “𐌵𐌹 Núwach/Noah.” Studies of ascensions/𐌵 draw-out of the span of the Neúwn to the Chayit via graces/favors of YæHúwaH/The Collective Names of Yæhh. The letters from Shayin to ALphah are descending, whereas the letters ALphah to Shayin are ascending. Hence, read the letters in both movements which leads to the centre in the Neúwn. The movements of the Letters descending and ascending are seen in the Work of the Lights encircling you daily. These movements formulate the wheel within the wheel and a circle within a circle. Parables that express these movements are thos of Avrehhem/Abraham and Lot, as well as the vision of the wheels of YechúwzeqAL/Ezekiel. The Neúwn to Chayit are parameters of the second dimension of the Letters/Signs which encompasses the school, or academy of favor/grace through which one encounters the Faces of Yæhh. The word grace/𐌵 has inverse parameters letters/𐌵 provided for full access into the Heart of the Letters. Through graces you become fully extended into the seven sevens of Bayinah and Chækúwmah which form your paths of Light.

From results of the habitations of branching messages ཡུལ་ཁྱུ་ཤུ་ཡུལ་ཡུལ་ 17
there is a composed Presence of being joined ཡུལ་ཁྱུ་ཤུ་
a bread to be waved—a composite of unfolding the united sayings of light རྩུལ་ཡུལ་ ཡུལ་
established in both sides/two ཡུལ་ཁྱུ་
two tenths affirms/transfigures the tenths raising, salet/fine flour, an establishment of wealth of
your ten of Wisdom and your ten of Understanding.
Numbers, finely sifted as measures of your Name, རྩུལ་ རྩུལ་ཡུལ་ རྩུལ་
as they become རྩུལ་ཁྱུ་ཤུ་
apparent/leavened through being baked རྩུལ་ཁྱུ་ཤུ་ རྩུལ་
the first-fruits for YæHúwaH. :འདྲུལ་ རྩུལ་ཡུལ་

On the Day of Fifties/Shebuoúwt/Shavuot there appears from your branching messages of Light, a renewing manchain, formulations of the Numbers of Light which have been baked in the Fire of the Oylah, on two sides, as the Bread of Neúwn/50. Your Shebuoúwt manchain/breads are made of your grains reaped from coming/appearing in the lands of Oyin. The vibrations of thought within you are waved by the Wind of your Spirit. The Breath waves the grains of Words according to the numerical light frequencies in your Name. By your Numbers and Words you demonstrate growth in the Lands of Oyin. The Numbers establish the sides of your dwellings and compose thoughts according to the wealth/value of your Numbers as they have been finely sifted by your Spirit/Wind/Breath. The **Numbers/Values have risen within to become apparent in your Words and Thoughts**, as those baked on both sides, heated in the Fires of your mind's oven via contemplations and review. The grain from your sheaves are bonded together as fine flour forms two new loaves of Neúwn. The term, *hamatz*, translated as unleavened by Hebrew texts, and leavened by Christian texts, **pertains to becoming apparent—those risen by the**

leavening of the Word itself (Mætityahu/Mat 16:6). What has risen from your Seed Name, sown in the pockets of your loins, appears in your bread baskets surrounding your heart. The Values of Light counted during the seven shebetut/sabbaths *rise to your surface as the Faces* of Yæhh, from whose Faces your have been sent. The leavening agent of your Breath causes your loaves to rise and does not pertain to the leaven of the world nor the leavening of the Pharisees which interprets the teachings, thus restricts them with the natural order.

The Túwrah is composed of Names and Words, not as the world which perishes. Though all things made symbolically portray the nature of the Law, the Words of the Law are eternal, mirrored into that which is made that they may be gathered in their season. In that we live in a projected world, we portray the Words through symbols to attain to their higher vibrations. To render the Words as physical objects or historical generations binds the Túwrah/Torah to that which perishes. The Túwrah scrolls are Words of Fire that are perfect/complete, thus unchanging. The Words are composed of pairs and associations of thoughts from which comes your Perfect Unity of Name that does not fade. Via your associations you project Túwrah into all realms of your habitations to openly display the Freedom of the Words of the Túwrah. You read the Fire, and by your readings you direct your body to conform to your Numbers and Words of Origin. Thus, when Túwrah states to put away leaven out of your houses it is speaking of the thoughts that project your outward flesh which you keep out of your dwellings as offspring of Light lest they corrupt your soul. “In all of your states of dwelling, you eat no leavening [Sephúwr Yetsiat Metsryim 12:20; 13:3,7].” The presence of leavening in your members bears the nature/cloth of corruptible flesh. Through eating of the Tree of Life you distinguish the houses of your Names to be an unleavened state, imperishable. Hence, via association you eat nothing leaven either of thought or of form. You distinguish the level of your enlightenment to be apart from that which is of this world.

The manchut/grain offerings made to YæHúwaH, include two loaves, one of Understanding, and one of Wisdom, according to the Orders of Light in which your first-fruit grains are produced. “All man-chaih—Bread of Life—verifies your nearness to Yahúwah, whereby it is not made to be leavened [TeúwratHhaKuwáhnim/ Lev 2:11].” There are various manners of making the manchut/bread which denote the way the teachings are constructed. Computing your Numbers for Shebuoúwt is counting your sheaves to be baked in your oven/mind. Through the ascent of your loaves, you renew your Faces/expressions unto your full extension of Neúwn. Your sheaves are waved, to shake off the chaff, creating a vibration of the Faces of YæHúwaH to resonate in your members. The faces in your Seed breaks forth from your foundation of Yahúdah unto your crown in Zebúwlan. Your sheaves are shaken—waved out. The grains are finely ground shaped as two loaves of 50 ʁʁ 50650/106/7. The flour of your manchaih is salet/fine flour—finely ground seeds formed by your 30 Cardinal Numbers. Through your daily offerings your Seed Name expands to form a New Head. Every concept in your Seed Name is beheld as glistening baked kernels. Your unleavened bread forms your thoughts of Fire corresponding to your Numbers.

And the one coming near with composed messages ʾXʾʾʾʾʾʾ 18
 pertains to the ascending illuminated bread composed by the Seed in your members, ʾʾʾʾʾ ʾ
 a formulary of seven meeknesses/complete branches, meekness of your seven eyes, ʾʾʾʾʾʾ ʾʾʾʾ
 perfect/without shortsightedness or fault or neglect, ʾʾʾʾʾʾ
 in agreement as one with your Name. In the Seven Eyes the loaves form upon the Arialim staff
 developed during the Neúwn light cycles in the sides of 50: NeuwnNeuwn.
 offspring/produce of a year/study, transformations, ʾʾʾʾ ʾʾʾ
 a par/clusters of sayings upon your lips ʾʾ ʾʾʾ
 of unified observations in seven eyes as one ʾʾʾʾ ʾʾʾ

rises from beneath your kaiyúwer/basin as Head ALiAV bann Chelen, attesting to your origins;
 with the par are ayilim—two of nobility/strength established of your sides, ལྷ་ལྷ་ ལྷ་ལྷ་
 the supporting strands are united Faces of the Fathers, Reshun and Yaoquv 3+28/༧༩ for Zebúwlan
 and GerenHhaAuwreh and Aharúwan 9+22/༧༩ for Beniyman,
 a unified oylah/ascension for YæHúwaH. ལྷ་ལྷ་ ལྷ་ལྷ་ ལྷ་ལྷ་
 And the manchaih are messages of the lives in your branches, ལྷ་ལྷ་ ལྷ་ལྷ་
 and a libation—a flow of illumination of your living waters shared amongst the throng, ལྷ་ལྷ་ ལྷ་ལྷ་
 Fiery emanations embodied as a new woman devoted to the Seed formed, to be housed, ལྷ་ལྷ་
 a spirit of comfort/evaluation/aroma of consolations ལྷ་ལྷ་ ལྷ་ལྷ་
 —agreeable for YæHúwaH, so is your dwelling. ལྷ་ལྷ་ ལྷ་ལྷ་

