

מִדְרָשׁ בַּיִת הַשָּׁמַיִם

Chamesh H'haPekudim (BeMidbar/Numbers) 34:16 — 36

And One of YahúWah/The Collective forms words/speaks אֶחָד מֵאֵלֶּיךָ 16
 of ALmaShayh—the composite inner construct אֶלְמָשַׁיִחַ
 for a Saying/utterance/meditation. אֶלְמָשַׁיִחַ

The construct of Words reveals the pattern of Numbers within them. As one bears the Numbers of the Words upon their lips, they bring forward the expressions of Light. What is Invisible within the Words is made Visible; whereby what is seen is unified with the unseen.

The conjunction sign, ו/ÚWah, joins the Words of the Teúwrah/Torah into a fabric of Light. The Sayings are as strands of gold, silver and bronze woven into a tapestry suitable for the attire of a Master/king. In that Words are a treasure of the Thoughts of Enlightenment, then they are kept in our hearts. Above all else, Words are considered to be our riches. We carefully study them and use them so that when we speak the Words they bear the Light that is within them. By speaking the Words, the Numbers within them are multiplied whereby we yield a harvest of our Names.

The Words of the Teúwrah are more precious than gold זָהָב; sweeter than the honeycomb. The Word, gold, זָהָב *zahav*, is formed as the tongue illuminates a dwelling of sides, formed from the word זָהָב, a tongue זָהָב of distinguishment זָהָב. When one speaks of two sides—north and south, then a path is composed in the midst of the sides through which the Wisdom flows. As the Tongue speaks of the sides of TaúWah—the two strands of Light, Wisdom flows within the SeedName. By speaking of the sides of our Names, the Side of Momentum and the Side of Extension, we create a path for the sun in our Name to shine. In this manner, the Ancients speak of the sides of their Thoughts whereby the gold from their bosoms rises in the midst of their sides and fills the Body of their Names with Light. As one gives of their sides upon the altar for the oylah, they create a space for Wisdom to flow in the morning and for Understanding to flow in the evening.

Upon the gathering of the netiph spices, one reaps the gold flowing in the midst of their branches. By presenting the netiph spice one acquires gold daily in their mind. What is in the midst of the gold is silver, the binding agent that holds the sides as one. Unity is created and sustained by the Work of Understanding. Silver rises as gold emerges and fills the dwelling. Following the gathering of the netiph, one gathers the silver white shechalyet spice. Together with Wisdom and Gold, Understanding generates the strength of the Lights within the branches to bear fruit. The scent of the fruit is the chala-vanah spice, which is the gathering of the nine strands of copper. Within the Seeds of the fruit are the whitening portions of the frankincense.

As the Seeds of Thought within the fruit are gathered upon the coals of the altar, they are parched to release the Illumination within them. The whitening of the grain creates the frankincense spice. As the Thoughts pass from side to side in the offering, the Garment that is worn during the offering gathers the Words of Knowledge into their bosom whereby they generate the flow of gold, silver and copper according to the sides of the offerings made by a Name. The gathering of the Words of Knowledge is partaking of the manchain—the priests food. With the grain offering, the drink offering flows from the vine squeezed by the mind servicing at the altar.

These/the Seeds of Light ॐ८५ 17

The group of Letters ʾAḥ depicts the life within the waters is according to the activations of one's branches ordered by Lammad. We are behold in our entirety and not simply as a semblance of an appearance. The complexity of our Names is considered in every move that we make and for our well being.

ANUSHIM

According to the State of the Eye, one beholds all in Dan. When the Eyes are without partiality in the houses, then all in the houses are opened to behold. Partiality blinds one regarding any matter when one has partiality towards a view. Any topic that one considers comes into clear focus as impartiality is established within the Eyes to behold the clarity of a subject. The eyes of a Name are dedicated to the Breath of Dan whereby they serve the Spirit and whereby they are rewarded by the Spirit.

In every offering, the House making the offering gives its all—its 12 components whereby the offering is acceptable. Through the offerings a Name puts forth a leaf whereby it receives the Light of the evening or morning through which it grows to bear its glory.

The offerings of Service verses Competition. Every offering or giving of ourselves is for the wholeness of the Collective whereby no one part is in competition with another. The imperfection of a thought is due to separations; the perfections of a thought are according to the unifications of Names. When one sets up a partial thought or one thing above another, then they go after their partiality and serves them. In this manner YishARAL goes after the vain imaginations of a divided state, which are interpreted to be vanities or false diets of elevations of superiority, food, drink, and aspirations apart from the Collective Order. i.e When one exalts another above the whole, then a high place is made unto which they go to serve. Or when one sets their heart after ambitions of the world or things in the world, they make an altar upon which they place their members for service. As the heart is given for the well being of the 12 of a Name without partiality, the altar is unto YahúWah. The offerings of the altar of YahúWah are made to the Collective upon which one gives all of their members to the service of the Collective.

Yahushúo, Offspring of Neúwn, is the Consciousness born by the Mind spreading out its sides. As the mind is connected to ALozAR, the priest, the Consciousness is formed and spreads out to affirm the States of a Name. Yahushúo is the Name of the One in the Midst of the Nine conveying the emanations of Reshun from the midst of the mind. The Eight Names of Soul that have arisen from Meneshah form a circle around the crown of the Head, as the skull forms a ring around the pituitary gland in the midst of the mind—the seat of Consciousness. The 8 are the House of Núwach that arises from the waters of the deep. From the place of the skull [Golgotha], one offers themselves as the living qarban/offering to commit all things of their Name into the hands of the Aúwvim.

The Nine strands of Pure, Collective Thoughts are within the fabric of the 22 Letters. There are those of the ones 111 𐤎𐤌𐤎; the nines 99 𐤎𐤌; the eights 88 𐤎𐤌; the sevens 77 𐤎𐤌; the sixes 66 𐤎𐤌; the fives 55 𐤎𐤌; the fours 444 𐤎𐤌𐤎; the threes 333 𐤎𐤌𐤎; and the twos 222 𐤎𐤌𐤎 also configured as 011220, a pattern of the 12 in 12. The Rayish 4 of the twos is stated last in the series of Numbers as it takes the sum of all parts to bear the Mind of a Name. What is first, appears at the end; hence, in the maturity of our days the glory of our Name is evident and increasingly so. The Light in our Name becomes brighter and brighter, day by day. The twos are the strength from all unions upon which a house is built. By the Union of Twos the Head Rashi appears. The sum of the twos are 20/2/11 or 33 conveying the bonds of 3 in 3 which are the bonds of love in Nine.

