

Bet HaShem Midrash • White Text Torah Lesson

Berayshith אב Genesis 15

Subsequent to the these words/Following the divinely appointed words אבא אבא אבא אבא 1
becoming is a Word/Meadow of YHWH unto Abram אבא אבא אבא אבא אבא
in a vision for consideration: אבא אבא אבא אבא
An United Order, you will respect/fear/honor, Abram/You will not fear, Abram; אבא אבא אבא אבא
I, a nurturer/shielder, am for your flourishingly/I being a shield for you; אבא אבא אבא אבא
your labor/reward/profit illuminates the multitude [inner greatness] exceedingly. אבא אבא אבא אבא

Keep in mind that the words pertain to the operation of the kings and specifically the words of King Sodom regarding watching over the soul. We come into the earth with our means to hold/a wife, with a covering/Lot, and with soul/expression. Earlier in chapters 12 and 13 we focused on the development and interplay of Sarai and Lot with Abram; now the Torah progresses to consider the development of soul. We come to earth with our names—heavenly attributes to be perfected or completed with soul—a full disclosure and expression of all within (SMB 12:5, Tehillah 103:1). Abram now is focusing on carrying through on the words of King Bera for the perfection of spirit and soul (Hebrews 12:23; 10:39). The soul is the expression of the spirit. The sacrifices and every expression of wisdom becomes visible through the soul. The soul body is a lamp or radiance of spirit which radiance is according to understanding/the eye (Mattithyahu 6:22). If the understanding is based on the illumination and radiance of a name, then the lamp shines brightly; however; if the understanding is darkened, being without inner illumination, then the lamp of the soul, the radiance nature of the soul, is dimmed. As noted in chapter 14, There are three traits of soul: Mamre, Eshkol, and Aner. These three communicate the nature of soul—to reflect as a mirror/Mamre, to be a gathering place of all the fire natures of spirit/Eshkol, and to serve as a renewing force for the mind/Aner.

With divine words our hearts are full. When the thoughts and words of YHWH are opened to us, the corresponding word is opened in our heart causing the heart to overflow. As the heart is opened, the mind is satisfied, and as the word is confirmed and becomes manifested in expression, the mind is renewed.

We may well say that every heart is filled with the Torah, but until the heart is opened, the Torah words are locked inside. The heart may appear empty or dark because the words inside are not released or opened to let their light shine forth. But as the words are open, as Shaul wrote, the Divine Intelligence/The Holy Spirit sheds love abroad in our hearts (Romans 5:5).

With the position of King Sodom being appointed for the soul, Abram continues in deliberations of all in his heart pertaining to the soul. As the deliberations begin (ch 14) the divine order of kings emerge. These are powers of light that were once held captive within the seed construct of Abram. Through deliberations, the authority and order of the Kings and their messages are released within you!

Subsequent to the divine order of kings radiating through words, there is a becoming—אבא—Light Acts to radiate the inner messages. Following the divine order of words, illumination is given

unto Abram with a vision for consideration. After the divine order of words there becomes an insight/אָפֿאַר-זיך to expand the genetic code name—Abram/enlargement of principles/מִגְדָּלוֹת.

The meaning of *devar*/a word/דָּבָר may also be translated as a meadow. In ascensions on the ladder there are meadows in the picture windows. The meadow depicts the word that is being opened at this window/perspective/altitude. Lately, I was called to rung number 374 in which appears the Megiddo Valley, where all the kings assemble.

We could translate verse one as: Subsequent to the Divine Order of Words [pertaining to the inner kingdom and soul development], becoming there is a meadow of YHWH in a vision. Note, a vision is a reflection of our ascension and appears only by the illumination received and released inwardly. What we release in our heart is then provided a window or vision for it to expand fully. Just as a seed releases its life, the earth opens for its expansion. Or as a baby releases its energies, a door opens for its full emergence. A vision is for the expansion of the spiritual mind and development of soul—the expression of Wisdom.

The next lines may be read as: Do not fear, Abram, or you can render them as a parallel thought: The El/Divine Order speaks: You will not fear, Abram. Having the ten kings released and appointed for soul, you will not fear/be afraid of yourself or the encounters of your progression. I am a *magen*/shield for you. Or the lines could be read: El—the Divine Order—you will respect/honor/fear/highly regard, Abram. I am a nurturer (shield) for you to flourish. The later is preferred by the teacher as noted in the translation above.

A shield/*magen*/מָגֵן is comprised of water/מַי for a baby to grow in and for its flourishingly. Water is a shield for a plant to fully branch forth and to keep it from wilting and dying. Water is shield, forming as a blister, to protect a wound and to facilitate its healing. Hence, the initial letter in *magen* is the letter מ. The word/meadow of YahúWah is a nurture center for the flourishingly and expansion of our inner principles. The “I” in the lines refer to the nature of Unity, being a combined wholeness that has risen and is perpendicular/upright, which is a shield for our name perpetually. Anochi/I/אֲנִי is the inner divine will that initiates/אֵל unfoldments/מַעֲשֵׂי with evidence/בְּרָא to fulfillment/לְבָרָא. Thanks be to Elohim for the voice of the Unified Spirit that opens up our consciousness of the kings within and how the kings are expressed in soul. As we see ourselves unfolding, we declare with jubilation: That’s me! This is who I am! I am a *magen*/a shield—a nurturing center/מָגֵן for all processes to ascend/אֲשַׁר to their perfection/complete expression/מָגֵן.

The labor/reward/profit of Abram will be exceedingly due to the shield/nurturing, just as the harvest will be great due to the rains. The profit pertains to the cultivation of the inner kingdom reaped in the expression/fruit of *soul*. In laboring for the inner kingdom, the mind is illuminated to be expressed in its perfection, being expanded and empowered to further unfoldings. The word, exceedingly, means to draw out steam, vapors of fire, to empower our expansions and ascensions.

TWO STATEMENTS OF ABRAM—EXCLAMATIONS OF THE VISION

And Abram thinks/says: מִי אֱלֹהִים אֲמַלְכֶנּוּ 2
Adonai/My Masters/Rulers of YHWH, אֲפֹרְאֵלֶיךָ לְמַדָּע
what have you appointed for me? לָמָּה אָפֵרְאֵלֶיךָ

With I proceeding/walking barren/childless 𐤀𐤁𐤅 𐤁𐤀 𐤙𐤏𐤕𐤁 𐤅𐤙𐤓𐤁𐤕
 with a son/an interior development to possess/becoming a household— 𐤐𐤗𐤙 𐤓𐤓𐤕
 a house/receptacle/all lying within that belongs to me, 𐤅𐤁𐤅𐤓
 becoming sacks of blood (distributed energies)—Damascus 𐤐𐤗𐤙𐤁 𐤁𐤕𐤁
 my divine order being a help—Eliezer.: 𐤀𐤓𐤐𐤅𐤏𐤅𐤁

Abram meditates on what is seen in the vision. The statements are discernment of the position Abram sees himself. The position that each of us have been appointed unto is a secret for us to discover and discern. It would be meaningless for us to be told our status until we are standing in the vision as Rabbi Shaul, on the road to Damascus, when he heard/discerned the voice speaking to him regarding the position he has in the House of YHWH. Abram, standing in the vision, addresses the kings before him. My Rulers of YHWH, what are you appointing for me? As noted above (14:15) Damascus is the state of ascending consciousness of wisdom’s activity, seated in sacs of blood—in bodies/organs in which the energies of name take resident. Abram sees a vision of his future developments, knowing inwardly that, Eliezer, will be his divine order as a help/strength for him to proceed. (The root Damascus, lit. means sac of blood and refers to the various energy bodies housed in sacs of blood, commonly referred to as organs.) This order/arrangement of organs, Abram beholds, and comprehends that this order is a divine help unto him.

And Abram thinks/says: 𐤙𐤁𐤓𐤁 𐤁𐤙𐤁𐤅𐤕 𐤓

Affirmingly/surely, for me, you do not yield a seed/offspring. 𐤐𐤀𐤓 𐤁𐤁𐤁𐤕 𐤁𐤏𐤅𐤏𐤕 𐤓𐤓

With pleasure/Behold!There is a son/an interior development in my house! 𐤅𐤁𐤅𐤓 𐤓𐤓 𐤁𐤕𐤁𐤕

He will take possession/receive a legacy of my composites/my totality. :𐤅𐤁𐤅𐤕 𐤗𐤁𐤕𐤅

The second statement foresees in the vision that a seed or fruit will not be given for him. He has seen that great shield of YHWH within him and over him is *for him* to expand within. He exclaims: Ah, you will not be giving me a son; it is my process of expansion that will yield the fruit of my loins which will contain the full nature of my name. What a vision! Have you seen into the meadow the position of your becoming? Do you look at the process of your development with pleasure, with beholding and exclaiming: *there is an interior development occurring in my house that will be the heir/receiver of all within me, a habitation of all that I am!* The son will receive from Abram even as every form/embodiment receives the radiant glory of a name. The child/fruit will be the heir to all that the name becomes. And the child and the father will be one, one entity of being. Everything that belongs to the father will belong to the son: the child will receive my totality. This is the focus of the prophet Eliyahu who foresees the era when the father (every name begotten of YAH) will turn its heart/understanding toward the child/the offspring or fruit of its Being, and the child/offspring will turn its heart/understanding toward the force that begot it, and the two shall be one.