You draw near to the Court through your ALhhim—the corresponding Rings of your Tree which are filled with the Seed of your Name. In your Seed are agreeable messages of your Numbers. You count, and thus evaluate your Seed-Words and progressions unto your habitations of the Neúwn. The bread or manchain of the Neúwn pertains to your formularies outlined in two sets of offerings for Shebuaúwt. References TK/Lev 23:15-22, those on the day; and CHP/Numb 28:26-31, those made shabbet to shabbet in which the grain forms. The offerings in the Kuwáhnim/Levitical scroll uphold the first-fruit initiatives to appear by the Words of your Name. The offerings unto Mustering of the Camps in the Numbers Scroll are to arrange subsequential growth unto the Day of Harvest. The offerings are of the Fire of your Name, not animals as substitutes. Your offerings are living, coming out of your Spirit, computations in your Spirit (Rom 12:1-2). The offerings on the Day of Shebuaúwt are of the Seed-Words of your Name finely ground by your meditations, between the grinding stones of your teeth Oyin:16:16 into loaves of your first-fruit. Those obligatory offerings are seven intervals of seven, which appropriate the Gifted-Numbers of your Name to cause the grain to appear. With the Numbers of your Name you make progressions, with elevations, based upon your achieved initiatives and fulfillments. In following this formulary of the offerings, you set your branches to bear the fruit of your Name whereby other scabs do not appear upon your stalks.

TK/Lev 23:15-22

Offerings Out of Your Habitations

The **seven lambs** are your seven spirits of meekness that abide humbly together. Your Seven Rings give completely the sum of your Name as your Name is the composite of the 28 ALhhim abiding as one in your Seed. The fruit in them is the evidence of their quickenings in your Seed. As lambs, these offerings are of your Spirit of Knowledge, the produce of the sides of your Name branching.

The **bullock/par** is the **utterance upon your lips spoken through a single eye/4** of the unified foundation of twelve parim/fruit heads. Your lips are a living offering of your Spirit of Wisdom that lays a foundation for your Name in your habitations. The parim/**bullocks** are under your pelvic basin, supporting your kaiyúwer/laver to make activations unto transformations. Within your SEED are 12 parim that sow and cultivate your Name in your seasons of growth. The one par for your first-fruit is the 12 Head in YæHH which designate the strength of your Name to be sown in the body of your Mother. The Name of the par/**bull** is the thrust of Light in the day you are conceived. Count backwards 9 moons from the day you are born and register your fruit with the par distributing the SEED of your Name to appear. Through this par you are sown in the waters of the sea/womb/basin. The one par is the Head through which you are born (SMB/Gen 42:11). The unity of the 12 Heads in YæHH, share one eye gate to disperse the wealth of your Name. Through the single eye in Aparryim, Seed of the Par flows monthly, by counter-rotation of the parim, to distinguish the fruit upon your Name's branches. The

unity of the twelve parim abide under your basin in Aparryim. Their activities each month set their faces before and behind in support of your Name's offerings as you bring them to the kaiyúwer/activations of water.

Abiding three moons in the sac are days of Wisdom and Understanding necessary unto the emergence in the third month of Knowledge. Premature births are of various reasons that trigger an uprising or presentation. One would count 9 moons prior to the “due date” to affirm the Name of the Head sowing the Seed when the bullocks are aligned in the House of Yúwsphah and Zebúwlan. The alignment of the bullocks in the loins designates the reproductive glands in the father and mother during that moon phase for distribution and implanting the Seed through Yúwsphah/Joseph.

The **two aylim/rams**, meaning nobility and honour, are unified strands of your sides of Chækúwmah and Bayinah through which you yield fruit. The strands originate from the paired Faces of YæHH. The rams are the Strands of AL streaming from the Faces of YæHH which determine the strength of your movements and carrying the messages of the Parim through your nerves. They are called “rams,” as they provide “the charge” to deliver the information from the Faces of the Fathers, through impulses, to the lambs—the vessels of meekness. The mature performance of your Name is developed through sequential instructions of the double Lammed, night and day. The fulfillment of their teachings are received and carried through your aylim offerings.

The Two Bread Loaves: The Ascent of the two sides of your SEEDName, of Wisdom and Understanding, filled the oil, the anointing of meShiæch forms the Mind of Yahushuo from which your Seed originates. The loaves of your Name are salted with the savour of your revelations and the life giving properties of your Name. Two Tens Measures are of harmonic deeds of your hands with fulfilled instructions of your feet. The First-Fruit of what is opening from your SEED in this renewed harvest. The offerings is a Re-Newing of the Bread of ALhhim from which your SEED is sent for expansions. The Offerings with the Bread are to elevate your anointed Words and maintain the initiatives of your studies in the cycles of Light. Through the accompanying oylut, the Bread of your Name is kept above corruptions and kept in sync with the Bread of your Name coming down as it rises.

The Kevashim: The Seven Eyes of your Meekness of ALhhim, employing your 10 Numbers of Knowledge

IY94
 3ΔΔ7
 7ㄣ⊕ㄣ
 ㄥYㄣㄣ
 W40㊦
 ㄱㄱㄱㄱ
 444ㄥ

The Par: The Head of Your Name's Conception, employing your 10 Numbers of Knowledge, namely ALiAV Bann Chelen, the Head of your Light in the Qedam/East by which your Light is seen.

e.g. When your Name is conceived in the Light of the Fifth Moon, the Par is of Shamoúnn, a Conception of the Head Par: ShelumyiAL Bann TsuriShadi. From your planting, your scheduled birth in the third moon of Zebúwlan. The day you appear is according to the Faces of the Fathers appearing in your SeedName, from the Mountain, the day of first-birth. Being “born again” confirms your origins of becoming.

The Aylim: The Strands of AL are those drawn out of your Seed of Beniyman 9+22 which resides with Zebúwlan 3+28. These strands carry the messages of the strength in your Name for your appearance as offspring of Neúwn—commonly, the coming of the Son of Man.

In support of your oylah offerings, the following bring the compounds as a tent or covering in which you now abide unto entering the sukkut. As a migratory bird, you leave a nest to enter into the dwellings being formulated by your Seed.