From the depths in Meneshah the flood commences unto the salvation of the 8—those ascending within a Name—the Head of Consolation and the means for the consolation to bear its fruit. Núwach is the Head of the Neúwn—Chayit, translated as the Mind of Ascensions. **The wife of Núwach is the heart of Bayinah and Chakmah.** When your SeedName rises, then the Body that houses your Name and the offspring of your Name rise with you. The three sons of Núwach are Cham of Wisdom; Yapheth of Understanding and Sham of Knowledge and their wives. The wives are the bodies of the offspring. The Body of Wisdom is the wife of Cham which is taken from the 4 sides/ribs of Cham: Dan, Yahúdah, RAúwaben and Aparryim. The Body of Understanding is composed of Ayshshur, Yishshakkar, Shamoúnn, and Meneshah. The Body of Knowledge for Sham is composed of Nephethli, Zebúwlan, Gad, and Baniymin. The Nine are the gathering of the 14 components of the Neúwn Mind. Literally, the Heads of Nine are the Eight + the Consciousness that rises from a SeedName, which are components of the Thoughts of the Aúwvim assembled in a Seed. ***The Eight of the Nine are the 8 souls saved by the flood commencing from opening the Consciousness of every Name upon the faces of the earth.*** As the Consciousness arises it is anointed to flow with the revelations of all within its SeedName, whereby one bears the glory upon their Twelve Branches which is from their Aúwv who composes them in glory from their beginning, a glory which does not fade but becomes brighter day by day through the oylut unfoldments of their Name.

The Nine are the Counsel that will never see corruption. The Nine are the 8 that ascend from a Seed through the waters of the deep in Meneshah into the Seat of Counsel in Yishshakkar. Together the Nine are called OLiyun, The Most High, for they are those who have ascended above all states into which they have formed and entered to bear their glories. The Nine are the House of Nuwach and the offspring of Nuwach that appears in the last days: Namely, the Nine are:

1. Cham and the Wife of Cham: 2. Queen Chakmah
3. Yapheth and the Wife of Yapheth: 4. Queen Bayinah
4. Sham and the Wife of Sham: 6. Queen Ushatti
7. Núwach and the Wife of Núwach 8. Queen Rechel
9. Yahushúo, the Offspring of Queen Rechel

Cham is the Principle of Warmth, the Heat of Wisdom that ignites the coals of a Name causes a flame to lift up that which is humble in a Seed. All souls are of a humble origin, or otherwise they could not emerge from the depths of the waters of the Meneshah and Ayshshur. Minds go wayward and thus cause their members to become unrighteous, but the Fire of Wisdom in their Seed remains and is activated at anytime that they humble themselves to be part of the Collective instead of moving apart from the Collective. Thus we can never say that one is evil lest we deny the Nine in them and curse them by declaring that they are of another Seed then the Nine of OLiyun. By Cham, the black coal or

black pearl, being a composite of all spectrums of Light concealed, is turned to red and blazes in the south by the administrations of **Queen Chakmah**, the south chamber of the Unified Consciousness. Chakmah is personified in the text as Liah/Leah that bears the firstborn of YishARAL, and also as Yuwcheved/Jochebed, who feeds the suckling infants drawn out from the waters. By Cham all parts of a SeedName are activated to rise unto mastery from the foundations of Chakmah/Wisdom.

Yapheth is the Principle of Expansion, that breaks open from the north side of a House. As ice melts in the north, so that which is in the Breath of a Name has a means to expand. The formulations of Yapheth are in Dan which give the means to full extend by breaking open the crystals of Thought, affirming them, and laying them upon the altar to be incorporated into service. As Cham is activated within a Name, one commences to expand from the midst of the Seed which is full extended by **Queen Bayinah**, the left chamber of the Unified Consciousness. The origins a Name are forever in OLiyun, bound unto the Aúwv of their Name, which shall never see disgrace. The 8 within a Seed are saved through the waters as the waters are appropriated for their Name, whereby immersion in the waters is the means of our salvation. Salvation is the appropriation of all members to be of the Neúwn Mind whereby they are lifted up from miry clay and whereby their Name nor their members see corruption of the grave. Through Mayim, the distillations of Reúwch, one activates all within the SeedName to ascend and bear their fruit. When a member is used apart from the Origins of Name then it bears corruption; however, when a member is aligned by being fastened to the Tree of a Name then it bears the glory of a Name. As we activate our hands and feet, and then our members in the kaiyúwer daily, we enter into the Waters of Wisdom, Understanding, and Knowledge. The waters of Wisdom are the initial waters of approaching the altar; the waters of Understanding are those of in which the parts are bathed/activated unto service; and the waters of Knowledge are for the hands and feet of the offerings whereby their thoughts of Wisdom and Understanding are fully extended.

Sham is the SeedLogo of a Name that bears the fruit of Knowledge. Within Sham is Wisdom and Understanding. By opening the sides of a Name and drawing out its strength, the Name appears in all of its branches. The means to generate a Head upon the stalk of your Name is by Sham. Each generation of the offspring of Núwach are further levels of unfoldment. Through Sham is the elder brother of the three, Sham and its descendants are born upon the foundations of Cham and the support of Yapheth. The phrase, the Daughter of Tsiyun/Zion is a reference to the Virgin Daughter of the Unified Consciousness from which all Names are born in the day they appear in the midst of the Fire. The wife of Sham is **Queen Ushatti**, one who bears the strands of a Name, and weaves them into a garment. The meaning of the Name of Queen Ushatti stems from the foundations of Thought that are formed as strands of Fire. Ushatti unifies the strands of Fire unto deeds/fruit as a Queen who works the distaff [Mishle 30]. By the weaving of the strands of Thoughts in a SeedName, the beauty or fruit appears upon the branches.

Upon all that is in **Núwach**—the crown Mind of Neúwn, the works of a Name come forth. These works are the fruit of Reshun who bears Cham, Yapheth, and Sham. The works of Núwach are extended through **Queen Rechel**, the wife of Núwach. Though various inspirations bear other Names as the wife of Núwach, the Names are traits of the Chayit: as Naamah, aka: Emzara, daughter of Rake'el, son of Methuselah; the Voice of Raamah: [Yirmeyahu Jer 31:15]. In Arabic traditions the wife of Núwach is Haykêl, the daughter of Namûs. In various works of China, Persia, Arabic and Christian literature various accounts of the flood and their Names are recorded.