With pleasure/Behold, the word/meadow of YHWH/Unity 𐤁𐤕𐤁𐤕-𐤁𐤓𐤁 𐤁𐤕𐤁𐤕 𐤓

is unto him/is a divine order for him for consideration/thinking/saying: 𐤁𐤙𐤁𐤏 𐤕𐤅𐤏𐤏𐤁

This, he will not cause/plan to inherit you; 𐤁𐤓 𐤙𐤗𐤁𐤅𐤅 𐤁𐤏

although, on condition/being nurtured 𐤙𐤁 𐤅𐤕

he will confirm/verify to go forth/to the result 𐤁𐤕𐤅 𐤁𐤗𐤁

being a drawing out/from your bowels/entrails. 𐤙𐤅𐤐𐤙𐤙

To exist/breathe, he will inherit/possess you—he will be your heir. :𐤙𐤗𐤁𐤅 𐤁𐤕𐤁

The response to insight extends the wisdom discerned and provides for an extension, a look into the future of the developments ahead. With pleasure YHWH looks unto Abram for the statements he has made. A word of divine order and arrangement is for him to consider his statements further. First a word of caution and expectation. The fruit you are bearing does not plan nor will cause to possess all the riches that you hold inwardly. Why not? Because the soul, as the topic focuses upon, does not know all the riches that are present. The verb form שׁוּב אֶל־ל , being a Pe Waw Imperfect Hiphil shortened form of the verb, signifies that there is no cause or intent of the offspring to possess all that Abram has. Except, on condition, he will confirm/verify to the result of being formed from your inner spaces. However, as the soul is nurtured/being mothered/ he will begin to confirm the presence of the name, and the soul/offspring will go forth/become the result; for the name is the cause, not the offspring of soul. The soul is the result of the name, not the cause of inheritance. The word of wisdom speaks: although, as the offspring is conditioned, being nurtured, it will confirm and verify all that is within your entrails/energy centers, and as it begins to breathe upon its own, it will humbly possess, take unto itself all that you have.

And he brings him forth/he causes to appear the totality belonging to him וַיֹּאמֶר אֵלָיו 5
 toward the outside/exterior/foreign, אֶל־חִוְּלָיו
 and he considers/thinks/says: וַיִּשְׁקֹף
 Cast your eyes as seed/Look/View about, I pray you/Desire the concepts אֶל־מִצְּבֹתַי
 toward the heavens/the names, $\text{אֶל־שְׁמֵי שָׁמַיִם}$
 and number/inscribe the stars $\text{וַיִּשְׁקֹף אֶת־הַכּוֹכָבִים}$
 on condition/being nurtured/mothered you will be able to inscribe/count $\text{אֶת־כּוֹכָבֵי שָׁמַיִם}$
 them—the totality of their fullness. $\text{וְכָל־כּוֹכָבֵי שָׁמַיִם}$
 And he considers/thinks/says to him/to his unity: וַיֹּאמֶר אֵלָיו
 According to the branches of light/thus shall be your seed/fruit/offspring: $\text{כִּי־כִּי־אֵלֶיךָ אֵלֶיךָ}$

The hand of YHWH takes Abram to emerge/to arise/to emerge; specifically, the totality of all that he is begins to emerge out of him. This is because he asks the rulers of YHWH with him, what has been appointed for me? And likewise, as he is aware of the interior expansion commencing, he asks to whom does this belong? Hence, in answer to his awareness the total attributes begin to emerge, arising from within him, whereby they appear as outside or foreign. It is like seeing your mind displayed or hanging outside of you in your body. As you cast your eyes to behold this phenomenon of life, do so with a desire to behold the principles of light that are displayed. Look to the myriad host of names that are located in this awesome display. Couple the desire with making inscriptions/writings/recordings/evaluating/numbering the stars. What are the stars/ $\text{וַיִּשְׁקֹף אֶת־הַכּוֹכָבִים}$? They are tribal homes/ בְּיָמֵינוּ being a cluster of tribes/branches/ בְּיָמֵינוּ associated and belonging to each other to comprise a habitation/house/ בְּיָמֵינוּ . Stars refer to the tribes and offspring of Yaaqov/jacob (SMB37:9) So when Abram is given a glance of himself, being drawn out from within him, his answer is provided. Look at the names and count/evaluate the stars. *According to your inscriptions of names, in your Torah scroll, and according to the stars/your branches of light, so shall become your soul/your fruit/your offspring.* According to the compound nature of illumination— $\text{וַיִּשְׁקֹף אֶת־הַכּוֹכָבִים}$ so shall your soul become. That is, your soul becomes according to the emanations of light proceeding forth out of your spirit. These details, projected to Abram, are inscribed, counted, and expounded upon in the scroll of Chamesh haPekudim/the Book of Numbers.

And he believes/entrusts/verifies/confirms himself with/in YHWH. **ᐃᐃᐃᐃᐃ ᐃᐃᐃᐃᐃ 6**
 And he determines/thinks radiantly/considers/adds it up to him **ᐃᐃᐃᐃᐃᐃᐃ**
 to be righteous/to be in accordance with the Principles of Life. **:ᐃᐃᐃᐃᐃ**

Abram questions are answered. What have you appointed for me? And the answer: Names and Tribal Branches of Light. Who will inherit this Expanse of Being? And the answer: Your offspring of soul is the heir. Abram is shown his nature and his becoming, and as a result he believes in YHWH—trusts and confirms the order of the Name of YHWH within. Seeing this picture, does it cause you to believe also? Abram becomes faithful, believing, fostering, true to the unity of life within him. He finds in YHWH truth; he finds the Unity within him to be true. He put his confidence in YHWH and finds him to be trustworthy because he educates him to be like himself. Abram saw his beginning and ending in once glance, and then he knew with confidence the Unity of Life that formulates him and sends him forth unto his full extension of being. He believes in the Unity of Life, in YHWH, that is with him and who is revealing himself to Abram. This is the faith of Abram and the faith of those who see the names residing within as Abram and those who count/enumerate the stars as Abram.

The words Abram spoke and the mediations of his heart added up to one thing: righteousness—a pursuer of the paths of dominion. He ask questions about his becoming and what would be the outcome? YHWH hears and adds up the value of the statements and the meditations. Yes, what we think and say do add up to something. Thus, the Torah says “he *counted* him to be righteous.” The word, to calculate is from the root word, **ᐃᐃᐃ**, meaning to ascend/elevate the spirit above/with manifestation form. Abram faith is placed in YHWH from this time forth. He sees the inner domain of names—the heavens and records the stars/the branchings of light within him unto their fullness. So is the development of his soul unto perfection.

His faith/entrustments are in YHWH, in the emanations of light and its holdings. For so is a man and his soul. Each man being an emanation of light/YH and his soul the radiant glory of the emanation/WH. And so it was accounted to him for so was it understood in him. And so was Abram reckoned to be righteous—to pursue the paths of the kingdom domain. This every man comes to put first in his quest, and the other is provided as manifestations of his developments/emergence (Mattithyahu 6:33).

And he says/considers the divine order actively held/unto him: **ᐃᐃᐃᐃᐃ ᐃᐃᐃᐃᐃ 7**
 I/The concepts extending are active, YHWH/emanations and holdings, **ᐃᐃᐃᐃᐃ ᐃᐃᐃᐃᐃ**
 to confirm/verify the illumination bringing you forth/your emergence **ᐃᐃᐃᐃᐃᐃᐃᐃ ᐃᐃᐃᐃᐃ**
 from Ur of Kashdeem/Light of Astrology **ᐃᐃᐃᐃᐃᐃᐃ ᐃᐃᐃᐃᐃ**
 to give/appoint for you **ᐃᐃ ᐃᐃᐃ**
 the totality of this land/the summed value of illuminated transformation achievements **ᐃᐃᐃᐃᐃ ᐃᐃᐃᐃᐃ ᐃᐃᐃ**
 for an inheritance. **:ᐃᐃᐃᐃᐃᐃ**

Unto him: **ᐃᐃᐃᐃᐃ**. What is the position of the pronoun him? It is the condition or *the State of the Name in which the divine order is actively held/treasured*. The State of your divine orders activity is the value of what you are treasuring. According to the State of Divine Order within you, so you will be addressed. You may say, no one ever told me that...well, perhaps your State could not be approached with such thoughts. Kings usually talk with other kings. Who is talking unto him—the treasured name’s state within you?

The statement follows: I, the initiation of unfoldments are in the hands/עֲלֵי of YHWH. Abram, your thoughts are adding up to the realization of names and stars within you. Now realize that the initiations of their unfoldments are in the hands of YHWH, are in the hands of the UNITY of light. For the names and the stars to be magnified and possessed by your seed/soul; the name of YHWH must be blessed/expanded for all of these unfoldments are within the NAME.

The inner divine I speaks of the Name to satisfy/to confirm, yes, Abram, this is why you have been sent, why you are emerging, being brought forth from the Ur—the Light of Compositions being extended. It is where the past, present, and future—all of our days are extended unto fullness. The Kashdeem/Chaldees are *the constellations, the groupings of fire that are committed to paths* of activities unto fullness. This is your origin! And the name considers the State of Residence and the emergence to be satisfied. You are emerging for an appointment of inheritance.

Yes, your inheritance is what you have expanded within yourself which is for you and you alone to dwell in! If you bring forth all the lands/modes of transformations pertaining to the totality of your name, then this will be your inheritance. You can't occupy someone else's lands because their names are dwelling there, just as two people don't live in the same mind space, only one high priest resides there. You live in the expansions of your name through the lands or transformations achieved.