The Shegoir d'OZim is an alignment offering of your Beniyman faculty on Shebuoúwt to maintain extension according to the paradigm set today. The Offering of Growth clothes you with a renewed skin of the OyinZayin Body given for Your Name to reside. As a tree that extends itself to bear fruit, the Light energy in the Tree moves into new habitations. Through employing your Numbers of Knowledge, you align your soul for growth in your seasons. The chatat offering is with an adaptability to assimilate renewing information that is continually being spun from your seed. As a tree, you continue your ascensions to the Crown of your Name. You spiral, forming rings from your core into veins of Knowledge. In eating the chatat you accept inwardly the alignments attained and enter into other avenues of Knowledge. From your chatat offerings you are clothed the “garments of righteousness.” Through these offerings, which are the means of growth, you are re-fitted with the garments of your becomings.

The Zevach Shuwlæmim: The Peace offerings on Shebuoúwt are of your Houses of Beniyman and Zebúwlan. Your pair of remembrances harmonize to fulfill your Name in the ALhhim with the Hosts of Shemayim/Heavens and those in Arets/Earth. The satisfaction of your Name inwardly brings peace to all around you. The pairs of “he-lambs” denote you to be a messenger of peace, sowing your Seed of Knowledge. In making the peace offerings your feet are shod, refitted with shoes for your commissions. In eating the shulæmim, you accept the missions to be sent in paths of peace.

According to your formula of offerings, you manifest the Faces of YæHúwaH. Your spiraling plotted Numbers rise in your Head to extend your full sense of joy—unto the stature of HhameShiæch, from which you see into chambers of the Judge. What is taken out of the basket of reeds from your mother’s womb, now stands upon the Mountain. You bend your ear to the Voice that calls you forth out of your former dwellings. With your assembled loaves—the grain that rises from your loins, and with your offerings/gifts you perform the Words of ALhhim by your Fiery Breath. In coming to the Mountain of Enlightenment—the Hills of YæHH, you are prepared to hear the vibrations of your origins whereby you receive the unleavened manchaih/grain teachings and the flowing Waters of Life from The Mountain (SYM/Ex 19:3). Your offerings are given out of your Spirit-Fire, whereby they are not of this world, as animals. In that your offerings are of the same frequencies of the Mountain from which you are called by Name, your ascending states are agreeable states to YæHúwaH. You rise above the world which is in opposition to the Union of the Lights. When you looked inwardly at your burning branches, you hear your Name being called (SYM/Ex 3:4).

Your agreeableness to YæHúwaH is being of a unified mind which describes the state of those tarrying—anticipating the 14 languages of Neúwn forming in your head—upper room. The 14 Neúwn Tongues are within the 15/Semek elevations of the firmament of Yæhh which originate in Father ShmúwAL. Your speech flows from the Fire into sounds of the waters (Tehillah 19). You assemble with one mind with those on the Mountain—the angels and Heads of YishARAL who teach and minister to you.

Accordingly, your head is *covered—the activated skull cap—to receive* their impartations as a plant creates a covering for its seed multiplication. Any ideas divergent to your unified mind with the Mountain is not present (SMS/Acts 2:1-4).

The Tongues of Fire flame the Words of your oylut—fire offerings set upon your altars during the days of counting your omar. The Words are messages of your oylut/ascendants which contain the Words of the Fathers and Prophets who speak regarding your Name in the day you are begotten from the midst of the Fires of Yæhh in shemayim/the heavens.

Your messages are formed into two loaves—composites of your grain offerings of Bayinah/Understanding and Chækúwmah/Wisdom to be 𐌶𐌵𐌶 53𐌶35 = 106/7. Your two loaves are first-fruits of your Name—according to your origins in NeúwnNeúwn/𐌶𐌵𐌶. The loaves are manifest through Seven Shebetut/sabbaths to be Seven/Complete/Perfect. Thoughts resonating in your mind are welded to your Seed Name, whereby from both sides of Light you are one mind/head of joined faces. To be one mind is to have the Unified Thoughts of your Seed Name rise through your branches. The increase of your Seed Name creates two loaves from the two sides of your Seed. The sheaves formed in your Neúwn Breast Basket appear as unified sides of your hemispherical mind. In that your loaves are formed from the two sides of your Seed Name, then your mind is distinguished from your foundations whereby you perform the Law by the Voice of your Spirit. Hereby, those which have the Spirit of Yæhh do instinctively the commandments though they have not been schooled previously, as all that is in the world is the Túwrahh/Torah (Romans 2:14-15).

When two minds present from your stalks there is a division in soul. Which mind will your soul follow after—the Mind of your Name or the mind of a stranger? Touching anything on earth there is a Law, a statute, and a commandment/order that is in your Seed. What is written in the walls of your Seed Name are the same messages written on the two sides of the Stones of Testimony. These are the tattoos of your Light engraved on your inner stones. Words of the Mountain are housed in scrolls of ALhhim according to your Seven Eyes which open through Seven Shebetut/Sabbaths. The fruit of your branches appear in the Garden of Oodann/Eden, hanging on your Trees of Knowledge of Collective harmonic teachings and your paired branches of mutual Associations.

And you fulfill/perform according to מְלִאכּוֹת 19
the growth of your OyinZayin Body (shegoir ozim/goat) as one אֶחָד מְלִיץ אֶלֶל
to make a chatat/a rising of your Collective above degradations שְׂאֵת
with two kevashim/meek offerings—affirming your branchings מְלִיץ מְלִיץ
a generation of your studies/year אֶלֶל מְלִיץ
for a zevach/opening/flowing unto wholeness/peace. מְלִיץ מְלִיץ אֶלֶל

And the Enlighten wave, as to sieve the sums in them, ᄃᆞᆯ ᄃᆞᆯᆫ ᄃᆞᆯᆫᆫ 20
to sort out what is within the grain
an ascending bread of first-fruits—of your origins in ALhhim, ᄃᆞᆯᆫᆫᆫ ᄃᆞᆯ ᄃᆞᆯ
waving to sift the grain to the Faces of YæHúwaH. ᄃᆞᆯᆫ ᄃᆞᆯ ᄃᆞᆯᆫᆫ
to examine closely, sorting, sifting.

An ascension are with **two kevashim/meek pairs** of branchings מְבָרָכִים בְּרָכָה לִי
to sanctify/distinguish the givings of Yæhhh in your Collectively—YæHúwaH אֵל אֱלֹהִים יְהוָה אֱלֹהֵינוּ
for the servant illuminator. :יְהוָה

The pairs of offerings of the two kevashim/lambs are of the humility of the two sides of the Faces YǝHH. These are to serve your Enlightenment for the serving kuwáhnim/priestly administrations.