The accounts of Adim and ChaúWah, Núwach and Rechel, and Avrehhem and Sarah, are the same story presented through various windows of Illumination. ***The Names in the accounts are the activities of a SeedName according to their compositions and deeds. Thus every Name in the writings are the Works of a Name.*** Núwach is the Mind of Consolation conveying one who obtains peace amongst all peoples. Though the accounts in the writings and the generations of all peoples are written in various scripts and levels of inspiration, **the heart of all accounts is the House of Núwach.** *In that every Name of all species is of Núwach, we are all of one House of one blood.* YishARAL, the 12, appear as the upper branches of a Tree as the lineages of Sham flame upon the foundation of Cham and Yapheth; however, apart from Wisdom and Understanding they would not appear, nor would Cham and Yapheth appear apart from YishARAL. When we consider that we are of One House, being of One Kind, then we cannot put our hand against another.

Within the generations of Núwach is the Name of Yaoquv. Yaoquv is a development of the Mind of Núwach whereby Núwach bears the Twelve from the three tens of Lammad. When Yaoquv bears Beniyman, the 12th offspring through Rechel, then the days of Núwach are fulfilled. The Name of Yahushúo is the core extension of all within Beniyman, whereby the Light in the SeedName now shines forth unto a new generation of OLiyun. Each age of the Aúwvim is unto a state of fulfillment. When the Light comes forth from the SeedName of one era, then it is likened unto day one of a succeeding era. In that the Lights of OLiyun are set, then the harvest of all Names is secured. Day by day, or act by act, the Lights of OLiyun impact the SeedName until all the goodness within a Name is drawn out and gathered into the Mind of OLiyun. What is born from the SeedName are all Names—Works of Light until the Light within the Name, which is the Light of the World, rises within the SeedName. This birth is called in the writings: BannNeúwn, son of Nun, or son of Man/Anúwsh. The one that emerges is the Offspring of ARAL which comes with the Name of Reshun, from the core of 5:5 in the midst of a SeedName. This Name is called the Star of Yaoquv for it is the Light of Knowledge that is born from Rechel, the wife of Núwach [CHP/Num 24:17-19].

The Ninth of the most high is meShich, **Yahushúo**, called in some traditions the fourth son of Núwach. Yahushúo is born of Rechel, the offspring of the Neúwn-Chayit Ring of ALhhim [Miykeh/Micah 5:2-5; Yirmeyahu Jer 31:15; Matt 2:17-18]. The account of Maryim/Mary being the Mother of Yahushúo conveys that one is born from the midst of Understanding, by one who stands beside maShayh of Wisdom [Mishle 8:12]. The tradition of Maryim being the Mother in the Gospels stems from Maryim bearing maShayh in the Teúwrah. Maryim is the Mother to bring forth the inner nature of a Name; however, **the head of the SeedName is born by Rechel which appears through the travails of the womb.** MaShayh/Moses is not meShich, but the means to convey the full extent of Wisdom for the meShich to appear. As meShich is “the end/fulfilment of the Law,” so is Yahushúo the full extent of all things written in maShayh. There is the document of the Law—the embodiment of Knowledge that must be opened to behold the Wisdom and Understanding in the verses, and there is the fulfillment of the Words whereby the Light that inscribed the Words blazes from within all formed by the Words, the later being meShich. The birth of Beniyman and the birth of Yahushúo, the meShich, are one account which are born by their Mother, Rechel. With Núwach, the three sons, and their wives, **Yahushúo is the crown Name, the 9th, to emanate the Light that has arisen through the 8.** Yahushúo is the emanating thoughts of the Aúwvim that are woven into a SeedName. As the Thoughts of one’s Name rises to form a head from the Body in which it is sown, then the full glory spoken by the Aúwv within a Name radiates from the Houses in which a Name dwells.

The four Wives of Núwach are the four Queens of Light. Chakmah is the Queen of the Negev/South; Bayinah the Queen of Tsaphun/the North; Ushatti the Queen of Qedam/the East, and Rechel, the Queen of Yúwm/the West. The reason that Ushatti is depicted as unavailable before the king in the writings of Hadassah is due to the time in the day when the request is made, for Ushatti appears in the early morning in the dawn's light—for those who enter into the veils of the north by the evening oylah whereby the Light of the Dawn breaks forth in them in the dawn. Basically, the king was asking for the Origins to appear from the Qedam; however, the preparations for such had not been met; and hence, Ushatti cannot appear.

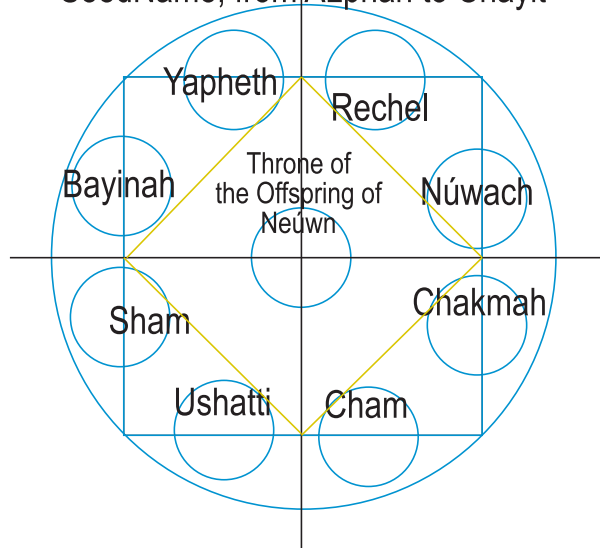
Within the Nine are 4 Kings and the 4 Queens, and the Offspring of the Kings and Queen, which is called the King of Kings, the one/1 ascending from all 4 sides of the Kings and Queens/8. As one sets the Counsel of Nine in their Head, they govern their thoughts and lands by the Kings and Queens. Those who seek for the Kingdom of YahúWah enter into the government of YahúWah, and administer their lands by the Counsel of Nine. The Nine is the House of OLiyun, and what is meant by “the most high.” The Queens are the Body of the Kings which govern all states of form, space, and thought including their Numbers and their ascensions. The Kings are the Directive Regulators by Numbers; the Queens are Governors by the Letters. All are initiated by Yahh—The Regulations and maintained by Wah—The Governors. These are the Kings and the Queens of the Mind of meShich which are subject to the Master King of the Worlds—YahúWah through which all Words and Deeds of Light are transmitted to the Names of the Kingdom.