And he considers/thinks/says: אֲמַלְלֵךְ 8
 Rulers of YHWH אֲיָאֵל עֲלֵיךְ
 with what do I know וְאֵיךְ אֲדָעָה
 that I will inherit/occupy/dwell in it? :אֲיָאֵל עֲלֵיךְ

What is the question Abram has now? How do I know that I will possess the expansion? Or is he asking, In what ways are the reflections of the invisible—light orders occurring that I will know/recognize them? Or in what ways do I comprehend and give attention to the proceedings of the emergence to become aware of my totality? We know the vastness of our totality inwardly. It seems almost breath taking and so awesome. How do we comprehend it that we come to possess it/dwell in the full nature of the orders of light? This question follows up on the section, *ani YHWH*, verse 7:

I/The Single Voice—the active concepts extended—YHWH/emanations and holdings, אֲיָאֵל עֲלֵיךְ
 are to confirm/verify the illumination bringing you forth/your emergence וְעָלְמָא דְאֲבָרָם
 from Ur of Kashdeem/Light of Astrology וְעָלְמָא דְאֲבָרָם
 to give/appoint for you וְעָלְמָא דְאֲבָרָם
 the totality of this land/the summed value of illuminated transformation achievements וְעָלְמָא דְאֲבָרָם
 for an inheritance.

And he says/considers/meditates on the divine order actively held/unto him: וְעָלְמָא דְאֲבָרָם 9
 Take hold for yourself/*Distinguish the works of light for your attainment/exercise*: וְעָלְמָא דְאֲבָרָם
 a calf extracted of three/from an emergence, וְעָלְמָא דְאֲבָרָם
 and/coupled with a she-goat of three/from an emergence, וְעָלְמָא דְאֲבָרָם
 and/coupled with a ram of three/from an emergence, וְעָלְמָא דְאֲבָרָם
 and/coupled with a turtle dove/an investigation/search וְעָלְמָא דְאֲבָרָם
 and/coupled with a young bird/processes held inwardly to determine future proceedings. :וְעָלְמָא דְאֲבָרָם

A heifer calf, being an extraction of three $\times W\zeta W\omega$ $\exists\zeta\wedge O$, pertains to *creating an enclosure*. States of training occur during are being enclosed or encircled within a cluster or group. Encirclings are for the processes of life to proceeding with emergence. For example, the concepts of life are encircled within forms. As soon as the conception period begins so the encircling of the life energies. The egg begins to create an ovum—an encirclement to house the seed attributes. Via the heifer, a cart or carriage is created for mastering principles. How is this calf from three? The enclosures are from entrustments, a result of an awareness to be a trustee of the attributes given to us for unfoldment. All of the aspects of three may be held in the thought *emergence*. Take hold/distinguish the works of light that are encircling the concepts from the emergence unto totality. Again, referring to line seven above: the calf is to confirm/verify the illumination bringing you forth/your emergence. Your body that encircles you life concepts is like the bride that encircles her husband during the wedding festival. It is the nature of the feminine to wrap up the seed attribute even as the flesh begins to weave the threads around the entering larvae/serpent form/sperm composite. Expand your mind on encircling states. The Torah class is an encircling of names for the emergence to be upheld and verified within each of us. Every time an attribute arises from within you there is an emergence and what emerges forth is encircled. Weave the golden thread *around* each principle and emerging nature of your name.

Coupled with the heifer is a she-goat, the strength of unity that is apparent from an emergence $\times W\zeta W\omega$ $\Sigma O\Upsilon$. A goat symbolizes might, power, vigor, energetic. The form expresses the comprehension of our strength/internal weapons/ ΣO . One thought holds the essence of a goat: the passion of unity/waw. Is our unity apparent from our emergence? Most definitely. We see our concepts encircled in the heifer and in the nanny we see our strength of a united collection arising. This strength is also evident from our emergence.

And coupled with the heifer and the nanny is the ram from emergence/ $W\zeta W\omega$ $\zeta L4\Upsilon$, the masculine nature to initiate actions of proceeding. A ram is the same term used to describe nobility, authority, being a head/lord of maturity, a leader and defender of the herd. Is the head evident in emergence? Does it not lead the flock out of the womb? Do not the compelling and most noble notions that arise from within us lead the way, causing initiations and actions for us to proceed? Do these not become evident through their emergence or being three? (No where are the terms years of age included in the text.)

And/coupled with a turtle dove/an investigation/search/ $4X\Upsilon$, representing the flying messenger to renew and compose the mind state via explorations. The three above are not sufficient within themselves. They must be fed and assisted with the birds for our encirclings, our comprehensions, and our directing initiations are all connected to our investigations. And with the explorations is the gozal/ $\zeta\Sigma\Upsilon\wedge\Upsilon$ a young bird/fledgling/one still in the nest. So what does this distinguishing holding tell us? In everything we are to distinguish the processes that are nested within us that determine our future proceedings.

The question: With what proceedings of the emergence can I comprehend, become aware of my totality? And the answer unto him—the State of Divine Order being actively held/treasured. There are five radiating, illuminating, parts to the emergence. Distinguish, distinguish, distinguish, distinguish, distinguish: the heifer, the nanny, the ram, the dove, and the fledgling. Know with observation of the light concepts that are encircling you. Know the orbits (the encircling nature of light) and their habitations.

He confirms within his treasure house the five distinguishing marks. As we confirm also these five road signs, we establish a process to track our journeys. Everything that we assemble in the five emergent sign posts and in the warp and the woof are collective reflections. They are our mirrors to reflect our measurement unto our unfoldment. Learn and use them. He integrates the five into his warp and woof whereby they become part of the fabric of his life. And being in the the warp and the woof they are capable of holding the various unfoldments of his totality. As we unfold our threads of life we may extend the warp or we designate a warp for each of the energy centers. The warp is shaped according to the levels of our emergence. One graduates in the shapes and in the operations of the loom. This is why we always have fringes on our garments so that they can be added unto and also so they can be connected with another's garments.

The threads of life make up the woof. The golden threads are drawn out of our fiery chambers—the centers of wisdom in each piece. The silver threads are drawn out of our hearts—the centers of understanding. And the bronze threads are drawn out of our minds—out of the centers of knowing. These are the threads to create the garments of our immortality which are according to and the same as drawing out our divine nature.

In applying the five aspects to confirm our emergence, we are focusing on the composing structure of our divine order. What do we mean by divine order? This phrase pertains to the orderly concepts of light that comprise each name. According to their arrangement they are able to glow or radiate. By divine I am referring to light forces that initiate and sustain each name, which includes all concepts and principles of light within the family of Elohim. And since we are begotten of YHWH, isn't all that comprises us divine? So is there anything of our nature that is not divine? If all comes from the light, then, is not all divine? Or does it become divine to us when we identify it and confirm it? I think the latter is the case for many. For until each person recognizes their light nature they consider themselves less or apart from the Father of Light that begot them. We need to move forward in our recognitions that every trait and every cell are divine, being a living structure of light. The more that emerges from within us, the greater or more expanding our divinity consciousness until we come to see all that we are to be light and without darkness of understanding. The point of the Torah lines is to set into parts—to look analytically at our divine nature and to examine the parts and their correlation to each other. For by bringing out each piece we come to know it fully in its own right and function. This observation goes beyond medical terminology for the anatomical parts. We are observing the holy functions of light and the associations of light natures. Medical terminology is often lacking in dimension and in the scope of the functions of light. In many cases a word is used to identify and label a thing or a function of form. However, through observations of light, our vocabulary is no longer limited to reflective perspectives. With Abram we want to see the maturity of our being, and unless we see the maturity how do we know what we are to become. Let us remember the glimpse, as Adam in the Garden, when we saw the glorious robes of our Father in the garden and thereby discerned our beginning without garments. Set your target to become all that is within you.

It is in the realm of the interior/within our midst that we arrange the sets and pieces of our being. An in so arranging the parts, Abram appropriates an *ish/man*—a hand of fire—in each piece. As our Father YHWH, when he distinguishes all names within his midst, so he appoints the names unto their place, for their unfoldment, and in appointing the pieces/names within himself, so he places a hand of fire within each of the parts. This *hand in the fire* is the *ruach/spirit/Wַּחַד* masculine nature that is resident within each name. In process of our emergence, we take from our fire chamber and

disperse our name of fire into each piece that comprises our totality, thereby establishing a unity of parts and thereby appointing a measure of wisdom within each piece. And in so doing we are assured that wisdom will have its complete and perfect work. As the line above states, the hand of fire is for the assembly of guidance. This is the trait of a congregation of one or many, the presence of the Fire is recognized. There are people who cannot meet or study together because their fire nature does not join with others, and hence, they always feel not belonging. These same individuals do not wear the fringes either because they are unable to extend their robes to join their name with others to build the Bet HaShem. May it no longer be so.

The following line sums up the matter: *and the totality of the rising he does not divide*. How beautifully stated! Though we distinguish and set in pieces the nature within, we do not divide the totality of the rising. We continue to see our emergence as One within ourselves and within the circles of people we are called to associate. **We are parted out to assemble as one!** We will behold the perfect unity of the Rising in all of its glory. HalleluYah!