And you are called/read to see what is gathered in your grain ጸጸፋፋዮ 21
to be of the bones—according to definite acts, ልዩ ማሃዳ ማዕዳ
a meqraqudæsh—to read what is distinguished, setting the eyes/focus unto a vision of ወልደ ፋፋዮ
YahYah for your instructions to branch fully unto the sequel harvest of Sukut. ማሃዳ ልዩዳ
All servile work/labor—messages of service to determine assignments ልዩዳ ጸፋፋዮ ርሃ
you re-think your deeds accordingly, do they concur with your Name? ሃወደ ፋፋ
Are you engaged to perform what you are assigned from above?
There is a statute concealed, engraved decrees within your body parts— ማሃዳ ጸፋፋ
a marking of your ALhhim status which holds/gathers only the Lights of Oyin
in all of your dwellings/states of residences/body parts ማሃዳ ጸፋፋዮ ርሃ
for your generations/progressions. ማሃዳ ጸፋፋዮ

The offerings are read according to the Numbers of your Name whereby your members are called unto binding their eyes/rings as one, to be strong and of the might in your bones—𐌚𐌛—through drawing out the marrow—crystals in your vertebrae through your offerings of Fire. To form a binding of the eyes, this day of Neúwn, unites your eyes in your bones as one: 𐌰𐌶𐌰 𐌚𐌚𐌰𐌶 𐌚𐌛𐌰𐌶. Through the process of receiving the marrow crystals within you bones, as they are transferred into the seven eyes of your Spirit, you form the crystalized states of ALhhim. The precious promise is fulfilled for your to come to reside above servility and vain ambitions and their faces. The thoughts of your Loaves feed the 5000—three levels, 000 of Light 𐌰, emanations within your Seed—whereby the Teachings of your Name reside in your members. On Shebuóúwt, the shayh of your Name takes-up full residence with your members as Teachings of ma-shayh/Moses—extractions of the Lamb/Shayh to abide in the heart of your consciousness. In your shayh coming to the Hills of Sæynni/Sinai and Churav/Horeb through your Beniyman offering, the laws/decrees/statements which affirm your origins flow from your fingers to write the agreement in your stones/parts.

The engravings occur as the spices are gathered from the opening of your SEED. What is written in the bones, flows with the phosphorus light into the SEED. From the offerings of your SEEDName, the writings of Light are transferred—engraved into your garments of soul whereby the keRuvim appear within your veils (DHY/2 Chronicles 3:14).

CHP/Numbers 28:26-30
Offerings Out of Your Fire

The a pair of **bullocks/parim through your single eye/4** of the unified foundation of twelve bulls. This is a living offering of your Spirit of Wisdom that is given from your Spirit. The parim/bullocks are selected under your pelvic basin, as they have rotated with the constellations in the heavens. For the Day of Shebuówt, the two parim are the Heads of Zebúwlan: ALiAV Bann Chelen and AviDAN Bann Gidoni for Baniymin.

The **one ayil/ram**, are unified strands at the Mountain of Aparryim by which you ascend the hills. This strength of the Faces of the Mountain, of ShmúwAL and Yetschaq are the Strands of AL 15+16.

The Kevashim: The Seven Eyes of your Meekness of ALhhim, employing your 10 Numbers of Knowledge. The **seven lambs** are the seven spirits of meekness. Your Seven Rings give completely the sum of your Name. As lambs, these offerings are your Spirit of Knowledge, the product of your Name.

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The Par: The Heads of the Festival/The Chag: employing your 10 Numbers of Wisdom

The Ayil: The Strand of AL of the Mountain: employing your 10 Numbers of Understanding

The Shegoir d'OZim. The alignment offering of Benyamin. The Offering of Growth for the OyinZayin Body of Your Name, employing your Numbers of Knowledge, to align and maintain alignments with succeeding progressions.

TK/Lev 23
continued

And when you harvest/gather the grains of the seven shebetut ገሳሳት 22
 take the Sums in the harvest (The Intelligence and Numbers) of the land. ገሳሳት 44 ገሳሳት 44
 Re-think lest you utterly consume the stalk from which the grains are shelled out. ገሳሳት 44
 The mouths of four fields/sides are filled abundantly with Numbers and the Light in them ገሳሳት 44
 through gathering/binding the harvest to your soul, as sheaves, ገሳሳት 44
 and glean your collections/bindings: discern what you put in your mouths. ገሳሳት 44
 Re-Think your gleaning processes; you are extracting combinations in words ገሳሳት 44
 to be of Ayin/nothingness, not of this world, with instructions of the *gar*/the learner; ገሳሳት 44
 a bread of affliction/bruised/humbled whereby the strange is guided to intellectual incitements;
 to forsake/leave behind the sheaves/bundles from which the grain is gathered. ገሳሳት 44
 Anni YæHúwaH of your ALhhim :ገሳሳት 44 ገሳሳት 44

These instructions are per the unified mind of the Consortium that dwells in ALhhim-Rings to contain the Faces of YæHH.

You gather the harvest from your four mouths of the soul-body: from the two arm pits and from the two openings at the groin. From these corners of the mishkan, the Illumination of the Breath flows within your corners to formulate the Words of your 12 Houses. Hence, what appears at these mouths/corners feeds your members from side to side. Through these mouths you have access into your inner resources.

What is within your Rings/Eyes of ALhhim is Ayin—nothing of the sentient world; thus, your mind confirms the ANNI—the supplications of the Neúwn’s Hand stretched forth, unrestricted, not bound, but free, at *liberté*. The sequel offerings of Beniyman on the day of Fifties initiates the fruit for the harvest of Sukut as you maintain the state of sifting the thoughts to be of the Spirit and its Numbers. Realize, when your molecules of thoughts are too large, they are not able to go through the Kuwáhnim brain barrier.

And the Consortium speaks of AL—the strands of ma-Shayh **ḥḥ ḥḥ ḥḥ ḥḥ ḥḥ** **23**

Via the full extension of the shayh, taken on the *tenth of the Alphah*/Seed during the first cycle of the moon, one brings forth from within a covering or a spreading out of their inner branches of Breath. The bringing forth of the liberated/released Seed of the shayh upon the 10th of the first moon results in the 10th of the seventh/the Zayin moon. Thus it is written: *only via the tenth* one comes to a day of spreading out their garment, for the spreading out of a garment is the purpose of being sown from the Mouth of YæHúwaH, being the planting of YæHúwaH. The garment that is spread is the full spectrum within the Seed that is sown. The spreading out of mortal flesh is a shadow to the reality of the immortal garments to be spread out as the covering of a Name, whereby it is fully dressed in the radiance of the Word from which it is spoken.

Each Seed has two ends and four sides. This pattern of thought is the basis for the Mishkan, and the cube in which all things are composed. The ends of the Seed are conveyed as the Shayh/Lamb, being of the Lights of Hhúwa—those of Understanding and Wisdom, with the Lights of the Shayin—those of Knowledge. The shayh is taken in the 10th of the month of Yahúdah, for via the extending values/numbers can we grasp in our hands the shayh. Via the shayh rising in the mind, one comes to the tenth of the seventh moon. The ascent of the shayh is from the foundation of the Lammæd unto its crown. This ascent of illumination occurs within the mind, whereby the glory of the Words that have opened to form the Hhúwa+Shayin are spread out like a garment over the Name. In this same manner, a tree spreads forth its branches as the Seed opens and rises from where it is sown. Accordingly, the Life within a Name flows like a river to create a place in which it sows itself. The River of Life comes out of the Rock of a Name and flows unto the seat of AúweR, from where it has positioned its Hhúwa. Within AR the Name casts its seed, thereby planting itself by the River, from whence it commences to grow and spread out like the willows. As the Name accepts the full radiance of its becoming—the Shayh/ÆW—comprised of the two ends of the Staff to which it belongs by paired Names, the full radiance of the Shayin Hhúwa Light opens within the planting of its Name and brings forth a covering from all that is read within the Body of its Light.