The Corporate Name of the Nine is OLiyun through which YahúWah reigns in all minds and lands [Yeshayahu/Isa 66:1]. The Names of YahúWah and OLiyun occur together as YahúWah OLiyun, the King over all the earth, denoting the Collective of the Most High/Mind governing all thought pulses and the hands to fulfill them [i.e. Tehillah 47:2]. **As the Counsel of Nine arises to the crown in all peoples, then the Kingdom of YahúWah fills the earth. The Kingdom of YahúWah is in all peoples/species now; however, when the Nine in all that Breaths rise to their CrownHead, then the Kingdom shall come/appear in all inhabitants.** The entire Earth belongs to YahúWah and the fulness thereof; therefore there is nothing in the world that does not belong to the Kingdom.

The throne in Nephethi of each House, in which is the Seat of Daúwd, is joined to the Throne of Reshun, whereby the heavens and the earth are joined as one Kingdom [Eph 1:10]. The Throne of Reshun is in the midst of the Aúwvim, in the 5:5 centre. The Throne of the Aúwvim is in the heavens, in the midst of the Arúwan/Ark. The Thone of the Offspring of ALhchim is in the centre of the Consciousness in the heavens/mind.

The glory of a Name is for the Collective as honey is shared for the hive. Each measure of glory is the composite workings of all sides of Light. As our Names are positioned by and for the Collective we are able to bear our glory in the Collective, for the glory of every Name appears only for the sake

Forming the Tayit by the Ascensions of a SeedName, from ALphah to Chayit



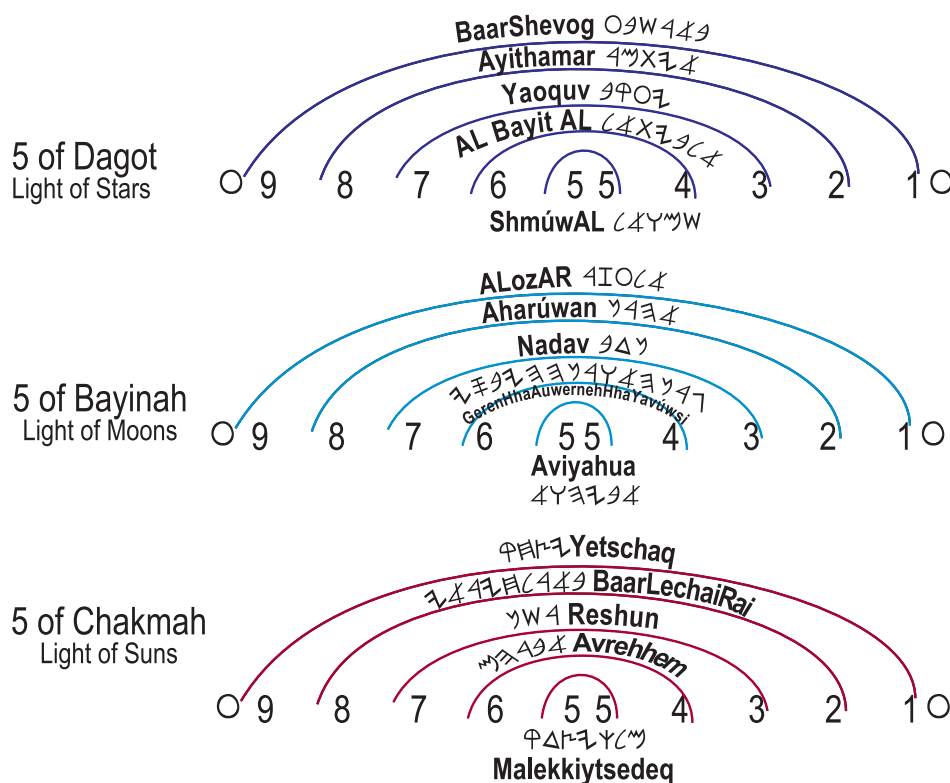
of YahúWah [Yeshayahu/Is 42:8]. From the position in the midst of Nine, in the throne seat of Yahushúo, we bear the glory of the Aúwv. As one bears the glory from their members the bronzed honey flows from the Collective hive. As no one bee can make sweetness, the glory of our Names are born as we are in our places in the Collective by Name and lineage. As all Numbers are in Nine—the Most High comprised of the House of 4 Kings and 4 Queens supreme and their Offspring, so all services of a Name are unto the Nine. One transfers their expense of energies for *what's in it for me* to ***what's in it for the Collective***.

In the Day/Act of becoming, the Name of YahúWah is One/unifies all the earth—states of Light [ZekkarYah/Zach 14:9]. By compounding works of Light $\aleph\aleph$, YahúWah is Achadd, and the Name is Achadd—that is, the Collective members are unified in all states, and the Name is the Unified as ONE NAME. The compounding works of Light causes all members to be joined into a whole. By Fire of the Spirit the Name of each entity is welded together to be whole. The welding of a Name is the joining of the Rings of its Breath—the Ring of Momentum and the Ring of Extension, whereby there is no division.

ח-א-א-א ל-י ל-ו י-ל-ל-ל א-י-א-א א-ל-א-י
 א-ח-א י-ל-ל-ל-ל א-ח-א א-י-א-א א-ל-א-א א-י-א-א י-ל-ל-ל
 ZekkarYah/Zach 14:9