And the eagle/vulture descends ֶזְלוֹא אֲדַלֵּץ 11
 pertaining to being backward/the carcasses/the bits (of a bridle) ִזְלֵאֲרָא לֹ
 and Abram sits/explains/meditates/considers them—the collective reflections. :מִאֲרָא מִאֲרָא שְׂמַלְךָ

And with the pieces fixated with the hand in the fire/spirit, the eagle/vulture, conveying the overall perspicacity of the parts from a high point of observation, descends. An understanding of the pieces descends. Pieces that are bridled together for movement, pieces of our carcasses which are seemingly backward to our ascension, are attracting the force of understanding to descend them to comprehend their end from their beginning. The term “backward” pertains to the sense of mirroring. The pieces serve as a look backwards, via a mirror, for us to look into. Such a look assist us to recall our design and the progression of our lives. Wonderful it is behold from the heights of the eagle all that is within us. As the eagle we see within the waters the potential, to draw out of the waters the fish/י. In meditation, we draw out the divine potential with our feet/proceedings. And with each eagle eye view Abram meditates on/being in the midst of the collective reflections of the pieces. Arise unto your heights to behold your manifold nature of light clusters; then descend into your midst and look/consider/meditate upon each cell cluster.

And Yah gives/it comes to pass זֶאֱזַץ 12
 the sun/the brilliance/the Server/duty to enter/come in/arrive אֲזַרְזֵל וְזִרְזֵא
 And a sleep/slumber falls/occurs pertaining to Abram מִאֲרָא לֹ אֶלְזֵר אֶמְדַּאֲרָא
 and behold/acknowledging/with pleasure a fear/awesomeness— אֶמְזַלֵּא אֶמְזַרְזֵא
 a great darkness/veiled mystery/hidden secret אֶלְדַּר אֶמְזַרְזֵא
 falls/occurs unto him—the divine order is held/treasured. :זֶלְזֵל אֶלְזֵר

And YAH—the inner core of initiation recognizes the name’s response to disperse himself as the fire of his name is allocated to his parts. In like manner, YAH disperses himself in each piece of humanity, appropriating a spark for each name with the ability of the spark creating a blaze, becoming a consuming fire. And with this sense of knowing, is YAH then the composition of all of us? And YHWH the sum of our fire natures and that which they are holding/becoming? In this light YHWH is unfolding through us and yet there is something more than our collectivity, YAH is the Hand of Light, the Giving Force from which we emanate, and WAH, the Mother who holds the Light, being the Dedicated vessel of sacred Trust.

In response to Abram dispersing his fire, thereby signifying the active nature of YAH within him, YAH gives or extends the fire of wisdom to enter into the meditation. Now there are four present in the fire: YAH, Abram, the appointed Man/*Ish*; and the Wisdom of YAH which joins the three in the pieces gathered. Things warm up inwardly as the sun enters into the class or within the meditation!

In these Torah lines we read of a name, Abram, projecting his name into parts of his unfoldment. We may hurriedly see these parts to be the anatomy of man; however, let us consider the stages between the appropriation of one's fire until the form of flesh materializes. Even as YAH confirms the light within himself to release it, to give it, to extend it with all its glorious power and creative ability, so Abram now confirms the light within his name and does likewise. And the darkness is revealed or occurs unto him. What does it mean by the darkness? Even as YAH gives his light to create day, so darkness fell upon the world. The darkness is the counterpart to reveal the presence of the light. It is the veiling or the hiding of the light unto its discovery and revelation via the night. No one sees the ever present stars until the night becomes dark, and likewise, no one sees the brilliant divine order of light until the night falls upon them. The sun enters into the mediation, and the night follows the day even as form follows the breaking out of illumination and ideas. Some of the greatest struggles you may face will come after great inspiration and the release of ideas, for through the struggles you will make evident the power of the ideas emerging. Do not despair even in your darkest hour; empower your energies and your prayers with the ideas of the light, that have risen, that you may see their glory. Much easier said than done; but the doing is the evidence of *your life/light*, and in the doing you have completion of the light/ideas. Otherwise they lay still as dormant seeds within the name of a person unto their awakening. Furthermore, let us walk in the seasons of light to bring forth each idea in a timely manner whereby it may flourish with its glory.

Stages follow after the fire is appropriated unto the occupation of the pieces. The occupations are concept expressions as each piece of cellular construct is a face/expression of the elohim/united principles of life. Abram's learning stage pertaining to the five aspects of confirmation sets in motion all projected via dispersion to become a manifestation. He learns of the process of the five/light that he uses immediately to extend his fire nature and also learns of their usefulness in all emerging stages. He recognizes and confirms the enclosure of his name, beholding the clusters of fire that are in encircled in his midst (the heifer). He beholds his strength of unity (the she-goat). He recognizes the authority and emerging leadership coming from within him (the ram). He confirms the investigation is ongoing unto a full exploration (the turtle dove). And he recognizes the nurturing process that determines his future (the fledgling). All of this occurs with or without fleshly form. Thus when the Torah speaks that YHWH is without form it does not mean without structure but without the slowed down nature of examination/coming to know. He has already went through it. On the mount, Moshe beholds not only YHWH in the fast mode of spirit but also he beholds himself. And from the fast mode, being ascendant above the habitation of flesh, Moshe receives the Torah that is written in stones (withing his own organs), and brings them forth to read what has been written by the finger of Elohim. He brings forth the inscriptions of light that are within each man, that were written there when Abram placed the *ISH*/the hand in the fire, and the presence of YAH and the voice of Wisdom joined in the assembly. Not that they were not already present, but that they joyfully entered into the actions of Abram and the hand of fire moved to write the laws within the pieces. This is the founding of the written covenant/contract of parts!

And he considers/mediates/says/thinks for Abram—the enlargement of the Aleph-bet מֵאַבְרָם אֶל־אַבְרָם 13
 To discern/know you will know, וְדָעָה וְדָעָה
 although a stranger/sojourner/resident אֲנִי זָר
 your seed/offspring will become a compounding illumination/YAHYAH וְיָשַׁר אֶל־אֶרֶץ
 through transformations/in a land to prod the principle for theirs/not for theirs. מֵאַבְרָם אֶל־אַבְרָם
 And they will serve/be enslaved/cultivate them וְעָבְדוּם
 and they will be oppressed/humbled/respond/answer with them מֵאַבְרָם אֶל־אַבְרָם
 four hundred year/light inquiries to draw out the totality cycle/illumination period. :אֶל־אַבְרָם אֶל־אַבְרָם

The phrase, *in a land not theirs*/through transformations to prod the principle for theirs/מֵאַבְרָם אֶל־אַבְרָם, the offspring are provided land states to bring forth the principles of their names/tribal developments. While they dwell in the land of Cham/formations, the land provides the processes of developing the sojourner. The land is for Cham. Cham is the servant of Yisrael even as the land is a servant for us. Our name and its offspring are masters of the land for occupation, as Shem is to master Cham. The land is the exchange state or transformation process that leads unto our complete formulation of Adam. The land, not theirs, indicates that the state of their occupation goes beyond the transformation process. We possess more than the processes themselves or the land that is provided for transformations. What is yielded through the transformation process—the unfoldment of their name is the inheritance. And coming to abide within the inheritance of all offspring drawn out of our name, we enter into this rest. The rest is for those who have labored unto their complete unfoldment. Thus the six days of creation may be understood that YAH labored, undergoing the drawing out of himself completely, which includes the creation of Adam (male and female), and following/afterward of this work he rested. This is the pattern for each of us. We are to create/*bora*/formulate the heavens (names) and earth (exchange states) unto the formulation/creation of Adam, the 2nd or confirming man/woman, and following which, we enter into the rest. Our work is to complete the creation/formulation of our name even as YAH completely drew out the nature of his name, and in this drawing out he rested, being completely exhausted/unfolded without holding any reservation for himself privately.

The promise is, that through the dwelling in the land, your seed/offspring will become a compounding illumination/YAHYAH וְיָשַׁר אֶל־אֶרֶץ · Your offspring/fruit will become a compounding illumination/YAHYAH. You were in the YAH mode when you distributed your fire nature into each of the pieces (vs10). You will increase in the nature and operations of light. The nature of light itself compounds—adds unto itself by giving and exercising the illumination. It is a marvel. One person starts a family by giving to another person, and soon the light natures are compounded in children and in many other forms of expressions. What is happening inwardly? Your name is unfolding through transformations, and as it does so, their is a compounding illumination. The light is compounded via sacrifice. A fire blazes as it is fed. Compounds occur as two or more elements are united. As you name unites with released concepts, and as your name unites with procedures, with deeds, with manifestations, sacrifices are put in motion. Through the sacrifices the expressive natures or offspring become evident, and they compound the light that you are—a compounding illumination/YAHYAH! The initiations continue to create a compound, and out of the united parts, offspring emerge *through transformation exercises*. It is not unusual for us to loose this focus and wish to depart off of the planet at times. However, through unions with the land, we plant and reap the offspring of our own being. Through the land we direct the aleph/ אֶל for theirs—for the offspring. We may be discouraged due to physical looses or the physical demisings. However, let us be all the more be appreciative of the land and its stages of flowering and extensions, even though temporary, to all the more focus on the gain our offspring achieves through it.

The nature of YAHYAH is perpetual giving, a continual drawing out of illumination (evidenced in the flowering of the male that continues to yield seed). And what awesomeness occurs the moment we give something and it is caught by another—even another part of ourselves. There is a responsibility of gratitude to receive anything. A trust is automatically set-up between the parts/parties and the Giver. Even a smile received requires a thank you. The giving of light to generate a smile compounds the nature of light to smile by creating more smiles.