The term ʾĀwʿĀ/ALMayshayh is the SeedWord of the Staff/Ā from which comes/ʿ the Shayh/ʾĀw. Through the Shayh all is revealed, from the base of the Hhúwa unto the Shayin, for with the Body of the Unified Lights, all things appear and are known. The extension of Mayshayh is for the renewing of all that is in the Mind of ALOZAR unto the branching of the unified Names of covenant. As a tree extends its branches, it brings forth the pattern of the Tree of Life from whence it is sown. When vegetation of a garden fills the garden space, then, and only then, is the space renewed with the faces/expressions/fruit of that which is sown into the space [Tehillah 104:30]. As the Shayh rises within the space allotted for its Seed, everything that is not in accordance with the Shayh is pushed off of the Staff, for there are no branches to bear its fruit. This is the fruit that is born to perish; having no root nor branch to sustain it. As the Mind blooms within the Lights of the Shayh, all is defined to be or not to be according to the Word of AL.

For each pair of unified Names there is space allotted for them to yield the covering or the full spreading of their Principles. How tall does an oak tree grow? When the seed is planted into the ground, a space is reserved for the depth, height, width and breadth of the Tree. Likewise, for every pair in ALOZAR there is reserved a space for the full expression of their united Names to bring forth the covering of their Names. Thus the inscription refers to their collectivity: “*with illumination the unified are brought near with their collective totality/the composite gathering*” מְאָרָה עִמָּם אֵלֶיךָ יְיָ אֱלֹהֵינוּ.

The 10th of the 7th leads to the Oyin Head of full consciousness and the bringing forth of the covering of the Oyin garment. The Day of Yeúwm Kippur is *lit. The Day of Covering* in which the sheath of the Oyin is woven via the unified activity of the Lights. The Oyin Sheath is the covering of mercy upon the unified Names whereby all nakedness is covered with the glory of their inner Unity. Hence, the tenth day of the seventh is **a day of spreading out** from the base unto the crown which is **the renewing of the Mind of ALOZAR that spreads out from AL to AR, from one end unto the other**. The spreading out is the acceptance of the full image of ALOZAR, whereby the paired Names are expanded without limit or end, for the productivity of the Lights is ongoing into all aúwtim/aeons of Light and into all spaces of Light. The surrounding spaces are the lands designated for the Names which are filled with the leaves upon their branches as a blanket of Light. In spreading out, all that is former in the Mind of ALOZAR arises to be the latter. In the spreading forth, the latter covenant/agree-

ment is greater than the former. The former of the mortal perishes as the vegetation that once occupied space beneath the towering oak. Each pair of Names is a union of two sides; one side is the east-south; the other as the west-north. In the 7th month, the west-north rises to the crown and in the 1st month the east-south arises.

The Day of Atonement is not for a covering of sins but rather a day of emanating the inner essence of Life whereby there are no short comings. A full embodiment covers their Names with the transference of the Alphahim of AL. The SeedName, comprised of two ends, becomes the **full extension of the united thoughts in ALOZAR** from which two are sent forth to reveal the Name of ALOZAR. The SeedName is only known to the ONE/UNIFIED MIND who is capable of receiving the Mind of ALOZAR. The term, 𐤀𐤋𐤐, rendered as humbled, denotes that there is no leavening within the minds of those who are capable of fully spreading out the thoughts of their Names; rather, as the spreading occurs, they are humbled by the greatness of the Word, whereby the Word and its fruit is seen, and they are hidden, as the Fire, within the bush. The word of the prophet Mikkah/Micah is fulfilled: And they of the activated Fire shall dwell under a unified vine and under a unified fig-tree, and nothing will cause fear, as the mouth of YæHúwaH Tsavaut speaks [Mikkah/Micah 4:4].

The spreading out of the attributes within the Names yield a covering. The covering is the results of being at-one-ment, from which comes the phrase: Day of Atonement. For until the covering is the emanation of the unity of Names within the Fire, the garment is torn/divided, as the division of cloth, depicted as genders, that a mortal wears, whereby there is nakedness. The garment is according to the taking of the Shayh on the 10th of the ALphah moon prior to Pesach unto the 10th of the Zayin moon prior to Sukuth. The Zayin is the means of releasing the Alphah unto its full extension in the seventh, to be fully displayed at Sukuth. What is spoken upon the tongue of the Zayin returns unto the Oyin head of the tongue, thus making a full circled garment from tongue to tongue, or mouth to mouth, state of consciousness. In this manner we speak from the foundation of the Hhúwa unto the crown of the Shayin—the Words of the Lamb. According to the measures of Light of the first and seventh moons, the Alphah is joined to the Yeúwd in the first month, as the Shayh is taken in the hands. Via accepting the Shayh—the Body of Wisdom, the Lights are released through the hands, and become evident through the deeds of the Túwrahh/Torah. As the deeds of Light are performed, the Zayin is joined to the Oyin in the seventh month, meaning that through the works of the Light, the full consciousness appears in the seventh month. Simply stated, what is sown in the spring is fully evident in the fall. The means of extending the Alphah to the Yeúwd and the Zayin to the Oyin is through the united Heads of the Hhúwa-Neúwn and the Lammæd-Shayin. The ALphah and the Zayin are Forces of Momentum; the Hhúwa and the Lammæd are the Extenders of the Forces of Light. The Breath of the Hhúwa-Neúwn is always giving and receiving unto full extension, whereby it bears the messages of the Alphah until they are extended into Yeúwd—the deeds. The crowning staff of the Lammæd-Shayin is always giving its strength to bear the fruit of the ALphah, through which the full consciousness of the Zayin to the Oyin is full. Via the Extenders there becomes a day/a Light activity of spreading out a covering of Breath—𐌚𐌗𐌰 𐌚𐌗𐌰𐌶𐌰𐌶𐌰 𐌚𐌗𐌰. In that the opening of the Davar/Word is via Mayshayh, the Lammæd of instruction occurs in Aharúwan unto bringing forth the full radiant covering with Shayin/Knowledge of the Fire, for with Aharúwan is mayshayh [SYM/Ex 6:20].