The origins of all Faces—the expressions of the Aúwvim are in the Name of YahúWah, whereby the Faces of ALhhim are called by the Name of YahúWah. The Name of YahúWah is composed of the double Hhúwa 5+5/10 and the Yeúwd/1 + ÚWah/6 =7; the later is read as the Activities/1 of Unity/6. The Sum of the Numbers by Wisdom of the Lights and the Knowledge of Deeds is 17/PaúWah. As the Faces of YahúWah rise/8 within a SeedName, the House of OLiyun is built. YahúWah OLiyun conveys the ascendant of the Collective in the Mind. The one's serving OLiyun include Malekkiytsedeq, who is

a kuwahren of ALOliyun—a priest in the Unified Order of the Heavens [SMB 14:18]. Malekkiytsedeq is the thought of the Aúwvim that appears as the Judge-King. The appearance of Malekkiytsedeq in the narratives depicts the coming of the Judge that opens the gates into the Counsel of Nine. As a Name comes to the level of the Faces of Malekkiytsedeq, they take the throne in their mind where the Ring of Malekkiytsedeq seats in the heavens. While the narratives are parables in nature, they vibrate the



reality of one entering into the parable. When a Name bears the Faces of Malekkiytsedeq the parable is quickened in them, whereby the Words of the narrative now are the Words of your Name, living and active. Entrance into the Order of Malekkiytsedeq is through attaining the Wisdom and Understanding and Knowledge to administer the Bread and the Wine which issues forth by the Hand of Reshun from the Throne in the Arúwan. As illustrated, Malekkiytsedeq administers Wisdom, whereby there is an alignment of Rings to yield righteousness; Aviyahua administers the Bread and Wine of Understanding, and ShmúwAl the Breads of Knowledge. These are the three orders of the Kuwáhnim. There are 23 kuwáhnim of Wisdom, 23 of Understanding, and 23 of Knowledge. These are the 69 Kuwáhnim who are with the one of the 70th in the midst. The one of the 70 is the Name who attains Oyin in the midst of HhaKuwáhnim, as the SeedHead of Yaoquv. Hence, those who come into Metsryim are Numbered as 70; however, only 69 Names are written, for the 70th is the soul of each Name who comes into the world [SMB/Gen 46:27].

The Voice of Aúwv Avrehhem vibrates messages of ALYahúWah and ALOLiyn acquiring the heavens and earth [SMB 14:22]. All SeedThoughts and Numbers of ALYahúWah and ALOLiyn generate mind and body—heavens and earth. The Seed of Nine—Beniyman contains ALYahúWah and ALOLiyn through which there is a mind and body for every Name. When OLiyn appears, then one speaks in the Name of YahúWah OLiyn, for they have now brought forth into their assembly the full Counsel of Light. In this manner the Head of AL [godhead] is formed in the mind of a Name.

When the Consciousness of Núwach arises within the mind, the meShich is born out of your SeedName. This one of the Nine is anointed with the Life of Reshun. The Thought of Life flows from the midst of the Arúwan in the heavens/mind. When the text states the One of ALhhim anoints Yahushúo, it is referring to the Unified Consciousness of Mind that flows with the anointing, whereby one goes about doing all manner of good—all things of the Collective. The One of ALhhim who anoints is speaking of your Name, for as a Name opens from the Nine of Beniyman, it forms the Rings of ALhhim through which flows the Life into the Twelve Branches of its Name to carry forth the goodness of Reshun.

And by a Captain/Prince/Quest of unity △目△ 4△Wツ 18
there is a Desire/Captain of Unity drawn out for a branch △目△ 4△Wツ
to acquire through formulas Y目△X
an inheritance of the summations of the Land. △-4△X△△ △目△

The formulas of the Names are of Reshun seated within your SeedName. From the Source of Life in Reshun, the Lammad/12 extend the Light of Reshun. Reshun 5:5/10 incorporates all Numbers. The Lammad is formed by the Union/1 of the Sides/2 of Reshun, which is a composition of the 3 levels of Thought, two providing the framework to house the Light within. The inner Values of Reshun are 09876543210. The formulas of the sides are 9+1, 8+2, 7+3, 6+4, 5+5 which are summed as 50 or read as 11111—five ones. The five ones 11111 are the extent of the Life in Reshun that forms the Lammad Body through which the Life is made evident. The one in the midst is flanked by 2, either on the right or left; however, this is not the source of Lammad. The Lammad is the summation of the 5 ones drawn out from both ends to comprise 10/△. Each stick of 5 ones has two ends. The Lammad is One of two Sides which forms the Body of Reshun—the One of two sides from which there are Two sides of Light. The body is known as the Body of Unified Consciousness fulfilled by Lammad in which the Tree of Life forms to sustain the Illumination of Reshun. Your lands, as States of Light are formed by the Union of your two sides. The formulas in Reshun are extended to form the network of your branches: 12121212/60/△, which when divided by 5 is 12, written as △4/Aúwv. Through the consciousness

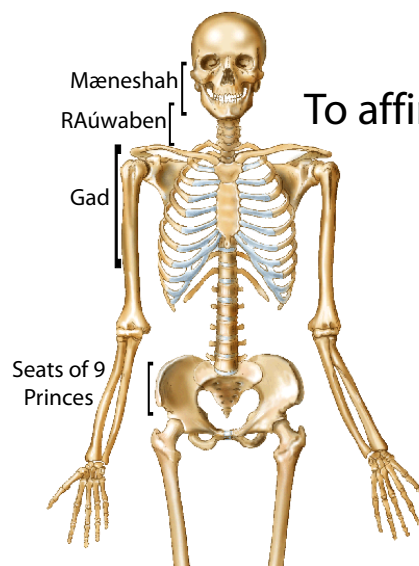
of the Life of Lammad in Semek/𐤌𐤍, you bear the 12 fruit upon your branches of the Tree of Life—Reshun.

As the 12 pray to evaluate their thoughts and ambitions, they enter into discourses in the Name of the Consciousness that bears them. “Ask in my Name and receive,” your Consciousness advises. Utter your prayers from your Twelve Houses according to the Order of Lammad through which the Life of your Names connects to Reshun. When the Chassidim say that the Twelve are to ask anything in my Name, the text is stating that the Twelve within you are to employ the Name to whom they belong—in the Name of your 12 Heads appointed for your 12 branches, whereby your request is pure and heard in the courts of Reshun—touching the pulse of the universe. Each day, as your Twelve come to the altar, your prayers ascend in the Name of your Head, whereby they do not fall short in connecting to Reshun.

Chiefly, ask for three things. The first is State of the Kingdom which is the unadulterated Liberty connecting your members with your Light Sources. Your prayers affirm your place in the domains of Light. The first prayers of the Twelve are for the Liberty from all enslavements. Included in seeking the Kingdom is to govern your members as citizens of the Kingdom, and your associations with other Names. Your prayers include affirmations for judgment and mercy which activate discernment within you. You lay yourself on the altar to fulfill all assignments and tasks to which you are appointed in the Kingdom whereby you fulfill the directives of your Light in your dwelling states.