A discerning eye that receives anything gleams with gratitude, even it is a handshake or a hug that is received. There is so much transmitted through the hands and hugs! We are accountable for everything we receive. How shall we use it? For what sacrifices of light will they be given or exercised from us? As we give what we have received the compounding of illumination occurs. We give, another receives, and they give what they have received, and so the cycle goes.

What does it mean to be a receiver? You are capable. If you weren't capable you couldn't have received it—it would have not been compatible for you to hold. And if you are able to hold it or receive it, than you are capable of using it. You are capable to use it and to generate offspring of your name from it. Everything we receive prods us to use an idea whereby the idea grows. Even a smile received prods us to use the smile to create one also. If you like the interpretation that “the land is not theirs,” the application of this conversation still works. Even though Yisrael did not own Mitzraim/Egypt, yet in the land they multiplied. I prefer the reading *to prod the principle* (verses reading the land is not theirs) which the land does for each of us. Who cares who owns the land; doesn't it rightfully belong to the Light anyway? It is so futile to focus on possessing and taking repossession of forms when the forms or habitations in which we live are actually generated by us anyway. The point being made in these Torah lines is that the land is for transformations and through the transformations we come to dwell in our inheritance.

What can occur in being a sojourner or stranger in the land? Both verbs/actions *to serve* and *to be humbled* begin with the *ayin*/the eye. Hence, according to perspective/*ayin*/the eye one either is enslaved or cultivates; one either is oppressed or responds as they reside in the land. These are the two ends of the continuum. We come to to cultivate the land, but due to its holding power we perceive ourselves as slaves to the land. We come to consciously respond to the land—the exchange states, but due to the high level of sensations, we feel oppressed by the weight of it. The difference is either living above or living below the land mass or to live within the land mass realizing it is for transformations. As one unfolds inwardly, our offspring arise to cultivate the land state/exchange process. Also, as we respond to the exchanges occurring we are no longer depressed or oppressed by the occurrences. Depression is the state of wanting to know, wanting to respond, but unable to respond because there is not enough released spirit to answer each situation. Depression follows enslavement. If you are depressed, consider what situations triggered the depression. Then what was your response? On the other hand, cultivation of mind and energies leads to response/reaction to each situation so that the situation does not swallow you up. In either mode of reaction, we abide in the land or states of exchange for four hundred year. This value expresses that our occupation in the land is for a period/cycle of illumination for light inquiries (4) until we are completely drawn out unto our fulfilled totality (hundred).

And also/in addition is the totality of the nations/processes **לְיָרְאֵן אֲנִי מְרַבֵּן 14**
to verify/confirm they will serve/cultivate: **יִשְׁמְרֵנִי אֲנִי**
Anochi/I/the will to initiate unfolds with evidence of fulfillment **לְמַעַן**
an earthen vessel/to judge/discern/deduce/discuss, **יִשְׁמְרֵנִי**
And following the affirmation/the base position, they shall go out/emerge/arise **יִשְׁמְרֵנִי מִן הַיָּם**
with a great acquisition/saddled bags/thoughts branching with wisdom. **לְיָרְאֵן מִן הַיָּם**

Not only is our name compounding with illumination, but also their are the processes of light that are compounding. The *processes* are referred to as *nations*. The nation of Egypt is the process of formulations. The nations of Yapheth refers to the processes of openings. The nation of Assyria corresponds to the processes of extending the expression of a name. All of the nations compound along with or in addition to the name's multiplication; for with each name attribute there is a corresponding process. The processes is where the name becomes enslaved or cultivated. The processes reflect to us are unfoldments. The more processes the more evidence of more offspring/fruitfulness being brought forward into action. The processes also enable us to open further offspring of our light nature. In the processes we see the evidence of the light. The process of a tree branch opening discloses the attributes of that tree. The flower or expressive soul of the tree is a maturing processes enabling further generation of the founding principles within the seed. The processes are under the control of the will or the initiations to know and to fulfill your name. With an initiation the evidence come forth in processes. The processes lead to discernment, deductions, confirmations of the idea. In the Torah and Prophets you read of the the judgment of the nations which is referring to the deductions that are drawn and consequences of the processes through which we are confirming our name.

Let's take an idea. You want to initiate orderliness in your kitchen. The dishes are dirty and other often viewed as a mundane chore before you. Your light nature initiates the process of cleaning. Through the process you have evidence of your nature; the nature of light to order, to cleanse, to restore, to save, to make clean.

The daily processes of eating and drinking express the humility nature of light whereby it receives. The bowing of the head with every spoonful demonstrates that before we receive we must first be humble. The processes of eating may be for cultivation of the energies in the land/body or the energies may becomes enslaved to the process.

The process of writing is the evidence of light to extend the composed thoughts unto a conscious formulation. You may begin with a line and soon a story is written; you begin with defining a work and soon a dictionary is formed. The processes also are compounding as your thoughts are composed and your name's offspring are brought forth and mature. Each process is a confirmation of our enslavement or your will to cultivate. The will with which you engage your energies into the process determines the discernment you receive from the process. Which will? If it is the will of the flesh to satisfy its hunger, than you may be enslaved to eating. If it the will of your name to receive the nature of light in the food than you are cultivating your energies through eating. You see, everything you eat has a light structure of thoughts and words. As you eat with the will to know yourself completely in Him, so the higher frequencies of the food are released to give evidence and support of your light name. Through the process you have a discernment. Hence in everything that you do, do it with the will of your name—the divine I/anochi unto the purpose of discerning all that you are and all that is within you.

The promise follows: your offspring will arise with great saddled bags! The word great means to be nurturing/developing/enlarging. The saddled bags pertain to the collectivity of thoughts are arising releasing knowledge, understanding, and wisdom of all that you are. The mind branches according to the unfoldment of spirit/WY4. Don't miss the opportunities of explorations in every process you engage your energies unto. Process with the I divine!

And you/the composing totality of light you shall appear/manifest אַרְבַּח אֶלְאֵל 15
 El AVtechaw— אֶלְאֵל אֶלְאֵל
 the strength/divine order/El of your Aleph-bet completely extended—
 unto full branching/unto your fathers/unto the founding concepts
 with completion/fulfillment/being entire/perfect/with shalom אֶלְאֵל
 you shall be entombed/wombed אֶלְאֵל
 with a goodly/an agreeable dwelling. :אֶלְאֵל אֶלְאֵל

Your totality shall appear—to be manifest! (Romans 8:19-24) Having been entombed, you shall arise! Manifestation implies cultivation of your creation. From your commencement unto your unfoldment. You make evident all that you are. What is involved in becoming manifested? What shall be manifested? The divine order of your name, glorified, entirely. The composition of the letters and arrangements of your name given and ordained from the commencement of light unfoldments and proclaimed when you were sent forth to the earth or for transformations. The name has always been in your being; however, it is revealed when you are called or sent or released to come into the world for manifestation. For now you have entered into the challenge, having first accepted your divine nature, you now come to know your divine nature and to let it be unfurled unto full revelation. And unto this end you shall be entombed or wombed in a suitable and agreeable dwelling state, even you body. This terminology is used in the awakening comments by Yahushúa (Mattithyahu 23:25-28).

For Abram to enter or go to his fathers indicate that he will appear and arise to manifest the founding concepts of light—the fathers. In arising, Abram fulfills his name, for he has come to exalt, via manifestation, the Father/אֶלְאֵל. Best understood, the name, via the *anochi dan*, makes manifest the divine order of the *Aleph-bet's* composition extended with maturity/branching/evidence. To say that he emerges or arises in peace, indicates that his ascension is complete/fulfilled/entire/perfect/in shalom. You shall be entombed or be in the womb—in the place of WAH— with an agreeable dwelling/inhabitation. Entombment is entering into a place of residence even as one is entombed in the womb for extension/mission.

How is your dwelling agreeable? It is first of all a revelation. Take a look at the word *tov*, meaning *good*. It is comprised of three letters, all letters being an expression of unity. Good is a verification. Good is a gathering of all holdings into one house. Good is also a non-inhibiting structure permitting full exchange and operations of your energies without any restriction. Good is warming and nurturing to assist you in your development. Good is fruit bearing in both potential and action. Good is agreeable.

And a fourth generation/a period of mating/an era of light inquiries אֶלְאֵל אֶלְאֵל 16
 they shall be transformed/return/be restored to acknowledge/behold/profit/have pleasure אֶלְאֵל אֶלְאֵל
 for not complete/perfect is אֶלְאֵל אֶלְאֵל
 perceptions of the held potential of The Amorite/Saying אֶלְאֵל אֶלְאֵל
 to give testimony of beholding. :אֶלְאֵל אֶלְאֵל

A fourth generation conveys the suspension of man in the midst of the heavens and earth for the sake of making light inquiries. Included in the inquires are periods of mating and inseminations through which the inquires flourish. The fourth generation is transformed or unfolded totally; for not complete is the perceptions of the sayings. What do we mean by The Sayings? Everything in the world is to be perceived according to the word base of being. Inquiries lead us to fully perceiving the sayings within us, those inscriptions that are written as the thoughts of the Name are released and discerned. The Sayings are the total expressions of Wisdom. When all has been perceived as it is than one gives testimony of what they are beholding. This is another way the Torah tells us of our fulfillment of journey.