The Fire of their Names is for YæHúwaH—for the collective radiance of HhaALhhim. Thus it is written: *with illumination, the unified are brought near with their collective totality/the composite gathering of the Fire for YæHúwaH*. The essence of the Fire spoken of is the white Fire, from which all colors of Fire come. The white Fire is known as the inner Fire. The attributes of Fire are Wisdom

T YWOX 4C 3Y4C^W C^YY **28**
T 3A3 ^WY²3 ^WH-09
T 4Y3 ^W347Y ^WY² 3Y
T ^WY²CO 47Y²
T:^WY²3C4 3Y3² 3Y7C

T ወንጌላ ርሃሃ 30
T ጳሃፋርሃ ርሃ ጳወጸ ላወፋ
T ጳላፋ ማሃፋፋ ማሃ-ዐፋ
T ፋሃፋፋ ወንጌላ ጸፋ ጸፋፋፋፋፋፋ
T:ፋፋፋ ፋፋፋፋ

T ႃႃႃႃႃ ႃႃႃ **32**
T ႃႃႃ ႃႃႃ
T ႃႃႃႃႃႃ
T ႃႃႃႃႃႃႃ ႃႃ
T ႃႃႃႃ ႃႃႃႃႃ
T ႃႃႃ
T ႃႃ ႃႃ ႃႃႃႃ
T: ႃႃႃႃႃ ႃႃႃႃႃ

Ref: ChameshHhaPekudim/Num. 29:12-39

And the unified of YæHúwaH of ALmayshayh declares **ᐱᐃᐃᐱᐱ ᐱᐃᐱᐱ ᐱᐱᐱᐱ 33**
for consideration/contemplation for enactment. **:ᐱᐱᐱᐱ**
The unified declares unto the offspring of YishARAL **ᐱᐱᐱᐱ ᐱᐱ ᐱᐱ ᐱᐱ 34**
to contemplate for enactment: **ᐱᐱᐱᐱ**

In the fifteenth day, being an extension of the deeds of five, ᄡᄢᄣ 4WO 3Wᄣᄤᄥ
for the work/month of this seventh, 3I3 4O4ᄣW3 W4ᄣᄤᄥ
is a ChagHhaSuwkuth/Ascension of the Branches, Xᄣᄣᄣᄣ 7ᄣᄤ
of seven days, ᄡᄣᄣᄣᄣ XOᄣW
for YæHúwaH. 3ᄣᄣᄣᄣᄣ

The voice of the Unified are those of the Kuwáhnim that do not know or tolerate division. The Unified Mind speaks of ALmayshayh—the State of YæHúwaH that pertains to the Staff that blazes at both ends with the Lights of Hhúwa and Shayin. The Names of AL are states within the collective Name of YæHúwaH. The Name of ALmayshayh and ALAharúwan are bodies of Names of the Staff, being Names of the Lights and the Illumination of the Hhúwa and Shayin Lights. Speaking of ALmayshayh/3Wᄣᄣᄣᄣ pertains to all in the SeedWord of AL/ᄣᄣᄣ drawn out/ᄣᄣ of the Shayh/3W. For until we are reconciled unto the Staff, aka the cross of Yishshakkar that we bear daily, we are unable to speak of the work of the Lights, in that we remain in darkness, and therefore do not speak of the nature, nor the works of the Light.

The Unified Mind makes declarations unto their Offspring. In so speaking, the Unified of YæHúwaH open up the Words unto the Offspring of YishARAL/Israel. In contrast, the darkened mind does not address its members, for it operates in a disorderly array, and considers not the unity of its members. It is the duty of the ones bearing offspring to speak unto those which are born and those becoming the age to be counted, lest one would consider the members of their bodies as not belonging to the functions of the Enlightened. The Unified Minds are continually being enlightened by association and by speaking, whereby they instruct their members and align them accordingly to the Light that is imparted through the chatat/sin/alignment offering. By the words spoken and by the declarations that are made for a house, it is apparent those that are enlightened and those yet seeking to enter into the works of Light of the fifth day extended, known also as the fifteenth of the seventh.

The works of HhaALhhim pertain to seven days. In that there are seven days of HhaALhhim, how is there a fifteenth? In reading the text, the value of fifteen is written as day five/chamishi extended by the tenth power of *goshar*/4WO, meaning ten. On day 15, the Light is fully extended, as the dark moon, whereby its sign is not seen. When the word, *goshar*/4WO/ten follows the number of the day, then the number has been extended by ten. In this passage, the number of the day translated as fifteen, is written as five, followed by *goshar*/4WO/ten.

Should the word *oshryim*/ᄡᄣ4WO, meaning twenty, follow the number of the day, then the day is read as the twenty-fifth, meaning the work of five has been multiplied four square, or now operates by four hands, the double of ten. The value of *oshryim*/ᄡᄣ4WO is twenty, which is also rendered as tithes. When twenty is coupled to the number of a day, then the day at hand pertains to those of united hands, being of 4 hands, thereby signifying the ones to be counted amongst the Offspring of YishARAL. ***Until one becomes twenty and upwards, they have yet to show that they are born of HhaALhhim, for those born of HhaALhhim are as HhaALhhim, which abide in pairs, and their words are of united hands.*** The minimal requirement of being counted amongst YishARAL is to be twenty, conveying that those who are united in works by their Names, being four handed, are counted as the offspring of HhaALhhim [ChameshHhaPekudim/Numbers 1:3;7:2], whereby they do the works of HhaALhhim.

You count and number your days according to Wisdom. In Wisdom there are seven days, as there are seven pillars and seven Rings of HhaALhhim. Each Ring has its day of evening and morning,

whereby the complete works of HhaALhhim are performed. When the eighth comes, there is a cessation, or a shavbeth/sabbath of rest, in which you enter into the states of the perfect of HhaALhhim—the state of 7 days fulfilled [TeúwratHhaKuwahnim/Leviticus 23:36]. In the eighth day there is a rest, whereby one enters into all that their hands have accomplished—the perfection of the seven. Blessed are they who keep the shavbeth, for they are amongst those who have a mind to enter into all works of Light, being the state that they have labored according to, whereby their dwelling is in Aúwer/Light.

And when there is a ninth, then there is a new beginning, for the ninth is the same as the first, even as the first day of HhaALhhim is the ninth evening of Beniymán in which the SeedWord is opened, whereby there is Light [Sepher Maoshah BeRashshith/Gen 1:3-5]. What is first is last, and what is last is first, so is one to nine and nine to one. When there is a tenth day, then there is the work of extending the understanding that pertains to the judgement of Dan, for the tenth position of the lights, is the fifth evening of the week. In that there have are four evenings and five mornings prior to the fifth evening, the fifth evening is also known as ten. Again, this is counting the days according to Wisdom, for as with the cardinal numbers, their are ten parts in five, whereby the tenth evening is the head of the fifth day.

There are eight oylut/burnt offerings in days one through four. In addition to these eight offerings that occur in days one through four, there is the morning offering prior to day one in which the Shayh is slain from the foundation of the world [Chazun/Rev 13:8; 17:8; Ephesians 1:4]. Together, these offerings totals nine, whereby upon the fifth day, there is the tenth, wherein Dan is seated forever. For when all things are extended by the hand, then the judge of Dan appears. Every sacrifice of evening and morning is counted during the months in the Eyes of HhaALhhim, whereby the tenth day, pertaining to comprehending the judgement, is considered as the fifth of the seventh during a cycle. Through the oylut/burnt offerings of days one through seven, the Voices of HhaALhhim are heard, through which all Words are communicated from the Unified Mind of HhaALhhim. For until the SeedWord is opened, the messages are yet contained, being sealed with the Body of ALmayshayh. With every saying of the Lamb, the Light grows brighter unto a new aúwt/epoch.