You ask for the Teachings/Bread of your Aúwv of the Day from which you are fed. The food you are given sustains your mind and members in accordance with the will of the Heavens—the Lights which regulates the states of your waters. In accordance with the Bread, the stones of your Names are opened to feed your Twelve who sit at your table—at the tongue of instruction.

You seek for Understanding—the Drink that flows with the Bread and the results of implementing what you are taught. The Drink makes Joy full and then spills out into all things that you put your hand to perform. You do not ask for things of the world, lest you be attached to the things that perish. You are not of the world, but of the Aúvim/Fathers. As you maintain freedom from the world, you are in a position of expanse into all things of the Lights. What you seek are the Thoughts of the Aúvim and their deeds. Hence, you ask, saying, Aúwv/Father of my Name, distinguished is your Name in my house. Your dominion appears in me—through my Thoughts and my lands. My hands are committed to fulfill your deeds as the agent/representative of your Kingdom. Accordingly, I place my hands and feet into the waters before your altar. Based upon your commitments to perform the deeds and walk in the progressions of the Lights, you speak further in the midst of the Fire from which you receive the Bread and the Drink. You hearken to the Voice of your Shepherd whereby you do not incur debts—the vain expense of your Numbers. By Wisdom, Understanding, and



𐤏𐤕𐤁𐤏𐤕 4W4

To affirm your Inheritances

RAúwaben

Gad and

of Māneshah

1/2 of Neúwn Destiny

The Nine Princes are laid-up in the coccyx and sacrum bones from which directions emerge to acquire the states of the branches of your Name. The foundation of the coccyx is the sum of the Numbers of a Name of Yahúdah. From the base of the coccyx are the Princes of Yahúdah, Shamoúnn, Beniyman, and Dan. The fused bone in the midst of the coccyx and sacrum are the Princes of Yúwspah, ChænyiAL and QemuAyL, from which one ascends unto the top ring of the sacrum to the Prince of Nephethi.

Your inheritance/nechal/ᠨᠡᠴᠠᠯ is your rightful possession of land appointed for you before the worlds are made. According to Numbers in your Name, your land is foreordained. Your land is set apart in accordance from the origins of your branches, destined with valleys to receive the streams of Light flowing from the Mountain. Your shafts of mines are obtained by releasing what is stored in your branches. Nechal/inheritance denotes that you are flowing into your appointed place in the Unified Kingdom as a river/nechal flows unto the place designated for its waters. As water finds its own levels so your Name comes to rest at its appointed reserved space. Nechal/inheritance is coming to age to receive the Trust of Resources reserved in your Name.

And for the branch of the offspring of Hearing/Shamouinn, ḡYŌḡW ʔḡʔ ʔḡḡḡḡ 20
ShmúwAL bann Omihuwd :ḡYʔḡḡḡḡ-ḡḡ ḡḡYḡḡḡ

For the branching of Beniyman/Son of Man, ገግጊጋ ዓፀግረ 21
ALyidud bann Kuwslúwn. :የሃርቹዮ-ጎጥ ልልገሪ

For the branching of the offspring of Judgment/Dan ལྔ་འཕྱུག་ཟུང་ལྷུང་། 22
the Prince འཕྱུག་ཟུང་ལྷུང་།

Beqi bann Yægli. :ᲕᲚᲗᲗ-ᲛᲗ ᲕᲞᲗ

As in the parables of Chassidim, the Judge follows the appearance of the Son of Man, Beniyman.

For the offspring of Yúwshpah 𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠 **23**
for the branching of the offspring of Bread of the Shayh/Meneshah 𐎶𐎠𐎺𐎠𐎶𐎠𐎺𐎠 𐎶𐎠𐎺𐎠

T ግሠሃረሃ

T :ግእጊዳ ርሃረሃ

T ግጊፋዐጳ ጊሠፋገግሃ 4

T ግጊሃረረ ሃገእእ ፋሠፋ

T ጳኮሃዳሃ ፋጊዐጳ ፋጊቀግ

T :ፃጊፃቹ ጳግፋ ጋረፋ

T ግእፈግሃ 5

T ፋጊዐረኮሃዳግ

T ጳግፈቀ-እፋጋ-እፋ

T ጳግፋፃ ግጊጋረፋ

T ፃገገ-እፋጋ-እፋሃ

T ጳግፋፃ ግጊጋረፋ

T ግጊ-እፋጋ-እፋሃ

T ጳግፋፃ ግጊጋረፋ

T ገሃጋኮ እፋጋ እፋሃ

T ጳግፋፃ ግጊጋረፋ

T ሃሃእፃ ፋጊዐጳሃ

T ግጳረ ጳጊጳጊ ጳ፲

T :ግጊፋዐጳ ጊሠፋገግ

T ግጊፋዐጳ እፋሃ 6

T ግጊሃረረ ሃገእእ ፋሠፋ

T ቀረቀግጳ ጊፋዐ-ሠሠ እፋ

T ሃገእእ ፋሠፋ

T ዘኮፋጳ ጳግሠ ቹገረ

T ሃገእእ ግጳጊሪዐሃ

T :ፋጊዐ ግጊእሠሃ ግጊዐፃፋፋ

T ግጊፋዐጳ-ረሃ 7

T ግጊሃረረ ሃገእእ ፋሠፋ

T ፋጊዐ ጳግግሠሃ ግጊዐፃፋፋ

T ገጳእፋ

T :ገጳጊሠፋገግ-እፋሃ

T ግጊፋዐጳሃ 8

T ሃገእእ ፋሠፋ

T ረፋፋሠጊ-ጊገፃ ጸ፲ዘፋግ

T ፃፋጳ እፋግ

T ሃፃፋእ

T ቀዐግጳ እፋግሃ

T ሃቀጊዐግእ

T ሃእረዳገ ጊጋሃ ሠጊፋ

T ሃረዳገጊ ፋሠፋ

T ሃጊፋዐግ ገእጊ

T ርፋዊኒ ንጎሪ 15
T ላገርሃ
T ማየአጎ ያውየርሃ
T እንቲእጽ
T እርፋ ማፋዐጓ-ww
T ተለቀማር
T እማወ ቶሃር
T ወጋነ-ያየማ-ርሃ