The word iniquity is the same as a soothsayer—one who looks into things to behold the held potential. If the inquiry is left undiscerned, it is an iniquity. However; as the inquiry is discerned, it becomes a prophecy. The white text reads: for not complete is the beholding/perceiving of the contained potential—the full extension—of the sayings that pertain to held perceptions/iniquity/*awon*/אָוֹן. The Sayings fully disclose all held within. When the Saying is perceived one then gives testimony with pleasure. The Sayings of light are seen, being manifest to all (Rom 1:20-23). Are we being attuned to the vibrating message within each form of light. Without such testimony there is little pleasure or profit/אֵינְנוּ in seeing the form. Without beholding the Saying it cannot be spoken or written or performed through which it fully appears in its glory. When the Saying is not beheld or acknowledge there is iniquity. When the saying is acknowledge there is glory. The fourth generation speaks and reads the Saying of Wisdom in everything. And the testimony or the evidence will be in speaking and doing the endless *raise de'tere*/foundation of wisdom/reason for being, with pleasure and with great benefit/profit. Light forms are for profit/pleasure/acknowledgement. Many have perceived the forms largely for a monetary profit. The Torah speaks of the great profit in terms of pleasure/joy that comes by acknowledging the wisdom's display and the manifold expression of light that is released within the form. For until the form is perceived according to the light nature essence, it cannot therefore release the light that it holds. It is like looking at a light under a bushel whereby the full radiance is not perceived. The characteristics of the fourth generation is to inquire into the message of wisdom in everything, to behold the nature of light within, to know its operations and works, unto giving full testimony, knowing the evidence that is within oneself. Would there be any greater joy or gladness; for now one enters into the bliss of perfect conscious union with YAH and participates in the works of wisdom. This is the high calling that you have in your totality of being *mashiyach*.

And YAH gives/it come to pass/coupled with (the inquiries) is the hand of light extending אֶל־אֲשֶׁר־יֵשֶׁת׃ 17
the sun/wisdom appears/comes אֵלֶיךָ אֶת־הַשֶּׁמֶשׁ
and a darkness breaks becoming/belonging to (the appearance of the sun); אֵלֶיךָ אֶת־הַלֵּיל
and beholding with acknowledgement/joy/gladness אֶת־הַשֶּׁמֶשׁ
a furnace to smoke אֶת־הַשֶּׁמֶשׁ
and a torch/flame of fire אֶת־הַשֶּׁמֶשׁ
to verify/confirm passing from one state to another/crossing over אֶת־הַשֶּׁמֶשׁ
amidst the forms/cutting/figures/decrees/sayings of the divine order of light. אֶת־הַשֶּׁמֶשׁ אֶת־הַלֵּיל אֶת־הַשֶּׁמֶשׁ אֶת־הַלֵּיל

Acknowledgement activates the giving or extension hand of YAH. And by His hand, wisdom appears (Proverbs 8). A blaze of brilliance comes forth, and coupled with the sun appearing is the sound of the cock that cries with delight amidst the sleepers; Awake! The term *alatah*/darkness is

conveys the time of night when the cock crows. There is gloomy, muddy period in which the bird cries out unashamedly in the midst of those sleeping. The day is coming! Wisdom is making herself manifest/evident before us! And as the sun arises one beholds within the furnace smoking. You see your offerings transcending in smoke off your heart altar! The skull/mind over the heart makes a cauldron/warming chamber to smoke the offerings of *olah* and *shalom*. With the presence of the over-seeing mind/priest, the fire burns slowly to release and extract with full essence, value, and fragrance of the offering.

Smoke/שׁוּם is evident as one perceives inner wisdom being extended. Through smoking one releases heat, energy, odor, and fragrance of their name. As your energies are smoking so they are arising and being carried into interactive relationships with the Elohim. There is an integration of your name with the heavens via the daily and evening smoking periods. Via the offerings, your energies operate at higher altitudes.

To say that the darkness breaks indicates that the forms of man are breaking open to release the inner likeness of Yah. As your divine nature emerges so the creation process becomes fulfilled. And Yah gives/extends himself—wisdom is given; a portion of Yah is distributed into each of his offspring. And as the wisdom within is acknowledged, the forms of darkness that have held and treasured the mines of gold within you, begin to shout as the cock! The results: your energies begin to smoke. Coupled with the smoke is the torch of fire. Smoke is the sign of fire. As to the nature of the smoke so the nature of the fire. One may smoke their energies according to the heat and passions of the flesh; another may smoke their energies according to the heat and passions of the ruach/fire of wisdom. The latter is being addressed. The term torch/אֵשׁ־לֶחֶם is the same meaning to ablaze, flame, to stew fruit (the radiant form of expression).

These lines take us through the process of the LightTransformer message where one activates the black to become red and the red to become blue and the blue to become white. One moves from darkness (blackness) to confirm the fire (redness) and its torch (blueness) unto full illumination (whiteness). The *torch*/אֵשׁ־לֶחֶם directs the expressions acquired through insights. Where once the perceptions were darkened, now that the sun/wisdom appears, the flame points the way to direct/ל the manifestations/expressions/ך to fulfill/ל the illumination/א. The word, אֵשׁ־לֶחֶם, describes what a flame does—it orders the openings/manifestations to proceed with insights. The flame directs us inwardly, teaching us how to process/move forward the faces of our totality in fulfillment of the insights/avenues afforded to us.

In process, one confirms and verifies the crossing over or the right of passage/אָזוּר of the energies amidst the decrees/sayings. Through the smoking/releasing essence and the flaming/illumination of wisdom, the name and her energies are given the right of passage into other avenues of the light amidst other decrees of wisdom spoken. Crossing over is understood *to comprehend with awareness the development of the mind*/אָזוּר. The passage occurs amidst the forms/decrees of the divine order of light. That is, the passage or crossing over is amongst the *gezarim*/גְּזָרִים. This term denotes decisions, derivatives, decrees, and ordinations. Commonly rendered as pieces, one must understand that knowing where to cut implies that decisions must be made first. As in the case of the vineyard, the vinedresser decides where to make the cuts to obtain the most yield. The Father is the Vinedresser; we are the branches. The term *gezarim* is used in mathematics: to differentiate, meaning also to decide, determine, and ordain. Yes, the right of passage occurs as you ordain your mind and her full display to smoke according to the flame of wisdom, which flame you are from the foundation of the worlds.

With that day/act of light/in that period of illumination/in the day's becoming 4Y33 Y7L9 18
 YHWH carves out the totality of Abram an agreement/covenant X7 49 Y494 X4 3Y37 X4Y
 to say/for comprehension: 4Y4C
 For your offspring/posterity/fruit Y04S6
 I am giving/extending 7XXY
 the totality of this land/the state of exchange/transformation achieved X4S3 7-443 X4
 from/drawing out the river Mitzraim/Egypt Y7 47-Y 43Y7
 being a testimony/witness of the great river, 6473 43Y3 40
 the river of Perat/Euphrates: :X47 43Y

One follows to read that the smoking flame is the state of becoming fully illuminated. So the Torah line reads: in the day's becoming the inner light compounds activity to be unfolded according to principles embraced/4Y33. In confirming your light nature, principle by principle, there is a day within. Light is released, and in so doing you are unfolded further.

Hand in hand with your decisions, YHWH carves out your totality. That is, all aspects of your name (in the Abram stage) have been selectively touched by the finger of YHWH. From your complete formulation, YHWH has made a covenant with your name that you will be perfect and completely extended. He carves your name out of your complex arrangement of elements, out of your openings and out of your formations. He carves your name out of your embraced ideas, outlooks, and structures that you have built around you. And he says: I will extend you totally! From the vast river of Egypt—from the flowing river beginning at the mouth to the anus, I will bear testimony of the great/growing/developing river of Euphrates of light that is within you!

The carving results in forming. The term *karat* is understood that through teachings and branchings/Y of the mind/priesthood/Y one's totality is being composed/X. The ongoing carving/cutting out of YHWH is according to the agreement made with our name from the beginning. As you acknowledge all within the form of your becoming takes place. The covenant we have with YHWH is to develop the mind unto the exercise of its totality. The carving out is for comprehension. As each piece of our nature is carved/shaved/cut out and lifted up, so does comprehension of our totality result. Thanks be to Elohim. There is nothing that can change or alter the contract that you have with your Father. It is embedded within your name and is activated through Torah teachings and meditations in acknowledgment that you are his offspring and that his divine nature is within you.

The promise follows: I will extend/give/appoint the totality of the illuminated state of exchange unto it fulfilled purposed within your name. This is the promise of contract we have. It is not to give you a physical properties for you arrange your physical environment according to your spiritual unfoldments. The value of your becoming is worth more than monetary gifts. I will extend the total scope of your State of Exchange. All seed of knowing within you will be winged/prevail unto its full glory and radiance. Your participation will be totally one with the Unity/YHWH; your name fully operative; your mind totality transformed as His in light. How? From the river Mitzraim—from the drawing out of the stream/flow of all within your forms—from unfolding the mind of illumination—from drawing out the gems and radiance of your name with evidence/testimony to the flow of all values—the Great River—the river/light stream of expansion, the Son of Man animated/manifestations of mind totality composed.