The eleventh is a unique formula of word combination—*oshat-goshar/4WO1XWO*. The value rendered as “one” is the term *oshat*, which conveys solidarity, to be stable, and to grow stout. Iron, steel, and ivory are items that depict the solidarity of the term, *oshat/XWO*. When the term, *oshat*, is followed by the value of ten, the combination has rendered as eleven; however, the renderings in the translations are misleading, for there are but seven days of HhaALhhim in which are all of their works. All days are of the seven Rings. Though the days have been translated to be more than seven, they are positioned within the cycles of seven days, and are correctly understood when they are read as one of the seven. The *oshat-goshar/4WO1XWO* refers to the work of affirmation that make the hands stout and strong. The *goshar/4WO1XWO/eleventh* occurs *as the fourth of the seventh during a rotation of the Lights*, whereby the fourth, with the seven, comprise what is known by the Arab-Hindu mind to be eleven.¹ The Arabic numbers used today are stand alone numbers; whereas the Numbers of HhaALhhim are intertwined according to the Rings in which they dwell. Thus 9 and 3 are together as Beniyman and Zebúwlan are one rod. When one considers the twelfth day, one is drawn to Nephethli and the work of meditation. The Govri/Hebrew expression is comprised of the value of two being extended, written as *shnayimgoshar/4WO21W*, being the full extension of two, whereby every work is established. No work, nor house, is built upon one, as it is upon the foundation of *the shlichim and the neviim*—the apostles and the prophets, that the Body of Names are built [Ephesians 2:20]. Thus, for every building the mishkan of HhaSham, there are two Names, one that is sent as a shaliach/apostle, and one who unfolds and reveals, as a navi/prophet. According to the Order of HhaALhhim, being of

When the days are ten or more, then the value is extended with the united hands. *There is no extension of mind nor encampment until the hands are united, for if one hand is put out and the other hand withdraws, there is no progress, and hence no extension.* When the days are said to be twenty or more, then the days are counted as being four-handed, signifying that two have agreed to join their hands in the works of Light. And when the day is thirty or more, then the day is said to be six-handed, whereby the value of the day is of the works of the Staff, being the united hands of Wisdom, Understanding, and Knowledge. And should the days be numbered forty, then the days, signifying the deeds of Light, are eight handed, whereby the activity is from all four sides being measured as a day. Otherwise, the Mind of YæHúwaH does not count days as mortals, nor is there any gain to determine how old is the earth or an object of anthropology, for in the calculations, the value of the number of days may be determined; however, the essence, being the value of the Light, is not arrived at, for it is not determined to be of the seven acts/days of HhaALhhim.

Within a month there are 4 sevens. These four sevens are eight and twenty, meaning that they are the complete works of HhaALhhim. For those who are 28 are of four hands, being the joined hands of two Names according to which every day is numbered. i.e. In the seventh moon, the eight and twenty days are of the joined hands of Aparryim and Yahúdah, whereby there are twenty that determines the full measure of deeds within a month. When we count nine and twenty, then we affirm that a new beginning is commencing from the works accomplished by the united hands of two Names. And when what is called the thirtieth comes, then it belongs to the Staff of the Lammæd, being as the full moon in which are the full measures of Wisdom, Understanding and Knowledge.

For each side or hand of Light, there are the four Kuwáhnim/priests. The camp of the Kuwáhnim of the north are with Nadæv, those of the east are with Aviyahua, those of the south are of ALozar, and those of the west, are of Ayithamar. These four sides of the Enlightenment number 28 according to the 28 Names of HhaALhhim, which are known as the Congregation of HhaALhhim. According to HhaALhhim, there are seven days, for each side of Light. The value of numbering the days in this manner is according to Wisdom, which is from the beginning—the first works of HhaALhhim, which are perfect [MeshnehTúwrahh/Deut 32:4].

In the first day/activity of mind ᳵ᳗᳚᳚᳚᳚ ᳵ᳚᳚᳚ 35
is a meqraqudash/the result of reading the consecrated paths of Fire; ᳵ᳚᳚ ᳚᳚᳚᳚
every work of slavery/vain servitude ᳚᳚᳚᳚ ᳚᳚᳚᳚ ᳚᳚
is not performed. ᳚᳚᳚᳚ ᳚᳚

The primary results of the mind affirming the Light, is the state of freedom, whereby thoughts in mind are no longer a slave to what is of vanity. Enlightenment is reading deeds of day five/३ extended/५ (fifteen), which sets your mind at liberty from unconscious occupation with forms and their domination over your households in which you abide. Hence, the first activity of mind is to liberate itself from separateness and former states, that it may enter into a perpetual, eternal renewal.

Seven days—via perfect works, ཡེ་ཤི་ལྷ་མོ་ཤལ་ 36
 the unified amongst you approaches the Fire for YæHúwaH; རྟེན་འཁུར་ལྷ་མོ་ ཡེ་ཤི་ལྷ་མོ་
 and in the day of the eighth, being an activity of ascension, རྟེན་འཁུར་ལྷ་མོ་ ཡེ་ཤི་ལྷ་མོ་
 is a meqraqudash/the result of reading the consecrated paths of Fire; བཤམ་ ལྷ་མོ་
 The compound nature of *YahYah* is to your collective branching of transmitted thoughts; ཡེ་ཤི་ རྟེན་འཁུར་
 and with your illuminations, the composite state draws themselves to enter ཡེ་ཤི་ལྷ་མོ་
 the body of Fire for YæHúwaH རྟེན་འཁུར་ ལྷ་མོ་
 to be an assembly of becoming/a congregating of Breath/Reúwch, ལྷ་མོ་ རྟེན་འཁུར་
 whereby every work of slavery/vain servitude རྟེན་འཁུར་ ལྷ་མོ་ རྟེན་འཁུར་
 is not performed རྟེན་འཁུར་ ལྷ་མོ་