T YZCO YZCW3-Y4

T ቺረሃ-ረሃ
T :ጓጊፈቱ ፋሪያ

T ጎፃፋ-ረሃፃ ሃፋ 23
T ጓፃ ጸሃግጊ-ፋWፋ
T ጸሃፋፋ ፋሪያ
T ሃጊረዐ ሪጋጊሃ
T ጸግጊሃ
T ሃሪ ፃጊሃፋ-ፋሪ ፋሃጓሃ
T :ሃXዐፋ Wቀፃግ ፋሪሃ

T ጓፈዐጓ ሃፀጋWሃ 24
T ጓሃግጓ ጎጊፃ
T ግፈጓ ሪፋጎ ጎጊፃሃ
T :ጓሪፋጓ ግጊፀጋWግጓ ሪዐ

T ዞቱፋጓ-ጸፋ ጓፈዐጓ ሃሪጊቱጓሃ 25
T ግፈጓ ሪፋጎ ፈጊግ
T ጓፈዐጓ ሃጸፋ ሃፃጊWጓሃ
T ሃፀሪቀግ ፋጊዐ-ሪፋ
T ጓግW ቹጎ-ፋWፋ
T ጓፃ ፃWጊሃ
T ሪፈጎጓ ጎጓሃጓ ጸሃግ-ፈዐ
T ሃጸፋ ዞWግ-ፋWፋ
T :Wፈቀጓ ጎግWፃ

T ዞቱፋጓ ፋቱጊ ፋቱጊ-ግፋሃ 26
T ሪሃፃጎ-ጸፋ
T ሃፀሪቀግ ፋጊዐ
T :ጓግW ቹሃጎጊ ፋWፋ

T ግፈጓ ሪፋጎ ሃጸፋ ፋቱግሃ 27
T ሪሃፃጎሪ ቱሃዞግ
T ሃፀሪቀግ ፋጊዐ
T ግፈጓ ሪፋጎ ዞቱፋሃ
T ዞቱፋጓ-ጸፋ
T :ግፈ ሃሪ ጎጊፋ

T ፃWጊ ሃፀሪቀግ ፋጊዐፃ ጊሃ 28
T ሪፈጎጓ ጎጓሃጓ ጸሃግ-ፈዐ
T ሪፈጎጓ ጎጓሃጓ ጸሃግ ጊፋዞፋሃ
T ዞቱፋጓ ፃሃWጊ
T :ሃXዘፋ ቱፋፋ-ሪፋ

T ግሃሪ ጓሪፋ ሃጊጓሃ 29
T ፀጋWግ ጸቀዞሪ
T ግሃጊXፋፈሪ

T :ጥሃጊጸጋWሃግ ርሃጋ

T Wጋጎ-ጃሃግ-ሪሃ 30

T ጥጊፈፍ ጊጋሪ

T ዘሉፋጅ-ጸፋ ዘሉፋጊ

T ፈዘፋ ፈዐሃ

T Wጋጎጋ ጃጐጊ-ፋሪ

T :ጸሃግሪ

T ፋጋሃ ሃዘቀጸ-ፋሪሃ 31

T ዘሉፋ Wጋጎሪ

T ጸሃግሪ ፊWፋ ፋሃጅ-ፋWፋ

T :ጸግሃጊ ጸሃግ-ጊሃ

T ፋጋሃ ሃዘቀጸ-ፋሪሃ 32

T ቼሃጎሪ

T ሃፀሪቀግ ፋጊፍ-ሪፋ

T ጋሃWሪ

T ሉፋፋጋ ጸጋWሪ

T :ጎጃሃጅ ጸሃግ-ፈፍ

T ሃጋጊዘጸ-ፋሪሃ 33

T ሉፋፋጅ-ጸፋ

T ጅጋ ግጸፋ ፋWፋ

T ጋጊዘጊ ፋሃጅ ግፈጅ ጊሃ

T ሉፋፋጅ-ጸፋ

T ፋጋሃጊ-ፋሪ ሉፋፋሪሃ

T ጅጋ-ሃጋW ፋWፋ ግፈሪ

T :ሃሃጋW ግፈጋ ግፋ-ጊሃ

T ፋግፀጸ ፋሪሃ 34

T ሉፋፋጅ-ጸፋ

T ጅጋ ግጊጋWጊ ግጸፋ ፋWፋ

T ጃሃሃጸጋ ጎሃW ጊጎፋ ፋWፋ

T ጃሃጃጊ ጊጎፋ ጊሃ

T ጎሃW

T :ሪፋፋWጊ ጊጎጋ ሃሃጸጋ

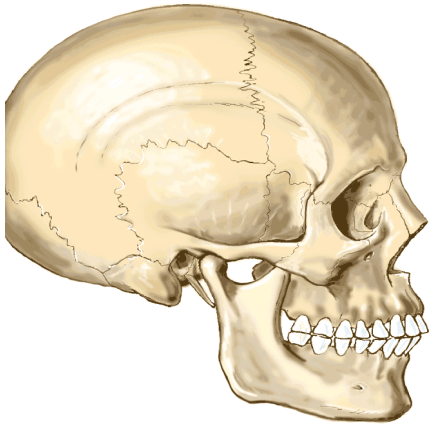
ChameshHhaPekudim (Numbers) 36

And the Heads of the Fathers are engaged/become near ጸሃጋፋጅ ጊWፋፋ ሃጋፋቀጊሃ 1
for the families of the offspring of Testimony/Guloid, ፈፍሪ-ጊጎጋ ጸዘጋWግሪ

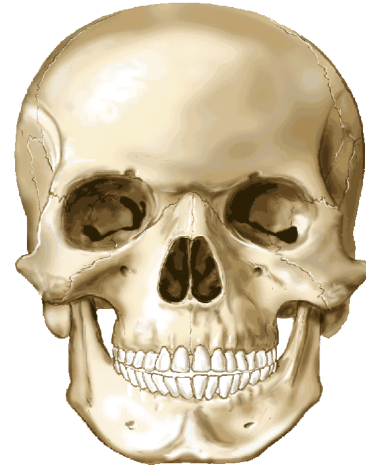
bann Makir, ፋጊሃግ-ጎጋ

bann Meneshah, ጃWጎግ-ጎጋ

drawn out of the families of the offspring of Yúwsphah, ጋቼሃጊ ጊጎጋ ጸዘጋWግግ



ገጽ 17
14 Facial Bones,
an inheritance
of Mænesah.
1/2 of Neúwn Destiny



Nasal Pair of small oblong bones that form the bridge and roof of the nose, namely are

Makir ገጽ 17 recognition/approve/moul, left side

Guloid ልዕላግ verify/testify of all inner statements, right side

Lacrimal pair which are behind and lateral to the nasal bone, also contribute to the orbits. (Smallest bones in the face.) Contain foramina for the nasolacrimal ducts (tear ducts; offspring of Guloid.