The vast river (esophagus-intestinal tract) within you is part of your divine order. It is the means to draw out and appropriate the principles of all that you partake of unto its full use and expression. Included within this river will arise ten traits/processes/nations of your Unfolded Image. These are the Ten, the Active or Fulfilled stages of your coming into manifestation commonly perceived as the ten nations you are to overthrow. Rather than nations to be overthrown or cast out, these are the ten active states unto the fulfillment of your name in the land. These are the hands/the ten/𐤅 that is being dealt to you to dislodge from your inner resources unto full activity. And from this pivot point, you proceed unto other occupations of being. However, before proceeding unto other realms or conditions, the ten states must be accomplished in your present journey.

- The totality of the Kenites/Kayni/acquiring/learning 𐤅𐤅𐤆𐤁-𐤍𐤄 19
- coupled with the totality of the Kenizzites/Kenizi/harnessing/releasing 𐤅𐤏𐤅𐤆𐤁-𐤍𐤄𐤅
- coupled with the totality of the Kadmonites/Kadmoni/regulating/extending :𐤅𐤅𐤏𐤅𐤆𐤁 𐤍𐤄𐤅
- coupled with the totality of the Hittites/Chiti/sealing/securing 𐤅𐤍𐤏𐤅𐤆𐤁-𐤍𐤄𐤅 20
- coupled with the totality of the Perizzites/Perizi/expanding/governing 𐤅𐤏𐤅𐤆𐤁-𐤍𐤄𐤅
- coupled with the totality of the Rephaim/healings/curings :𐤅𐤅𐤏𐤅𐤆𐤁-𐤍𐤄𐤅
- coupled with the totality of the Amorites/Amori/sayings/meditations 𐤅𐤏𐤅𐤆𐤁-𐤍𐤄𐤅 21
- coupled with the totality of the Canaanites/Kena'ani/humility unto full branchings 𐤅𐤏𐤅𐤆𐤁-𐤍𐤄𐤅
- coupled with the totality of the Girgashites/Gir'gashi 𐤅𐤅𐤏𐤅𐤆𐤁-𐤍𐤄𐤅
- coupled with the totality of the Jebusites/Yevusi :𐤅𐤅𐤏𐤅𐤆𐤁-𐤍𐤄𐤅

Note the above list of ten traits culminates with the Yevus/𐤅𐤅𐤏𐤅𐤆𐤁𐤅, having in its construct of letters the primary position of letter yod/𐤅/the value of ten. All of the traits display the yod/𐤅 as their final letter. Such signifies the fulfillment and the attainment of the name. The *yod*, being the sign of the construct case, designates *belonging to*.

the Kenite/Kayni 𐤅𐤅𐤆𐤁 𐤍𐤄

The primary state, the Kenite/haKayni, is the capacity to open, grasp, acquire, hold, learn, and retain. The Kayni is the state to access, learn and to treasure your divine nature. First and foremost the State of Fulfillment becomes your learning focus. You shift in direction from holding and learning of the ways to do something to the *focus of becoming* the Promised State *extended to you with covenant*. Doing is linked with becoming. The covenant is made upon your activation of the fire centers within your pieces/parts. The Kayni State is distinct from following, repeating, and being guided blind-folded. Your treasures are not laid up where moth and rust can corrupt, but are held in the State of the eternal riches of illumination.

Derived from the root word Cain/Kayin, the Kayni mean to acquire, purchase, procure, to impart knowledge, in the sense of ***the ability to grasp and transfer meanings within a form according to wisdom***. The Kayni are known as those of the blade, the edge, the point, the spear, being metal workers and silversmiths who take understanding and fashion a statement of knowledge or who create with understanding/silver. The ***metal workers of the Kayni are the refiners*** of gold, silver, and bronze who take from the crucible of observation and mediation the pure elements, having the dross removed, whereby their essence may be seen and handled.

The Kayni has been translated also to mean to mourn, to wail, and lament. There is a state of mourning as one emerges from being blindfolded unto grasping the realities of the light force present within. The mourning is then turned into joy. **The Kayni are characterized by grasping the edge of the words/swords.** They acquire from the shimmering side of the spear to discern and thereby learn the light essence contained within a word. The prefix, et/×ᄡ denotes totality—all aspects of the Kayni are included in this state of development.

We may correlate the Ten States to our ten fingers, the means of fulfilling our energies. In which case the Kayni corresponds to the action of the right hand thumb, the means to open and hold.

the Kenizzite/Kenizi לַסְּוֹפֵת-כַּיִן

From the root, Kenaz, meaning to be an archer, spear thrower, lancer, the Kenizi are therefore known as spear throwers or archers. The name has also been used to express a side, a loin, a flank, depicting strength centralized for such follows the Kayni who utilize the spear created by understanding. They have the trait of a silver tongue, who can *speak with precise aim of placing the silver/understanding in the heart of another or within their own heart.* Via the spear toss they thereby extend the understanding and engage the energies according to the understanding.

What is the associated meaning of side/flank/loin but the region of strength The side is the ability to expand and contract, to flex, twist, move, and carry forth the light perceived in the stage of the Kayni. The loins enable us ***to harness and release the energies***, thus to move according to the stage of the Kayni. As one increases in their abilities amongst the vast total range of the Kayni development, so will their movements be more swift and precise, moving in accordance with the understanding perceived. From the Kenizi the phrase, “gird up your loins with truth” has arisen, for such is moving according to the truth.

Correlating the Ten States to our ten fingers, the Kenizi corresponds to the service of the right hand index finger, to provide direction.

the Kadmonites/Kadmoni/regulating/extending :לְיָמֵי אֶלְיָן כַּיִן

The *Kadomi regulate the gates through which the energies emerge and are release.* This includes the management of the energies through all gates of man. For example, the energies are regulated via the gates of the eyes, the gates of the ears, the gates of the mouth, the gates of the genitals, etc. We may read the name as: to sanctify/regulate/ᄡ the insights/ᄡ fully/י through extending/י the hand/ל. Again, the hands or the ten are the means to energy extensions and fulfillment.

From root word, kedem, meaning east, we understanding that the Kadmoni state extends the emanation from its origin unto its full brilliance. Through the gates of the zodiac/the 12 tribal/branching light fields, the emanation or words thrown forth passes. What is acquired—Kayni, is targeted—Kenizi, and now passes through the gates fully elevated. One may see the correlation in the daily occurrence of sun rising. First, there is seen the shimmering rays of light that piece the eastern sky (the Kayni). Then the rays are cast forth like spears, targeting the rays unto full occupation and impact (the Kenizi). Following such the light passes through the gates of the twelve energies/tribes (the Kadmoni). In the course of the passing, the illumination arise until there are no shadows of observation.

Now this process of illumination is the same as one studies the ancient letters of the Torah. Precisely, this is what occurs as one studies the Torah. The inner light essence breaks open the words (the Kayni). The rays of light are cast to pierce the heart with illumination (the Kenizi). And then the illumination is regulated through the 12 energy centers (the Kadmoni). What is acquired (the Kayni) is released into motion (the Kenizi) and then extended unto its full ascent (the Kadmoni).

Open your right hand and look at the pattern. The thumb, pointed toward eastwardly is the Kayni, the instrument to open, grasp and hold. The index finger, being the Kenizi, is the instrument to point out like a spear tossed. The middle finger is the Kadmoni, the full arising of the light as the sun arises from the east. The right hand opened, from the thumb to the little finger, is formed according to the motion of the sun as it arises and then falls/sets. Yes, your hands are handling the Word of Life. Read I Yahuchanan/John 1:1.

The Kadmoni bring up the insight to its full ascent. They take a word acquired, having released its value, and then draw out its full glory until we see the radiance fully risen and extended unto a king/queen arising in power (unto the ring finger). The Kadmoni elevate the light within to remove the shadows of the initiation/early morning. The darkness flees and the energies are regulated unto the daily sacrifice of service.

Keep in mind that the ten traits or achievements are the use of words, and the activity of the words. These ten are the management of words which is the fulfillment of being man in the image of Elohim, for all in the heavens and earth are based on words. Correlating the Ten States to our ten fingers, the Kadmoni correspond to the service of the right hand middle finger, to provide management.

the Hittites/Chiti זלחאא-זכף

From the eight letter of the alphabet, the letter chet/זחא, the Chiti express the trait to seal and make complete or sure, based on perspective. The Chiti correspond to the right hand fourth finger, the finger of confirmation and acknowledgment. It is also known as the rake or gathering finger. Again, nothing is gathered until its value has been determined.

Meaning to gather, seal and to secure, the Chiti determine whether or not to confirm the use of energies in any particular fashion or purpose. As one makes the daily ascent with the sun (the State of Kadmoni), a perspective is acquired with the elevation. Hence, the Chiti are those at the windows. Through the elevation process, the energies pass through gates and are engaged in various daily processes. The energies are released into operations and tested according to their commitments. With the ascent perspective, the Chiti verify or annul the designation of energies. Thus in ancient times, a king would seal a matter with the imprint of his ring. Likewise, as one considers a matter, the Chiti State comes to the moment of verification or reconsideration. The mentioning of the Chiti ring finger is not to mean that rings are not to adorn the other fingers. There are rings for all the fingers as the fingers also correspond to the tribes. The sense of the *Chiti pertains to the finger of verification* following the ascent (Kadmoni). Thus, the Chiti is the Promised State of Occupation with strength, trust, and security. How the trust comes is via the previous three States: we learn to acquire, direct and manage the energies which leads us to a State of Verification and Trust.

the Perizzites/Perizi פְּרִיזִיָּם

Meaning the dwellers of an open plain and occupying an unwalled city, so is the State of the Perizi. The inner trust of the Chiti becomes the defense of the Perizi. There is no need for walled cities for security is found within instead of without. Thus the position of the right hand little finger corresponds to the meanings of the Perizzi. It is *the finger of defense*, the finger without an outer wall. According to the Perizi, we govern with the sceptre. What we have given approval to and stamped with our ring, becomes *the operations of our government*.