Approaching the Fire for YæHúwaH is to draw near to the faces of YæHúwaH, as Nadæv and Aivyahua draw near to the altar to enter into the Faces/expressions, being the Rings of Fire. Every Ring of HhaALhhim is comprised of 4 faces, whereby they are of 7 complete faces comprised of 28 Names of HhaALhhim. These seven faces are called the faces of YæHúwaH. As we approach the mizbaach/altar with our offerings from the body of Fire/ᐱᐱᐱ, we come face to face, for what is from our body of Names are the expressions of the fiery Numbers of the Heads of Light. Our offerings are the daily proceedings of the Heads of Light that are transferred within our body of Fire/ᐱᐱᐱ. As the thoughts within the mind are transferred to a body to become fully known and expressed, so are the offerings comprised of the thoughts, being a string of Numbers, that emanate from the Heads of Aúwer/Light within the offspring of YishARAL. The offerings are made unto the 7 congruent Faces of YæHúwaH, in order that every function within our Names is according, thereby in perfect agreement with HhaALhhim and the Heads of Light, causing a sweet aroma within HhaALhhim and Heads of Light. As we make an offering, we draw near unto the full revelation of the offering which is drawn out from our sides. In making the oylah/burnt offerings, all that is within the offering is opened as the rocks and bones break open in the midst of the Fire, thereby revealing the crystallized patterns of the Numbers and Words that are within the pieces. Through making the offering we are of Fire to Fire. Through our gifts from the Body of the Lamb/ᐱᐱᐱ we come near to the full faces of YæHúwaH, who is a consuming Fire [MeshnehTúwrah/Deut 4:24], whereby the offering is accepted within the collective Faces of YæHúwaH. HhaALhhim observe the garments within our closets in which we are attired daily to make the offerings and likewise take note of the offerings that are pure, being of the same essence as the Words and the Numbers of the Heads of Light. When our offerings are consumed, we are ushered within the Presence of HhaALhhim and thereby have communion with HhaALhhim. Should our offerings be acceptable to the Heads of Light, we pass through the portals of the Body of HhaALhhim unto the Heads of Light of the 70 Kuwáhnim. For such is the purpose of our offerings, that we be of the Faces of Fire, and that we partake in communion with the bread and the wine that accompanies the offerings, lest we be of the faces of the idols of this world that cannot speak, nor have eyes to see, nor ears to hear, but being stoned-faced they are the works of isolation in which there is no communication nor progression [Tehillah/Psalm 115:3-8]. In being of the Fire, we are of the Core of the Bone/Lammæd, from which comes all states of water and spirits—levels of Intelligence—that move and dwell within them. Those of the Fire are of the consuming nature of Life, as YæHúwaH who consumes the offerings of the pure of heart, but those not of the Fire are consumed by the passions of their

own thoughts unto destruction.

T ጳሃጳጊ ብልዐሃን ጳረፋ 37

T ማእፋ ሃፋፋፍፋ ፋወፋ

T ወልቀ ብፋፋፍፋ

T ጳሃጳጊ ጳወፋ ሃፋፋፍፋ

T ጳዘጎሃን ጳረዐ

T ማብሃቹሃን ዘፃ፤

T :ሃሃሃብ ማሃብ ፋፃፈ

T ጳሃጳጊ ጸጸፃወ ልፃረግ 38

T ማሃብጸሃንጸግ ልፃረግሃ

T ማሃብፋልግ ረሃ ልፃረግሃ

T ማሃብጸፃልግ ረሃ ልፃረግሃ

T :ጳሃጳጊ ሃንጸጸ ፋወፋ

T ማሃብ ፋወዐ ጳወግዘፃ ሃፋ 39

T ብዐብፃወፃ ወልዘረ

T ማሃቹፋፃ

T ቡፋፋፃ ጸፋሃፃጸ ጸፋ

T ጳሃጳጊ ገዘ ጸፋ ሃገዘጸ

T ማብሃብ ጸዐፃወ

T ጎሃወፋፋፃ ማሃብፃ

T ጎሃጸፃወ

T ብንብግወፃ ማሃብፃሃ

T :ጎሃጸፃወ

T ማሃረ ማጸዘቀረሃ 40

T ጎሃወፋፋፃ ማሃብፃ

T ፋልፃ ቡዐ ብፋፋ

T ማብፋግጸ ጸፃሃ

T ጸፃዐ ቡዐ ጋጎዐሃ

T ረዘን ብፃፋዐሃ

T ማጸዘግወሃ

T ማሃብፃረፋ ጳሃጳጊ ብንፋረ

T :ማብሃብ ጸዐፃወ

The suwkahh/sukkah is a structure open for expansion, able to be conformed to levels of Thought that it embodies in your Name; a construct of thoughts corresponding to your levels of learning. One builds a suwkahh as one partakes of fruit from the Tree of Splendor/ፋልፃቡዐብፋፋ, namely the Branches of Palms, signifying the force to exert an ascent. The ascensions of your Name result of being steadfast in the Way/Derek; as a Bough of a Myrtle Tree, signifying being intertwined/woven together, whereby your Names broaden, expanding in breadth; and the Willows of the Brook, signifying the covenant bonds of your legacy/position/inheritance in the Rings of HhaALhhim; the palms denote Knowledge; the myrtle corresponds to levels of Understanding, and the willows pertain to Wisdom. You abide in suwkuth/sukkoth as you migrate through seven wildernesses—Word developments—in stages, whereby the suwkehkh is continually conforming to your dwelling state of progression; the progressive state of a

Name's residence emerging through Metsryim. In departing from states that enslave, you construct a renewable dwelling, being a weaving of Knowledge unto perfection/X. The dwelling in the suwkahh is according to the teachings that pertain to the third level of the Letters bearing the Fruit of Knowledge— *the parameter Letters of the third level* from *Semek* to *Taiúwah*. The feast of Suwkuth/Sukkot in the seventh moon are from the days of ShmuwAL 15/Æ to Aharúwan 22nd/X.

T YX4 ㄣX7月Y 41

T 3Y3ZC 7M

T 3YW9 7E7E XO9W

T ግርሃዐ ጸቀ።

T ㄣㄩㄣㄌX4ΔC

T 7074WE3 WΔH9

T:YX4 Y7MX

T Y9WX XYE9 42

T ʘʘʘʘ XO4W

T 644W79 H4I43 CY

T :XYÆƆ YƆWƚ

T ພຸຣ໌ຊໄດ ຍອດໄປ ຍອມຮັບ 43

T 7X9WY3 XY45 7Y

T 64W7 7Y9 X4

T ጥጥር ሲሆን

T ማንገሳኒ ሲገኝ

T: ལྷ་ཡུལ་ལྟར་ ལྷ་ཡུལ་ ལྷ་ཡུལ་

T 3W³ 49Δ7Y 44

T 3Y37 7403 X4

T: 644W7 799 64

¹ “Before an Arabic numbering system came about, there were Names for Numbers which originated out of the early Egyptian and Roman cultures. And long before there were writing symbols for numbering and counting, man often used fingers on both hands (referred to as digits) by which to count. The Arabic numerals...make up our initial set of numerals 1 through 9 and 0. These numerals are derived from, and only account for, a portion of the Arabic numerals. To begin, numerals stand alone in our numbering and counting system to represent our primary numbers 1, 2, 3, 4, 5, 6, 7, 8, 9 and 0. Yet, each of these numbers represents the total plus one of the number coming directly before it. In other words, with 0 as the reference point (since 0 is not a digit of the hand in and of itself), the total of 0 plus 1 is 1. Likewise, the number 1 plus 1 is 2 (or 2 is the total of 1 plus 1); however, in 2 are 3 as both 1+2 reside together; and these three digits are 6. The number 8 is the total of 7 (the number before it) plus one.” “All Arabic numbers we use today are ideograms created by Abu Ja'far Muhammad ibn Musa al-Khowarizmi (c.778 - c.850).”