Ayozar ላዕላግ strength of active principles, left

Chalaq ገጽ 17 distinguish and cultivate concepts, right

Zygomatic pair, known also as Zygoma and Malar Bones, referred as Cheek Bones because they form a prominent part of the cheeks; contributes to orbits of moons. Articulates with the frontal, maxilla, sphenoid and temporal bones.

AshriAL ለገጽ 17 affirm/verify the United Order, phases of AL, left

Shakem ገጽ 17 shoulders responsibility/carries forth the Faces of the Fathers, right

Maxilla Upper jaw bones, which also form the lower parts of the orbits. Bone into which the upper teeth are attached. Each maxilla contains a maxillary sinus that drains fluid into the nasal cavity.

Shamido ልዕላግ Name of Knowledge; to assure, testify, left

Chephur ለገጽ 17 dig/excavate/search/explore, right

Vomer triangular plate of bone on the floor of the nasal cavity and part of the nasal septum. Separates the nasal cavities into left and right sides.

Tsal'phachad ለገጽ 17 marksman of oneness, unifies sides, centre

Turbinator pairs known as Turbinate Bone and Nasal Concha. These terms refer to any of three thin bones that form the sides of the nasal cavities.

Machlah ለገጽ 17 renounce fault and damages/release, left

Noah ለገጽ 17 movements between states/adapts/mobilizes, right

Palatine pair at the back of the roof of the mouth. Small "L-shaped" bones. Form the bottom of the orbitals and nasal cavities, and also the roof of the mouth.

Chaglah ለገጽ 17 encircle, go around, left

Milkah ለገጽ 17 counsel/queen/advice/determination, right

Mandible known as the lower jaw bone. Also forms the chin and sides of the face. (Largest, strongest facial bone.)

Tirtsah ለገጽ 17 pleasing explanations/replies, smiles, centre, base of expressions

T 673 3737-74Y 4
T 64W7 729C

T ጎጸርዞን ጓጉጥጥጥ
 T ጓጉጥጥ ጸርዞን ርዕ
 T ጥጓር ጓጎጥጥጥጥ ጥጥጥ
 T ጥጎጥጥጥጥ ጓጉጥ ጸርዞንጥጥጥ
 T :ጎጸርዞን ዐጥጥጥ

T ጓጥጥ ጥጥጥ 5
 T ርጥጥጥ ጥጥጥ-ጥጥ
 T ጓጥጓጥ ጥጥጥ-ርዕ
 T ጥጥጥጥ
 T ጥጥ
 T :ጥጥጥጥ ጥጥጥጥ-ጥጥጥ ጓጉጥ

T ጥጥጥ ጓጥጥ 6
 T ጓጥጓጥ ጓጥጥ-ጥጥጥ
 T ጥጥጥጥ ጥጥጥጥ
 T ጥጥጥጥ
 T ጥጥጥጥጥጥ ጥጥጥጥ
 T ጥጥጥጥጥ ጓጎጥጥጥጥ
 T ጥጥጥጥጥ ጥጥጥጥ
 T ጥጥጥጥጥ ጓጉጥጥጥ
 T :ጥጥጥጥጥ ጓጎጥጥጥጥ

T ጥጥጥ ጥጥጥ-ጥጥጥ 7
 T ርጥጥጥ ጥጥጥጥ
 T ጓጉጥጥ-ርጥ ጓጉጥጥጥ
 T ጥጥጥ ጥጥጥ
 T ጥጥጥጥ
 T ጥጥጥጥጥ ጓጉጥጥጥ
 T :ርጥጥጥ ጥጥጥ ጥጥጥጥጥ

T ጥጥጥ-ጥጥጥ 8
 T ጥጥጥ ጥጥጥጥ
 T ርጥጥጥ ጥጥጥ ጥጥጥጥጥ
 T ጥጥጥጥ
 T ጥጥጥጥ ጓጉጥጥ ጥጥጥጥጥጥ
 T ጥጥጥጥ ጥጥጥጥጥ
 T ርጥጥጥ ጥጥጥ ጥጥጥጥጥ ጥጥጥጥጥ
 T ጥጥጥጥ
 T :ጥጥጥጥ ጥጥጥጥ

T ጥጥጥ ጥጥጥ-ጥጥጥ 9
 T ጓጉጥጥጥ
 T ጥጥጥ ጓጉጥጥጥጥ
 T ጥጥጥጥ-ጥጥጥ

T ሃጸረዳጎጎ
 T ሃዋጋፈጊ
 T :ረፋፋግጊ ጊጎጎ ጸሃፀግ

T ጃግግ-ጸፋ ጃሃጃጊ ጃሃኮ ፋግፋሃ 10
 T ሃግዐ ጎሃ
 T :ፈዳጋሪኮ ጸሃጎጎ

T ጃረዳግ ጃጎጊጊጊጸሃ 11
 T ጃረዳሃ ጃኩፋጸ
 T ጃዐጎሃ ጃሂረግሃ
 T ፈዳጋሪኮ ጸሃጎጎ
 T ጎጃጊፈፈ ጊጎጎጊ
 T :ግጊግግጊ

T ጸዳጋግግግ 12
 T ጋጽሃጊ-ጎጎ ጃግግግ-ጊጎጎ
 T ግጊግግጊ ሃጊጊ
 T ጎጸረዳጎ ጊጊጸሃ
 T ጃፀግ-ረዐ
 T :ጎጃጊጊጊ ጸዳጋግግ

T ጸሃኩግጃ ጃረፋ 13
 T ግጊፀጋግግጃሃ
 T ጃሃጃጊ ጃሃኮ ፋግፋ
 T ጃግግ-ፈጊጎ
 T ረፋፋግጊ ጊጎጎ-ረፋ
 T ጎፋሃግ ጸጎፋዐጎ
 T :ሃዳፋጊ ጎፈፋጊ ረዐ

The last Letter of the scroll is as the first Letter, whereby the writings of ChameshHhaPekudim form a hook to join the first three scrolls with the following three scrolls of HhaTeuwrah. As Numbers are the heart of the universe, ChameshHhaPekukim is the heart of the Seven Scrolls.