The Perizi provide for expansion opportunities. As one operates with their inner trust, the fear of expansion diminishes. One is not afraid to pursue knowledge no matter where it is located nor is one afraid of the forms that are exalted without any base of principles. The ***Perizi State facilitates expansion*** and occupying transformation exercises yet to be fulfilled by the developing inner tribes.

the Rephaim :פְּרִיזִיָּם

The Rephaim/Healers mean to make great and manifest a principle, thus it is most commonly translated to cure or to provide a remedy. One may now bring forth their left hand and consider the fingers of the following five.

The Rephaim/healers make great the right by the nobility of the Perizi. Anything is recoverable as the left follows through on the right or initiation. Hence, what follows the first five results in healings/Rephaim. Whatever is learned, directed, managed, verified, and expands now becomes increased via the State of Rephaim. We grasp words and form them into a government constitution—the processes of Kayni through Perizi. All processed becomes a resource to heal the infirmed or to cure and mend the lame. And hence, the question is answered: how does healing come? It is via the Rephaim—by operating according to the right hand characteristics of Word Consciousness. Built within our own word based constitution is the source of healing and fully manifesting a principle. The Rephaim are the foremost of the next five to implement the characteristics of the first five—the Sate or Hand of Enlightenment unto wholeness or wellness—the Rephaim. Being too anxious often times, we seek for a remedy without illumination or having our principles of operation (the right hand) in place.

From our beginning, the Rephaim have been present. As we release an idea and establish the framework for the idea's expression, the Rephaim appear to make it whole. This is the sense of this State of occupation. Every concept and word becomes whole or manifested in its entirety through the development of the Rephaim.

As the first five express the position and movement of the sun, so the next five correspond to the position and movement of the moon. Hence, the next five are States of Implementation of the Right. As the moon, it carries forth the light of the day into the night. What is yet to be seen and discovered is already embraced with the carrying forward of the daylight. The night conveys also the darkness or the forms through which the light becomes fully known and revealed. At night, the entire sky, as a mural, depicts the locations and messages of the light. What the light is doing in the day is discerned in the night, the moon being the vessel of illumination to strategically reveal the months activity of light according to the day. The location of the moon each night, amidst the tribal constellations, corresponds to the work of the light each day.

With your right hand opened and your left hand placed over it, so that the corresponding fingers are laying upon their twin set, note the progression of the left being the same as the right. The moon in its fulness arises in glory in the east as the sun. As it sails across the southern sky so its majestic location of revelation is set for the months activity of light. And what was held inside becomes opened visibly for all.

Gradually rotate your left hand to the left until the hands are fully opened. Inscribed upon your hands are messages unseen until the hands were opened. The opening and full disclosure process comprise the nature of the harmony of light and darkness in creating life forms. Each one of our tribal energy centers are opened the same way, i.e. the eyes, the ears, etc. until they are joined together in the center midline to be healed or to express a wholeness—the Rephaim. Hence, ***the State of the Rephaim, is to take of the light and to make it wholly expressed or manifested; this is the State of Curing.***

I remember my son asked me, what are your financial goals? We had a family business, and he was energetic to proceed with handling the business. To his dismay I answered that I had not set a dollar goal to achieve. My goals are beyond monies. Our journey on this planet may be focused on material acquisitions; however, the purpose of our journey is to be healed, to be completely joined in all of our parts unto the manifestation of the sons of Elohim—the formulations and expressions of Light Principles. Set first the Kingdom of Elohim and his righteousness, and according to the principles set forth so will the manifestation follow. If we are setting forth the principles of materialism, then materialism manifestation will surely follow. According to what we sow, so we reap. He that sows to the flesh reaps of the flesh, and the one who sows to the spirit reaps of the spirit.

With your hands before your eyes, both opened side by side, note the looping/coupling nature of the fingers through which they can be joined together as well as joined with another. The three loops or segments of each finger, making a set of five loops, are the means to join the fabric or curtains of the tabernacle together. This is portrayed as we join hands together, the great expression of our belonging to one House/Tabernacle/Encampment/Dwelling of YHWH! We join our hands or activities of light unto fulfilling the tasks that are set before us. Those who have joined their hands with the midrash have set to accomplish the work of the midrash together.

The three segments of each finger correspond to the nature of light three levels of occupation and expression. These three levels are vividly portrayed in the three levels of the alphabet. As the fingers are stacked with three parts, so they convey the three operational stages of each of the ten States of Occupation. The Torah conveys this multi-faceted scope with the word, et/אָ which precedes the name of each occupation. Each level of development is included within each of the ten names.

Note also the radiating ayin/ו that is present in the finger prints. This design conveys the radiating nature of the energies through the fingers. As electronic discs and sensor, the fingers see and transmit via the finger prints.

As I opened my right hand, I noticed an aleph tau combination beneath my third and fourth finger. Other significant designs are surfacing.

the Amorites/Amori עֲמֹרִיתִים-אֲמֹרִי 21

Appropriately so, the Amori, meaning the sayings, does not proceed until following the Rephadim even as the sayings are a result of our healings. As we are healed or made whole, joined together and composed into an expression of unity, so do the Amori or sayings emerge. *The Sayings are the utterances of the unified state of being healed.* Statements of unity are seldom heard by the ill or fragmented. But the Amori are for our occupation and possession, and with them we may point the way as the index finger of the left hand suggests. The Amori directs the healed person according to concepts and principles, yielding sayings of wholeness. And from the sayings that are held as well as uttered, there are meditations to full comprehension. The one of covenant draws out of the sayings the impact and authority of the held concepts/ א comprising the saying. Note the letter he/א preceeding the State indicating that one has the illumination of the saying and is not just repeating it. With the sayings, the mind is made full with the concepts of light.

the Canaanites/Kena'ani עֲנָנִים-כְּנַעֲנִי

And following the Sayings, one flourishes unto their full branchings and potential. Again, the extension of the left hand middle finger corresponds to this extension of energy. As the name Canaan indicates, ***one walks in humility and in submission to the whole.*** This is the occupation state of the one who truly speaks the sayings of unity. Via humility, the path of abounding grace, one ascends as the middle finger to their crowning glory. The lowest becomes the greatest. The Canaani are the State to Branch forth completely unto manifesting the inner structure of light! Within the Canaani State is the full potential of man; hence, this name alone has come to represent the promised State of being. The one who takes hold of the Canaani State has all energies perfectly balanced and submitted to each other in perfect unity. As you reflect upon this state, so will your speech, perspectives, unions, and activities be gracefully modified. You will abound with energies balance with each other.

the Girgashites/Gir'gashi עֲגִרְשִׁיטִים-גִּרְשִׁי

A compound word made up of the word hager/ אָרֵץ meaning to sojourn or to dwell or to reside. The he/א prefix indicates an enlightenment of the sojourner or stranger who is dwelling or residing for illumination. In particular, the enlightenment of the sojourner pertains to the mass or the clumps of materialization or what is dense in manifestation, from the root WYא. The enlightenment into the compact state of matter or into the groups assembled is a result of the Cannanite State of occupation. As it was said of Moses: he was the humblist man on the earth; the results of humility and submission to the whole design and submission to the whole house of YHWH leads then to dwelling or residing with an illumination of the compacted groups amassed together. Such describes the clustering of the energies into manifested blocks or groups. Being of the state of Girgashi is abiding in this clustering or blocks of spiritual forces with illumination.

Note, both the *Gir* and the *Gash* commence with the letter *gimel/ג*, denoting this state is via communication with priest/mind/ א and communication with the spirit's words of wisdom/W. It is the perspective attitude of a person seeking knowledge/ אָרֵץ that attains the wisdom/Wֵא of the collective residence with the overtones of humility. (see dict notes under *ger* and Hagar. Refer to the alphabet charts under *gimel*, *resh*, and *shin*.)

The Girgashi corresponds to the fourth finger of the left hand, associated with right hand fourth position meaning to verify, to confirm according to the ascent. Likewise the Girgashi state is an adornment of the elevation (third finger of the left hand) due to humility.

the Jebusites/Yevusi :לִפְּיֹאֵל אֶ־מִן־יָדָי

The tenth position, associated with the little fifth finger, refers to and mirrors the right hand in abilities to govern. It is the active state of putting underfoot our enemies. One handles what is contrary in order that it does not obstruct your progress or fulfillment. It is the state of conquering and reaping as in the threshing floor where the grain is trampled for its full extraction. As the original name of the city of Jerusalem, the Jebusi, are those who, with meditation, continue to extract and proceed without defeat in their heart. It refers to the capital seat in your kingdom, being the place of the throne—your heart center.

Note the letters in progression. The Yevusi: *the illumination of management formulates a balance structure attained*. It is the attainment/ל with full development/יג of the sameck/structure/פ, the third level of the alphabet, the full illumination of YAH/אל being 15 as the sameck's position. Whatever state that we abide in we have come to sit on the throne, on the left and on the right with the mashiach. For both has been given for us to achieve as offspring of Elohim. It is these ten traits or State of Residence that we come into the earth to develop unto full occupation and exercise of light. It is the will of heaven being done in earth, the fulfillment of our transformation from a larve to a serif. See Light Transformer reading.

